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REVIEW SECTION.

I.—LABOR PROBLEMS FOR PULPIT DISCUSSION.

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A GREAT mediæval doctor, in an exhortation to the clergy, reminded them that their first duty was silence. The request for an article on the "Labor Problems for Pulpit Discussion" recalls to me this wise admonition, for with reference to these vexed questions silence may often be the first duty of the clergy. It is not necessarily their last duty; but many pulpit utterances would have been wiser if for a time silence had been regarded as the first duty. On matters so perplexed, which present so many and diverse sides, and which are especially tempting to adventurous folly, speech in the pulpit should only follow the silence of much observation, study, and thought.

The need for this caution is not diminished by the fact that sociology is becoming a popular subject; that many writers in papers and magazines dip into it, and lectures upon topics connected with it now form a part in many institutions for the education of the ministry. All this may be regarded as a happy sign of social concern and agitation; but it renders the obligation of sober and intelligent speech all the more imperative in the pulpit. Silence, at least until hard reading has been done and careful convictions, displacing hasty generalizations, have been formed, is a first and indispensable condition of any weighty speech on these subjects.

With this preliminary caution and admonition at first to studious silence, we may proceed to determine how labor problems may be discussed in the pulpit, by considering these problems in their relation to the position which the minister holds to all classes of men, and also in view of the supreme message which he is called to deliver.

A true Christian ministry, it should be remembered, will hold the same general ethical and spiritual relations to all classes of men. The Christian pulpit is to be the living interpreter of life; it is to interpret its best as well as its worst life to each class; and it is also to stand as the mediator among men in the interpretation of the life of each class or condition of

men to the others. In this interpretative function of the pulpit are given at once its peculiar privilege and its necessary limitations. Because of its high obligation to all men it can appear as the special pleader for no class ; it is never to seem to be the paid attorney of any special class interest. The moment it should so appear it would lose its power as a sacred interpreter of human life and forfeit its Christian privilege of mediation among men.

The supreme message, also, of the pulpit both exalts and limits the preacher's discussion of labor problems. He is, indeed, to know men as citizens of this world, and to make all present human interests his Christian business ; but he is to meet all men likewise as citizens of a higher kingdom, and to hold all temporal interests in their true relations to the higher worths and far-reaching issues of this life. Hence discussions of temporal things are to be more than economics in the pulpit ; our times belong to eternity.

From these general statements there may be derived some more specific responsibilities and restrictions pertaining to the pulpit discussion of labor problems.

1. In the discussion of any question relating to the life or welfare of any one class of men the pulpit is, at the same time, to keep itself in touch with other classes and conditions of life. In pleading for one it is to be carefully just to all. In discovering abuses, the clergy need to be particularly careful to recognize the uses of any economic factor, else they will alienate where they should mediate among men. The pulpit is to be known as the friend of labor, the representative, in the name of the Son of Man, of the poor, the oppressed, and the lost. It has its own missionary task in rescuing the submerged classes. And there come times when it must speak fearlessly for those who cannot speak for themselves. But in all the responsiveness of its sympathies and quickness of its sense of social justice it is also to understand the forces which make the world what it is ; and it is called to represent with just judgment the rich as well as the poor, and to hold fast its influence with the educated. It is not so to espouse any one class interest as to do injustice to any other. There may be little danger of erring in the insistence of the pulpit upon the social obligations of the rich—the public Christian conscience is becoming in this respect a clear and searching light,—but the clergy are more exposed to the peril of making their preaching an unnecessary foolishness by ill-considered utterances which will not command respect from close students of economic subjects. For although economics can hardly be numbered among the exact sciences, social students are pursuing scientific methods, and their investigations on many social lines are assuming the proportions of a science. Inconsiderate declamation in the pulpit on such subjects, for instance, as trusts, or monopolies, or the rights of property does not minister to public edification. Constructive work must always be sober work.

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Regard, however, for these cautions in the pulpit discussion of the labor problem need not prevent the busiest pastor, or the preacher who has little opportunity for acquaintance with economic literature, from finding his own true word to speak, whether to capitalists or working men, and from speaking it in an effective way. Where he may look for his message may appear more definitely in the following suggestions.

2. It is the proper office of the pulpit to keep before men those social truths which, in their class antagonisms, they are apt to forget. The pulpit has an important social function to fulfil in putting into the foreground those human relations and obligations which industrial competitions are constantly pushing into the background. The truths, for instance, that men cannot live alone; that health cannot be insured on the avenues when disease is permitted to thrive unchecked in the swarming alleys; that the prosperity of each class is bound up in the common weal; that the only efficient quarantine against evil is a missionary cleaning up of the whole world,—these and similar fundamental laws of social prosperity are integral parts of the ethical message of the Church, and are not only to be preached in the abstract, but may be repeatedly emphasized in the pulpit by timely and telling illustrations which a vigilant and sympathetic pastor may draw from the actual conditions of the life which flows and surges around his church-doors. Any facts in the experiences of working-men, or phases of an existing industrial situation in the community, which serve to bring out and to accentuate these fundamental truths of Christian social obligation, are fit subjects to be introduced into the pulpit. And a positive preaching of these truths and duties of the Christian society, together with their pointed illustration from actual life whenever possible, is a part of the sacred obligation of a Christian pulpit which would inherit and maintain aught of the old Hebrew prophetic power in its utterance of the word of the Lord.

In order that it may fulfil the function just mentioned, the pulpit should keep prominent in the midst of the discussion of labor problems the common elements of the life of men. In this respect the pulpit has it in its power to make for the solution of social questions a positive contribution which is of no slight consequence. It can use with advantage the common multiples of human life, those common interests, sentiments, obligations, endeavors, and hopes in which the lives of individuals are bound together, and multiplied by being bound together, far beyond the possible amount of any individual effort or influence. So to unite and to multiply the lives of all classes of men together is no slight social service; for one of the chief perils of this industrial age is the division of men through their class interests, and an ominous consequence of the consolidation of class interests into separate industrial groups will be an increasing social disintegration. This evil, as I have elsewhere pointed out more fully than the limits of this article permit,* is the social danger of the

* "Christian Ethics," pp. 440-446.

present transitional industrial age, as a new social integration is to be the task of the future. Now, although the preacher may have no wisdom to offer concerning the action of the economic forces in harmony with whose laws this further social salvation is to be worked out; although he may refuse to catch up any new social mould in which some enthusiast may hope to recast social institutions; although as an educated Christian he must be suspicious of all extempore salvation, whether of individuals or of the masses, nevertheless he can do well his present part in the providential working out of these vast problems of society by helping to keep in force among all men those common human factors which are indispensable to any social order, and by making his pulpit work with those centrifugal attractions over the most widely separated class interests, the source and radiant centre of which is the love of God in its manifestation through the life of Christ. No man in the community, unless he be a physician, has better opportunity to measure these deeper vital forces of humanity; and no man has so many occasions to stand forth as the interpreter to men of their common life, and to utter the one voice of the human conscience and heart in the name of the Son of Man. The minister, therefore, who would help on to the extent of his ministry the better social evolution, whatever future forms it may providentially assume, should welcome in his pulpit every opportunity to press home those experiences, motives, conditions, and duties which render the life of each, when rightly seen, interesting to all, and which may draw us together with a human attraction deeper and stronger than all the disrupting forces of our competitions. The pulpit which makes of itself a centre of the common life of a neighborhood, and to which the people will instinctively turn whenever they would find a voice to express whatever stirs them as the heart of one man, will surely become a social power; and in its steady and luminous attraction it will do more for the welfare of all classes than many a procession of social agitators can accomplish, passing by into the darkness with their noisy drums and flaring torch-lights. To gain and to keep this power of warm sympathy united with steady and luminous intelligence, in relation to social needs and problems, may certainly be one of the highest ambitions of any Christian pulpit.

3. Still more specifically, the pulpit should be on the alert to seize and to make the most of anything that may promote the welfare of any particular class in the community. The pulpit can wisely attack the labor problem by seconding all well-devised efforts to secure better conditions of life for the laboring classes. Anything that promises to give to workingmen and their families purer air, more sunshine, better food, more knowledge of common things pertaining to economical and healthful living is a subject which belongs by Divine right to the Christian pulpit; and if any sensitively selfish, good people should object to the introduction of such matters into the Lord's sanctuary, they might be commended to the Hebrew prophets for instruction in the moral essentials of religion. Cer-

tainly the preacher whose spiritual interest does not include these practical things will miss a large part of his possible usefulness; he may need to understand better the working of the Holy Ghost amid things common and unclean.

4. Further, the pulpit should not always be closed, at times it must be boldly opened, to the advocacy of definite social reforms or the rebuke of specific industrial wrongs. Destructive work is not the main work, indignation not the constant motive power of the Christian ministry. God blesses the world by shining every day all over it, and only occasionally sending the thunder-cloud from the hidings of His strength. But occasionally some wrong which one class inflicts on another, or some evil thing which finds room to flourish amid prevalent industrial methods, or some suffering which the greed for gain produces, will challenge the righteousness of the Church and demand of the pulpit a vigorous wisdom of utterance. The minister of Christ cannot hide behind his higher religious obligations when his message is thus challenged by direct violations of the fundamental Christian laws of society. If recklessness of statement will destroy the power among men of any pulpit, so also will cowardice in the presence of known wrong rob it of influence among the people. Holy men of old moved by the Holy Ghost knew how to take hold vigorously of practical affairs. Yet there is a self-restraint and soberness in which boldness in the pulpit concerning any social question may be made the more effective. Heat without light is never the true radiance of the pulpit. It is not necessary, for example, to strike at the whole social fabric in order to hit hard a particular industrial abuse. A crusade for a socialistic dream need not be preached in order to reform a known evil. The uses of things must be recognized in order to remove their abuses. Men of economic education need not be alienated in the sympathetic effort to champion some neglected or suffering class. In short, when the pulpit is called to deliver itself with regard to some local wrong or in favor of some needed work of social righteousness, it only weakens its influence if it diffuses itself over the whole compass of political economy, instead of concentrating all the light and power it may have on the one thing needing to be done. Thus a preacher whose pastoral knowledge has made him familiar with the evils incident to some sweating system may show up the wrong of it without feeling called upon to appear as the apostle of some questionable social theory. Good clean lightning is called for in the pulpit whenever any definite wrong needs to be hit and blasted. The churches, also, may lend their aid in some industrial exigency without being called upon to teach lessons concerning the tariff or throwing their weight as churches with any particular school of economists, as recently many churches in England, in proof of their practical Christianity, lent their help to the miners in their effort to secure for themselves "a living wage."

If, however, it be said that all particular wrongs of the laboring classes are rooted in a false social industrial system—a system which is itself

wrong and the parent of all injustice—and that therefore the pulpit should make thorough work of it, and proceed to lay the Gospel axe at the root of the whole social tree, several things might be put in evidence against so sweeping a claim upon the clergy. Among other things, the Baptist who so ventures to lay his axe at the root of our social order must show some special credentials for his radical procedure, his training must fit him for his work ; but who of us has authority, either of scientific law or of Divine revelation, to call to repentance from nature's first principle of competition, and to proclaim a kingdom of collective ownership of property as at hand ? Moreover, granting even that some social transformation is to mark the world age next to come, such social reconstruction will be a vital product, to be reached, if at all, through processes of growth, as all organic changes are gradual adaptations to many and subtle conditions of environment. The pulpit is not to anticipate the order of Providence and to attempt to save mankind by any sign of outward miracle.

We are not disposed, however, to leave entirely to the economist and to deny to the pulpit all part or word in the social evolution which may be coming to pass, and which may issue in a happier equality of human opportunities and the benefit of the greater number. While, with those most conservative of vested interests, we would maintain existing rights, we would also freely grant to the soberer socialists that it is an assumption to suppose that we have reached the end of industrial and social development in the present conditions and legal tenures of property, and in the prevalent action and reaction of the methods of competition and combination. An improved economic system and a much more equable social order certainly do not lie beyond a reasonable Christian hope for mankind. No imaginary sketch of the better order of the world may seem practicable ; but in this, as in everything else pertaining to the progress and final welfare of men, the pulpit has its own Christian right and duty of prophesying. In regard to labor problems the clergy have a useful function to fulfil as the prophets who cannot be silenced of the Messianic hope of the world.

5. Our final point, accordingly, is this : The pulpit should hold up constantly before the eyes of all men the inspiring Christian hope of a new earth under the new heavens. There never can be a new earth except under a new heavens ; but the earth will yet shine with the glory of Him whose coming the prophet of old, standing in the east gate of the temple, saw as a holy dawn. Amos, Hosea, Isaiah, were not blind to the labor questions of their time ; they had God's lightnings for the wrongs of men ; oppression, greed, unjust profits, they could denounce in words which still flame and burn. To the scheming politicians of their day they brought words of the Eternal. They declared the political value of righteousness. But more even than this was their prophetic vision of the coming redemption of the people. That kept up men's hearts when all else failed. So likewise the Christian pulpit shall help men most of all by its

prophetic vision. Its view of all subjects must end in the Apocalypse, with which its Bible closes. The pulpit is to stand amid the evils of the city as the inextinguishable prophet of the city of God. The preacher is to be the ultimate optimist among all the problems of labor and of life.

II.—THE DECLINE OF THE PRAYER-MEETING.

BY EDWARD JUDSON, D.D., NEW YORK CITY.

THE prayer-meeting is the act of coming together at stated seasons in the church or elsewhere for the purpose of social, informal, and spontaneous worship. One person alone cannot have a prayer-meeting. There must be at least two or three gathered together. The word "meeting" in this connection does not involve the idea of a meeting between man and God, as in the ancient phrase "tabernacle of the congregation," more correctly rendered "tent of meeting," descriptive of the spot where Jehovah met with His people. The word "prayer-meeting" conveys rather the thought of people meeting together for worship, not of people meeting with God.

The *personnel* of the prayer-meeting consists usually of Christians, most of whom are members of the Church, together with scattering cases of those who are not followers of Christ. The service is ordinarily conducted by the pastor of the church, although it is not considered improper that the leader should be one of the other officers of the church, or even a private member.

The prayer-meeting is usually held once a week, and lasts from one hour to an hour and a half. Wednesday night is considered by many a favorable time, so that the prayer-meeting may come half way between the Sundays, like a rock in mid-stream upon which a spent swimmer rests his hand and takes breath before completing the passage. Sometimes, however, Friday night is chosen for the prayer-meeting; and then it is quite customary to have some other public service on Tuesday evening, in order that the symmetry of the weekly hebdomadal worship may be preserved—Tuesdays and Fridays being regarded as the foci in an ellipse of which the two consecutive Sundays are the vertices.

The prayer-meeting is not as a rule held in the main auditory of the church. The people do not feel at home there. They lack what is called the elbow touch. Many Christians, like the Delphic girl, seem dependent upon poisoned air for their inspiration. The close, mephitic atmosphere of a small, ill-ventilated room is conducive to that feverishness without which the prayer-meeting seems cold and dull. The fitful and evanescent devotion of the prayer-meeting is hardly robust enough to endure the ample spaces and the pure air of the main auditory. The week-night meeting is usually held in a smaller room, called a chapel or vestry, which

is too often a musty conventicle inaccessible to the public street—the last place in the world into which you can allure an unregenerate man. It has too much of a mouse-trap look. He is shy of being caught. He is afraid of coming into too close quarters with Christians, lest he should have to be converted in self-defence. It seems to me that if sometimes of a Sunday night, for instance, at the close of the preaching service, the minister and his fellow-Christians had the courage to gear themselves up for a prayer-meeting, immediately after the benediction, in the main auditory of the church—an ample opportunity, of course, being given for those to escape who wish to do so—many people might be reached who otherwise will never venture within the narrow, charmed circle of the prayer-meeting.

The exercises of the prayer-meeting consist of *Scripture reading* and a brief *address* by the leader; *prayers*, either by the leader or by other Christians, of their own volition or as requested by the leader; *hymns* that are usually of a lighter and more cheerful character than those that are used on Sunday; and *testimonies*—that is, brief remarks in which the believers present confess their faith or describe their spiritual experience, or state and illustrate truths which they have learned from the Bible.

The distinctive feature of the prayer-meeting is its *social* character. On Sunday morning the Church meets to hold a service which in its order and character is thoroughly premeditated, stately, massive, and ornate. The main object of it is the edification of the saints. In the Sunday-school the Church meets for the study of the Bible. On Sunday evening the Church meets to hold a more popular service, through which it may attract and reach the outside world. At the prayer-meeting the Church meets for a more social service, in which all may actively participate, whether private members or those holding official positions. In fact, this gathering of the Church at the prayer-meeting seems to be more closely modelled than any of the rest of our services upon the primitive assembly of the Christians in apostolic times, as described, for instance, in 1 Cor. xiv. When they came together each one had a psalm, a teaching, a revelation, a tongue, or an interpretation, and when they prophesied it was not an uncommon thing that one who had come in an unbeliever and unlearned to be convinced of sin and to fall down on his face and worship God, and declare that God was in them of a truth. Churches that never have prayer-meetings will avoid many difficulties. Their worship will never be marred by extravagance or vulgarity. It will be very proper, but it will be the propriety of the graveyard. It will be

“Faultily faultless, icily regular, splendidly null.”

It will lack the spontaneity and inspiration which characterized the assemblies of the primitive saints. Such Christians will not have their feelings ruffled or be made indignant, like St. Paul, when a crazy, hysterical girl disturbed his meeting and brought contempt in his message by crying out, “These men are the servants of the Most High God, which show

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unto us the way of salvation." Neither will they have the power to say, as did he, "I command thee, in the name of Jesus Christ, to come out of her."

But the definition of a prayer-meeting is not complete without a statement of its purposes. One of its objects is the refreshment of Christians. Sundays seem too far apart. The soul's plumage, ruffled and torn by sin and care, needs oftener to be smoothed through worship. In the prayer-meeting the spirit finds a response to its eager sigh

"Calm me, my God, and keep me calm;
Let Thine outstretched wing
Be like the shade of Elim's palm,
Beside her desert spring."

Even when viewed from the worldly standpoint the prayer-meeting may be conducted in such a way as to have great recreative value. People in our great town like to go out somewhere at night. They resemble that French *émigré* who refused to marry the lady with whom he spent all his evenings, asking, with a shrug, "And where shall I go, then, to spend my evenings?" If they are ever so tired, it is better for working-people to have a change of scene rather than to drop down in their tracks. The prayer-meeting provides them with an innocent place to go to in the evening. They have probably been on their feet all day, and now they have a comfortable chair to sit down in. The service is short, so that, having secured the needed change in the current of their thoughts and feelings, they can retire early; while the theatres, in their endeavors to rest the people, have not the sense to be brief, but trench upon our sleeping hours, so that we come jaded to our work on the following morning. The room for the prayer-meeting is full of music and light. There is the atmosphere of sympathy and sociability. The songs and prayers and addresses are brief, so as to secure a diverting variety of thought and feeling, and the mind is not wearied and strained as by a long sermon. The pastor should shake hands with all the people as they come in. His personality should not be fenced in by the platform, but should pervade the whole room. I believe the place of prayer may be made so attractive, even to children and young people, that their godly parents will have misgivings about allowing them to attend for fear they will get too much enjoyment out of their religion. We are making a mistake in trying to attract the young with cheap and trashy music. There is too much musical culture in the air.

"Taint a knowin' kind of cattle that is ketched 'ith mouldy corn."

There should be able leadership in the singing. The richest and best harmonies should be selected. Even the commonest people aspire toward the most classical music, and are only prevented from enjoying it by ministers and teachers who insist that what they want is cheap trash. People are sick of the jingling "Gospel Hymns," 1, 2, 3, 4, *ad infinitum* and

consolidated. Have Barnby and Dykes instead. Have done, once for all, with the snuffling, droning cabinet organ and the rank, ear-splitting cornet. Substitute the spirited piano and the delicate human tones of the violin. Enliven the meeting with an occasional solo. I have found it worth while, during the first part of the service, to rehearse some of the more unfamiliar hymns and chants that we are to have the following Sunday.

But the prayer-meeting is not for recreation alone ; its aim is also instruction, especially of the beginners in the faith. The young Christian is not only taught the truth, he learns to use it in public prayer and address. We do not really possess an idea except as we impart it to others. How many an able preacher learned to do his first thinking on his feet in the prayer-meeting, and timidity and hesitation often have in them the promise of future power. It is Cicero that writes to Cecilius : " I, I say, so help me heaven, when the day approaches on which I shall be called upon to defend a client, am not only disturbed in mind, but tremble in every limb." Every effort should be made to keep the prayer-meeting from falling into the hands of the same faithful few who speak and pray every time. The new convert should be encouraged to take an active part, beginning perhaps with a verse of Scripture and then proceeding to give some little thought suggested by it. It is very helpful to have definite requests for prayer presented early in the meeting, and then to call upon one and another young Christian to pray, provided, of course, that their permission has been gained beforehand. Serial studies in Scripture prove very interesting and instructive ; take, for instance, the parable of the sower for four meetings, or the whole armor of God for six ; Peter as he appears in the Gospels makes a good subject if one takes the main scenes of his life on successive Sundays and the minor incidents at the intervening prayer-meetings. In this way consecutive study of the Bible is pursued, and the people are trained to regularity in attendance.

In the prayer-meeting, moreover, there will be generally found those who have not begun the Christian life ; or, if they are believers at all, have not joined the Church. Christians should be gifted with a kind of *adhesiveness*, so that they will not come alone, but will bring unbelievers with them ; and these are to be persuaded to accept Christ and to confess Him. Every prayer-meeting should not only be recreative and instructive, but evangelistic. A minister sometimes thinks, " My mission is to edify the saints. There are enough Christians of the kind we have. Let us not try to make any more. Let us, rather, try to raise the character of the Christians in the churches, and this of itself will most effectually impress and convince the people who stand without." But is not the atmosphere that is favorable for the birth of a soul the very best atmosphere for that soul to grow in ? Will not a tree thrive best in the environment that caused it to spring up ? And is any exercise more conducive to the development of the Christian life than to engage in the work of the Master who came to save that which was lost ?

There is truth, then, in the old saying that "the prayer-meeting is the very pulse of the Church;" and just so far as it fails to refresh and instruct saints and to convert sinners it is sure to decline. In a great town like ours the prayer-meeting has to struggle for its existence; and it is not strange that many think it has seen its best days and belongs to the old order "that changeth, yielding place to new."

The late dinner, where the family naturally linger about the cheerful board, makes the prayer-meeting seem a hardship to people of comfort and fashion; while, on the other hand, the workingman, having washed himself and eaten his evening meal, is tempted to fall asleep by his fire or to betake himself to the saloon, where there is no definite hour of beginning or closing.

In our larger churches the very bigness of the assembly of worshippers tends to dissipate the homelike atmosphere. Very few are qualified to address a large number of people; their voices reach only the narrow circle of those who sit immediately about them, while over the rest of the people there broods a dull silence. For this reason the weekly prayer-meeting little by little changes its essential character. It has the inspiration of numbers indeed, but becomes more formal. The pastor, or some other person selected beforehand, delivers a kind of lecture, and after a prayer or two the service ends without the free commingling of thought and feeling that is the distinctive feature of the prayer-meeting. Sometimes a foreign missionary takes up the hour; again, a Sunday-school specialist or the agent of some benevolent society presents his views. And so, before the people are hardly aware of it, all the essential features of the prayer-meeting gradually disappear. Now, I am inclined to think that this process must necessarily go on in the large and growing churches. My way of meeting the difficulty is to appoint for some other than the regular night a service in which the old prayer-meeting ideas will be preserved. Have as a standing subject, for instance, "Echoes from Sunday," and cultivate anew the homelike feeling that has disappeared from the regular week-night service. The final outcome of this progress of evolution will be a meeting every night of the week, and each service will have its distinctive character. There will be a service for singers, a service especially for the Church, a service for young people, a service for Sunday-school workers and teachers, all culminating in a large general service. In this way the wants of all will be met, and the passer-by will find the church bright and open every evening. What we must guard against, however, is the multiplication of meetings beyond the real demand for them. The rule is to start no new meeting until the attendance in the meetings you already have suggest the need of an overflow. It has always seemed to me, too, that the regular week-night prayer-meeting of the Church should take the precedence in a Christian's thought over all other meetings. It should have the right of way. The others are to be regarded as extras, to be attended if one wishes, but over and above all the Church

prayer-meeting. Otherwise there is danger of a break in the organic unity ; instead of one church you have practically a congeries of little churches. There is a tendency in our time for the young people to have a little church of their own at the expense of the general Church life. I have sometimes feared that even the Young People's Society for Christian Endeavor, with its swift, rank, and luxuriant growth, might, after all, prove an ivy, wreathing the Church with its beautiful leaves, but all unconsciously sucking up its life.

Most ministers will agree that it is more difficult to have a good prayer-meeting than a good preaching service. One obstacle is the disinclination, even of the best people, to co-operate otherwise than in congregational song. With many this can never be overcome. Others may be persuaded beforehand to allow you to ask them to speak or lead in prayer. The subject, too, should be opened in such a suggestive manner as to be easily discussed even by untrained minds. My own custom is to have in my mind a full sermon analysis, and after giving the first point, endeavor by skilful questions to draw the others out of the people. The opening address should not be too condensed and finished. There should be left rough edges for the people to take hold of.

Long remarks, either by the leader or others, are fatal to the interest and power of the prayer-meeting. A minister who was apt to occupy more than his share of the time in the prayer-meeting and then wonder why the members of the church did not take part, chanced to be speaking one evening on the healing of the ten lepers, and of the one who returned to give glory to Christ, and why the nine did not do so too ; to which one of the deacons replied that he thought " it was quite likely the first one took up all the time."

Almost every church has its prayer-meeting killers. We should try gentle private persuasion before open rebuke, and, above all things, never betray irritation in public. A ministerial friend of mine was once settled near a theological seminary, the professors of which were in the habit of attending his meetings and of consuming more than their share of the time. On one occasion a professor had used up about twenty minutes in his address. When he finished, my friend, in his despair, was about to close the meeting with the benediction, when a little boy who had been converted a short time before arose and said, " I am thankful to say that I am still trusting the Saviour."

PERHAPS when the light of heaven shows us clearly the pitfalls and dangers of the earth-road that led us to the holy city, our sweetest songs of gratitude will be, not for the troubles we have conquered, but for those we have escaped.—*Amelia E. Barr.*

III.—PASTOR'S ASSISTANT AND ASSOCIATE.

BY REV. GERARD B. F. HALLOCK, ROCHESTER, N. Y.

THE question of pastor's assistant or associate is slowly but surely coming to the front in the large churches of all denominations in every city. One by one they are making experiments along this line ; and the day is now not far distant when no large city congregation will try to have all its complex work managed by one man, on whose life and capacity the prosperity of the church depends.

In the church work of to-day, and especially in the larger churches in our large cities, there is far too little of that which might be compared with the fighting of a well-officered, well-organized army. The army of the Lord is for the most part engaged in a kind of running fire or spiritual bushwhacking. As we know, the difference between civilized and savage warfare is not that civilized men are braver or physically stronger than savages, but that, being regularly drilled and officered, our modern soldiers support each other better and advance more unitedly toward a definite accomplishment of victory. Organization, co-operation, and drill make them tenfold more effective.

So in our churches, what we need is not more organizations but more organization. This, too, is largely a question of officering ; just as it has been found to be in the case of an army or in the conduct of large business establishments. If the details of church work are to be cared for properly, clearly congregations must cease their dependence upon voluntary assistance in responsible positions. The work must be done by men whose sole business it is. A church so manned would be like a regiment properly officered ; whereas many of our best congregations are hardly better than some of the volunteer regiments at the beginning of the war, provided with an educated colonel, but with thoroughly untrained though oftentimes thoroughly self-satisfied officers of lower grades. Surely the idea of a well-manned church is no idle dream, as not a few successful instances could testify. Yet it seems to have become a rule among our Protestant denominations, with the exception of the Episcopalians, that they will put the total weight of all the work on one salaried pastor. Aside from the responsibility of general oversight, of planning and directing, upon the shoulders of this one overworked minister is laid the burden of all the preaching services, the prayer-meetings, the pastoral visitation, the funerals and weddings, to say nothing of the thousand and one "outside" calls which are quite as important and imperative in their way. To preach two good sermons ; to teach a Bible class ; to lecture once or twice week-day evenings ; to attend the meetings of his board of officers and map out the financial schemes of the church, as well as to originate plans for its spiritual growth ; to visit all the sick ; to make funeral addresses and bury the dead ; to take an interest in the benevolent and humanitarian opera-

tions of the community without ; to be an active member of the foreign mission agency, and half a dozen other agencies more or less ; to be a part of various conventions and educational institutions ; to help run the vast and complex machinery of our hurrying civilization—to do all these things, and more, is rather too much. No one minister, pastor of a large church, can do all this ; and it is just these—the pastors of large churches—upon whom such demands are made.

In secular undertakings a man cannot conduct even a small business without the services of a clerk ; but the minister of a church of from three hundred to a thousand membership is expected to have the heads of Hydra, the eyes of Argus, the hands of Briareus, the winged feet of Mercury, and the strength of Achilles—and he needs them all, too, if any one does ! Oftentimes what is expected is simply impossible of accomplishment. It is beyond the capabilities of human nature ; too much to ask of any one, no matter how strong in body or how willing and earnest in disposition ; and if once undertaken must soon end up in the inevitable funeral of the pastor.

It is plain that this idea that one pastor can do all the work of a large church is mostly due to a common misconception both as to the labors of the ministry and the aims and functions of the Church. The opinion largely prevails that the chief object of the Church is to sustain two preaching services on Sunday, a Sunday-school, and one or two prayer-meetings during the week. A magnificent building is erected and furnished mainly for these purposes ; and it is thought that the work of the minister consists for the most part in preparing his two sermons and in taking charge of the weekly meetings. Indeed, some people do not seem to think that he is at any special labor even to do this. The writer is acquainted with an intelligent lady who thought, since she saw her pastor using no manuscript in the pulpit, that he was under no necessity of making special preparation, but poured forth his really masterful sermons simply from his mental store ! The hard-working minister of one of our largest churches tells of a member of real intelligence who once remarked to the wife of her pastor, “ Really, what does your husband find to do ? I should think it would be nice to be a minister with a good salary and only two or three hours’ work on Sunday.” He goes on to say, “ It so happened that the minister who had thus aroused the envy of his parishioner had that very week attended five funerals, made forty-six calls, given four public addresses in the city, attended to a large correspondence, and had hardly had time to eat his meals because of his calls and duties that had been crowded upon him, and was obliged to prepare his second sermon after ten o’clock Saturday night.”

Few people have any conception of the amount of labor devolving upon a real faithful pastor. To him the work is God-given, with rich rewards, sometimes rapturous joy, in the doing, and seldom is a minister heard to complain. But how few there are who realize that by a faithful pastor in

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the course of a year there will be probably as many pages written as by many a well-received author ; as many addresses as would be considered good practice for a lawyer ; and as many calls made as would not be considered small practice for the average physician, besides many other private, social, and public duties. Yet it is not an easy thing to convince the average Protestant congregation that there is actual work enough connected with their church to employ more than one minister. They are utterly unconscious of any unreasonable demands.

But far worse than any lack of consideration for the pastor, which is entirely unintentional, is the injury to the church itself. Instead of being a well-managed organization the Church is likely to become a crowd of admirers flocking about a preacher who is unable to do anything more than furnish an attractive pulpit. Nothing like sympathetic, uplifting, personal contact with the mass of the most needy can be attempted. The real aggressive work for which the Church exists is, perforce, liable to be neglected.

Then, too, it is wasteful economy. It is a known fact that in many of our large churches, where there is but one pastor struggling to carry the whole burden, there cannot be enough pastoral work done to make the preaching properly effective ; and, on the other hand, too much pastoral work is done to leave sufficient time for the preparation of the sermons. It is unbusiness-like. It is not the way careful men proceed in other enterprises.

"But," it may be said, "the whole Church should be the minister's helpers." Certainly this idea ought to be more nearly realized than it is. But at the best voluntary work cannot be commanded or altogether depended upon in an emergency. Besides, we believe that practically the increase of pastoral force will not diminish, but rather increase and stimulate the voluntary efforts of Christian people, because their efforts will be more efficiently guided and led.

We have had recent occasion to study statistics comparing the Episcopalian churches of New York City with those of other denominations in this matter of the number of associate pastors employed, and find that while among the former there is an average of at least three pastors to each church, among the latter there is rarely more than one. To this fact is commonly attributed the remarkable growth of the former denomination in that city over all the others. On this subject the Rev. C. A. Dickinson, D.D., pastor of Berkeley Temple, Boston, bears this testimony : "I have been pastor of three churches since I entered the ministry. In two of them I worked single-handed. In my last parish I have had several colleagues ; and I have no hesitation in saying that the results of my work would have been increased at least fourfold in each of my former parishes had it been supplemented by the work of an assistant."

No better practical proof of Dr. Dickinson's assertion could be given than to note the actual work and recent testimony of one who is himself an assistant pastor.

He says : " My work may be grouped as follows :

" 1. The Sunday-school. A large part of my work here consists in visiting. I have just put the families in the school into districts, and am now engaged in visiting the whole school, a district at a time. It is a point with me to make my visit to the children that come to the Sunday-school rather than to the families in which they live, so that our special relation may be emphasized. Another point with me is to make each visit a *pastoral* visit, thus recognizing and cementing more definitely the children's tie to the Church. Of course while visiting the children I endeavor to interest their parents, but my main object is the children.

" As to the rest of my work in the Sunday-school, I try to be in an attitude of thoughtfulness concerning the whole, that I may be ready if need be with some suggestion. As an aid to the thorough grip of the whole school I find it an excellent plan, if there is any substituting to be done, to do it myself.

" 2. The Young People. My work in this department is chiefly among the young men. That work is to visit them and to endeavor to draw them to the Church services, young men's meeting, and the Bible classes. I am now trying to get the young men to take part in the weekly evening service. The work of the assistant pastor among the young people must depend largely on the organization of the young people. Where there are Endeavor societies the assistant would interest himself in all the young people. Where the young men and the young women have separate organizations, he would naturally interest himself more particularly with the young men.

" 3. Supplementing the general visiting of the congregation.

" 4. Assistance in the pulpit. This may be preaching or other help. Every month we have a children's service in the church with preaching, for which I hold myself responsible. Under this head would come help in prayer-meeting. Every now and then I have charge of this meeting altogether. As my work on Sunday in the pulpit is not regular, I always pay particular attention to the prayer-meeting topic.

" 5. I hold myself ready to answer various calls for help that come to a city pastorate outside the general circle of the church, such as baptisms, marriages, funerals, visiting the sick, etc.

" 6. There are other ways of rendering assistance that cannot be defined concisely. The assistant pastor may save his principal from many unnecessary appeals. He may guard his time. Many special and peculiar occasions for helpfulness will arise which cannot be enumerated."

Now, in all this we can see that there are several very noticeable advantages which must accrue.

First, to the individual church. The pastor can do larger and better work. The members are enabled to see more of him. A firmer hold is obtained on the whole organization.

Again, to the pastor himself. In many a large church the pastor feels

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himself unable to take up a great deal of work that he knows ought to be taken up, and the work he does do he is not able to do to his own satisfaction. The pastor may have, indeed, a corps of very earnest workers in his church—and happy is such a church—but he needs something more than this. He needs some one whose whole time is given to the work of the Church, to plan, to organize, to carry into effect ideas, to do special errands, to find men and women competent to serve, to train the inexperienced, to be ready to strengthen weakness at any point, and who can exercise the functions of the pastor himself if occasion requires. In other words, the pastor wants to multiply himself. There can be no better possible way than through one or more clerical assistants.

Then, too, there is an advantage to the assistant. By being in contact with an experienced pastor, and by assisting in the conduct of well-organized churches, that must from their very position in a large city be continually grappling with large and difficult problems, the man, and especially if he is a young man, as most assistant pastors are, will be fitted to serve the Church in a much more responsible capacity and in a far more efficient way than he could otherwise do. An assistant pastor has experiences which are to him what a clinic is to the medical student. Surely it is better to rub off his inexperience under the eye of an able and sympathetic pastor than to gain his experience by rubbing off his crudities upon a congregation. Our seminaries need a training school, or a fourth year for testing the ability of their students. An assistant pastorate would be even better in its results to the man himself.

There is a certain wisdom in the agitation looking toward an increase of pastoral force in all our large churches, and we take it as one of the promising signs of the times that not a few are showing themselves ready to meet the growing demands for much and varied service in this way. No church, especially in any "down-town" region, can do its work effectually with a single pastor. The opportunities presenting themselves to any such church showing itself desirous to reach the people are so great that several pastors, assistant or associate, would find all they could do. There are throngs of people and nearly unlimited opportunities at the door of nearly every city church in our land. Let the doors be thrown more widely and more constantly open, and a sufficient pastoral force be employed to man the church and give it sympathetic, hospitable personality, and, as a recent writer says, "There will be no difficulty in filling the pews with people and the people with the Gospel spirit." Already the experiment has been successfully tried in a sufficient number of our larger churches to remove all doubt as to the practical nature of the method, and prove it worthy of far more general and thoughtful attention.

THE vulgar admire the form, but do not penetrate through it to the substance; genius sees the substance in the form; piety develops the form from the substance.—*Stuckenberg.*

IV.—THE PERSON OF CHRIST.

BY WAYLAND HOYT, D.D., MINNEAPOLIS, MINN.

A NEW TESTAMENT spilled from a ship of a British fleet which suddenly appeared in Nagasaki harbor, in Japan, in the year 1854, before the treaties with the foreign nations and Japan had been consummated; Wakasa-no-Kami, the commander of the Japanese army, set at watching this British fleet, in one of his trips about the harbor, coming upon this drenched New Testament; his curiosity exciting him to diligent inquiry concerning it; learning at last from a Dutch interpreter that it was a good book and told of God and Christ; further learning that he could get a Chinese translation of it by sending to Shanghai, and at once doing it; studying this New Testament in company with four of his friends for several years; eight years afterward getting into relation with Dr. Verbeck, of Nagasaki, a Christian missionary; prevented by the then Japanese feudal restrictions from himself going to Nagasaki, from his own province of Saga, whither he had been ordered—every now and then sending one of his retainers on a two days' journey to Nagasaki to get explanation for him of such passages as he could not understand; such unique Bible class kept going for three years; at last securing permission to visit Nagasaki, this Japanese military chief, publicly confessing Christ and becoming a member of the Christian Church, when he relates the story of that New Testament which had floated to him twelve years before. Thus this Japanese official also explains the effect upon himself of the person of Jesus Christ, whom the New Testament disclosed to him: "Sir, I cannot tell you my feelings when for the first time I read the account of the character and work of Jesus Christ. I had never seen, or heard, or imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the record of His nature and life. . . ."

In one of his letters, published since his death, the poet Robert Browning writes how once Charles Lamb and a company of his literary friends were amusing themselves by imagining how they would act and how they would be moved should some of the great dead kings of literature appear then and there before them. One said, "And what would you do should Jesus Christ appear?" A sudden solemnity fell upon Charles Lamb, and, falling into the stuttering way he always had when his feelings swelled, he reverently replied, "If Shakespeare should come among us we should all rise; if *He* should appear we should all kneel." And there were none of the company to say him nay.

A poor, stained creature in New York had fallen into the deepest and foulest ditch of shame and misery. Her only refuge from remorse was drink. "But one night," says the one who tells about it, "I was taking her home after she had been on a terrible spree, when all of a sudden, in a dark block, she sank right down on her knees on a flag-stone in the

pavement and vowed to be a Christian and to lead a good life ; and from that night she has done it, and every year at the anniversary night she goes to that spot and kneels on that flag-stone and renews her vow." "That poor girl," the one who tells about it goes on to say, "going on pilgrimage once a year to a flag-stone on the east side, and there, in darkness and silence, renewing her vows to God on the spot where His grace smote her down, as it did Paul on his way to Damascus, is just as real and literal as the dialogue of two witty people in a drawing-room ; and to many of us it seems to furnish a type of theme better worth a master's touch."

Such and so various is the spell, vanquishing, illuminating, regenerating, flung by the person Jesus Christ.

And this compelling power over human hearts and lives is not something simply historical ; is not something which you read about in the records of the long ago, as you do of the deeds of Cæsar ; rather is something as vitally and victoriously present and active as are the breaths we draw this instant, keeping death at bay.

"Can you conceive," asked Napoleon at St. Helena, "of Cæsar as the eternal Emperor of the Roman Senate, and from the *depth of his mausoleum* governing the empire, watching over the destinies of Rome ? Such is the history of the invasion and conquest of the world by Christianity ; such is the power of the God of the Christians ; and such is the perpetual miracle of the progress of the faith and of the government of His Church."

Yes ; only Christ's directing throne is set in no gloomy mausoleum ; mastering death in the resurrection, He has passed through the heavens.

And the differentiating peculiarity of Christianity is that it inheres solely and wholly in the person Jesus Christ. First and deepest, it is not doctrines about Christ—it is Christ. As the sun is the day, so is Christ Christianity. And right here a chasm widens between Christianity and every other sort and form of religious faith which either is or has been.

Mohammed was but the prophet of Islamism. He was not, he is not Islamism.

In the Book of the Great Deccase, Gautama, the founder of Buddhism, certainly one of the greatest and noblest religious teachers who have emerged in history, is represented, in conversation with his disciple Ananda, as expressly stating that he himself is not Buddhism, and that the one who would be perfect in it cannot put prone dependence upon him.

"The Perfect"—that is, the Buddha, he says, "thinks not that it is he who should lead the brotherhood or that the Buddhist order is dependent upon him. Why, then, should he leave instructions in any matter concerning the order ? 'Therefore, O Ananda, be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. And whosoever, Ananda, either now or after I am dead, shall be a lamp unto themselves, and a refuge unto themselves, shall betake themselves to no external refuge, but, holding fast to the truth as their lamp, shall not look for refuge to any one besides themselves, it is they, Ananda, who shall reach the very topmost height.'"

Nor was Moses Mosaism—only its prophet. And Socrates says to his pupil Alcibiades, "Unless it please God to send us some one from Him to instruct us, do not hope ever to succeed in reforming the morals of men. The best course we can take is to wait patiently." "Yes," Socrates went on, "we must wait till some one comes."

But how, as the sun sets himself at the centre of the day, does Jesus Christ make Himself the centre of Christianity? There is one separate, singular, masterful "I" blazing in the New Testament, claiming unshared and unshareable sovereignty; and He who is it and who utters it is this Jesus Christ, withal so beautiful in humility that bending to wash the dusty feet of His disciples is not an office too lowly for Him. This, then, is the first and fontal fact and problem of Christianity—the person Jesus Christ.

Mistake concerning Him is mistake capital. Hesitancy about Him is as fatal to one's Christianity as a hesitant heart is fatal to one's bodily existence. Whatever disputes and unfaiths there may be upon the rim of Christian doctrine are as nothing compared with unfaiths at this focus of it; are but as the morning mists upon the mountain-side compared with the granite to which they cling. As to Christianity forevermore this must be the critical and deciding question, What think ye of Christ?

And as we gaze upon this Christ, made evident to us in the pages of the New Testament, the chief and glaring and unescapable fact about Him is the presence in Him of abyssmal contrasts. As is the case with no other being who has ever come within the horizon of a human knowledge, He is this and at the same time that, even infinitely diverse, thing. In Him even contradictions find strange marriage. I was much impressed by this page in Dr. Henry B. Smith's "System of Theology," when I read it.

"Christ is called the Son of David, yet David calls Him Lord; He was understood to claim equality with the Father—as man He had not where to lay His head; He took part with flesh and blood, yet thought it not robbery to be equal with God; He took the form of a servant, yet His proper form was the form of God; He tabernacled in the flesh, yet came down from heaven; He said that He could of His own self do nothing, yet He is said to be the Lord of all; His mother is called Mary, yet He is over all, God blessed forever; He was born under the law and fulfilled the law, and yet in His own name gave a new and more perfect law, and brought in a new and everlasting righteousness; He was received into heaven out of the sight of His disciples, yet He is still with them, with any two or three of them always, and even to the ends of the earth; He was found in fashion as a man—and yet is the image of the invisible God; He hid not His face from shame and spitting, though He be the very brightness of the Father's glory; He increased in stature, yet is the same yesterday, to-day, and forever; He increased in wisdom, yet knew the Father even as the Father knew Him; He died at the mandate of a Roman governor, yet is the Prince of the kings of the earth; He could say, 'The Father is greater than I,' yet also say, 'I and My Father are one—he that hath seen Me hath seen the Father;' He said, in the time of His temptation, unto Satan, 'It is written, "Thou shalt worship the Lord thy God, and Him *only* shalt thou serve,"' yet He also declared that all men should honor the Son even as they honor the Father; and of Him it

is asserted that every knee should bow to Him, and every tongue confess that He is God, to the glory of God the Father."

Any way, pare, and cut down, and round the edges of, and smooth off, and belittlingly interpret the statements of the New Testament concerning this person Jesus Christ as you may please, if only you will not ruthlessly cut out and contemptuously fling away an entire half of those statements, it is as impossible to resist the impression of a vast and most unique complexity in His personality as it is to resist the sensation sight when the sunbeam makes impact upon the optic nerve. Draw a circle of all the elements which go to make up humanity and then attempt to make the circle of Christ's person, as that is revealed to us in the New Testament, coincident with it, and the circle of His personality sweeps away and beyond it as does the circle of the horizon overpass the chalk circle the boy makes on the blackboard when he demonstrates his proposition in geometry. On the other hand, put together all you have ever known or learned of Deity separate and singular, and attempt to express the personality of Jesus Christ solely in the terms of Deity, and you must discover that you have dropped utterly out of the account a whole side and share of what constitutently belongs to the person Jesus Christ. Complexity of personality is the immediate, insistent, and resistant impression which comes from any honest and thoughtful looking upon the person Christ.

Nor is it scientific in any wise to deny this complexity. That only is a scientific method which takes resolute regard of all the facts. And to shut one's eyes to this or that element in the complex person Jesus Christ is as thoroughly unscientific as it would be for a geologist to declare that the carboniferous era was the only geological era that ever had been or would ever be.

No ; complexity—strange, indeed, yet real as is the Christ Himself—is the primary and evident fact about the person Jesus Christ. And this complexity has found designation and expression in that epithet which can be appropriately applied to Christ, but can be to no other—the Divine-Human.

And now, what of this complexity, which is the perpetual factor in the problem of the person of Christ ?

It results from the miraculous conception. And the Word was made—became—flesh. Against the possibility of such miraculous conception, against birth from but one human parent, it is to be said that certainly, amid the scientific advance of our day, there ought not to be urged any scientific objection. Such possible birth is not athwart the analogy of things ; is rather pointed at and hinted toward by the analogies of science. Says Dorner, "The new science recognizes manifold methods of propagation, and that too even in one and the same species." In a recently published letter even Professor Huxley declares :

"I have not the slightest objection to offer *à priori* to all the propositions of the three creeds. The mysteries of the Church are child's play compared with

the mysteries of nature. The doctrine of the Trinity is not more puzzling than the necessary antinomies of physical speculation; *virgin procreation* and *resuscitation* from apparent death are ordinary phenomena for the naturalist. It would be a great error, therefore, to suppose that the agnostic rejects theology because of its puzzles and wonders. He rejects it simply because in his judgment there would be no evidence sufficient to warrant the theological propositions even if they related to the commonest and most obvious every-day propositions."

Passing by Professor Huxley's very singular and prejudiced and illogical objection, it is enough just now to make note that in his view the fact of what is known in theology as the miraculous conception, the birth of offspring from but one human parent, is not in clash with scientific suggestion and analogy.

And the resulting *human element* in the person Jesus Christ is to be steadily recognized, grasped in all thought of Him, its reality and integrity to be utterly insisted on. We may not say with the ancient Docetæ that Christ's human body was but a phantasm; nor with the later gnostic, Valentinus, that Christ, with only a pneumatic body, passed through the body of the Virgin as water through a reed, taking up into itself nothing of the human nature through which He passed; nor may we say with the Apollinarians, denying the integrity of Christ's human nature, that Christ, as to His human nature, was but a fragment, possessing, indeed, the human *σῶμα* and *ψυχή*, but with the place of the human *πνεῦμα* supplied and filled by the Divine Logos. In no idealizing way may we sublime Christ's human nature into mist and evanescence, nor in any method of subtraction may we cut into or cut away its wholeness. The flesh and blood into which He came, in the whole usual meaning of flesh and blood, were veritable flesh and blood. The seed of Abraham He took upon Himself was as dense and real as that which the Father of the Faithful himself possessed. The painters who put a halo around the head of the Christ they paint have not painted truly. There is a better and a truer picture. It is Holman Hunt's "Shadow of the Cross." The slanting beams of the westering sun throw their decaying light into the common carpenter's shop in which the long day through Jesus has been toiling. The heavy and rough wooden beam He has been fashioning is there before Him with the marks of His handiwork upon it. The *débris* of the chips and shavings is littering His feet. The back which has been for so long bent over that tough wood is strained, wearied, aching. Jesus is lifting Himself, and throwing back Himself, and putting Himself in new position, and stretching His arms out, as any of us would, to rest Himself after the tenseness and tiredness of continued exertion of one sort and in one way. The rude and usual tools of an Oriental carpenter hung upon the walls of the poor room behind Him, are fortuitously grouped into the image of a cross. The shadow which He casts upon them with His out-thrown arms makes a kind of prophecy of that cross which is to be on Calvary, on which He veritably is to hang. But it is the shadow of the cross as yet. He neither sees it nor regards it. It is behind Him. It is

not too much to say that He as yet is ignorant of the destiny to which that shadow points. It is not He, but Mary, sitting there back of Him, handling the presents which the magi brought Him in His babyhood, perhaps selecting this from those that this may be sold to broaden somewhat the narrowness of their poverty—it is Mary, having so many things to ponder concerning Him in her mother's heart, who notices that shadow and is appalled at its prophecy. This is the truest picture of the Christ on His human side. This really tells the story of His humanity—actual human body and veritable human soul—with the necessary growths, wearinesses, toilings, ignorances, limitations of that humanity. “Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same. . . . For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren.”

(To be continued.)

V.—HOW I PREPARE MY SERMONS.

BY KERR B. TUPPER, D.D., DENVER, COL.

BEFORE setting forth the general methods of sermon preparation upon which I have decided as the most practicable for myself, it may not be out of place to mention two convictions respecting the Christian minister and his work which have become stronger and deeper with my ministerial life, largely affecting the character of my pulpit efforts.

My conviction, first, as to the minister, is, that he should esteem it his highest, noblest, most distinctive work to be a preacher—not a litterateur, not a scholar, not a lecturer, not a pastor even, but a preacher, heralding with all possible power within his reach the message of God to man. He may be master in other directions, he must be master here. To this exalted, divinely ordained work of proclaiming truth with marked effectiveness, he should, with growing enthusiasm and zeal, bend his very best energies. No efficiency outside the pulpit will make amends for deficiency in the pulpit. Here he should stamp deepest his personality and influence widest his people. Here he is to do grandest service for God and man. If there is one place the preacher cannot afford to neglect, that place is his study. Here he must be day after day, both punctually and regularly. Nothing save the most pressing demands should interfere with his study hours, which should be marked out as definitely and observed as regularly by him as are banking hours by the banker. When the writer some years ago assumed his present pastorate a minister of the city said to him, “Two things, my brother, enjoyed by you in your former pastorate you must not expect here, with a church-membership of over a thousand souls and with constant demands on you—namely, regular study hours and large Sunday

evening congregations. You can have an office, not a study ; a full house in the morning, but not at night." I felt constrained to rebuke that minister by replying, "Two things are true : first, the pastor that hasn't regular and uninterrupted study hours does not deserve a large evening congregation ; and, second, the pastor that has is very likely to get it." From the day of that colloquy there has hung on my study door a card with these words printed in large letters : "STUDY HOURS DAILY, 8.30 A.M. TO 12.15 P.M. RECEPTION HOUR, 12.15 P.M. TO 12.45 P.M. UNLESS THE CALL BE ABSOLUTELY IMPERATIVE, DO NOT DISTURB THE PASTOR UNTIL 12.15 P.M." Sensible people heed the request ; others are made to heed it. I hold that no minister of the Gospel with anything like a full sense of responsibility to God and His Church will ever enter his pulpit without the most thorough preparation that it was practicable for him to make.

My conviction, second, as to the sermons demanded, is, that, above all, they should be notably popular in the etymological sense of that word—people-adapted and people-reaching. Cicero used to say, "I wish my eloquence to be relished by the people. The most infallible token of an orator is to be esteemed as such in the opinion of the people." With a view of adaptedness to all kinds and conditions of men should the sermon be prepared—to young and old, to rich and poor, to learned and illiterate, to cultured and unfavored. And, in order that a sermon be of this kind, it must be characterized by four features : (1) Sympathy with the souls addressed ; (2) conviction of the truth proclaimed ; (3) picturesqueness in the presentation of thought, and (4) the power of God back of and transfused through the message of everlasting life. He whose pulpit productions possess these traits cannot fail to draw people to hear him and send them away from the sanctuary better men and women.

My first preparation for sermon-making each day consists in a horse-back ride of an hour just after breakfast. In our clear Colorado climate such recreation is feasible almost the year around. During these quiet daily rides alone in the suburbs of the city fine opportunities are afforded for meditation for working up and developing Bible themes, for gathering material for sermons from mountain and plain and other helpful, stimulating mental exercise. From an invigorating horseback or bicycle ride the minister goes into his study with his whole being keyed to a fine pitch.

Entering my study daily (Sunday and Monday excepted) punctually at nine o'clock in the morning, I make it a rule, first of all, to read a few verses in the Hebrew and Greek Testaments, generally choosing those portions that have relation to some subject upon which I am to speak on the following Lord's Day. This is followed by the perusal of a short portion of the English Bible, which, with prayer, is read, not in a critical, but in a devotional spirit. I plunge then into hard work ; before me pleasurable and profitable duties. It is, say, Tuesday. This day and Wednesday I am to devote to next Sunday morning's sermon, as Thursday and Friday

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to Sunday evening's discourse. For some days, perhaps weeks, the subject to be discussed has been more or less in my mind. I begin now to grapple with it in earnestness. Before consultation with any commentary, and after careful examination of the text in the original language, I mark out a crude analysis. The text, let us say, is Titus ii. 4: "He gave Himself for us," etc. A brief introduction, perhaps, on different theories of Christ's death. The truth as to this awful and touching tragedy told in the text. It was a Divine sacrifice. The simplest analysis is: I. A Sacrifice Voluntary, "He gave Himself. II. A Sacrifice Personal, "He gave *Himself*." III. A Sacrifice Substitutionary, "For us." IV. A Sacrifice Purposeful, "That He might redeem and purify . . . a people zealous of good works": (1) Redemption; (2) Purification; (3) Consecration. Thus far the "skeleton" has been formed. This must be filled out, clothed, made presentable. After having done my best without helps I turn now to my library. There are the works of some of our most valued commentators; what do they say on the text under discussion? These I consult and confirm or change my interpretation of the text, as the case may be. Besides these commentaries there is shelf after shelf before me of sermons from the masters of the pulpit, from Augustine and Chrysostom through Tillotson and Howe down to Robertson, Beecher, and MacLaren. Have any of them a discussion relating to the theme under consideration? I look, I get a good thought or quotation. I make a note of it on my "skeleton" page which note is to be filled out to morrow when I clothe the skeleton with flesh and blood. In another case in my library is a collection of works on the great doctrines of the Bible, on sociological problems, on scientific matters, on practical every-day questions. Is there anything there I can seize upon to strengthen or to embellish my sermon, now in preparation? Well acquainted with my library, it does not take long to answer these questions. My "Index Rerum" also renders valuable service at times, for in it I have made analyses of the most valuable works in the library, as well as references to the most helpful articles read in magazines and reviews. Above all, the blessed Word of God has given inspiration and guidance.

By the time these steps have been taken, Tuesday morning and two hours of Tuesday afternoon (each afternoon two hours I devote to study and one and a half hours to visiting) have been consumed. Thus far the "analysis" has been made out and some "filling" done, an addition here and there from references to books, from historical illustrations that naturally suggest themselves, from personal experiences, from contact with people. Nothing now remains but the writing out of my thoughts in a more elaborate form, for, though never using a note when speaking, I write in full all my sermons with a twofold view of improving style and of preserving for future use all sermonic material.

Wednesday morning comes. The usual horseback ride is taken and the

study again entered at nine o'clock. Five hours of this day are to be devoted to the completion of the Sunday morning sermon. The "skeleton" is taken up and the "filling out" commences. At a single sitting, before lunch, most of the sermon is written, except where there is a note of illustration or quotation from others, which is to be inserted later. (My plan is to write only on every other page of my paper, leaving the opposite page for material from other sources than my own mind which may be available.) Seldom does five o'clock Wednesday afternoon find my next Sunday morning's sermon unfinished. Half the week is gone, and it is but fair to my engagements that half my work should be accomplished.

On Thursday and Friday about the same process as just related is gone through with in the preparation of the Sunday evening sermon. This latter sermon, however, is, as a general thing, not so difficult to prepare as the former. It is more popular in character. As illustrative of this, take the present series of Sunday night sermons by the writer: "The Gambling Evil," "The Drink Evil," "The Divorce Evil," "Municipal Reform," "Political Reform," "Industrial Reform," "The Church and Education," "The Church and State," "The Church and the Liquor Traffic," "The Immigrant," "The Criminal," "The Pauper."

As yet nothing has been said of Saturday. How is that day spent? Generally in miscellaneous reading, as are parts of each evening in the week, but sometimes in completing some study or sermon which has been interrupted during the week. These interruptions will come—now a funeral, now a wedding, now a lecture, now an address at college or banquet, in and out of town; and so I have made it a rule to "save up" Saturday, in which, when necessary, to do unfinished business, or, if there be none of this, to devote the day largely to general reading. John Wesley used to say, "I am always in haste, but never in a hurry." The busy pastor who has not definite spare time each week reserved for emergencies will always be "in a hurry," and oftentimes compelled to enter his pulpit feeling that he has been "driven" to the last moment, and this consciousness will take from him that calmness and composure before his audience which argue self-control, reserve force, mastery of the situation, and impart to a speaker so attractive and commanding an element of power.

"How do I prepare my sermons?" By seeking to keep my body strong and fresh, my mind full and active, my sympathy with truth and men deep and tender, my knowledge of the Word rich and increasing, my study hours earnest and profitable, and my spirit in touch with God and the higher things of the eternal world.

SOME preachers claim that they preach best when they think least. And the audiences that think least agree best with them.—*Stuckenberg.*

VI.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D.D., NEW YORK CITY.

THE BABYLONIAN CREATION STORY.

WHILE there has been discovered a very complete Babylonian account of the Flood, there have, as yet, been only fragmentary accounts discovered of the Babylonian story of the creation. Two fragments have been known ever since George Smith published his "Chaldean Genesis," but the late discovery of a third fragment, by Mr. T. G. Pinches, differing somewhat from the others and adding some particulars, makes it necessary to combine them anew, and to compare them with the biblical account in the first chapter of Genesis.

This last one of the three discovered is, like one of the others, a part of an incantation—that is, it was not written to give an account of creation, but as an introduction to a formula to be repeated at the dedication of the great temple of Borsippa, to invoke the protection of Merodach and the other beneficent gods, and to drive away the malevolent deities. So to what is called the Cuthæan tablet of the creation there is appended a prayer for the protection of the writer. There is, however, one quite full story of the creation, often translated since it was first published by Mr. Smith, which appears to have been written purely for its literary and mythological purpose. It is on seven tablets, corresponding in number with the seven days of the Genesis story, although there is no direct identification of these seven columns with the seven days of the week. Yet the number is significant.

Calling this seven-tablet story of the creation the Assyrian story, because the fragments came from the library of King Assurbanipal, of Assyria, and because it probably was modified, at least in its first chapter or tablet, by the later and more philosophical notions of the Assyrians, we find that it begins with a time when nothing existed but the primeval ocean, the great abyss, under the name of Tiamat, the same as the *tehôm*, the deep abyss of Gen. i. 2, over whose darkness the Spirit of God hovered. But this abyss is soon personified under the form of a vast feminine mother of all disorder and chaotic productions. At this time there were no gods, no heavens, and no earth. This agrees precisely with the Genesis account, if we translate it as we probably should. "When God began to create the heavens and the earth, then the earth was without form and void, and darkness was upon the face of the deep," etc., the heavens and earth being produced from the deep. Then, continues the Assyrian story, the primeval Divine pairs were produced, Lakhma and Lakhama, and Ansar and Kisar, or the upper and lower heavens. These gods are not further known, but the existence of a town named Bethlehem, meaning very likely the House of Lakhma, indicates that the name of the god may have been known also in Palestine. These primeval deities had long existed, like Uranos and Gaia, in Greek mythology, before the production of the three great gods—Anu, Bel, and Ea—who correspond to the great Greek triad, Jupiter, Pluto, and Neptune. This much is told by the fragment which remains of the first chapter.

The second chapter is entirely lost, except a few words, but the third chapter opens a long story which utterly fails, except in its grand result in Genesis. It is the contest between these later gods and Tiamat, the chaotic abyss, the serpent, for the possession of the world. This is developed in a very dramatic form. Merodach, the son of Ea, was the champion of the gods, was besought by them, and armed by them, to accept the task. The result was the overthrow and slaughter of Tiamat and the subjection of her followers. From her skin he made the upper

firmament, and fastened above it the upper waters, and settled the bounds of the ocean, and built above the heavens the home of the great gods. This story occupies the second, third, and fourth chapters.

These three chapters correspond to the first and second day of the Genesis account and part of the third. The first chapter of the Assyrian story being merely introductory, that may be left out of the reckoning, and the six remaining chapters must be compared with the six creative days of Genesis; and the Assyrian account is now one chapter in advance, its fourth (or third, omitting the introduction) carrying us as far as the second day of Genesis, while its description of the gathering of the seas together carries us over two verses in the third day.

The fifth tablet corresponds entirely to the fourth day of Genesis. The constellations of stars are created, the poles, the planets, and the moon. In the portion thus far recovered nothing is said of the sun. Possibly it was mentioned in the lost portion, and possibly it was entirely omitted because Merodach, the creator, was himself identified with the sun. The purpose of the moon in defining the week and the month is distinctly mentioned. We might expect the sun to be mentioned in the same way as defining the year; and, indeed, in a broken line the sun is mentioned, apparently as approached by the moon at the time of the new moon.

The sixth tablet is entirely lost. It is probable that it corresponded to the latter part of the third day of Genesis (the creation of plants) and to the fifth day (the creation of fishes and birds); for the small fragment of the seventh tablet corresponds to the sixth day of Genesis, and mentions the creation of both cattle and beasts of the field and creeping things. This would naturally be followed, as in Genesis, by the creation of man, but that is lost. However, in hymns to Merodach he is spoken of as the creator of man, and in another text quoted by Professor Sayce it is said, curiously enough, of the seven evil spirits, "The woman from the man do they bring 'orth.'" Taking it all through, the parallelism of the two accounts, biblical and Assyrian, is remarkable, the six days of the one corresponding with considerable exactness in order and nature with the six chapters of the Assyrian story following the introductory chapter.

The Cuthaan tablet is brief, being only part of an incantation. Here not Merodach, but Nergal, the sun-god of Cutha, is the creator. The first part is lost. Here we have a picture of the crude creations of the primal gods, the progeny of Tiamat, monsters of the abyss, animals with bird bodies or men with raven faces, with their seven kings, against whom the younger gods first fought unsuccessfully; but the story is incomplete, and nothing is added to what was learned from the fuller account.

The new tablet discovered by Mr. Pinches, while an incantation and too brief, is peculiar in that it is in two languages, the old Sumero-Akkadian and the Semitic Babylonian. The others were only in the latter language. It is a considerable gain now to find this story in the older language, which strengthens the conclusion previously arrived at, that the basis of the story is of extreme antiquity, even though it was edited for Assurbanipal in the seventh century B.C.

It begins, like the Assyrian account, with the beginning, before the abode of the gods had been made, or a plant had been produced, or a city built. I use Pinches's translation in the last volume of the new series of "Records of the Past":

"The glorious house, the house of the gods, in a glorious place had not been made; a plant had not been brought forth, a tree had not been created; a brick had not been laid, a beam had not been shaped; a house had not been built, a city had not been constructed."

It proceeds to enumerate the ancient cities and their temples, Neffer, Erech and

Eridu, not yet built; nor "the whole of the lands, the sea also." Then there was "a stream in the sea," and in that day Eridu and Babylon were built, with their temples. The gods were made and the spirits of the earth. The next important passage must be given entire:

"Merodach bound together a foundation before the waters; he made dust, and poured it out with the flood. The gods were to be caused to sit in a seat of joy of heart. He made mankind. Aruru [Ishtar] made the seed of mankind with him. He made the beasts of the field and the living creatures of the desert. He made the Tigris and Euphrates, and set them in their place. Well proclaimed he their name. Grass, the marsh plant, the reed, and the forest he made. He made the verdure of the plain, the lands, the marsh, the thicket also; oxen, the young of the steer, the cow and her calf, the sheep of the fold; meadows and forests also. The goat and the gazelle he set therein. Lord Merodach on the sea-shore raised a bank."

The text here becomes fragmentary, but it continues with the account of the building of Neffer and Erech and their temples.

This is evidently a very reduced account, made for the dedication of a temple, of the creation. Its peculiarity is accounted for by the purpose of the incantation, and is the emphasis put on the building by Merodach of the first ancient cities and temples of Babylonia. But this is for us a matter of less importance than the enumeration of other objects of creation, and especially of man, in whose creation he had the aid of Ishtar, suggesting the curious plural of Genesis, "Let us make man." Though so brief, the account is comprehensive. It includes the new greater gods, the land, the sea bounded by its banks, the heaven above, which implies, but does not mention, the firmament and heavenly bodies, mankind, all the beasts of the earth (birds and fishes not mentioned), rivers, fields, forests, and finally cities and temples. We may say that we have, combining this with the other accounts, a sufficiently full Babylonian story of the creation, lacking only what we much desire, the detailed account of the creation of man and woman.

SERMONIC SECTION.

LENTEN THOUGHTS AND SUGGESTIONS.

(From the German.)

THE CROSS.

PASSION SERMON BY REV. EMIL QUANDT, D.D., DIRECTOR OF THE THEOLOGICAL SEMINARY AT WITTENBERG [EVANGELICAL].*

For the word of the cross is to them that are perishing, foolishness; but unto us which are being saved, it is the power of God.—1 Cor. i. 18.

"THE Word of the Cross"—how beautiful and grand is the German of this

* Dr. Quandt now preaches from the historic pulpit made famous by Luther.

expression in the words of Luther, "*Das Wort vom Kreuz!*" How singularly it warms our souls! "The Word of the Cross," there is no other expression in the German language which in such brevity, beauty, pointedness embraces all that Moses and the prophets, Christ and the apostles have taught as these words do. The Bible from the first word in Genesis to the last word in Revelation can in its entirety in no better way be characterized, both as to its depth and its simplicity, than by this term, "The Word of the Cross." The Bible is also, indeed, the Word of the Manger, also the Word of the Crown, as also the Word of Paradise, both the Paradise lost on earth and the Paradise regained in heaven; but it is the Cross

which unites the Manger and the Crown, heaven and earth ; it is the Cross which is the centre of all that is in the Bible ; all other things are subordinated and secondary, the Cross is the one and the all. It indeed signifies something when we call the Bible the Word of the Manger, or the Word of the Crown, or the Word of the Fall, or the Word of Eternal Life ; but it signifies everything, as far as human language can convey such thought, to say of the Bible, It is the Word of the Cross.

I. "The Word of the Cross is foolishness to them that are perishing, but unto us which are being saved, it is the power of God.

"The Word of the Cross"—how are we to understand this? Has the Cross also words which it can utter? Is not the Cross dumb, speechless wood? Can wood preach? Most assuredly; for when men are silent even the stones cry out. Whoever has stood in front of one of our grand cathedrals, that of Cologne, or the Minster of Strassburg, not as a tourist but as a Christian, he certainly has heard a powerful sermon from the speechless stones of these sacred and massive buildings, a sermon that proclaims to him: "Oh soul, if thou wouldst find thy salvation, seek it not at the hands of a creature; lay aside what is of the earth and raise thyself above the realm of nature." And just as stones can speak, so, too, the metal of our church-bells can preach. We must ever be grateful to our grand German poet, Schiller, that he has translated the great and solemn sermon of the church-bell into German for us in his *Lied von der Glocke*. Indeed, if we only care we can hear sermons from the lilies of the field, from the birds in the air, from the vine and the grain of the field, from the hills and the valleys, from the stars in the firmament of the heavens, and from the raging billows of the deep. There is such a thing as a great, holy, and wonderful harmony of the spheres of nature which re-echo through the times and ages the *Kyrie Eleison* and the *Hallelujah*. The nat-

ural man has not the ability or organ to understand this; it is foolishness in his sight, and he cannot penetrate it; but the spiritually inclined man, who has experienced the *Hephatha* of the Lord, listens and harkens and hears it and feels it in his soul. Paul was a spiritual man, and it is not surprising that he heard the Cross of his Saviour speak, and that he ascribes to this Cross the power of God.

The Cross then really spoke after it had been raised up on Calvary, and the King with His crown of thorns had been nailed to it as the Lamb of God that bore the sin of the world. "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. liii. 5)—this is the sermon of the Cross. To the one thief on the Cross who was perishing this Word of the Cross of Calvary was foolishness, and in his death he ridiculed the crucified Mediator; but to the other thief, who was being saved, this Word of the Cross was a power of God, who brought him forgiveness of sin and eternal life in Paradise.

We have crosses on our church-steeple, on our altars, and in our closets of prayer. In many Christian countries we find crosses at the roadsides. Formerly there was a crucifix in every school-room, in every hall of justice and court-room, as a sign and a testimony that in none other salvation is to be found, and that no other name has been given to men whereby they can be saved, but only the name of Jesus Christ, and Him crucified. For the unregenerated, who were walking in their own way to perdition, such a witness and testimony of the Cross was embarrassing and foolish, and for this reason they tried gradually to remove the cross from all public places. But to us who would gladly be saved, such a cross, wherever we find it, brings the salvation of heavenly greetings which revive the soul, and we counsel and act, teach and learn, work and pray all

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the better with our eyes and hearts directed toward the cross.

The cross is found in the cemeteries on the graves of our beloved dead, and we hope that when we ourselves are dead and buried that our bodies, too, will sleep in the shadow of the cross. The crosses in our cities of the dead, although they have no tongue or speech, are nevertheless eloquent preachers. They preach to us that we have been redeemed from guilt and death not with gold and silver, but with the precious blood of Christ as the innocent and spotless Lamb of God. Such words of these crosses are foolishness to those that are lost. They would rather say with a modern writer: "Place no cross upon my grave, neither of stone nor of iron. That vision of blood and suffering has always vexed my soul; as also that the world, so filled with the spirit of God and so full of happiness on all sides, should have selected as the symbol of its faith a culprit's cross!" But to us, who are saved in faith and by grace, who have been reconciled by the blood of the Lamb, and have thereby also been sanctified, the cross at the grave is a source of strength and consolation from on high. For we read on the cross the golden words: Christ Jesus the crucified has taken away the power of death, and has brought forth to the light of day life and immortality.

Oh, thou still and yet clearly heard Word of the Cross! We are foolish to despise or scorn you. God help us that we may gladly hear and learn and esteem as sacred the sermon which the Cross preaches.

II. It is also true that the Word of the Cross would not have been understood and appreciated by us, had it not been that pious missionaries many centuries ago preached to our ancestors this glorious Word, and had not we, as their heirs, from our earliest youth had it to read in the Bible, and heard it preached by pious pastors and shepherds. That we have the Word of the Cross we owe to the power of

the Word concerning the Cross, the Scriptures, and their interpretation in evangelical preaching. The Cross and the Bible are closely connected, just as are the pearls and the shells, like morning gleam and morning dew, like the spring and the singing lark. The Cross is the sum of the Bible; the Bible is the book of the Cross. The Cross is the sign of salvation, and the Bible contains the records of salvation. The Cross is our banner, and the Bible is our banner carrier. The Cross and the Bible—God has joined them together, and they shall not be put asunder; they shall continue to be one, mutually demanding and complementing each other. The dignity of the Cross is touched, the power of the Cross is weakened, when and if the Bible, the Word of the Cross is deprived of its supremacy, and is compelled to divide its spiritual authority with legends, with traditions, with Vatican bulls and decrees. The Evangelical Church esteems both in equal honor, the Cross and the Bible; and if we would make a picture of the Evangelical Church we must paint her as a modest bride leaning upon the Cross and with the Bible in her hand.

The Bible, the Word that treats of the Cross, is regarded by the unbelieving world with the same disdain that it looks upon the Cross. The same persons who antagonize the Cross also antagonize the Bible. Those who regard the Cross of Jesus Christ as foolishness are ever ready to condemn the Bible that testifies of the salvation in the crucified and risen Lord. The Bible, they mockingly tell us, is not a Divine book, but an antiquated volume, which can no longer satisfy men, but at best prove acceptable to children, and even for these it can no longer be used, since it speaks so plainly on all subjects and calls things by their right names. The Bible, the word concerning the Cross, is foolishness to those who are lost.

But to us who are to be saved the beloved Bible is a power of God. For us did the holy men of old write, moved by

the Holy Ghost. We would be willing, if it were necessary, to give up all the libraries of the world for the sixty-five canonical books of the two Testaments. To us the Bible is the most beautiful flower in the whole world, full of the savor of life unto life, as the Epiphany star which is a lamp to our feet and a light on our way. We put the Bible into the hands of our children as the best book in the world for the hearts and minds of the little ones. When the son of the house with a thousand masts sails out upon the ocean of life, we cry out to him: "Wherewithal shall a young man cleanse his way? By heeding thereto according to thy word" (Ps. cxix. 9). When the daughter of the house as a bride departs from the threshold, with tears in our eyes at the parting we give her a Bible and inscribe in it the words: "Mary kept all these sayings, pondering them in her heart" (Luke ii. 19). The favorite gift to a newly-married couple is the Word that speaks of the Cross. For us men, in the midst of the heat and toil of the day, the Bible is the fountain that cools and refreshes; for the sisters in the faith, who have Martha cares and Martha concerns of the house and the hearth, the Bible furnishes the best oil for their lamps, the balsam for their wounds. The lonely ones advancing in years, the widows and the elderly maidens, find in the Word their comfort, that the Lord Jesus is with them, even if they have no other protector, to the end of their days. And those that have reached the evening of life, the venerable saints who have fought the good fight of faith and have completed their course, those to whom time is like eternity and eternity like time, these read the Bible as the heir reads the father's last will and testament, joyfully, full of happiness, for after a little they shall enter upon their long-promised inheritance.

Oh, the fools and dreamers who protest against the Word of the Cross and against the Word concerning the Cross. Against such Protestantism good Lord

protect us. Indeed, only remove the Cross from the world and take away the Bible and the Cross with it, and then all will become midnight and darkness, and this midnight would be destruction. But the God who has given the Bible also preserves the Bible. He has made provision that only one single tree should grow up into heaven, and that tree is the Cross. Happy he who lives and dies in the shadow of the Cross, for when he departs the words reach him from the Crucified: "Verily I say unto you, this day yet shalt thou be with me in Paradise." Provisions have been made that when heaven and earth pass away the Word of the Cross shall remain, and shall remain forever, although in eternity it shall become the Word of the Crown. For this is the Alpha and the Omega of the Bible: through the Cross to the crown. Amen.

THE RESURRECTION AS A FOUNDATION FACT OF THE GOSPEL.

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

I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried; and that He rose again the third day according to the Scriptures.—1 Cor. xv. 3, 4.

CHRISTMAS DAY is probably not the true anniversary of the Nativity; but Easter is certainly that of the Resurrection. The season is appropriate. In the climate of Palestine the firstfruits of the harvest were ready at the Passover for presentation in the Temple. It was an agricultural as well as a historical festival; and the connection between that aspect of the feast and the Resurrection of our Lord is in the apostle's mind when he says, in a subsequent part of this chapter, that Christ is "risen from the dead and become the firstfruits of them that slept."

In our colder climate the season is no less appropriate. The "life reorient

out of dust" which shows itself to-day in every bursting leaf-bud and springing flower is Nature's parable of the spring that awaits man after the winter of death. No doubt, apart from the resurrection of Jesus, the yearly miracle kindles sad thoughts in mourning hearts, and suggests bitter contrasts to those who sorrow, having no hope. But the grave in the garden has turned every blossom into a smiling prophet of the Resurrection.

And so the season, illuminated by the event, teaches us lessons of hope that "we shall not all die." Let us turn, then, this morning, to the thoughts naturally suggested by the day, and the great fact which it brings to each mind, and confirmed thereafter by the miracle that is being wrought round about us.

I. First, then, in my text, I would have you note the facts of Paul's Gospel.

"First of all . . . I delivered" these things. And the "first" not only points to the order of time in the proclamation, but to the order of importance as well. For these initial facts are the fundamental facts, on which all that may follow thereafter is certainly built. Now the first thing that strikes me here is that, whatever else the system unfolded in the New Testament is, to begin with it is a simple record of historical fact. It becomes a philosophy, it becomes a religious system; it is a revelation of God; it is an unveiling of man; it is a body of ethical precepts. It is morals and philosophy and religion all in one; but it is first of all a story of something that took place in the world.

If that be so, there is a lesson for men whose work it is to preach it. Let them never forget that their business is to insist upon the truth of these great, supernatural, all-important, and fundamental facts, the death and the Resurrection of Jesus Christ. They must evolve all the deep meanings that lie in them; and the deeper they dig for their meanings the better. They must open out the endless treasures of con-

solation and enforce the omnipotent motives of action which are wrapped up in the facts; but howsoever far they may carry their evolving and their application of them, they will neither be faithful to their Lord nor true stewards of their message unless, clear above all other aspects of their work, and underlying all other forms of their ministry, there be the unflinching proclamation—"first of all," midst of all, last of all—"how that Christ died for our sins according to the Scriptures," and "that He was raised again according to the Scriptures."

Note, too, how this fundamental and original character of the gospel which Paul preached, as a record of facts, makes short work of a great deal that calls itself "liberal Christianity" in these days. We are told that it is quite possible to be a very good Christian man, and reject the supernatural, and turn away with incredulity from the story of the Resurrection. It may be so, but I confess that it puzzles me to understand how, if the fundamental character of Christian teaching be the proclamation of certain facts, a man who does not believe those facts has the right to call himself a Christian.

Note, further, how there is an element of explanation involved in the proclamation of the facts which turns them into a gospel. Mark how "that Christ died," not *Jesus*. It is a great truth, that the man, our Brother, Jesus, passed through the common lot, but that is not what Paul says here, though he often says it. What he says is that "Christ died." Christ is the name of an office, into which is condensed a whole system of truth, declaring that it is He who is the Apex, the Seal, and ultimate Word of all Divine revelation. It was the *Christ* that died; unless it was, the death of Jesus is no gospel.

"He died for our sins." Now, if the apostle had only said "He died for us," that might conceivably have meant that, in a multitude of different ways of example, appeal to our pity and compassion and the like, His death

was of use to mankind. But when he says "He died *for our sins*," I take leave to think that that expression has no meaning, unless it means that He died as the expiation and sacrifice for men's sins. I ask you, in what intelligible sense could Christ "die for our sins" unless He died as bearing their punishment and as bearing it for us? And then, finally, "He died and rose . . . according to the Scriptures," fulfilling the Divine purposes revealed from of old.

To the fact that a man was crucified outside the gates of Jerusalem, "and rose again the third day," which is the narrative, there are added these three things—the dignity of the Person, the purpose of His death, the fulfilment of the Divine intention manifested from of old. And these three things, as I said, turn the narrative into a gospel.

So, brethren, let us remember that, without all three of them, the death of Jesus Christ is nothing to us, any more than the death of thousands of sweet and saintly men in the past has been, who may have seen a little more of the supreme goodness and greatness than their fellows, and tried in vain to make purblind eyes participate in their vision. Do you think that these twelve fishermen would ever have shaken the world if they had gone out with the story of the Cross unless they had carried along with it the commentary which is included in the words which I have emphasized? And do you suppose that the type of Christianity which slurs over the explanation, and so does not know what to do with the facts, will ever do much in the world, or will ever touch men? Let us liberalize our Christianity by all means, but do not let us evaporate it; and evaporate it we surely shall if we falter in saying with Paul, "I declare, first of all, that which I received," how that the death and resurrection were the death and resurrection of the Christ "for our sins, according to the Scriptures." These are the facts which make Paul's gospel.

II. Now I ask you to look, in the

second place, at what establishes the facts.

We have here, in this chapter, a statement very much older than our existing written gospels. This epistle is one of the four letters of Paul which nobody that I know of—with two quite insignificant exceptions in modern times—has ever ventured to dispute. It is admitted the writing of the apostle, written before the gospels, and in all probability within five-and-twenty years of the date of the Crucifixion. And what do we find alleged by it as the state of things as its date? That the belief in the Resurrection of Jesus Christ was the subject of universal Christian teaching, and was accepted by all the Christian communities. Its evidence to that fact is undeniable; because there was in the early Christian Church a very formidable and large body of bitter antagonists of Paul's, who would have been only too glad to have convicted him, if they could, of any misrepresentation of usual notion, or divergence from the usual type of teaching. So we may take it as undeniable that the representation of this chapter is historically true; and that within five-and-twenty years of the death of Jesus Christ every Christian community and every Christian teacher believed in and proclaimed the fact of the Resurrection.

But if that be so, we necessarily are carried a great deal nearer the Cross than five-and-twenty years; and, in fact, there is not, between the moment when Paul penned these words and the day of Pentecost, a single chink in the history where you can insert such a tremendous innovation as the full-fledged belief in a resurrection coming in as something new.

I do not need to dwell at all upon this other thought, that, unless the belief that Jesus Christ had risen from the dead originated at the time of His death, there would never have been a Church at all. Why was it that they did not tumble to pieces? Take the nave out of the wheel, and what becomes of the

spokes? A dead Christ could never have been the basis of a living Church. If He had not risen from the dead, the story of His disciples would have been the same as that which Gamaliel told the Sanhedrim was the story of all former pseudo-Messiahs, such as that man Theudas. "He was slain, and as many as followed him were dispersed and came to naught." Of course! The existence of the Church demands, as a pre-requisite, the initial belief in the Resurrection. I think, then, that the contemporaneity of the evidence is sufficiently established.

What about its good faith? I suppose that nobody, nowadays, doubts the veracity of these witnesses. Anybody that knows an honest man when he sees him, anybody that has the least ear for the tone of sincerity and the accent of conviction, must say they may have been fanatics, they may have been mistaken, but one thing is clear as sunlight, they were not false witnesses for God.

What, then, about their competency? Their simplicity; their ignorance; their slowness to believe; their stupor of surprise when the fact first dawned upon them, which they tell not with any idea of manufacturing evidence in their own favor, but simply as a piece of history, all tend to make us certain that there was no play of a morbid imagination, no hysterical turning of a wish into a fact, on the part of these men. The sort of things that they say they saw and experienced are such as to make any such supposition altogether absurd. Long conversations, appearances appealing to more than one sense, appearances followed by withdrawals; sometimes in the morning; sometimes in the evening; sometimes at a distance, as on the mountain; sometimes close by, as in the chamber; to single souls and to multitudes. Fancy five hundred people all at once smitten with the same mistake, imagining that they saw what they did not see! Miracles may be difficult to believe, they are not half so difficult to believe as absurdities. And

this modern explanation of the faith in the Resurrection I venture respectfully to designate as absurd.

But there is one other point to which I would like to turn for a moment; and that is that little clause in my text that "He was buried." Why does Paul introduce that among his facts? Possibly in order to affirm the reality of Christ's death; but I think for another reason. If it be true that Jesus Christ was laid in that sepulchre, a stone's throw outside the city gate, do you not see what a difficulty that fact puts in the way of disbelief or denial of His Resurrection? If the grave—and it was not a grave, remember, like ours, but a cave, with a stone at the door of it, that anybody could roll away for entrance—if the grave was there, why, in the name of common sense, did not the rulers put an end to the pestilent heresy by saying, "Let us go and see if the body is there?"

Modern deniers of the Resurrection may fairly be asked to front this thought—if Jesus Christ's body was in the sepulchre how was it possible for belief in the Resurrection to have been originated, or maintained? If His body was not in the grave, what had become of it? If His friends stole it away then they were deceivers of the worst type in preaching a resurrection; and we have already seen that that hypothesis is ridiculous. If His enemies took it away, for which they had no motive, why did they not produce it, and say, "There is an answer to your nonsense! There is the dead man! Let us hear no more of this absurdity of His having risen from the dead?"

"He died . . . according to the Scriptures, and He was buried." And the angels' word carries the only explanation of the fact which it proclaims, "He is not here—He is risen."

I take leave to say that the Resurrection of Jesus Christ is established by evidence which nobody would ever have thought of doubting unless for the theory that miracles were impossible. The reason for disbelief is not the deficiency

of the evidence, but the bias of the judge.

III. And now I have no time to do more than touch the last thought. I have tried to show what establishes the facts. Let me remind you, in a sentence or two, what the facts establish.

I by no means desire to suspend the whole of the evidence for Christianity on the testimony of the eye-witnesses to the Resurrection. There are a great many other ways of establishing the truth of the Gospel besides that, upon which I do not need to dwell now. But, taking this one specific ground which my text suggests, what do the facts thus established prove?

Well, the first point to which I would refer, and on which I should like to enlarge, if I had time, is the bearing of Christ's resurrection on the acceptance of the miraculous. We hear a great deal about the impossibility of miracle and the like. It upsets the certainty and fixedness of the order of things, and so forth and so forth. Jesus Christ has risen from the dead; and that opens a door wide enough to admit all the rest of the Gospel miracles. It is of no use paring down the supernatural in Christianity, in order to meet the prejudices of a quasi-scientific scepticism, unless you are prepared to go the whole length, and give up the Resurrection. There is the turning-point. The question is, Do you believe that Jesus Christ rose from the dead; or do you not? if your objections to the supernatural are valid, then Christ is not risen from the dead; and you must face the consequences of that. If He is risen from the dead, then you must cease all your talk about the impossibility of miracle, and be willing to accept a supernatural revelation as God's way of making Himself known to man.

But, further, let me remind you of the bearing of the Resurrection upon Christ's work and claims. If He be lying in some forgotten grave, and if all that fair thought of His having burst the bands of death is a blunder, then there was nothing in His death that had

the least bearing upon men's sin, and it is no more to me than the deaths of thousands in the past. But if He be risen from the dead, then the Resurrection casts back a light upon the Cross, and we understand that His death is the life of the world, and that "by His stripes we are healed."

But, further, remember what He said about Himself when He was in the world—how He claimed to be the Son of God; how He demanded absolute obedience, implicit trust, supreme love, how He identified faith in Himself with faith in God—and consider the Resurrection as bearing on the reception or rejection of these tremendous claims. It seems to me that we are brought sharp up to this alternative—Jesus Christ rose from the dead, and was declared by the Resurrection to be the Son of God with power; or Jesus Christ has *not* risen from the dead—and what then? Then He was either deceiver or deceived, and in either case has no right to my reverence and my love. We may be thankful that men are illogical, and that many who reject the Resurrection retain reverence, genuine and deep, for Jesus Christ. But whether they have any right to do so is another matter. I confess for myself that, if I did not believe that Jesus Christ had risen from the dead, I should find it very hard to accept, as an example of conduct, or as religious teacher, a man who had made such great claims as He did, and had asked from me what He asked. It seems to me that He is either a great deal more, or a great deal less, than a beautiful saintly soul. If He rose from the dead He is much more; if He did not, I am afraid to say how much less He is.

And, finally, the bearing of the Resurrection of Jesus Christ upon our own hopes of the future may be suggested. It teaches us that life has nothing to do with organization, but persists apart from the body. It teaches us that a man may pass from death and be unaltered in the substance of his being; and it teaches us that the earthly house of

our tabernacle may be fashioned like unto the glorious house in which He dwells now at the right hand of God. There is no other absolute proof of immortality but the Resurrection of Jesus Christ.

If we accept with all our hearts and minds Paul's Gospel in its fundamental facts, we need not fear to die, because He has died, and dying has been the death of death. We need not doubt that we shall live again, because He was dead and is alive for evermore. This Samson has carried away the gates on His strong shoulders, and death is no more a dungeon, but a passage. If we rest ourselves upon Him, then we can take up, for ourselves and for all that are dear to us and have gone before us, the triumphant song, "Oh! Death, where is thy sting?" "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

THE RISEN LORD THE CHRISTIAN'S HOPE.

EASTER SERMON BY PASTOR J. E. H. MEIER, D.D. [LUTHERAN], HEAD COURT PREACHER AND MEMBER OF THE CONSISTORY AT DRESDEN.

Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, etc. —1 Pet. i. 3-9.

BELOVED in the Lord! "Blessed be the God and Father of our Lord Jesus Christ." With these words of joyful thanksgiving and jubilee the apostle begins our magnificent Easter epistolary lesson, and his words are re-echoed in the congregation of the Lord and in every believing Christian heart that has experienced the life-giving power of the risen Lord, and has felt within itself the dawn of the Easter morn with its brilliant light of grace expelling the darkness of sin, the night of sorrow, the night of death and the grave. Blessed be God that we have not only a season

of Passion, a Good Friday, but also an Easter Day; blessed be God that the sun which went down blood-red on Mt. Calvary has again arisen as the Easter sun which removes all tears, and that our gracious God in heaven has pronounced his "Amen" to the great double promise of the Lord concerning an Easter on earth and an Easter in heaven—viz., "I live, and ye too shall live!" The response to this promise, however, is the hallelujah of redeemed mankind that resounds from the open grave of the Lord. Since the time when Peter first sent out his "Blessed be God" into the Christian world and has sung his Easter psalm in our text, this song of songs of the risen Lord, and this great Easter victory, his sentiments have been echoed and re-echoed through all ages in the Christian Church. "Death, where is thy sting? Hell, where is thy victory?" is the triumphant Easter hymn which the Apostle Paul in unheard-of boldness of faith challenges the powers of darkness of this world to a contest with the blessed world and death-subduing certainty of life which is found in the risen Lord. It is the same Paul who would ever have remained a Saul if there had been no Easter. "Christ is risen." These are the words of the old, deep and heart-felt Easter hymn of the Church from the days of the later Middle Ages. "Christ lay in the bonds of death, into which He entered for our sins." These are the words of Luther in the heroic strength of his faith, out of which comes the morning dawn of a new Easter for Christianity. "Arise, my heart, and learn what this day has taken place." 'This is the joyful lay of that gifted singer Paul Gerhard amid the woes of the Thirty Years' War; and in the time of the deepest decay of Evangelical Christianity, the days of rationalistic unbelief, the pious Gellert sings: "Jesus lives, and with Him I, too, live. Death, where are thy terrors?" The fundamental thought of all of our Easter hymns is that of joyful victory, of death and world-conquering Christian hope,

which has arisen out of the great Easter deed. This hope is the crown of Easter, and its light is shed over the entire celebration, and is constantly flashing through our epistle. And the strength arising from this hope we certainly stand in need of in such times as these, when factors and forces are at work by the thousands that would deprive the Christian of this comfort. This hope shall then be the banner under which the believer marches, shall be the flag of victory to which all flock who gather around the risen Saviour.

The Risen Lord the Christian's Hope.

I. The ground of this hope.

II. The power of this hope.

III. The destiny of this hope.

I. Beloved! "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead." With this full chord Peter begins his hymn of praise in exaltation of the great fast of Easter, of the glorious resurrection of the Lord in victory over the dark reign of sin, of the dawn of the new day of life. In advancing years, nearly three decades after that first great Easter morn, Peter wrote this epistle; and yet the praise of God's mercy in that wonderful deed is still as exuberant as though the account were written on the first Easter day of history and under the immediate impression of the miracle itself.

The manner, however, in which the great Easter work of the Lord has transformed the whole world is seen from the words of the apostle: "God begat us again unto a living hope." Yea, begotten again unto a living hope! Nobody had experienced this to a deeper degree than Peter, the apostle who had passed through that most sorrowful Easter morning, who had despaired beneath the cross, and had been crushed by the overwhelming weight of his own guilt, the guilt of a denial of his Lord, with which in the last night he had saddened the heart of his Master and

had weighed it down with a heavy burden. And when the Easter morn came and the incredible miracle had taken place, when Peter had heard the salutation of the risen Lord, who greeted him before He greeted His mother Mary and the beloved disciple John, him, the fallen disciple, who had denied Him, and had bestowed upon him the glance of His eye of grace and love, then it was that his deep sorrow was converted into the blessed joy of knowing that he again had a Saviour and could rejoice in the possession of His grace. The disciple himself, as it were, had again arisen from the dead with his risen Lord; he himself had become a new man, who experienced in his heart of hearts the power of a new life, regenerated through Easter unto a living hope. The echo of his experience and words is heard in the hearts of all Christians at all places and times. Thanks be to God that we have a living hope and not a dead and dying earthly hope, which can end only in failure to satisfy the struggles after the highest ideals and possessions of life, and can never solve the problems of existence and of the grave! Thanks be to God that we have a hope which does not wither and decay, no matter how rapidly youth and beauty and strength disappear and the lights of this world go out one by one! God be thanked that we have a hope which knows not only of a decreasing but also of an increasing life, which in the midst of the world of evil and unhappiness grows inwardly day by day to increase our joy and happiness, and constitutes the first rays of the dawn of a new day of eternal bliss; the only real hope amid the deceptive hopes of this world! What contrasts are presented to our eyes in the experiences of mankind! The deep chasm between ancient and modern heathenism, between educated and ignorant heathenism, on the one side, and Christianity on the other. In this contrast we see especially how the Gospel is a religion of hope, while hopelessness is a characteristic feature of heathen sys-

tems of worship. "Without hope and without God," is the picture which the apostle draws of heathenism. And how this type of hopelessness is spreading in the midst of Christianity, a hopelessness which knows nothing of elevation and exaltation, but only of destruction, nothing of reconciliation with God, but only of final destruction, which teaches only the philosophy of the enjoyment of life to its greatest extent, and at the grave and in the face of eternity has no words of comfort or consolation to offer to the inquiring and yearning heart; has no Easter joy of promised life and bliss to present. And, in fact, if we know nothing of the beyond, have no ends beyond the grave, and see in earthly enjoyment the highest ideals of man created in the image of God; if man is only to be cast back and forth on the waves of time, then nothing is left except absolute hopelessness, which is the self-condemnation of heathenism. If there is no eternal life beyond the clouds, then all that God has spoken to man of eternity is a dream and a vision merely.

Therefore, thanks be to God that we have a living and a sure hope, which is not the vaporings of an empty imagination or the beautiful dream of phantasy, is not based on merely human hopes and longings for a better world beyond the stars. Such a basis of hope would be unsatisfactory and prove a sore delusion in the face of eternity and the judgment. The Christian can say, "I know in whom I believe." And this certainty of eternal life has been given us through the resurrection of Jesus Christ from the dead, by which deed God's eternal mercy has been transplanted into this world of sin and death, and has bestowed life and grace on mortal man and has conquered the dark and dismal powers of Satan. Now the veil in the temple has been rent which separated mankind from the Holy of Holies, the heart of the Father, and has opened the way to the grace of Jesus Christ. Now Jesus has broken down the portals of death and has cleared the

way to eternal life. Christ has become the Prince of Life, who could step into the midst of the world of death with the words: "I am the Resurrection and the Life," and could utter the challenging words: "I have power to give life and to take life." Therefore it would have been impossible for Him to have remained in death; while, on the other hand, it would have been impossible for man to have escaped death without Him. He has become the author of a new life, has become the guarantee that eternal life is here for all who in faith will accept it from the hands of a merciful God; for the blessings of the resurrection are only for those whose hearts have been converted to the faith and service of the risen Lord. Without an Easter in our hearts the Easter in history and in the Scriptures is nothing. The evidence within our hearts is the best evidence of the certainty of Christ's resurrection. Scarcely any fact in history is so well demonstrated by the best of evidences as is the resurrection of Jesus Christ. Yet all these external evidences will not convert the heart or fill it with a blessed hope unless the miracle of Christ's resurrection has taken place in the heart also; unless Christ has become a living reality, a new life and light in our words, works, and thoughts.

II. Further, Peter exhorts that the power of this hope should make itself felt and should endure the test of faith.

The power and strength of Easter hope we see in the man who has penned our text, in Peter himself. When he wrote these lines what a world of experience lay behind him, what a path of thorns and martyrdom he had passed over, what dangers, disgrace, sufferings and torture, as a result of which experience alone he has been able to speak so comforting and consolingly to the cross-bearer in all ages of the Church, as he does in this present epistle. And yet after all these years of suffering for the cause he maintains, how joyful and grand is the Easter message with which the apostle here salutes us! The Easter

faith in the Lord who has conquered death is a living power within him, strengthening heart and soul and life, and giving wings to his soul to soar in the realms of spiritual joy and bliss. In the furnace of trials and afflictions the power of the Easter hope is tested and cleaned of all impure elements. "Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold temptations, that the proof of your faith, being more precious than gold that perisheth, though it be proved by fire, might be found unto praise and glory and honor at the revelation of Jesus Christ." It is only in the light of Easter that we can understand the cross of Christ, who has taught us the royal road through suffering to glory, through the cross to the crown. Amid the light of the Easter sun how the dark, black cross, the martyr wood of the curse, shines out as a sign of the honor and of the victory of faith, as a transfiguration! In the light of Easter, in the light of the blessed future which it reveals to us, we now for the first time understand our cross and suffering as a school in which the loving hand of God has placed us in order to train and educate us for right citizenship in heaven, for which none are prepared who have not been tried as if by fire. We do not believe in a purgatory after death; the real purgatory is found on this side of the grave, the purgatory of repentance, the purgatory of trials and temptations, in which all the impure elements in our spiritual life are to be melted away, so that our faith can be tested, as is gold by fire, and shine forth all the more brightly. Yet, however great the trials may be and however hot this fire may be, the apostle in the midst of it has his words of consolation; it is suffering only "for a little while, if need be." And this "need be" is not the infliction of an immutable, iron-handed fate, but the paternal will of a loving God and Father; and however long the sufferings may continue, it is but a hand's length compared with the endless en-

durance of eternity and its bliss. The great, dark mystery on which the ancient world reflected and studied, and which none of its philosophers could solve, the mystery of the existence of evil and suffering in this world, this mystery has now been solved in the light of Easter, according to which suffering leads to glory, and in the educational process inaugurated by the providence of God is intended only for our good. A hopeless and comfortless pessimism may lament and complain even to the extent of blaspheming our God on account of the ills and woes in this world, yet the Christian sees in all this the rays of the sun of grace shining into his heart and life, and showing him at the end of life's work and toil the blessedness of eternity, if he will persevere in faith and in humility and in constancy and in obedience.

And let this comfort strengthen all those who are suffering under the dispensations of an all-wise and all-good God. Abide and endure. After Passion and Good Friday comes Easter, even if in the life of most people a longer time than a few days intervene between their Good Friday and their Easter, as was the case between the first Good Friday and the first Easter. Through Passion to Easter. Let this be our comfort amid all our passion sufferings and struggles through which we as Christians must go. Look to the Easter sun and its glorious rising! Never in the history of the world was there a darker hour of woe and death than in that hour when on Good Friday the Lord of all died. Yet on Easter He arose again and became the firstfruits of them that were asleep. This is the source of a new living power in the Christian's life and work. It is the power of life that emanates from Christ the risen Lord, the power of an Easter faith and an Easter hope.

III. How glorious the destiny of this hope, which is also the destiny and purpose of all the afflictions through which the Church and her members must pass. This destiny or aim of our Easter hope

above in our Father's house, where after the storms of life there shall be eternal rest—who can describe it? All our descriptions are like the prattling of babes. However deeply we here on earth already draw our strength from the living fountain of God's grace, there above and beyond this life it will be ten thousand times more the case. What has been ours here is only the firstfruits of the abundant harvest that shall be ours beyond the grave, an inheritance eternal in heaven, as the apostle says. Yea, there has been deposited for us in heaven, in a place of security more firm than any safety vault built by the hands of man, a blessed inheritance which has been promised as a gift of grace, if we only will cling to the Easter faith in the new life achieved through the Lord, who has conquered death and the grave. Even though we lose all other things, this treasure can still be ours. It is an imperishable inheritance, over which death can have no power, which will be forever ours. It is also a spotless inheritance, not tainted with sin or its evils, nor by the impulses of a wicked heart. Our wishes and will, our hearts and souls will have been purified, and we will be able to serve the Lord in purity of mind. It is also an imperishable inheritance which awaits us. Jesus Christ will be revealed, and we will see Him as He is. This is the bright star of the apostolic Easter promises and of our Easter hopes. True, just the manner in which all these hopes and assurances are to be fulfilled and realized is yet a mystery; but that they will become realities and facts has been and is the assured hope of all Christians at all time, based and builded upon the sure word of the God who even sacrificed His only begotten Son to redeem us. In the joy and glory of this hope let us celebrate Easter; in the light of this hope let our lives be a constant testimony of the power of an Easter faith and life; in the light of this Easter hope let us look beyond eternity and rest assured that there is preserved for us an inheritance with Christ

the Lord, the victor of death and hell. God grant us all this Easter faith and hope. Amen.

THE ATONEMENT INFLUENCING THE UNIVERSE.

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To the intent that now unto the principalities and powers in the heavenly places might be made known by the church the manifold wisdom of God. — Eph. iii. 10.

To the thought of the Apostle Paul the Gospel was the most profound system of moral truth the world had ever received. We find no apology on the part of the apostle for presenting this glorious revelation of Gospel truth to both Jew and Gentile. When a minister exhibits the spirit of doubt in his presentation of Divine truth, his work will be but feeble; his doubt will go far toward neutralizing the good he seeks to do. The apostle had gone beyond the fog and mists of doubt. He had so received Christ as to become the happy possessor of a positive experience of Christ's power to save. In him Christ was formed, "the hope of glory." He spoke of all the great things of the Christian life as matters of personal experience. To him the great doctrines of God, heaven, redemption, justification, eternal life were truths to be learned in Christian experience. His views, too, of the Divine designs in the advent of Jesus into our world, His death, resurrection, and ascension were broad and far-reaching. While he regarded the race of mankind on this planet as the great beneficiaries of Gospel grace, he believed also that the blessed influences of the great redemption were wide as the range of universal being. To the mind of the apostle sinners in *this* world were not the only ones interested in the great work of Christ; "angels, principalities, and powers in the heaventies" were also

interested witnesses of the "glorious Gospel of the blessed God." To the thought of the apostle both the visible and invisible worlds were the students of the great problems of redemption. How wide the horizon of Paul's vision! How grand the conception! How infinitely above that system of thought which sees in the atonement only a provision for the few, while the great mass are passed by! In this wonderful chapter Paul first presents the Gospel as a mystery *now* made known to men—a mystery in the thought, so far above the Jewish thought, that the "Gentiles are to be fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise of Christ by the Gospel." What a wonderful uplift had Paul experienced to get this glorious view of the freeness of the Gospel toward all men! This is a thought that ought to thrill every true Christian with new zeal in his efforts to save men. According to this great thought every man, woman, and child we meet may be redeemed by the blood of Christ, and may be elevated to heirship to an immortal life in fellowship with God the Father and the Son. Then, rising higher in his thought, Paul sees the invisible world, the "principalities and powers," the holy angels who "kept their first estate," and who rejoiced when Christ came to earth, all as interested students of the great salvation, rising higher in their conceptions of God's "manifold wisdom," as they behold the wonderful power of the atonement to save from sin and to a holy life those who were once the subjects of wrath.

Brethren, this is an inspiring thought, that the work of our blessed Lord not only fills *this* world with holy influences, but, rising far above *this* world, becomes the theme of devout study amid the principalities and powers of the heavenly places. We may not know what the great curriculum of the university of the skies shall be, but we have here in our text and elsewhere in the Holy Word the assurance that this doctrine of soteriology is a part of its

wondrous course of study, "which things the angels desire to look into."

I. We are taught here that the "principalities and powers" of heaven are devout students of "the manifold wisdom of God." Through this Scripture we get a hint, at least, as to the employment of the inhabitants of heaven. Whatever else they may do under the command of God, they are deeply interested searches into "the manifold wisdom of God." No doubt the sphere of their circuit of investigation is largely extended by the commissions they receive to attend to great matters in the distant places of creation. As upon swift wing they visit world upon world and fulfil the high ministry assigned to them by their Divine Lord, they use every privilege to learn more and more of that manifold wisdom, so deep, so unsearchable as to be forever beyond the measurement of finite beings. This great fact, however, does not discourage their diligent investigation, for the fact of its infinite depth, of its manifold nature constitutes it a fountain out of which finite minds, whether of angels or of men, may ever be drawing without the thought of exhausting it. What infinite pleasure must come to those pure angels, those "principalities and powers" of "the heavenlies," in contemplating the Divine wisdom in the structure and government of the natural universe? Everywhere they see the footsteps of God. *Their* study of creation is not from the standpoint of the materialist or of the atheist, nor yet from the standpoint of mere natural law, but whatever they behold they associate with the One whom they adore as God and as Creator and as bountiful benefactor.

What glorious mysteries they are permitted to solve! Before their giant minds clouds and darkness melt away as the natural attributes of God are revealed to them in the structure and government of the universe of His creation. As with rapt vision they behold the splendors of a universe stretching far beyond even *their* power of swift

flight, with ever-changing and varying lights and shadows, their minds are free to expand and develop amid the ever-increasing glories of God's boundless empire.

II. But to those lofty "principalities and powers" there is another sphere open to their investigation. It is found in *this* world. It is found in the Church of Christ. The education of the "principalities and powers in the heavenly places" is not complete without the Church of Jesus Christ. "Might be made known through the Church the manifold wisdom of God." In the Church of God upon this earth the inhabitants of "the heavenly places" study the great mystery of redemption.

In the rebellion of the angels who "kept not their first estate," and their swift punishment, they had an awful lesson as to the nature of sin; but, so far as we know, this planet is the only sphere in which "the manifold wisdom of God" is further made known by Divine redemption. It is here, on *this* planet, in the Church of God, that the question of all questions, "How can God justify the ungodly?" is to receive its philosophical answer.

Here "the principalities and powers" are permitted to come in order to study that wisdom of God which found out a remedy for sin. To this end they were permitted to behold the incarnation. Far back in the prophetic period angels were messengers to the "holy men who spake as they were moved by the Holy Spirit." Then, when the time of the coming of Messiah drew near, angels were messengers to Elizabeth and to Mary; and when "the fulness of time had come" the plains of Bethlehem were made vocal with angelic songs, giving glory to God in the highest heavens for the birth of the world's Redeemer. With what wonder did those "principalities and powers" gather about the birthplace of Jesus, though invisible to the crowds in the caravanary, to behold their Lord, now wrapped about with the flesh of the babe cradled in the manger. How they desired to

fathom that "manifold wisdom of God" that led to His incarnation! Their intense interest in the great work of redemption had been shadowed forth for centuries by the "cherubim shadowing the mercy-seat." Those cherubim represented the heavenly inhabitants as gazing down into the contents of the Ark of the Covenant, as deeply interested in the contemplation of the mysteries therein contained—the mystery of sacrifice founded upon law; of atonement and law harmonious; of forgiveness in harmony with the permanence of law.

All through the earth-life of Jesus the angels were witnesses of His work. When in the garden of Gethsemane, one from the myriads who waited His command was sent to strengthen Him. When He arose from the dead, a mighty host of the powers of heaven heralded Him to the skies as He ascended to His ancient throne. It is plain from these few references that the "principalities and powers in the heavenly places" have availed themselves of every opportunity to study the manifoldness of the Divine wisdom as it is seen in the plan of salvation.

III. But the "principalities and powers in heavenly places" not only study the manifold wisdom of God as it is seen in the structure and government of the material universe, and as it is seen in the plan of salvation, but they also study that wisdom as it is manifested in the workings of the plan in the Church of Christ. To them the wisdom of God and His great love and mercy are shown in the justification and regeneration of the repenting sinner.

God's goodness had been seen in providing all that angelic natures needed for many ages, but the universe of mind had never yet seen the mercy of God illustrated by forgiveness. Here in the gift of Christ, His death on the cross for the sins of rebellious man, and the actual pardon of sin through His name was given an illustration to the heavenly intelligences of the mystery of

mercy. Every time a sinner repents there is wide and far-reaching interest among the "principalities and powers of the heavenly places," for "there is joy in heaven over *one* sinner that repenteth, more than over ninety and nine just ones who need no repentance."

Again, the regeneration and adoption of the repenting, believing sinner further show forth the manifold wisdom of God. The mysterious work wrought by the Holy Spirit in the human soul, by which its nature is changed and all the graces of the new life are planted in that soul, is a theme for ever-increasing thought and meditation. That "manifold wisdom of God," which works out the full salvation of the soul *from* all sin as well as *to* all grace and holy living, is seen more and more in the practical workings of the gracious scheme.

Again, the influence of the great salvation upon society, as manifested in the growth of benevolence, as it makes merciful provision for the suffering poor of earth, as seen in the building of orphanages and asylums, as seen in the great work of hospitals and other benevolent institutions, all the legitimate outgrowth of the great system of redemption, illustrates to the heavenly students the glory of this great work.

Then, too, the Church triumphant will be a glorious field of investigation to all the heavenly inhabitants who needed not redemption. As the white-robed company of the redeemed of earth shall ascend on the resurrection morning to be "forever with the Lord," how will the "principalities and powers in the heavenly places" rejoice in the fellowship of the Church! Redeemed and saved humanity will stand at the head of the great column of God's created intelligences. God created His universe, both of mind and matter, on an ascending scale. Angels first, then man; then redeemed man, or the new creation. Redeemed man will be higher than Adamic man would have been. Christ not only *saves* men who yield to

Him, but He is going to lift the saved to His own throne, "far above principalities and powers, and every name that is named." "Know ye not that we shall judge angels?" Then lift up your heads, ye tempted and suffering saints, your glorious redemption draweth nigh. Your day of coronation appears. To be a man down here in this world struggling against temptation, measuring arms with the enemies of God, striving to conquer self to the reign of Christ, is far preferable to occupying the place of an archangel. Sometime in the coming ages of eternity redeemed humanity shall lead all others in the march toward the highest attainable perfection possible to finite beings.

Let us learn from our theme

1. That the study of redemption is a heavenly study.
2. That the Church on earth is of great interest to the inhabitants of heaven.
3. Learn, too, our true dignity, fellow-learners with the "principalities and powers."
4. Let us rejoice, too, in our glorious destiny; we are to live forever with the angels of God in heaven.

CHRIST AT THE GRAVE.

BY REV. JACOB NORRIS [PRESBYTERIAN], LARAMIE, WYO.

Jesus wept.—John xi. 35.

ALL trains start at the cradle and stop at the grave. There is no railway in the world that has not these stations; nor are they very far apart. The one is almost in sight of the other. With the left hand we rock the cradle and with the right hand we strew flowers upon the grave. All start from the same place, and no one gets a return ticket. The train is a through express, and stops for no one to get off or on. We read of only three of all the million travellers that stopped short of the grave. One was Enoch, who was a great walker. He walked with God. One was Elijah, for whom a special

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train was arranged, whose coach was a chariot and whose locomotive was a whirlwind. And the other was Christ. We read of angels both at the cradle and at the grave, but we have never seen any on the train. We know a long time ago there were angels who came and took men by the hand and led them away from the city of destruction, and we know that now they do the same thing. They go alongside of this train. They keep us from many an accident. They sang around the Saviour's cradle, and they hover over ours. "Hush, my dear, lie still and slumber; holy angels guard thy bed." They stood in the empty tomb of Christ, one at the head and the other at the foot, and no doubt they are looking down upon us now, but they are so high we cannot see them, or else so bright. This whole road, from the cradle to the grave, was the path of Christ. Now He is at the tomb of Lazarus. And what do we notice first? Tears: Jesus wept. There are many things in His life which I could do without better than these. It is said that in the two twilights of childhood and age tears fall the most easily, like the dew at dawn and eve. Here, then, we see Christ, in the two streams of life mingled into one river. Here we see at once the tenderness of both the root and the blossom, and this means the whole tree. Here, too, we get evidence that He was touched with the feeling of our infirmities. He not only felt His own sorrows, but ours. The first would have proved Him human; the second shows Him Divine. These sisters loved Lazarus, and now one of the links of that golden circle is in the grave, and the others are standing near by bleeding. Jesus weeps, too; He is in that circle. He loved Mary and Martha and Lazarus. Lazarus was one of the few friends He had outside of His disciples. And so He is a true mourner. He is a man of sorrows, and acquainted with grief. And this means that I can tell Him my griefs, too. It is no farther to Him now than it was then, perhaps not so

far. This scene shows the mother's heart. The little child will come running into the house a dozen times a day all broken up with trouble. Her little bark is in a tempest. "Now it touches the sky and," as Homer says, "now it kisses the sands." What haven does it seek first? Mother, whose voice, like His upon Galilee, stills that tempest. The baby knows what Horeb rock to strike that the streams of comfort may flow. I cannot give up this scene at the grave, for I must have a mother—God—to run to a dozen times a day. My heart is scorched under a burning disappointment; the links of friendship in either hand have let go; what shall I do? Run and tell my mother? She's gone: "passed," as Cowper says, "into the skies." No more can I feel that cool hand upon my feverish brow; no more bury my head in her bosom; no more be comforted by her sweet words. What then? Jesus wept. That is the answer. I can carry my burning heart to Him, even as the parched meadows look up into the troubled sky, whose sympathetic eyes pour out their warm showers. The tears of Jesus show how gentle is the hand that chastizes. "And have you never seen any clouds?" "Clouds?" said the aged saint, "why, yes, sir. Else where would all the blessed showers come from?" A few moments after He wept the brother came back. It was like the sun rising upon the dew. Have you never seen a smile come to the baby's eye full of tears, morning and night blended; both the sun and rain upon the flower?

"Only wait and trust Him, just a little while; After evening tear-drops shall come the morning smile."

The tears of Jesus make the rainbow of Divine sympathy—the arch which holds up the universe. The philosopher says, "God sustains the universe with the masonry of thought." Faith says He holds all things up by His love for me. These tears are the gates through which I see the heart of God,

and they teach me that I must think more with my heart. I must more and more feel your trouble ; I must go with you to the church-yard ; I must stand with you by the vacant chair. The head says, "Bury your own dead ; I have no time to follow the hearse ; I have no time for tears ; I like not the place of mourning ; I cannot feel." This is what the world needs to-day—tears. Wealth, what does it need ? It needs to think with the heart. Learning, it needs to be warm at the heart. The world does not so much need thoughts to fertilize it as tears to irrigate it. The world does not need wheels—machinery. It needs steam. We need life—new, Divine life, and this is what we can have. This Jesus came to give. He did not bring wheels in His arms, not churches, not vines, but flowing life. We need the fountains broken up, to think with the heart. This will forgive injuries ; this will share blessings ; this will disarm criticism. These tears come like a flood, levelling all things, sweeping away all distinctions, getting at the roots, bearing on their bosoms great burdens. Warm hearts, that is what we need. The lack of this is what makes things run so hard. You ask a benevolence. The man says, "I have nothing to give." What does he lack ? A warm heart. Your voice and hands are needed in the church, in the Sunday-school, among the young men, and you say, "I have no voice ; I have no ability." Ah, yes you have, but the steam is down. We have hosts of skeletons in the valley, hosts of dry bones, hosts of people moving who seem alive, but are dead. "Come, oh, thou son of man, and breathe upon these slain, that they may live." Let these tears flow in among your motives ; let them bear upon their bosom your whole life, in the home, in business, and in religion. Let them show their hearts as Jesus showed His ; let them get into the circle. When in college the professor once in a while used to shock us—I mean give us an electric shock. We

boys would stand up close together, take hold of hands and form a circle, and we all received the same shock. But there was one fellow who would never take hold of hands ; he would not get in sympathy ; he would not suffer with us, nor feel with us ; he could not get out of himself, and so he would stand off and look on ; he would allow no current to pass through him ; he would be no conductor. This is all we do in a church—take hold of hands. The living church to-day, what is it ? A circle of school-children taking hold of hands, and in the circle is Christ. His current runs through all. Here are Catholics and Episcopalians, and Presbyterians and Baptists, and Methodists and Christians, and all. Some of them claim to be a little nearer to Christ than others, but that makes no difference. They all get the same shock if they take hold of hands. Some form little circles of their own, and two catch hold of His beautiful garment of holiness, and virtue goes out. And so, when we ask any one to come and join us, we simply mean, take hold of hands. But one says, "I'll help, I'll form the circle, I'll take hold, but I won't wear a badge." Very well, then ; it isn't the badge that makes the current. It is the spiritual sympathy that we need. There are some who wear the badge, but they will not take hold of hands. They join the church, but they never come ; they seldom pay ; they think little about its work ; they are non-conductors, covered all over with glass or wound around with silk. They said, "I'll go," but they went not. Oh, how much they are losing ! They think how much they are getting out of. One thing is sure : they are not getting much out of Christ. They are not getting much out of life. They give but little ; they receive less. They stand apart ; they have it in them ; they have hearts, but they do not let themselves get warm. It is hard for one stick to burn which gets off by itself, and if it does no other stick gets any help from it. Faraday discovered that magnet-

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ism exists in all metals, but they must get a certain heat before they can show it. It is so with us. We all have latent sympathy; we are all very much alike, and we all need to get warmed up. We need to get into that circle which passes through Christ at the grave. I thought that Christ at the cradle would restore all things, but I find that we need to have Christ at the grave, too. We need to get into the circle if we would know and receive its life. This is showing the warm heart. We need to get into the stream of youth if we would be refreshed by its waters. From this story I learn how to keep young. But sympathy does not always mean tears; it means smiles, too. The next-door neighbor to tears is smiles. Mr. Beecher used to say that whoever could make men laugh could make them cry. If they would spill over on one side they would spill over on the other, too. Men in their emotions were like a milkmaid attempting to carry a pan full of milk; if it slopped over one side it was sure to slop over the other. Sympathy originally meant suffering with, but it means also rejoicing with. There are a great many colors in the rainbow of sympathy, and it reaches from one horizon to the other, and overarches all humanity. The rainbow which has only one color would not be much of a rainbow. We should know it was incomplete. And so I believe that Christ at the grave brought joy, too; and the symbol of joy, its expression, is laughter. So, then, not only when people weep must we weep with them, but when they rejoice we must rejoice, too. We must get into the circle. Take hold of hands on the play-ground as well as in the Sunday-school. Do not think that young people are any the worse for laughing. It is a great blessing to be able to laugh. Dr. Holmes used to say that the ludicrous had its place in the universe. It is not a human invention, but one of the Divine ideas. We had the practical jokes of kittens and monkeys long before Shakespeare. The little child

showed considerable philosophy when he said, "Mamma, I think God must have laughed when He made the monkey." Some people almost think it wrong to laugh. If it is wrong to laugh, it's wrong to cry. What did God make flowers for if He did not wish mankind to admire them? Some there are who think it wrong to laugh in church. What! will you laugh in the presence of God? As one says, "I should like to know where I can laugh if I cannot laugh in the presence of God, for I am always in His presence. Does the father want his children, when they come into his room, to stop their merry laughter and the patter of their dancing feet because father is there?" It seems to be a mark of reason that we can laugh. I feel sorry sometimes for my good dog. He must see so much around the house to laugh at. Dryden said that a straw was a means of happiness because it could tickle you and make you laugh. It is said that beasts cannot laugh, but can weep when they suffer. At any rate, I know I have heard of crocodile tears. But joy, to be true and genuine, must come from good done or received. Let it go by the way of Christ at the grave. Let it be sympathetic. It will often break the gloom that depresses the mind; it will be a big multiplier in the pleasures of life. There is a laughter which is to be despised—like the crackling of thorns under a pot—the laughter which comes from indecency, from calamity, "the laugh," as Goldsmith says, "that speaks the vacant mind." What produces merriment in you tells what you are; tells how much sympathy you have with Christ. Thus laughter is akin to tears, and we must never get too old for the one nor too cold-hearted for the other. Thank God also for a sense of humor. When a heavy freshet comes, it swells the streams and pours over into the ploughed land and meadows, and like a sheet of silver it covers up all the holes and ridges. So laughter flows over us and fills up all the wrinkles and makes the most care-

worn look beautiful. "Surely in a natural state tears and laughter go hand-in-hand; they are twin-born. Like two children sleeping in one cradle, when one wakes and stirs the other wakes also." The greatest life is emotional. But what was it that produced the joy? It was resurrection. Both Martha and Mary had said, "Lord, if Thou hadst been here my brother had not died." And Jesus said, "Thy brother shall rise again." This was the fountain of joy. Here in the graveyard arose a stream which has flowed on down through the centuries, making beautiful all the world's parks. "Where have you laid him?" Oh, if only such a word could come to some of you, how quickly would you show the Master the new-made grave! "Roll away the stone." What words of majesty! "Lazarus, come forth." This is the deepest lesson, the most far-reaching of all at the grave. To God there is no difference between four days and four thousand years. It is as easy to call life back from an Egyptian pyramid as from the greenest grave in yonder cemetery. Oh, glorious thought; a light in the tomb! The Romans had a practice of lighting up their tombs. It is recorded that fifteen hundred years after the death of Tullia, Cicero's daughter, her tomb, which was accidentally opened, was found illuminated with a lamp. It was but a glimmering light, the rays of which were confined to the catacomb walls; but the light which Christ sheds upon the grave falls upon the vista of eternity. You can now stoop, look in and see immortality beyond. The grave which He entered was soon lit up with shining angels; and now He is gone. Gone where? To his Father and ours. He may be here, not twenty miles away, not twenty inches—"Lo, I am with you always." Faith peoples yonder churchyard with angels, and fills the air with songs.

"Tarry with me, O my Saviour;
Lay my head upon Thy breast
Till the morning; then awake me—
Morning of eternal rest."

AN EASTER GOSPEL.

By D. H. GREER, D.D. [PROTESTANT
EPISCOPAL], NEW YORK CITY.

In the name of Jesus Christ of Nazareth, rise up and walk. . . . And leaping up, stood and walked, and with them into the temple, walking and leaping, and praising God.—Acts iii. 6-8.

THESE words belong to the story of the man who, having been a cripple from his birth, sat daily at the beautiful gate of the temple, himself unable to enter, for the purpose of asking alms. Upon the occasion, however, to which the text refers he obtains much more than he asks—not alms, indeed, but health; not silver and gold, but strength, liberty, and wholeness he receives, and hearing the message of the two Christian disciples to him, "In the name of Jesus Christ of Nazareth, rise up and walk," he does rise up and walk, leaping not only in body, but leaping in heart for joy, and enters the temple with them.

Men and women, is not that the picture of our human life on earth before and after the message of the Easter Gospel comes?—a crippled life at the gate of the temple; and a life made whole and entering the temple and giving praise to God. Let us look for a little while to-day at this before and after.

A CRIPPLED LIFE.

But first, what do we mean when we speak of a life as crippled? Not merely a life that is limited, and so cannot do what it would like to do—no, that is not a crippled life, that is not an exact definition of it. Man is not crippled because he cannot fly, although he would like to fly, and to be able to do so would be both very pleasant and very helpful to him; and yet he is not crippled because he cannot do so, because he cannot fly, for he was not made to fly, but he was made to walk, and when for any reason he is not able to walk, then is he not merely limited in his scope of action, but more than

that, he is crippled ; he is not complete as a man and cannot do what, not as an angel or some other superhuman creature, but simply as a man, he was intended to do.

And that—just that—I think is what our human life is before to it the message of the Easter Gospel comes—not limited merely, not destitute of powers, of certain forms of endowment, organs, faculties, senses, which, however desirable, yet do not properly belong to it—no, not limited merely, but having powers within it, belonging to and part of it, and the noblest part and the best, which, however, it cannot use, or whose use has been impaired, wounded, injured, hurt, crippled—that is the word, that defines, like no other, I think, so exactly and specifically and yet so comprehensively what our human life is, and what, at times not only so painfully, but with such a deep, rankling sense of hardship and injustice it feels itself to be.

Now, let us look at some of the powers—the better and nobler powers—that belong to human life, and see how crippled they are. Look at the great power of love—how noble that is, how human, how humanizing, and how has it made our life on earth glad and bright, and like a veritable heaven. Who can measure the happiness, who can portray the peace, who can describe the glory which it has produced—the gentle ministration, the self-denying labor, the heroic form of achievement, the lofty type of character, the high and noble humanity which it has inspired—shining, that human love, through all the gloom of the past as the brightest thing that is there, and in so many hearts and homes irradiating the present, it is, that strong human love, the great redemptive force in which the hope of the world for all the future lies, and as a pillar of fire by night and a pillar of cloud by day it is forever guiding, through wilderness, thicket and desert waste, our human existence here, as toward some promised land. How strong it is, how human, nobly, grandly

human—how poor and wretched and miserable, how less, indeed, than human, would be our life without it !

LOVE THAT IS YET IMPERFECT.

And yet, while love has done so much and is doing so much to help us to brighten and gladden our lives, to minister to our happiness, to contribute to our gain, see how crippled it is. It comes and takes and lifts us up to some great human height of human peace and joy, where all is cloudless sunshine, and it is so sweet to live, and then—and it seems so cruel—death comes and shoves us over the precipice, and lets us drop and fall from that great transfiguring human height, and love is broken and hurt, and the stronger and greater the love the greater and sharper the hurt ; and while the pretty poetry may come to us and sing in fine phrase,

“ 'Tis better to have loved and lost
Than never to have loved at all,”

it is but the poet's voice, and the smitten, wounded, broken heart, in the midst of its sharp experience, is not much comforted by it, and feels that it is but a poor and meagre compensation to have been exalted for a little while, and to have tasted the joys of a heaven, if then it must be cast down, as sooner or later it always is, into the bitter tears and groanings, into the deepest miseries, as of a veritable hell, or if, at best, thereafter, like the man in the Bible story, it can simply sit at the beautiful gate of a temple of a peace and joy and happiness, into which, alas ! it cannot enter now, which it no longer has. And the power, so strong, so human, so humanizing, is not merely limited, as by some natural bounds, but injured and wounded, as by some unnatural hurt. It has been in the past, it is to-day, a broken, crippled power.

What would the worker feel—the mechanic worker—the builder of a house, if when it had been finished, and just as soon as finished, it should invariably and always tumble down and go to pieces about him and not be a house at all ? What would the worker feel,

the builder of an organ, if when, after many long and weary tasks and toils, it had at last been formed and finished and piped and keyed and tuned, it should at once and always, just as it is ready now to send forth its sweet and strong and stirring messages—should at once and always, as soon as finished, perish, go down straightway into the ground, and the earth should swallow it up? Would he be much encouraged to build? Would not he feel, would not all those master builders feel, that the power which had been given to them to do these different works was not simply a limited but, as by some unnatural force, a cruelly crippled power; and that they could not do what they were made and meant, what they were born to do?

ABIDING NATURE OF MORAL CHARACTER.

And so, my friends, if that most beautiful of pictures, moral character, that house not made with hands, that sweetest, grandest, richest of all musical instruments, that moral fabric which, as in a workshop, not easily, but by long, patient, self-denying, disciplinary toil, men have fashioned and formed, men have built in this world, if it does not somewhere stay and go on, if just as soon as finished, or just as soon as so often it seems to need but one touch more of complete strength and beauty, just as soon as almost finished it goes out into darkness, emptiness, nothing, and at the very height of its transfiguring consummation it is dissipated and lost, then—I don't know how you feel about it or what you think—but it seems to me that then we are living, not merely in a godless universe, but worse than that, in a diabolical universe, and that not a good God, but a Satan, is on the throne, who is making a mock of human life, and that the noblest power in human life, the power that makes it human, is not merely limited, but broken and crippled by him.

And so, too, looking at human existence before the message of the Easter

Gospel comes, not only is the moral life, not only is the affectional life, but the life of the spirit is crippled—that life that seems to have no limits and no bounds, that life that is forever calling on all the forms about it and all the forces about it—the harmonious, deep and strong and sweet and subtle and fine, that is forever calling on all the forces about it to help it to give expression to, and to body forth the beauty which in its soul it sees, and to utter forth the music which in its soul it feels—the life which says to the winds and the waters, and the storms and the skies, and the thunders crashing through them and the lightnings leaping across them:

“Oh, come and be my voice, come be my song,
my speech.

Ye floods and ocean billows, ye storms and winter snow,

Ye days of cloudless beauty, hoar frost and summer glow.”

Oh, come and help me to say the word which I seem not able to speak! Yes, that life of the spirit which here and now we have, which in all visible things and through all visible things is forever trying to touch and find and feel the quickening power of things that cannot be seen, which in some poor, meagre fashion our poets and our singers and our artists and our prophets have tried to express—how strong it seems, how human, yet in this body of death it is a broken and a crippled power.

NEED OF THE EASTER GOSPEL.

That is the picture of human life on earth before to it the message of this Easter Gospel comes, and like the man in the story it sits at the beautiful gate as of some temple beyond and seeming to catch the echoes of the song and the music within, wondering whether they are echoes of real song or of real music or simply of its own imaginings, and seeming every now and then to catch a glimpse as through some opening door of the beauty and the glory and the splendor there, but which, broken and crippled, it is unable to enter; and it can only sit at the gate and receive

some little alms, some little succoring aids, some little timely helps, some kind and friendly messages, some sympathetic words from those who are passing by.

Yes, that is the picture of human life before the message of the Easter Gospel comes, but not after. "In the name of Jesus Christ of Nazareth, rise up and walk," and he did rise up and walk, leaping for joy, and entered the temple. That was its message then and that is its message to-day. Receiving and believing that message, life is made whole, strong, seems to enter the temple even here and now of its completed life. The love which we cultivate, which we try to express, but which by death is broken, leaps up again for joy, knowing that the imprint which it has made of itself is one which cannot fade, is an eternal imprint; though removed for a little while, it is not lost and destroyed, and we are encouraged to love.

The character which we cultivate and try so hard to build, and which apparently by death is pulled to pieces and broken down and destroyed and scattered to the winds, is not so in fact, the Easter Gospel says. It is but the moral beginning here of a great moral career which has its ending nowhere, and we are encouraged to go on building. The life of the spirit within us, that strong aspiring spirit which seems to be forever fretting and beating against its prison bars, and summons all creation, all beauty, all music, all forms and forces to come and set it free, is not simply a breath that breathes itself out at last into a vaporous nothing—it is the real life, the imperishable life, the life of God within us, whose quickening inspiration, whose immortal instinct even now we feel, and death is but the release, is but the door of escape, into some more fitting and more congenial sphere.

MEANING OF THE GOSPEL MESSAGE.

Such, I say, is the message of the Easter Gospel, and that is why it is to-day and always has been such a glad and grateful and self-confirming mes-

sage. It is not simply because of the testimony of the Bible in behalf of the resurrection of Jesus Christ that we receive that message; it is not merely because of the unbroken line of historical evidence concerning it; it is not merely because of the voice and tradition of the Christian Church; not merely because of the great fact of the existence of Christendom which in that message had its birth and its origin; but, chiefly, because in addition to all these things the message that the Easter Gospel brings is our own most human message, is the message which gives completeness to our human life and the song we sing to-day. Why, men and women, it is simply the song that men have always, with faith or without it, matters not, sitting at their beautiful gates, themselves been trying to sing, and Easter simply comes and says that what they had hoped was true—what with deep, ineradicable human instinct they felt must be true, ought to be true, if there was not only any mercy, but any justice in the universe—Easter comes and says it is true—"You do sit at the gate and there is a temple beyond; rise up and walk, up to your full human height, up to your full human stature," and men have risen up and walked, leaping in heart for joy, entering into the temple of their completed life and giving praise to God.

Here and now that completed life is theirs, that completed life is ours, and despite what death has done or may do, we sing to-day our Easter song. But we sing it now by faith—it is an anticipatory trio. The artist is in his study now and the picture is in his soul. He sees it now by faith—it has not yet come out, it is not finished yet. The organ is in its workshop now, and the music which it will make is in the worker's soul. He sees it now or hears it now by faith; it has not yet come out, it is not finished yet.

The Easter glory of human life—we see it now by faith—it has not yet come out; the Easter music of human life has not yet been heard. When we

cross the threshold bar, and through the beautiful gate that death has now opened we enter the temple beyond—then, as now we cannot, we will see the Easter glory of our human life made whole; then, as now we cannot, we will hear the Easter music of the strong immortal love, the strong immortal character, the strong immortal spirit, and give immortal praise to God, who has done all things well.

CHRIST'S EMPTY GRAVE.

BY REV. I. LLOYD [BAPTIST], GLAMORGAN.

*Come, see the place where the Lord lay.—
Matt. xxviii. 6.*

THE text is a part of the greeting with which the angel saluted the women who were the first to visit the sepulchre of the Lord Jesus Christ. There is no scene more graphically described in the whole Gospel of Matthew than the one depicted in the opening verses of this chapter. Our Saviour was crucified on Friday morning. In the evening of that day—for at sunset the Jewish Sabbath begins—and in order to avoid violating the sanctity of that sacred day, the Saviour's body was taken hastily down from the cross and laid in the new tomb of Joseph of Arimathæa.

The disappointed and dejected disciples seem to have spent the Sabbath in quiet solitude, reflecting, in all probability, upon the unexpected end of their leader, whom they thought would have restored the kingdom unto Israel. At sunset on Saturday the Sabbath was over, and then, as now, the Jews returned to their secular avocations. And it was on that evening, probably, the women of whom we read in this chapter bought their spices, but it was too late and too dark that night for them to do as they would like to do with the body of their blessed Lord. And so resting the night they were astir early the following morning. Before the first streaks of light from the returning sun darted across the firmament the devoted

women wended their way toward the sepulchre. They proceeded, and said one to the other, "Who shall roll us away the stone from the door of the sepulchre?" But when they arrived they found no cause for anxiety upon that account. They saw the stone rolled away from the door, and a mysterious messenger from heaven sitting upon it, clothed in a raiment white as snow, and his countenance gleaming with a piercing brightness like unto the lightning flash. The thing was so strange and so unexpected that the women were greatly alarmed, and it was to chase away their terror the angel said, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay." The resurrection of our Saviour has been largely criticised, but it would profit us very little to enumerate and refute the various objections raised against it. We can benefit ourselves to a far greater extent by meditating upon a few of the truths which it teaches and confirms. And so this morning, as we stand around the empty grave of our Saviour, we will try and strengthen our hearts by looking at a few spiritual truths which receive their strongest confirmation by the resurrection of Christ.

In the first place, this empty grave supplies us with the strongest proof of the satisfaction of God in respect to the reconciling work of the Lord Jesus. In the cross of Christ we behold the most forcible exhibition of God's disapproval of sin, but it is the empty sepulchre of Christ that presents to us the strongest manifestation of God's approval of the sacrifice of Christ on account of human transgression.

The resurrection of Christ is a very difficult subject for us to comprehend in its numerous and various bearings, but there is one point about which there can be no confusion nor difficulty, and that is the agency by which it was effected. We are distinctly told in the sacred Scriptures that it was accom-

plished through Divine Power. "This Jesus hath God raised up, whereof we all are witnesses," is the emphatic testimony of Peter upon the Day of Pentecost. The self-sacrificing life and death of Christ satisfied, not the Divine vengeance, but the Divine craving for perfection of holiness and obedience in man. Christ in His human nature attained to that perfection, and this empty tomb supplies us with the strongest evidence that in the estimation of God He had done so. When Jesus was laid in that rock-hewn sepulchre, and that stone placed against the door, God had an opportunity of manifesting either His approval or disapproval of the reconciling work of Christ, and the fact that Christ was raised by the power of God is the clearest proof that could be given to the world of God's profound pleasure in the love, the patience, and the obedience of Christ. Thus the approval of Christ's reconciling work by God which His resurrection teaches is not an approval which God makes known by voice; it is not an acceptance to which He bears testimony in word, but by an act; and in this case, as well as in every other, the act speaks louder and more eloquent than words.

There are two occasions mentioned in the Gospels on which God bore direct testimony in word to the Person and Work of Christ. At His baptism, and upon the Mount of Transfiguration the Voice from heaven declared: "This is My beloved Son, in whom I am well pleased;" but this empty grave speaks volumes without uttering a single word, it reveals to us more of the satisfaction of God respecting the mission of Christ than a thousand volumes could ever do. Come, then, ye trembling and doubting and unbelieving, and look down into this empty sepulchre, and then up into the countenance of God, and you will see that countenance brightened with a smile of approval on account of the successful completion of the work of your reconciliation to God.

This empty grave also supplies us with the strongest evidence of the Di-

vinity of Christ. The Apostle John, after narrating some of the appearances of the risen Saviour to His followers, says: "And many other signs truly did Jesus in the presence of His disciples which are not written in this book: but these are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through His Name." Whether John refers to all the signs of the Saviour's life, or only to the resurrection and the subsequent appearances, does not materially affect the question; the point is, that the resurrection is expressly recorded with other things to carry the conviction to our minds that Jesus is the Christ, the Son of God.

The Apostle Paul also, speaking of Christ, says that He was "declared to be the Son of God, with power, according to the spirit of holiness, by the resurrection from the dead." What he means is, that Christ's resurrection was the most deciding and determining factor of His Divinity. He was not made the Son of God by the resurrection, but that event decided the fact as nothing else did or could. He was the Son of God previous to His resurrection, but nowhere else do we get such a powerful demonstration of the fact as we do by the side of this empty grave. The Lord Jesus Himself on several occasions pointed to His resurrection as supplying the most conclusive evidence of His Divine person and mission. When he cleared the temple of its unholy and desecrating traders, they demanded the authority by which He resorted to such a summary dismissal, and He directed them to the event of His resurrection, saying: "Destroy this Temple, and in three days I will raise it up."

When the scribes and Pharisees sought from Him a sign—that is, some plain and positive proof of the Divinity of His authority—He announced to them the fact that the Son of Man would be three days and three nights in the heart of the earth. And this empty grave confirms all that the Saviour said or assumed respecting His Divine authority,

But the personal testimony of Christ to His Divine authority, the evidence supplied by His words and works, and all the assurances of His friends and followers do not furnish such an emphatic proof as this empty grave. One thing upon which Thomas Carlyle wrote extensively was the power and eloquence of silence, but nowhere is the eloquence of silence so forcible as it is by the side of this empty grave; for while standing here, and looking into that vacant sepulchre, we are vividly impressed by the fact that Jesus Christ was the Son of God.

This empty grave also supplies us with the strongest certainty of our own resurrection. The words of the angel to the women, "He is not here: for He is risen," will one day be said of every one of us. Christ has risen, and as surely as He has risen we shall rise also. Nothing would be more absurd than to look and hope for a resurrection if the Author of life were still in the grave, but He is not there. You are invited to look for yourselves, to examine every nook and corner of the sepulchre. The linen clothes may be seen in one place, and the napkin that was about His head you can see folded together and lying in a separate place by itself, but where is He who so lately wore those things? He is risen, and His resurrection is the pledge of our own. Had He remained under the power of death, there would be no ground of hope for us. He is the Vine, and we are the branches, and if the Vine be dead, how can any life extend to the branches? But the Vine is living, and by virtue of His life we shall live also. "But now is Christ risen from the dead, and become the first-fruits of them that slept." We are informed by revelation of two great events in the future. The one is the general resurrection, when the earth and the sea will give up their possessions; and the other is the day of decision, when the final destiny of all will be settled—and the strongest assurance we have that those events will come to

pass is this empty grave, or the fact that Christ has risen. Thus all the fundamental facts of the Christian religion are grounded in the resurrection of Christ. The Christian religion teaches us to believe in Christ as the Son of God; to hope for a resurrection from the grave; to look forward to a decisive day; and grounds this teaching upon the resurrection of Christ. And if that be not true, if that be not an established fact, then are we the victims of false teaching and false hopes, and our religion is an imposture, a delusion, and a myth. But we have the strongest evidence that the foundation-stone of our hopes was securely laid—that is, that Christ's resurrection was an accomplished fact, and upon that fact we rest and hope. It is certainly very congenial and encouraging to look forward to a victory over the grave by means of a general resurrection, but remember that victory will have to be achieved by stooping to conquer. Something must precede that great victory, and that something is death. It is very refreshing to look out upon a field of waving corn bending before the summer breeze, but before the grain attained to that distinction it passed through a process of death. The seed was scattered over the field, and covered in the earth, and then died, and out of that death came first the blade, then the ear, then the full corn in the ear. And while we rejoice in the prospect of a general resurrection, let us not neglect to prepare for that process of decay out of which the general resurrection will spring.

See to it that you die to sin in this life. See to it that you are being prepared for that death which awaits us all. See to it that the death which we all must die, will be like the burying of the grain in the earth which springs up into a larger and more abundant life. In the life of Michael Faraday there is a very touching and instructive reference to the resurrection. He tells us that during his travels on the continent he was particularly struck with the

beauty and simplicity of the little posts of remembrance set up on the graves in a quiet little graveyard in Switzerland. He speaks of one grave which more than any of the others arrested his attention. Some one was too poor to put up an engraved brass plate, or even a painted board, but had written on a piece of paper the dates of the birth and death of the one whose remains were resting below. The piece of paper was fastened to a board, and mounted on the top of a stick at the head of the grave. The paper was protected from the rain by a small roof, the ledge of which protruded sufficiently to carry the water away from the board. It was a very simple contrivance to memorialize a friend. But on examining the contrivance Faraday saw that Nature had contributed her part toward that humble memorial. Because under that little shelter formed by the protruding ledge, and by the side of the inscription on the paper, a caterpillar had attached itself, and there had passed through its death-like state of a chrysalis, and ultimately assumed its finished state of a butterfly, and had winged its flight from the spot, leaving its corpse-like relics behind. And the young scientist turned away from that humble grave, his heart strengthened in the belief of the resurrection, and his thoughts kindled into a glow by the contemplation of the wonderful works of God. Thus Nature and Revelation unite in encouraging us to hope for a resurrection.

Nature teaches us that the time the body remains in the grave does not constitute any obstacle in the way of resurrection. Seeds of corn and seeds of strawberries, after being in Egyptian mummy pits for centuries, have been known to spring and grow into large and lovely forms of life by being brought into vital contact with moisture and heat. And revelation leads us to believe that when the voice of Him who was raised by the power of God shall ring through the arches of the tomb there will be an universal response thereto. Nature teaches us to believe that

the fact of the body crumbling to dust, and mixing with the other dust of the earth, is no barrier in the way of the resurrection. Dr. Brown, in his work upon the resurrection, tells us of a certain servant who received a silver cup from his master, suffered it to fall into a vessel of aquafortis, and, seeing it disappear, contended with his fellow-servant that its recovery was impossible; but the master arrives and drops salt water into the vessel, which separates the silver and causes it to precipitate to the bottom; then he collected the silver, and by a process of melting and hammering he reproduced the cup. And revelation takes no cognizance of difficulties arising from the distribution of the dust and ashes of the dead, but distinctly declares that the last Adam is a quickening spirit, and that all that are in the graves shall hear His voice, and shall come forth. Nature teaches that the life which follows the resurrection will be higher, and nobler, and more abundant than the present. You take up a grain of corn to examine it, but its smallness is such that it slips through your fingers; but small as it is it has within it the germ of a larger life. Bury it in the ground, and from that one grain there come several stalks, and upon each stalk several grains reaching sometimes more than the standard of a hundred-fold. And revelation clearly affirms that the corruption, dishonor, weakness, and naturalness of the present life will be replaced by the incorruption, glory, power, and spirituality of the resurrection life.

And now, what influence should the retrospect of Christ's resurrection and the prospect of the general resurrection have upon our hearts and lives? It should lead us to live brighter, and broader, and better lives. "If ye then be risen with Christ, seek those things which are above." Expand the horizon of your thoughts. Take larger views of God, of Christ, of human nature, and of human duty. What a beneficial effect had the resurrection of Christ upon the apostles in this respect!

When they comprehended the significance of that event, and saw in that the certainty of their own resurrection, how it broadened their hopes and thoughts and lives, and fired their zeal and doubled their efforts! Let it have the same effect upon us. Now, before we leave this empty grave of Christ I want you to take another look therein, so as to be convinced and confirmed in the conviction that your acceptance with God is ensured. He has invited us to Himself in the most tender and endearing terms. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God; for He will abundantly pardon." The persuasive tenderness of the invitation and the largeness of the promise should dispel all doubt in respect to non-acceptance. Besides, we have such a revelation of God's character and disposition toward men that should allure us to Him, but nowhere does His willingness to forgive and receive us appear so conspicuously as it does in this empty grave. This vacant sepulchre shows us every barrier thrown down, every obstacle removed from the pathway of man's return unto God. "Come," then, ye trembling, fearing, and unbelieving, "see the place where the Lord lay," and if you have the least doubt that your acceptance by God is uncertain, look into this empty grave, and read your pardon there.

AN EASTER SERMON.

By A. T. PIERSON, D.D. [PRESBYTERIAN], PHILADELPHIA.

But now is Christ risen from the dead, and become the firstfruits of them that slept.—1 Cor. xv. 20.

THE doctrine and the fact of Christ's Resurrection stand pre-eminent in Holy

Scripture. Without it Christ's character and work lack their principal attestation and seal as Divine; without it the keystone in the arch of our faith is gone; our faith is vain and our redemption unaccomplished. Hence, first of all that Resurrection must be

I. An *established fact*. Whately declared that no fact of history is more absolutely accredited by competent and abundant witnesses. The first part of this chapter is occupied with the presentation of this testimony—Christ's various appearances after His resurrection, to Mary Magdalene, Cephas, the eleven, the five hundred brethren at once, James, again to the eleven, and last of all to Paul himself. Such variety of appearances, such variety of manifestation, His eating and drinking with them, His conversing with them, and all this extending through forty days, leaving no ground for reasonable doubt. No phantom-theory, no vision-theory, no optical illusion can account for these multiplied appearances; nor can the theory of fraud explain a faith whose sincerity was attested by witnessing lives and martyr-deaths. The Resurrection of Christ was so thoroughly attested that it was never disputed until centuries afterward, when all the witnesses and their immediate disciples had passed away.

II. Christ's Resurrection was the *first-fruits from the dead*. True, there had been dead men raised before—the Shunammite's son, the man whose body was touched by that of Elisha, Lazarus, etc.—but these were *resuscitations*, not *resurrections*. The marked peculiarity of resurrection is that He who is thus raised "dieth no more; death hath no more dominion over Him." In this sense Christ was the *first* ever raised from the dead.

(1) "Firstfruits" are the first ingatherings of harvest; (2) the promise and prophecy of harvest; (3) the specimen of the harvest; and so Christ was (1) the first of the dead that ever had a true resurrection; (2) He is the perpetual prophecy and promise of the resurrec-

tion of all believers; (3) His resurrection is the type and ensample of theirs. We may infer what our bodies will be from what His was. There are unmistakable signs, to our mind, that His body, after He rose, was subject to new conditions. He seemed to go and come at will, through closed doors; to vanish and appear instantaneously, to defy all ordinary laws of space and time and gravitation, to be in heaven and on earth as though equally at home in both. May not all this be not only the assurance of our resurrection, but the indication of the conditions of the resurrection body?

III. Christ's Resurrection has taken from *death its sting*, and from the *grave its victory*. Psalm xxiii. shadow implies sunshine, and is created by sunshine; the intenser the light, the deeper the shadow. Before Christ entered the grave it was like a cave, dark and forbidding, with no light after its mouth was closed; now the *cavern* is transformed into a *tunnel*, for light streams in from the earthward side where He entered, and from the heavenward side where He emerged!

JESUS DRINKING THE APPOINTED CUP.

By NORMAN MACDONALD [FREE CHURCH OF SCOTLAND], KINCRAIG, INVERNESS-SHIRE, SCOTLAND.

Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which My Father hath given Me, shall I not drink it?—John xviii. 11.

I. THE occasion: The cup given Jesus to drink. The subject: "The cup which My Father," etc. Consider: In Scripture "cup" is used *metonymically* for what it contains (1 Cor. xi. 26), and *metaphorically* from a Hebrew word (כּוּפּ), which denotes a certain lot, measure, or portion. It is used for a measure of *good* (Ps. xxiii. 5), of *evil* (Ps. lxxv. 8). In this passage it denotes the lot or measure of suffering assigned to Jesus as the Sin-Bearer. Notice:

1. Its dreadful contents.

(1) Their great variety—*e.g.*, the guilt of sin, the curse of the law, the wrath of God, the assaults of Satan, the malice of men.

(2) Their overflowing measure—extending to His whole nature as man, His external condition, lifetime.

(3) Their singular bitterness—arising from *their* hateful character and *His* holy sensitiveness.

(4) Their distressing effects—manifesting themselves in profound sorrow, extreme pain, conscious desertion, physical death.

2. Its authoritative administration—"Which My Father has given Me to drink."

(1) In what capacity? As the Representative of the godhead in the economy of Redemption.

(2) In what way? By an eternal decree, by a federal transaction, by a sovereign permission and transference, by a righteous infliction. "It pleased Jehovah to bruise Him" (Isa. liii. 10).

II. The occasion: The drinking by Jesus of this cup. The subject: "Should I not drink it?"

1. The import of this drinking. It implies bearing the penalty of the law as our substitute.

2. The necessity of this drinking ("Ought not Christ," etc.). To what results? From what cause?

3. The manner of this drinking. It was voluntary, unhesitating, seasonable, exhaustive.

4. The fruits of this drinking. These include:

(1) The salvation of the Church—*i.e.*, by fulfilling the condition of the covenant of grace.

(2) The destruction of sin—by His sufferings Jesus made an end of it. In whose case? In what sense?

(3) The rewarding of the sufferer—"Who for the joy set before Him endured the cross," etc.

(4) The manifestation of the Divine glory—the glory of the Divine perfections.

Learn 1. The evil desert of man's sin,

2. The costly nature of man's salvation.
3. The wonderful love of man's Redeemer.
4. The due employment of man's life.

- (a) Who are those in need of the Supper?
- (b) How all can find this comfort in the Supper.

Two Kinds of Fortitude in Suffering.

Mark xiv. 26-31.

BY PROFESSOR GEORGE H. SCHODDE,
PH.D., COLUMBUS, O.

The Prayer of the Crucified Lord for His Tormentors.

Luke xxiii. 33-38.

I. NOBLY INTENDED (v. 34):

- (a) Because it proceeds from His own promptings;
- (b) because it petitions for the forgiveness of grievous sins;
- (c) because it mitigates the great wrong that has been done;
- (d) because it is directed to the throne of grace.

II. UNGRATEFULLY RECEIVED:

- (a) Because it is received by the people with unfeeling hearts (v. 35);
- (b) because it calls forth the derision of the elders (v. 35);
- (c) because it calls forth the scorn of the soldiers (vs. 36, 37);
- (d) because there is added the mocking inscription on the cross (v. 38).

The Wealth of Grace in the Last Supper.

Matt. xxvi. 26-29.

I. It offers us all that we need.

- (a) What we need is:
 - (1) Forgiveness of sins;
 - (2) power of sanctification.
- (b) How this is assured us in the Supper.

II. Makes only such demands on us as can be complied with.

- (a) What impossible thing might be asked of us?
 - (1) To do only what the Lord commands;
 - (2) only to remember Him to whom our hearts already belong.

III. It is denied to none who need its comfort and strength.

I. The True Fortitude as exhibited by Christ.

- (a) He prepares Himself for the ordeal:
 - (1) By a strengthening prayer (vs. 26, 35 sqq.);
 - (2) with a clear consciousness of His fate (vs. 27, 28).

(b) He wins in the contest; therefore a model for us.

II. The False Fortitude of Peter.

- (a) He boasts of his power;
 - (1) of his good intentions (v. 29);
 - (2) of his powerful will (v. 31).
- (b) In temptation he fell, therefore a warning for us.

The Majesty of the Lord is His Sufferings.

John xviii. 1-11.

I. In His Question (v. 4).

- (a) Not put because ignorant of the enemy's intentions;
- (b) but because prepared to suffer.

II. In His Confession (v. 5).

- (a) Without any hesitancy or uncertainty;
- (b) with astounding results.

III. In His Declaration (v. 8).

- (a) Not secured through promises or good works;
- (b) but secured in a mandatory manner for His own;

(c) and respected by His enemies—not even Peter is touched (Matt. xxvi. 51).

IV. In His Reproof (v. 11).

- (a) Without any acknowledgment of good will;
- (b) for the earnest consideration of the error (Matt. xxvi. 52).

V. In His Determination (v. 11).

- (a) The cup is indeed bitter;
- (b) but it is offered by the Father's hand.

The Lord's Interpretation of His Sufferings.

John xviii. 11.

- I. It is divinely intended—Father.
 II. It is a bitter experience—cup.
 III. It is voluntarily assumed—I.
 IV. It is submissively endured —
 "Shall I not," etc.

Peter's Fall and its Warning Lessons.

Luke xxii. 54-62.

- I. Peter's troubles before he fell ;
 (a) His sufferings began because :
 (1) He was self-satisfied (Matt. xxvi. 33, 35 ; 1 Cor. x. 12) ;
 (2) was not diligent in prayer (Matt. xxvi. 41, James iv. 7, 8) ;
 (3) was thoughtless (Matt. xxvi. 51, Rom. x. 2).
 (b) The warning for us, Be on your guard against these weaknesses.
- II. Peter's troubles when he fell.
 (a) His natural weaknesses were stronger than ever ;
 (1) curiosity (v. 55, Matt. xxvi. 58, Ps. i. 1, Lev. iii. 27) ;
 (2) fear of men (vs. 57, 58, Matt. xxvi. 70, x. 28) ;
 (3) weakness of faith (vs. 57-60, Matt. xxvi. 31, 70-74).
 (b) The warning for us, Be on your guard against temptations.
- III. Peter's troubles after the Fall.
 (a) The final suffering was that of contrition ;
 (1) caused by the denial (v. 61) ;
 (2) awakened by the cock and by the look of Christ (v. 61, Matt. xxvi. 75) ;
 (3) exhibited by his departure and his leave (v. 62).
 (b) The warning for us, Be sorry for your sins (2 Cor. vii. 10).

The Great Difference between the Sorrow of Peter and of Judas.

Matt. xxvii. 1-8.

- I. Difference in their Origin :
 (a) Peter's comes at once (Luke xxii. 61) ;

- (b) Judas' comes late (v. 3).
 II. Difference in its Character.
 (a) Peter was sorry for his sin ;
 (b) Judas was sorry for the misery he had caused (v. 3).
 III. Difference in its Expression.
 (a) Peter wept bitterly (Luke xxii. 62) ;
 (b) Judas' was an outward act (vs. 3, 4).
 IV. Difference in the Outcome of their Sorrow.
 (a) Peter was therefore pardoned (John xxi. 15, 16) ;
 (b) Judas was nevertheless lost (v. 5).

Pilate's Conflict of Conscience.

Matt. xxvii. 15-26.

- I. The Occasion of the Conflict.
 (a) He desires to escape an open violation of his conscience ;
 (b) but yet he is not willing to act with perfect conscientiousness.
- II. The Course of the Conflict.
 (a) He seeks one way after the other to escape (John xix. 1-16) ;
 (b) but they all prove ineffectual (vs. 20-23).
- III. The Outcome of the Conflict.
 (a) He does violence to his conscience (v. 26) ;
 (b) yet conscience retains its hold on him ;
 (1) in spite of the washing of His hands (v. 24) ;
 (2) in spite of his refusal to be responsible (v. 25).

Christ on the Cross exchanges Love for Love.

John xix. 25-27.

- I. The Love which Looks up to the Cross (v. 25) :
 (a) A mother's love ;
 (b) a friend's love ;
 (c) a disciple's love.
- II. The Love which Looks Down from the Cross (vs. 26, 27) :
 (a) The glance of deep sympathy ;
 (b) the word of comforting assurance.

STRIKING THOUGHTS FROM RECENT SERMONS.

If you need not defend yourself, still less need you defend the Truth. Poor Henry VIII. called himself, or allowed himself to be called, "Defender of the Faith," and many a better man than Henry VIII. has mounted the pulpit or the platform, as he supposed, to defend the truth. If we did not assume the position with such gravity and with such unconsciousness of wrong it would surely be very impertinent. Defend the Truth! "His truth is a shield and a buckler." Imagine a warrior defending his shield, and then we have some conception of the absurdity of a man attempting to defend the truth. Its use will prove its best defence; the truth is to defend us; it can bear all the blows, and the harder they are, the more do they prove its metal. Make it your shield and buckler and fight with it, and you will need no better defence.—*Speeding Hall.* (John xvi. 28-33.)

We are the children of God who made man, and the children of God who became man, who knows the keenness of the cold blasts which pierce through the rags of the suffering poor, who knows the fierceness of the fire which burns up the life of the heartless prodigal, who has passed through the stages of infancy, boyhood, and manhood to fulfil them all with His own strength, and to leave behind him a sympathizing Church, which knows the wants of humanity and longs to relieve them. The cradle merges into the altar, the stable into the Church, the Holy Sacrament, as Jeremy Taylor reminds us, into the extension of the Incarnation, and we thank God for this, for a religion which penetrates with its sympathy every corner of our life, a religion which sanctifies home, a religion which sanctifies and purifies our every day life, a religion which took us up as children and strengthened us as young men, led us through life, and purified our joys, and elevated our sorrows, and waits for us as we pass through the valley of the shadow of death.—*Newbolt.* (Isa. xxxii. 1, 2.)

The vision which he puts before us in this verse, we are told by a wonderful commentator of modern times, is a phenomenon not uncommon in the East; of a rock opposing itself to the sand-laden blast and desolating winds; of a bare rock showing itself above the weather-beaten surface of the plain, underneath whose shadow the water oozes; trickling under its healing touch causes to spring up through the scant surface of the sand green shoots of fertility. The rock above it arrests the desolating drift, and tempers the glare of the scorching sun, and with patience the desert begins to bloom, and a garden springs up in the shadow of the rock which has opposed itself to the whirl of the sand, and parried the onslaught of the winds, and kept away from the patch of ground underneath the sun which dries up the struggling life and kills it by unrelieved light. It is a rock like this which Isaiah sees thrusting up its head out of the wilderness of the world, a rampart against the pitiless blaze, a barrier against the drifting sand, a promise of fertility to all ages which reposed beneath its shade. There had been rocks like this in history before, oases of faith, constancy, patriotism, of noble life which had grown up under shadow of stronger life which had stemmed for them the storm, which arrested the drift and caught the heat of opposition on their own rugged sides, and made a richer and purer life possible under shelter of their own. But this is a rock more commanding than any which the world had seen as yet, with the promise of more than an oasis beneath it. Man a sheltering rock, some real remedy for those sterilizing storms which sweep across the world, whistling up their shrill despair, whirling up to the sky, the darkened sky, the barrenness of human effort, and the failure of human skill;

humanity made once more according to its pristine pattern. More than this, not made merely in the image of God, but united with God, is to be the sheltering rock under which a purer and a better world may escape the sand drift of sin, and the branding iron of scorching failure; humanity, in which a human will throbs pulse to pulse, beat to beat with God's will; humanity, in which the spirit is still linked with the Holy Spirit, and filled to its utmost capacity with the fulness of the Incomprehensible; humanity, in which the soul knows the power of passions which are passion without its heat, and emotions of inner life without taint of sin; humanity, whose imagination covers the walls of life with pictures radiant with joy, where memory links past with present, in which piety mourns not, and the purpose of life detects no wavering; humanity, in which the body moves without treachery amid the enemies which most oppress it, and makes activity a source of discipline, a sacramental expression of inner life. Here is the true shelter of the world.—*Newbolt.* (Isa. xxxii., 1, 2.)

THEMES AND TEXTS OF RECENT SERMONS.

1. A Cry for Quickened Life. "Wilt thou not receive us again; that Thy people may rejoice in Thee?"—Psalm lxxxv. 6. W. R. Taylor, D.D., Rochester, N. Y.
2. A Promise for the Time of Shadows. "It shall come to pass that at evening time it shall be light."—Zech. xiv. 7. Rev. E. L. Powell, Louisville, Ky.
3. The Relation of Moral Principle to Progress. "But the path of the just is as the shining light that shineth more and more unto the perfect day."—Prov. iv. 18. A. J. Lyman, D.D., Brooklyn, N. Y.
4. What Jesus Began to Do. "Concerning all that Jesus began both to do and to teach."—Acts i. 1. Newman Smyth, D.D., New Haven, Conn.
5. Christ and Criticism. "And seeing the multitudes, He went up into a mountain; and when He was set, His disciples came unto Him. And He opened His mouth and taught them, saying, Blessed are the poor in spirit, for theirs is the kingdom of heaven."—Matt. v. 1-3. Professor Thomas K. Cheyne, D.D., London, Eng.
6. Industrial Peace. "Blessed are the peacemakers, for they shall be called the children of God."—Matt. v. 9. Rev. H. Price Hughes, M.A., London, Eng.
7. The Approach of the Dawn. "Watchman, what of the night? The watchman said, The morning cometh."—Isa. xxi. 11, 12. Charles H. Parkhurst, D.D., New York City.
8. Housing the Homeless. "The stranger did not lodge in the street, but I opened my door to the traveller."—Job xxxi. 32. John A. B. Wilson, D.D., New York City.
9. Concerning Bible Study. "The Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth."—Deut. xiv. 2. Lyman Abbott, D.D., Brooklyn, N. Y.
10. The True Basis of Civil Liberty and its Relation to the Public School Question. "While they promise them liberty they themselves are the servants of corruption,

- for of whom a man is overcome, of the same is he brought in bondage."—2 Pet. ii. 19. M. Rhodes, D.D., St. Louis, Mo.
11. The Elements of Parish Strength. "Because thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire," etc.—Rev. iii. 17, 18. Rev. T. J. Lacey, San Francisco, Cal.
 12. The Duty of Fault-finding. "Brother, let me pull out the mote out of thine eye."—Matt. vii. 4. D. J. Burrell, D.D., New York City.

Suggestive Themes for Pulpit Treatment.

1. The Ground of Religious Appeal. ("I beseech you, therefore, by the mercies of God."—Rom. xii. 1.)
2. How to be Useful in Reaching the Masses. ("He first findeth his own brother Simon, and he brought him to Jesus."—Matt. i. 41, 42.)
3. The Need and Source of Enthusiasm in Christian Service. ("He shall baptize you with the Holy Ghost and with fire."—Matt. iii. 11.)
4. Passing Opportunity. ("And they told him that Jesus of Nazareth passeth by."—Luke xviii. 37.)
5. The Vitalizing Breath. ("Then said he unto me, Prophecy unto the wind; prophecy, son of man, and say to the wind, Thus saith the Lord God; come from the four winds, O breath, and breathe upon these slain that they may live."—Ezek. xxxvii. 9.)
6. Conditions of Spiritual Life. ("Can the rush grow without mire? Can the flag grow without water?"—Job viii. 11.)
7. Faith in Jesus Christ the Antidote of Trouble. ("Let not your heart be troubled; ye believe in God, believe also in Me."—John xiv. 1.)
8. The Divine Estimate of Sorrow. ("Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty."—Job v. 17.)
9. The Weakness and the Strength of Government. ("It is an abomination to kings to commit wickedness; for the throne is established by righteousness."—Prov. xvi. 12.)
10. The Insignificance to God of Impassable Barriers and Invincible Poes. ("He rebuked the Red Sea also, and it was dried up; so He led them through the depths as through the wilderness. And He saved them from the hand of him that hated them, and redeemed them from the hand of the enemy."—Psalm cvi. 9, 10.)
11. Unheeded Judgments of God. ("I have smitten you with blasting and mildew; when your gardens and your vineyards, and your fig trees, and your olive trees increased, the palmer worm devoured them; yet have ye not returned unto me, saith the Lord. I have sent among you pestilence after the manner of Egypt; your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils; yet have ye not returned unto me, saith the Lord," etc.—Amos iv. 9-11.)
12. Encouragement as a Means of Development in Christian Grace. ("Ye have well done that ye did communicate with my affliction."—Phil. iv. 14.)

LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

BY REV. GEORGE V. REICHEL, A.M., BROCKPORT, N. Y., MEMBER OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

TRUE LIVING: A LESSON FROM THE BEES.—The Christian religion teaches us that the true sweetness of life comes forth of its highest and most perfect forms. That, indeed, we do not know the worth of living at all until we have been attracted to and have learned the utility of its "best" things. This may be illustrated by the fact that all nectar-gathering insects, such as the common honey-bee, indicate a decided preference for the finest flowers. The more perfect the flower in form, color, and sweetness of odor, the more powerfully is the bee attracted to it, because

he knows that from such only may be drawn the amplest and richest supply of honey. George B. Sudworth, of the Forestry Division of the Department of Agriculture, at Washington, has made numerous experiments with the honey-bee to prove this.

THE TRUE NATURE OF DOCTRINAL ERROR.—Professor Henry Truman Safford, an eminent educator and mathematician, in treating of certain mathematical fallacies, asserts concerning all error wherever found, that it is governed by a certain law, which he defines

thus: "The law of error is best considered as resulting from the combination of elementary, very minute errors, each of small amount and each as likely to be positive as negative."

Thus to the thinker about God and religion, as taught by the schools, so-called great errors of doctrine are, after all, made up of "elementary, very minute errors," not any one of which is very weighty or capable of existence long alone. It is but necessary, therefore, to remember that since all great errors are thus the accumulation of many little errors, that there need be nothing alarming about them. Sooner or later sharp discrimination and keen analysis will show their inharmonious and heterogeneous structure; hence, reducing them to their original, minute, unimportant, harmless elements.

THE BEST IS ALWAYS THE NEAREST.—M. J. Fleury, an eminent scientist, points out the fact that the most abundant of all the metals—aluminum—is the nearest to us, being literally under our feet in the very clay of our streets.

So the most abundant and the best of life's blessings are those nearest, immediately surrounding us. If only we would remember this oftener, there would be less striving after the more remote, less satisfying things of life; hence, a greater and truer contentment with our daily lot.

SOME RECENTLY ADMITTED AGREEMENTS OF SCIENCE WITH RELIGION CONCERNING MAN'S CREATION.—Professor D. G. Brinton, one of the most learned scientists of the day, recently admitted that science accepts the belief, as taught in Genesis, that man originated at some one point on the globe, and that the human race has descended from "one, first pair." He further endeavors to point out the vicinity, if not the locality itself, which witnessed the creation of the first human being. He reasons that the original man could not have been first placed upon any small island, where he might have perished, nor, in any cold region, nor, indeed, any-

where, "where the remains of the highest animals below him were absent." Thus Professor Brinton rules out Australia, America, both North and South, South Africa, South India, Northern Europe, and Northern Asia, leaving only that portion of the earth's surface which lies between the Himalayas on the east and Portugal on the west, embracing north and south—Southern Europe and Northern Africa only.

It is alone in this section, let it be observed, that the very earliest remains of primitive man have as yet been discovered, most of which prove him to have been possessed of capabilities similar to ours.

ACTIVITY DURING STORM, REST DURING CALM.—The stormy petrel never rests upon the wave of ocean during time of storm, but keeps upon the wing, hour after hour, with apparently little fatigue. When the storm subsides and calm ensues, the bird ceases its patient flight, and sinks to rest upon the gently undulating water. So should it be true of the Christian, that the greatest activity characterizes him in time of spiritual trouble and storm, he unweariably the while keeping up upon the pinions of faith and prayer. When "calm" is restored let him rest in its welcome peace.

A HINT OF IMMORTALITY.—The naturalist who noted the fact related above, concerning the stormy petrel, tells of another familiar incident of the sea. Persons who have crossed the ocean have noticed that long after a passing steamer has disappeared amid ocean's mists the sound of its machinery may be still distinctly heard.

So long after a busy, useful passing life has disappeared amid the mists of the unknown, in the mystery of death, the sound of its active existence floats back upon us. As saith the Scripture, "—being dead, yet speaketh."

THE SOUL IN GLOOM.—It is assumed by every one that any photograph of an object can be made only by the agency of sufficient light in conjunction

with the usual camera apparatus. Now, to suggest anything contrary to this appears incredible. It seems, however, that a method has just been invented which in some cases, at least, removes the necessity of using either light or camera altogether! All that is required of the customary process in this new method of photography is the familiar film or sensitive-plate for securing the impression. This new method is known as the "Inductoscript" method, and the Rev. F. J. Smith, of England, is the inventor. In photographing among other things a coin by this method, Mr. Smith states that he secured a successful impression by "first placing an ordinary photographic plate, film upward, on a metal plate. The coin, serving as a metallic conductor, was then laid on the film, and a discharge of electricity passed from the coin to the metal plate. On developing the plate the design of the coin appears upon it."

THE FULNESS OF LIFE.—The naturalist Maury asserts that the vast number of living organisms in the sea increases with the water's depth, until the forms of ocean life become as entirely new as they are diversified.

So the more deeply we enter into existence with the flight of years, the more numerous and diversified and new become its forms. Thus the fulness of life becomes more constantly widely revealed as life deepens.

TRUTH FOUND AMONG DEPTHS OF SIN.—It has often been asserted that in the great depths of the sea its waters are absolutely without motion. This has been fully disproven by recent experiments made by Mr. Littlehales, of the United States Hydrographic Office. He shows, for example, that while the waters of the South Atlantic in its great depths appear to be without motion, yet there does exist motion, though exceeding slow. This is caused by a bottom current flowing from the Antarctic Sea through the South Atlantic to the equator. It is probable that the same

kind of sub-aquatic current can be traced throughout the depths of every known sea.

Amid the great depths of sin, in the very abysses of lowest moral existence, it would appear that all was incapable of movement, of renewing; that life was there forever stagnated, dead. But not so. Now and then, though exceeding faint and slow, truth's renewing influence is felt and observed setting in through many an unknown current.

THE ERADICATION OF EVIL.—Among all the methods for the preservation of crops, which recent investigation and discussion have brought to the attention of the farmer, none more simple, effective, and inexpensive than the method suggested for the eradication of "bunt," or the smut of wheat and oats, a malady which heretofore has destroyed about 10 per cent annually of the oat and wheat crop of our country. Professor Jensen, of Denmark, brings forward this valuable method, with the following directions for its application: "Before planting, soak the seeds of oats and wheat in water at a temperature of 135° to 140° Fahr. for five minutes, and all the germs of this disease will be killed, and the crop gathered of seeds treated thus will be healthy, vigorous, and entirely free of 'smut.'"

It is at the beginning of life, at its very *point of commencement*, that the prevention of evil should be affected, for so alone will life's harvest grow healthfully and vigorously with freedom from evil.

WHAT THE CHURCH CLAIMS.—Those who sneer at the Church, pointing out with evident satisfaction the inconsistency of its members, have little ground for honest ridicule, since the Church has never claimed the achievement of perfect living, and never will claim it. She simply presents in her history the record of man's spiritual *endeavor*, and never of boasted attainment. In this sense the history of the Church corresponds with the history of the fine arts—a struggle and always a struggle

from crude, rudimentary beginning to higher form. J. W. Powell, speaking recently upon the "evolution of music," said: "Fetich carved the germ of statuary, tattooing the germ of painting, mythology the germ of the drama, and dancing the germ of music."

The Church, then, is only an *aid to never an end of* man's endeavor in the spiritual life. Beyond this aid furnished no claim for practical utility is made. That a church-member fails, therefore, to always come up to highest standards of spiritual things should no more be a subject for astonishment and ridicule, than that also occasionally, if, indeed, not infrequently, men fail of highest standards in all other departments of human endeavor.

THE AIM OF SCIENCE AND RELIGION ONE.—Many persons pretending to understand the relative position of science and religion one to the other have so repeatedly declared the one to be absolutely separate and distinct from the other in end and aim, that it is refreshing to recall the attitude upon this matter of Professor Sir W. Turner, of the British Association for the Advancement of Science. At a recent meeting of that body, speaking of "heredity and evolution," he declared that "the mere physical aspect of heredity by no means covers the whole ground of man's nature, for in him is recognized the presence of an element beyond and above his physical nature; he is also endowed with a spiritual nature. The kind of evolution to be hoped for and striven for in man is the perfection of this spiritual nature, so that the standard of the whole human race may be elevated and brought into more harmonious relations with that which is holy and Divine."

THE DETERIORATION OF HAPPINESS.—It has often been noticed that many water-color paintings will after a certain period greatly deteriorate in the brightness of their various colorings. No satisfactory explanation for this has been given until recently. It is now discovered that the acids used in the

manufacture of the drawing paper, upon which water-color paintings are usually projected, will destroy many of the colors so used. Also that the atmosphere of a neighborhood where much coal is burned will seriously affect the colors in any painting exposed in it, coal-gases being especially destructive to ultramarine and red.

The causes of this deterioration have, as may be now seen, been simple yet vital. So of many a bright, beautiful life, glowing with the strong and vivid coloring of blended hope and promise, may it be often true, how inexplicably and with startling suddenness its beauty and brightness vanish. The causes of this lamentable fact, though as difficult of immediate discovery, perhaps, as were the real causes affecting water-color paintings, are, nevertheless, as capable of being ultimately sought out and prevented. As the acid in the drawing paper operates destruction from within and the coal-gases destroy the painting from without, so the causes destructive of much of life's brightness and beauty are to be always found in both the inner nature and the outer environment. Undoubtedly all the causes deteriorating life's charm are in either one's own heart, or in daily circumstances, or in both. The remedy is not always immediately possible, but certainly it is self-evident.

WHEN LIFE'S TRIALS ARE OVER.—The joy with which relief from life's trials is greeted is vividly illustrated in the recent experiences of an African exploration party, a brief account of which we extract from the leader's diary.

"Our sufferings had reduced us and our men to skeletons. Out of three hundred and eighty-nine men we now numbered one hundred and seventy-four, and several of them had no hopes of life left. The suffering had been so awful, the calamities so numerous, the forests so endless, that they refused to believe that by and by we should see plains and cattle and the Nyanza and the white man Emin Pasha. 'Beyond

these hardships,' said the leader, 'lies a land untouched, whose food is abundant and where you will forget your miseries; so, cheer up, boys; be men; press on a little faster.'

"In a few days the promised land was reached, and with it came food, rest, and renewed life. The joy of the men seemed for a time so great that we feared it would almost cause their death then and there."

At yet another, later time an experience similar to the above was undergone by the same explorers.

They were travelling in the country of that powerful chief Mazamboni, through which they were continually forced into fighting with the natives. Added to this was the distress of hunger, extreme fatigue, and illness. They hoped to reach the Lake Nyanza, but some of the party despaired of being able to do so. At last one morning the leader exultingly exclaimed:

"Prepare for sight of Nyanza!" The men murmured and doubted, and said: "Why does the master talk so? Nyanza, indeed! Is not this a plain, and can we not see the mountains at least four days' march ahead of us!"

"But," continues the narrative, "fifteen minutes later the Nyanza—the Albert Nyanza—was below them! All came to kiss the hands of their chief in recognition of his prophecies."

GOD'S MARVELLOUS DELIVERANCES.
—The chief of an Arctic exploration company relates the following thrilling experience, which we extract from a long account of other similar hairbreadth escapes and deliverances. The story well illustrates the timely intervention of an ever-watchful Providence.

"That you may get an idea of what risks one runs in Arctic ice currents, I will tell you of our experiences of one day and night only. One morning we observed that we were being rapidly carried by a strong current toward the open ocean, where a heavy sea was coming from the east down upon us; it was in vain to try to drag our boats over the floe ice against this current; it

was inevitable that we must come into the dangerous breakers at the margin of the ice, where it was impossible to stick to the ice. The ice floes were smashed to pieces all around us. Our own floe was broken into several pieces. We had nothing to do but select the strongest ice floe we could find in the neighborhood, and to prepare with our utmost determination for a hard struggle for life. We got a strong floe, brought all our things into our two boats, which were standing on the ice floe; only our tent and two sleeping-bags were still left for use on the ice.

"At night all the men were ordered to sleep except one, who should keep watch and call us when it would no longer be possible for us to maintain our position. While Captain Sverdrup took the first turn we crept into our sleeping-bags, even the Lapps among us feeling that we had seen the sun setting to-night for the last time.

"After several hours I was awakened by hearing the breakers roar just outside the tent. I expected to hear Sverdrup call or to see the tent swept away, but Sverdrup did not call, and the tent stood. I heard the thunders of the breakers for some time, but I soon fell asleep again, and did not awake until next morning, when I was most astonished to discover that we had again approached land and were far distant from the open sea. Sverdrup told me now that our position had been fearful for some hours in the night; we had had a large mass of ice on one side which threatened to crush our floe every moment, *only the spot where our tent was standing* being spared by the breakers! Once he came to the tent-door to call us. He unfastened one hook, but then thought he would still look at the next breaker coming. This was worse than the former one. He returned to the tent and unfastened another hook, but again waited to observe the effect of the next wave. He did not unfasten any more hooks. Just at *the decisive moment* the current turned, and we were again carried toward land, away from the dangerous breakers."

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

Marginal Commentary : Notes on Genesis.

GEN. iii. 1, "*Now the serpent was more subtle than any beast,*" etc. The genesis of temptation and transgression. The parties : the serpent, the woman, the man. The appeal : "Lust of the flesh," appetite ; the "lust of the eyes," ambition after knowledge forbidden ; and "pride of life," a new dignity—"ye shall be as gods."

The serpent was the disguise of Satan, the arch adversary, hence called the "old serpent." Some think that before the temptation of man the serpent was winged and beautiful, seraphic (comp. Num. xxi. 6 literally, the serpents, the seraphim). If so, the curse, degrading the serpent henceforth into a crawling reptile, becomes much more intelligible (verse 14).

Satan the adversary first fell himself and then became a tempter. His first approach to man, a *question*, and a *half-truth* ; an interrogation and an insinuation, well represented by two signs, ? ~, both of which remind us of the form and sinuous motions of the serpent. A question, insinuating doubt ; a half-truth, serving to commend and conceal a half-lie—these methods prove his subtlety. To dare an open counsel of rebellion, or present an obvious and unmixed error, would repel. It is master strategy to pursue the other course.

The first approach was to the *woman* (1 Tim. ii. 14, 2 Cor. xi. 3), perhaps because he thought her the easier prey. Paul says *she* was "*deceived,*" as though to imply that Adam was *not*, but followed her persuasion (comp. verses 12, 17).

4. *Ye shall not surely die.* From a question Satan now proceeds to a direct denial ; and even yet there is in his words a half-truth ; for physical death did not at once come to them, and their eyes were opened in an awful sense.

6. *And when the woman saw that the*

tree was good for food, pleasant to the eyes, to be desired to make one wise. Note the triple appeal—to the eye, the appetite, the aspiration after knowledge (comp. Christ's temptation in the desert [Matt. iv.], which seems to be along these identical lines). As soon as the woman fell, she, like the devil, became a tempter. Sin makes us not only sinners, but seducers of others.

7. *And the eyes of them both were opened.* The fall was instantaneous, and its first sign was *conscious guilt and shame*, and next *aversion and avoidance of God*. It would seem that their nakedness consisted in a stripping off from them of some previous garment. Had they been clothed with light as with a garment ? with some glory of innocence making other raiment needless and which was now lost ?

8. *The Lord God walking in the garden.* What an expression is "walk with God" to express fellowship and communion ! It implies agreement as to starting-point and goal—one direction and progress in one direction ; converse, touch of contact, and ultimate association in the same home. Sin forfeited all these blessings instantly.

Adam and his wife hid themselves from the presence of the Lord God. The first instance of the mutual repulsion between holiness and unholiness (comp. Luke v. 8, "Depart from me ; for I am a sinful man, O Lord"). Here is a key to future destiny. God cannot look on iniquity, neither can iniquity look on God. If He did not say, "Depart," the sinner would. Daniel's comeliness was turned into corruption at sight of the Holy One (Dan. x. 8). It would be an interesting and profitable study to trace, from this point on, the experience of sinners and even of saints, when in contact with a holy God. Uzziah needed not to be thrust out when he perceived himself smitten with leprosy, but himself hastened to go out (2 Chron. xxvi. 20) ;

the brothers of Joseph in their self-accusation in Gen. xlii. 21; Isaiah's shrinking before the Holy One (Isa. vi.); even John's falling as dead at His feet (Rev. i. 17)—what examples of the need of a pure heart in order to bear sight of God!

9. *Where art thou?* Observe God's four representative questions—they are typical: "Where art thou?" "Hast thou eaten of the tree?" "Where is thy brother?" "What hast thou done?" (iv. 9, 10).

14-19. The fourfold curse entailed by sin. First, on the *serpent*, degraded to a reptile, loathsome and hated. Second, on the woman, who is degraded, and in a sense under the heel of man. Third, on the man himself, doomed to till the soil, not as a means of wholesome employment and recreation, but as a means of subsistence—*labor vs. work*. Fourth, on the ground, cursed for man's sake, fruitful in noxious growths (comp. Rom. viii. 19-23), which makes certain that there is a literal curse on creation, which is to be removed when the Lord comes again to complete the salvation of His people and redeem even the earth.

15. *It (the woman's seed) shall bruise thy head, and thou shalt bruise his heel.* This is the first redemptive promise and Messianic prophecy—the germ of the plant of renown—and deserves a most careful study. It presents a vivid prediction in a pictorial form. The Messianic seed stands with foot crushing the head of the serpent tempter, the serpent meanwhile biting and wounding the heel that crushes him. See how much is contained germinally in this initial prophecy:

1. The woman (nothing said about Messiah being the *man's* seed; it is distinctively "**HER SEED**," an unusual expression) is to bear a Messianic seed peculiarly her own, not born of ordinary generation.

2. There is to be a final conflict between the seed of the woman and the serpent tempter, in which the Messiah is to be victorious.

3. While He crushes the head—the main vital part of the serpent, the serpent is to inflict injury on His heel or lower part; and it is in the act of crushing Satan that the lower nature of Christ is to be injured or bruised.

Out of this simple germ of prophecy all subsequent prophecies of the Messiah may be developed, and, so long as this prediction stands, the whole of prophecy becomes inexplicable without the supernatural element. Thus early in the Bible God set His seal both upon His Word as divinely inspired and upon His Son as Divine.

21. *The Lord God made coats of skins.* Supposed generally to indicate the Divine institution of bloody sacrifices. As the flesh of animals was not yet used for food, it is hard otherwise to account for a clothing of animal skins. If these were the skins of animals offered as sin offerings, what an impressive early picture of vicarious substitution! Blood shed for remission of sins, and the skin of the sin offering clothing the guilty, suggesting an *investment* with vicarious merit or righteousness.

22. Some render "Behold, what the man is become (who was as one of us), knowing good and evil."

24. *So He drove out the man.* Expulsion from Eden. "And He caused to tabernacle at the east . . . cherubim," etc. Were these cherubic guards to *prevent* man's approach to the Tree of Life; or, as others think, like the cherubic figures over the mercy seat, to surround and guard, as keepers of sacred mysteries, the earliest symbols of worship? It is a fine conception that makes this not a *warning off* of man, but a *drawing of* him toward God. The typical shekinah flame, here first manifesting God with the winged cherubim and altar, not a repelling and consuming flame, but a first form of Divine tabernacle; assuring sinful man that there was a way of acceptable approach—a *mercy seat!* not preventing but providing a way of access.

Chapter IV. Cain and Abel stand as representatives of two opposite princi-

ples—the world and God, or self-righteousness and self-renunciation—the pride of unbelief and the humility of faith. Cain is the typical sinner, rejecting an imputed righteousness and an atoning Saviour, sin begetting sin and entailing penalty. Abel represents penitence and faith, accepting expiation by blood and submitting to God as the only Justifier.

Here is the *first sacrifice* of history, and it seems to imply Divine teaching. In Leviticus, first three chapters, we have five offerings—three voluntary and two obligatory. Sin and trespass-offerings were to come *first*, as preparing the way for the others as “sweet savor” offerings. Offences against God and man must first be atoned for in order to open the way of acceptable approach. As to sins against God, there must be *sacrifice before there could be reparation*. As to offences against man, there must be *reparation before sacrifice* (Matt. v. 23, 24).

Cain's offering was one of the *sweet savor* sort, and must be preceded by a sin offering; and it would seem that the germs of the doctrine, afterward fully expanded in Leviticus, must have been taught our first parents. Cain's peace offering was in place only after a bloody victim. He might have joined Abel in offering a lamb, and then Abel might have joined him in offering a peace offering. The details are of little consequence if we understand this law of offerings, thus early exhibited and illustrated.

1. *She . . . bare Cain and said, I have gotten the man from Jehovah.* Cain means acquisition; did Eve think this the promised Messianic seed? (comp. verse 25.)

2. *Abel means vanity.* And thus early the two great occupations of man appear—agricultural and pastoral labor.

3. *In process of time.* At the end of days, marking septenary division, probably a seventh-day act of worship, perhaps in front of those cherubic figures (iii. 24). Mark, it is not said that Cain's

offering was even “*firstfruits*,” but Abel's was a *firstling* of his flock.

4. *The Lord had respect unto Abel and to his offering*, probably manifested by fire descending from above to consume it (comp. Ps. xx. 3 literally, “*turn to ashes thy burnt sacrifice* ;” comp. Judges vi. 21, xiii. 20, 1 Kings xviii. 24, 1 Chron. xxi. 26, 2 Chron. vii. 1, Lev. xvi. 12).

7. Very difficult verse. If the middle section be put into parenthesis the meaning is clearer: “If thou doest well, shalt thou not be accepted? (and if thou doest not well, a sin offering croucheth at the door): and unto thee shall be his desire,” etc.—i.e., if thou doest well, thou shalt be accepted of the Lord, and maintain the elder brother's right of supremacy and preference (comp. the expression “unto thee his desire” with iii. 16).

10. “The voice of thy brother's blood” crying for vengeance on the murderer (comp. Heb. xii. 24, the voice of Christ's blood crying, “Father, forgive them”).

13. *My punishment is greater than I can bear*, or my sin is greater than can be forgiven. Another difficult verse. In any case it seems to be a lesson on the law of *natural penalty*, as well as of Divine retribution. Murder made Cain an exile. Sin hid God's face, and made him apprehensive that every man he met would seek to slay him. Life was a living death (comp. Judas).

16. Here begins the development of *Cainite civilization*. He starts out by turning his back on God; he *went out from the presence of the Lord*—i.e., from the tabernacle at the east of Eden (?) (comp. 2 Chron. xxvi. 20).

Cain stands for material enterprise, building cities and developing society on worldly principles, centralization and consolidation, and not diffusion, the law; and selfish aggrandizement, the object.

The development of this civilization is typical and suggestive—architecture, ambition, mechanic arts, fine arts, polygamy, retaliation for injury, etc. (see verses 17–26), pride of family and aris-

tocracy and caste (verse 17), polygamous marriage and deification of sensual desire (19). Adah means *decorated* (?); Zillah, *musician* (?); music and æsthetic culture begin (21), work in metals (22), reciprocity and retaliation are formulated into law (23), and the poetic verse of Lamech seems a skeptical parody of Enoch's prophecy as given (Jude 14).

23. Translate I have slain a man *in return for my wounding, etc.*

26. Then men began to *call upon themselves* the name of Jehovah (?)—*i.e.*, to be known as Jehovah men, as Christians were called such at Antioch.

Before passing from Cain's crime and penalty, let us note : a confession without contrition or remorse ; also the *law of natural penalty* (comp. Gen. xlii. 21).

1. *Imagination*, inanimate things become vocal-voice of Abel's blood, as in the myths of the ancients (comp. Heb. xii. 24, James v. 4). The very earth in not yielding returns to Cain would be interpreted by him as a judicial barrenness.

2. *Conscience making him a fugitive, vagabond, etc.*, a restless exile everywhere. Poetic justice—the fratricide would find *in no man a brother*. Conscience accuses, separates from God, and constitutes a full court of judgment in the soul itself—a judge (reason), witnesses

(memory), jury (ready to give verdict), a sheriff (remorse).

3. *Spiritual alienation*. Hid from God's face. Conscious of no sympathy, but of hostility, and by his own hatred of God reading even God's love as hatred (Luke v. 8). Sin makes a man a demon, and his own heart, hell. "Myself am hell."—*Milton*.

4. *Memory* makes impossible to forget, and the effort to forget impresses. There is no Lethe ; memory is to the sinner a graveyard of ghosts.

5. *Reason* justifies penalty as deserved. Immortality is a curse to sinners, it is not permitted to die, and life is not always a boon.

We have rapidly glanced at four chapters of this first book of the Bible, and it is safe to say that, in those four chapters, there is more instruction for the human race than in all the literature of ages : lessons on God and the universe ; on man, woman, marriage, family life ; on sin, sacrifice, salvation, judgment, and penalty, etc. And here in germ we may find all that the remaining chapters of the Word of God are to unfold. What majestic brevity ! what superb authority and finality of teaching ! what irresistible wisdom and sublimity ! Here ends the first division of the Book of Genesis, evidently designed as an introduction, a brief compendium of the *origins* as preparatory to the subsequent history.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

MARCH 4-10.—WHAT SHALL LIFT ME?—Matt. xi. 19.

This is a quotation by our Lord from the gibes of the street about Himself. It was thus men spoke of Him derisively—a friend of publicans and sinners. But frequently a gibe is the exact truth. Precisely that our Lord was—a friend of publicans and sinners ; and that He was, meant to them immensities of moral value—means this also to ourselves.

First. Think of the *sort of Friend* our Lord Jesus is.

(a) He is the Friend *supremely worthy*. Robert Browning in a letter published since his death tells how Charles Lamb was questioning among some of his friends as to how he and they would feel if the greatest of the dead were to appear suddenly among them. On the final suggestion, "And if Christ entered this room?" he changed his man.

ner at once, and stuttered out, as his wont was when moved, "You see, if Shakespeare entered, we should all rise; if He appeared, we must kneel."

Gather a few testimonies of this empire of the moral character of Christ over the hearts of men.

"A pattern of all righteousness" (Lord Bacon). "In every other existence but that of Christ, how many imperfections! Where is the character which has not yielded, vanquished by obstacles? Where is the individual who has never been governed by circumstances or places, who has never succumbed to the influences of the times, who has never compounded with any customs or passions? From the first day to the last Christ is the same, always the same—majestic and simple, infinitely firm and infinitely gentle" (Napoleon). "Through the fair gloss of His manhood we perceive the rich bloom of His Divinity. If He is not now without an assailant, at least He is without a rival. If He be not the Sun of Righteousness, the Friend that gives His life for His friends and that sticketh closer than a brother, the unfailing Consoler, the constant Guide, the everlasting Priest and King, at least as all must confess, there is no other to come into His room" (Gladstone). "I bow before Christ as the Divine manifestation of the highest principle of morality" (Goethe). "Nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve our life" (John Stuart Mill). "Whatever may be the surprises of the future, Jesus will never be surpassed" (Renan).

(b) Christ is the Friend who *precisely mates Himself unto you.*

Think how various is human nature—the Oriental silent, passive, contemplative; the Occidental talkative, eager, practical. Think of the differences of men in the groups of men you meet. You specify them according to their temperaments—sanguine, choleric, mel-

ancholic, phlegmatic, nervous, etc., and these various temperaments correspond to and express a certain general state or disposition of mind. And now ask yourself, Did you ever know a man, of what sort soever, who did not find his shyest mood exactly met in Jesus Christ?

(c) He is a Friend *who yields Himself for you in sacrifice, to the last limit.* For your weal He held Himself back from nothing.

(d) He is a Friend who brings out *the best in one.* Study the transforming and eliciting influence of Jesus upon John, Peter, Thomas, etc.

(e) He is a Friend whom it is *not difficult to get acquainted with.* His heart is the open and easy sanctuary for any one.

(f) He is the Friend *whose death cannot divide you from Him.* For your sake He dies, indeed, but for your sake also He triumphs over death in the resurrection; and reappearing on the other side of death, declares, "Lo, I am with you alway."

Second. Come back now to our Scripture—Friend of publicans and sinners. You may not be sinners in their sort and sense, but you are a sinner in some sort and sense. How much you need uplifting! Enter into personal friendship, then, with this Jesus Christ.

(a) Do not be satisfied with a mere biographical knowledge of Him.

(b) Do not think it enough simply to be orthodox in creed about Him.

(c) Do not think that all you need is a mere submission to external ordinances.

Him that cometh to Me, said Christ. Enter, then, into the closest personal relation with Him. Friendship with Jesus Christ shall lift you.

"I would converse with Thee from day to-day,
With heart intent on what Thou hast to say,
And, through my pilgrim-walk, whate'er befall,
Consult with Thee, O Lord, about it all.
Since Thou art willing thus to condescend
To be my intimate, familiar Friend,
Oh! let me to the great occasion rise,
And count Thy Friendship life's most glorious prize."

MARCH 11-17.—A RIGHT DEFIANCE.
—Ps. xi. 1.

James the Sixth of Scotland and First of England was on the throne. In opposition to the laws of the land and the wishes of the people he was determined to force prelacy upon Scotland. Among many other leaders of the people godly John Welsh stood out against him. He and others were seized and thrown into Blackness Castle on the Firth of Forth. When they were summoned from thence to undergo their trial before the court at Linlithgow, as they walked in the darkness of the night and under guard, they sang together this eleventh Psalm, and in the old Scotch version :

"I trust in God, how dare ye then
Say thus my soul untill ;
Flee hence as fast as any fowle,
And hide you in your hill ?

"Behold, the wicked bend their bowes
And make their arrows prest,
To shoot in secret, and to hurt
The sound and harmless breast.

"But He that in His temple is
Most holy and most hie,
And in the heavens hath His seat
Of royal majestic,

"The poor and simple man's estate
Considereth in His mind ;
And searcheth out full narrowly
The manners of mankind."

And so sturdy John Welsh and his brave companions heartened themselves as they stood for liberty and the right to worship God as they thought God's Word and their own consciences had taught them. And out of protests such as this has come the inestimable boon of religious liberty.

And thus it is that, as the centuries have gone on, even as the tides incoming fit into and fill all the curvings and windings of the shore, the songs of God's inspired singers in the Psalms have matched themselves to the necessities of God's saints and yielded them heart and hope. And this is a peculiarity of these Psalms, that though they are so old they are yet as new as the most modern life, and furnish, as the

generations pass, nurture and nutriment for righteousness. The note struck by this eleventh Psalm is that of a right defiance.

First. Think of the *circumstances* of this right defiance. Study the state of affairs. (1 Sam. xviii. 12-16, xix. 1.) Saul wanted them to slay David secretly. Then faint-hearted friends come to David advising him. They tell him to flee. They say, "For the foundations—the very substructions of the government—are destroyed; what hath the righteous wrought?" That is, what is the use of standing sturdily to duty and attempting anything amid plotting assassinations? Therefore flee.

But David makes answer, "Nay, I may not flee; not yet, at any event, has the time for flight arrived; I am in a position of trust; the thing for me to do is steadily to keep at my duty; and though all else fails, though the jealousy of the king maddens at me, and his emissaries plot against me, and in secret ways javelins are menacing me, I will be faithful and steady still." And so David strikes the brave note of a right defiance, "In the Lord tpu I my trust: how say ye to my soul, Flee as a bird to your mountain?"

Well, are David's circumstances and his need of a right defiance altogether so unlike the circumstances and need of men in our own day?

(a) Sometimes duty demands a course of conduct against the advice and wishes of one's most valued friends—*e.g.*, Mr. Lincoln's a-house-divided-against-itself-cannot-stand speech.

(b) Frequently God's way leads through dangers—*e.g.*, Daniel; the three Hébreus; Paul at Lystra. Dangers breed scares, and scares counsel—Flee as a bird to your mountain.

(c) Sometimes what looks like necessity says, Flee from the right—*e.g.*, I knew a man, with family dependent, who was without work and means, who could any moment get a lucrative position in the liquor business. Constantly his necessity urged, Flee from your notions of the right and take this position

tempting. Thank God, he did not; an in time another position opened.

(d) Sometimes despondency says, "Flee."

(e) Sometimes the weariness resulting from a struggle for high excellence says, "Give up;" "flee."

Ah, many a time the only safety for a man and the only right thing for a man is just such high and right defiance as this of David's, which bravely sounds in this eleventh Psalm, "In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?"

Second. Think of some of the reasons for such defiance which this brave Psalm sings of.

(a) We should have such right defiance because the Lord *controls* (v. 4). See what we have here—the Lord personal; the Lord holy; the Lord on His throne; and throne means control.

(b) Also, according to the teaching of this brave Psalm, we ought to have such right defiance because the Lord *knows* (v. 4). "His eyes *behold*." Our standing for the right is not unnoticed by the Lord.

(c) We should have such right defiance because the Lord *discriminates* (v. 4). "His eyelids try the children of men." "The eyelids are contracted when we wish to examine an object closely." God distinguishes.

(d) We should have such right defiance because the Lord *approves* the righteous (v. 5). The Lord *trieth* the righteous—that is, proves and *approves* him.

(e) We should have such right defiance because the Lord *disapproves* the wicked (v. 5). "But the wicked and him that loveth violence His soul hateth."

Third. *Some practical suggestions.*

(a) Therefore *trust*. Do you remember Christian and Hopeful in Despair Castle. "Now a little before it was day, good Christian, as one half amazed, broke out in this passionate speech, 'What a fool,' quoth he, 'am I thus to lie in a stinking dungeon, when I may as well walk at liberty. I have a key

in my bosom called *Promise*, that will, I am persuaded, open any lock in Doubting Castle.' Then said Hopeful, 'That's good news, good brother, pluck it out of thy bosom and try.' Then Christian pulled it out of his bosom and began to try at the dungeon door, whose bolt gave back, and the door flew open with ease, and Christian and Hopeful both came out."

(b) Therefore *keep right*. Thus did David. He was scrupulous as to his relations Godward, manward.

(c) Therefore *keep at duty*. Thus also David did.

(d) And so *be sure* all will come right at the end; and meantime the discipline will be invaluable. Thus also was it with David.

A right defiance against a mean and tempting wrong is always the wisest and the safest course.

MARCH 18-24. — WHO IS THIS?—
Matt. xxi. 10.

Between two and three million people crowding the city and overflowing it; booths on all the hill-sides for temporary shelter; the great and central service of the Jewish ritual approaching celebration; a wide and deep excitement; a kind of heaving expectation of some unusual event.

Yonder, down the slopes of Olivet, a vast procession nearing the city gates; forth to meet it a great tide of people flowing from the city gates; shoutings, songs of praises, jubilations; garments stripped from willing shoulders and flung down for royal pathway; branches of trees torn off and laid along the way to add the tribute of their greenness; joyful waving of palms—symbols of victory.

He who is the cause and focus of it all, a young man, riding meekly upon an ass's colt; no sword, no crown, no regalia, no shining retinue of courtiers, no phalanxes of soldiers; no worldly pomp whatever. Increasing—the multitude; increasing—the various and glad acclaim; increasing—the Hosannas.

Mingled with the multitude some Pharisees, with scowling brow, with curved and scornful lip, with alarmed hearts.

What mean these Messianic outcries? What mean these kingly titles? Is it true that this strange Teacher, whom the Pharisees have occupied themselves with denouncing for the last three years, is about to seize a throne and lead on some sweeping popular movement which shall leave them stranded, as the freshet flings the broken bits of wood upon the shore? Surely, this Teacher should not allow such unrestrained applause. "Master," say the Pharisees, "rebuke Thy disciples." "If these should hold their peace, the stones would immediately cry out," is His reply.

So the throngs gather and shout and rejoice and sweep onward to the city gates. The gates are reached at last. The immense and acclaiming throng surge through and deluge all the spaces of the city. Calmly He, who is the centre of it all, rides on. A vast excitement spreads everywhere. There is but one question on everybody's lip. Leaning out the lattices, looking down from the house-roofs, waiting in the bazaars and streets and market-places to let the procession pass, with the meek rider at the heart of it. This is the question every one must ask of every one as the whole city is thus moved, "*Who is This?*"

I think that triumphal entry of Jesus into Jerusalem on that first Palm Sunday a kind of symbol and illustration of the entrance of Jesus into human history. He could not enter Jerusalem without exciting the question, "Who is this?" And through all the centuries from then till now, this same Jesus has been, for men, a perpetual problem.

(A) He is the one who possesses the most *separate* and *unique* character of history.

Think of the manifest empire of heredity over the Jewish race—in form, in cast of countenance, in bent of disposition, in mood of mind. How separate

and specialized to themselves are these Jews; but out of this distinct and unmingled race emerges Jesus, "the Surprise of history." He is Hebrew, and yet He is not Hebrew—nor is He Greek, nor Roman, nor Celt, nor Briton. He is human. He is *so* human that in Him all these may find that which shall exactly mate their own moral and spiritual susceptibilities; that which shall capture their hearts; that which shall link Him with them into the profoundest brotherhood. And yet He is not like them in their peculiarities of race—how unlike them in His magnificent universality!

(B) He is the One who presents the *greatest possible contrast between His poverty and early death and the vastness of His achievement*. These two—utter poverty, and death in, at longest, the later afternoon of youthhood—are, as nature goes, enough to prevent lasting and wide achievement. And yet the most permanent, controlling, revolutionizing, reforming, conserving force in history has been the Christianity which sprung from Him. Those nailed young hands have, as Jean Paul Richter says, "lifted empires off their hinges, and turned the stream of centuries out of their channel, and still govern the ages."

(C) He is the One also who alone *speaks with a certainty which is tremorless*. In Him there are no guesses, no difficult and labored reasonings, no surmisings, no doubtful balancings of probabilities. He speaks, as the sun shines, with the positiveness and authority of self-announcing light.

(D) He is the *sinless* One.

His challenge is, "Which of you convinceth Me of sin?" and His dying self-assurance of an inviolable rectitude is, "Father, I have glorified Thee on the earth, I have finished the work which Thou gavest me to do." And the marvel is that this assumption of sinlessness is an assumption which His life sustains.

And now, may we not confidently answer the question, "Who is This?"

- (a) He is God in humanity.
 (b) He is the Truth.
 (c) He is the Saviour.
 (d) He is the King.

And since He is this, what temerity to follow the ancient Pharisees, and rejecting Him, to refuse Him the deepest hosannas of the heart and life.

MARCH 25-31.—THE PLACE WHERE THE LORD LAY.—Matt. xxviii. 6.

I was looking at a picture of a usual Oriental tomb. The picture was a kind of double one, representing the tomb sealed and the tomb unsealed. Let me try to describe the picture of the tomb sealed.

The tomb itself was a kind of cave gouged out of the limestone rock. There was a door opening into it. Within the tomb, had the representation of that been given, could have been seen various shelves of rock, lining the inner sides, on which the swathed corpses could have lain. Just in front of the door was a great groove cut in the limestone rock. Within the groove was set, and upon its edge, a vast round stone, like an old-fashioned mill-stone, only larger. To roll the stone along the groove would require the united strength of several men. And this picture of the tomb sealed represented the stone rolled along the groove and completely blocking the tomb's door; and then a thread or string was stretched across the great stone and sealed at both ends with wax, and so the tomb was protected from violation.

Into a tomb like that the dead body of our Lord was carried on that fateful Friday afternoon; with embalming spices within the folds of the enswathing linen it had been reverently wrapped; then the great round stone had been rolled along its groove until it shut the tomb's entrance; then the thread had been stretched across the stone and fastened and sealed with wax. Thus the body of our Lord was buried.

There are certain peculiarities of this sealed tomb it were well we marked heedfully.

(a) It was a *new* tomb.

(b) It was a tomb in which *never before* had a dead body lain.

(c) It was a tomb *identified*. Of course there were multitudes of tombs about Jerusalem, but this tomb was separated from all the rest by peculiar identifications. Friends marked it; enemies also; the Roman Government as well; It was the seal of the Roman Government, which none might tamper with but at the hazard of his life, which was pressed into the wax holding the protecting cord across the great stone blocking the entrance; and Roman sentinels, too, identified this tomb as they paced their beats before it.

This picture I was looking at represented also the tomb unsealed; the thread broken and cast aside; the stone rolled back; the tomb empty.

It was thus they found this identified tomb of our Lord and Saviour Jesus Christ on the morning of the resurrection (Matt. xxviii. 1-5).

Let us heed the injunction of the angels and behold the tomb unsealed, the place where our Lord lay; and as we gaze let us gather a few of the great and inspiring truths this place where our Lord lay is eloquent of.

First. Come, see the place where our Lord lay, and behold the *veracity* of our Lord.

Dr. Kane tells us that when the awful and steady darkness of the six months Arctic night, in which he and his men had been held in the far north regions, had at last begun to pass, and for a little time, and for a longer time each day the sun began to look above the horizon, to stand in his light, and to let it fall so graciously upon him was like bathing in perfumed waters. And the moral night were Arctic for us all, with never more than star-beams to illuminate it, had not the Sun of Righteousness, our Lord and Saviour Jesus Christ, risen on our world with healing in His beams. To the deepest of our questions He makes, and He only makes, satisfying answer. Questions like these: Is there another life? Are

there other realms of being? Can I know God and become conscious of Him? Does God have any particular care and thought for me? Has prayer any power? Is there retribution? Can I be forgiven for my sin? Have the trials of my life any real meaning? etc. But for the veracity of our Lord's answers to such great and crying questions I need proof and reason; and among many other proofs and reasons He furnishes me with the supreme one of the resurrection. He staked the whole meaning and authority of His ministry upon the test that He would rise again. He met the test, He did rise. His tomb is empty. The place where the Lord lay is whelming proof of the veracity of our Lord.

Second. Come, see the place where the Lord lay, and behold the *mastery* of our Lord. He triumphs utterly in the resurrection. Do you think enough of the fact that He did not rise a broken invalid notwithstanding all His weariness, scourging, agony of bloody sweat, wounds and cross and passion, and that all these were so little separated from His resurrection? No. He rose in celestial health and vigor, complete Master of everything which had as-

sailed. Ah, He is worth trusting, so masterful a Christ.

Third. Come, see the place where our Lord lay, and behold the *completing* of our Lord. To completion He carried the atonement; upon the atonement He set the *completing seal* of the resurrection. He has left no shred unfinished. I may *completely* trust Him therefore, and may rejoice in the serene assurance that He will completely restore God's image even in my broken nature.

Fourth. Come, see the place where the Lord lay, and behold the *givings* of our Lord. Those women, hastening in the early dawn of the first day of the week, asked but to be given a chance to finish His hurried sepulture as love would wish to finish it. Our Lord denied them that; but He gave them instead *Himself risen*. That is but a specimen of His givings. He denies but that He may give exceeding abundantly, above all that we can ask or think.

Fifth. Come, see the place where the Lord lay, and behold the *prophecy* of our Lord. His resurrection is but proof and prophecy of our own. Not always shall death sway sceptre over us, any more than it did over Him. *Sursum corda*—lift up your hearts.

EXEGETICAL AND EXPOSITORY SECTION.

One Way to Study the Gospels.

BY REV. GEORGE FRANCIS GREENE,
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EVERY preacher ought to know at least the following things about the four Gospels: I. *The principal time points in the life of Jesus, and where to look for them.* The principal data for determining the date of Christ's birth and the date of the opening of His ministry, for example, are given in the following texts: Luke i. 5, ii. 1, iii. 1, iii. 23. The division of Christ's public ministry into years is determined by the various annual passovers, referred to in John's Gospel (e.g., John ii. 13, v. 1,

xiii. 1). II. *The place in each or several of the Gospels where any important event of Christ's life is recorded.* Thus, where shall I look for the parable of the *Good Samaritan*? The account of the *raising of Lazarus*? The *healing of Bartimeus*? etc. I ought to be able instantly to put my finger upon the place. III. *The exact period of Christ's life to which each leading event is to be referred, and the local or geographical reference of such event.* For example, did the *feeding of the five thousand* occur near the beginning of the three years' ministry; or, if not, when? Was it in Judea or Galilee? (And so with other events.) IV. *The peculiar purpose and province of each*

evangelist. These authors view our Lord from distinct points of observation; and their descriptions vary as in the case of four equally trustworthy observers who describe, say, the valley of Chamouni as it appears from four separate points on the overlooking mountains.

Of course in order to reach these results the four Gospels must be studied as sections of one work. The task is for the learner to *construct for himself* an outline of the earthly life of our Lord; or, in other words, to prepare a harmony of the Gospels. He is to go over the ground alone, as if Robinson, Andrews, or Wieseler had never been heard of. Finally, of course, after he has gone as far as he can go unaided, he may test his results by referring to such an authority as Andrews's "Life of our Lord on the Earth." It may be well to mention, by the way, that a new and enlarged edition of this work, revised by the author, has recently been issued by the Scribners.

Now as to method. Bear in mind that the feasts of John divide our Lord's ministry. Bear in mind also that Mark's Gospel is to be taken as the thread of narrative upon which the materials of the other evangelists are to be hung. Get two English revised Testaments and a good-sized blank book. The first step is to get all the events of the early years of Jesus arranged approximately in their proper order. Mark and John are silent as to this period; so, for the present, we must find our material in Matthew and Luke—principally in the latter. Now with a pair of scissors cut carefully out of the Testaments, in separate pieces, the accounts of the various events relating to the birth and infancy of Jesus (*e.g.*, the annunciation to Zacharias, the birth of John, the birth of Jesus, the annunciation to the shepherds, etc.). Having arranged for four columns in the blank book, try, in the columns headed "Mt." and "Lu." to attach the clippings in such a way as to show at a glance the proper order of all the events of this preliminary period

of which there is a record. After this part of the work is completed as satisfactorily as possible, proceed similarly with the next stage—*i.e.*, the period between the infancy of Jesus and His manhood. Then proceed likewise with the first year of His ministry, and the second, and the third.

Our own scheme of the life of Christ divides it into the following sections: I. Elizabeth; Mary; the infancy of Jesus. II. The boyhood of Jesus. III. Preliminary to the public ministry. IV. The Judean ministry (from the Passover, John ii. 13, to the Passover, John v. 1. Time, one year, mostly in Judea). V. The Galilean ministry (from the Passover, year of Rome 781, to the departure from Galilee, autumn of 782. Time, about eighteen months). VI. The last journey from Galilee. VII. The last week. VIII. Jesus risen.

An important question affecting the length and division of Jesus' ministry is whether the "feast" of John v. 1 is a Passover. It will be well to assume that it is, leaving the investigation of the subject to a later stage. Difficulties of various sorts will soon suggest themselves to an alert student. We will mention one as an example of others. Did the *magi* come to adore the infant Jesus *before* He was presented in the Temple, or *after*? Our task is necessarily tentative throughout, and the thoughtful student will continue to change his mind on many points as he goes deeper into the subject. The main thing is to make an earnest beginning to this particular study, and to do the work for one's self, and not "by deputy." One who has not deived into this mine could hardly spend an hour a day for six months upon any other line of elementary biblical study with the hope of more fruitful and abiding results.

To adopt and build upon such an outline as the foregoing means study. In ordinary *reading* the mind is passive; in *study* it is active. Study involves an outgiving of force—a battle for truth. Says Bacon: "Read not to contradict

and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider." Such reading is essentially study; and the advice should be considered by those whose task assuredly is also to "search the Scriptures," if it be to expound them to others.

The Disciples of Christ not Ignorant Men.

By TRYON EDWARDS, D.D.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and took knowledge of them, that they had been with Jesus.—Acts iv. 13.

PETER and John, as we are told in the context, had healed the impotent man at the door of the temple, and then, to the thousands of wondering witnesses, they had boldly preached Christ, crucified and risen, declaring that in His name and by His power the miracle had been wrought. For this assertion and the unwelcome doctrine they so openly proclaimed, they were arrested and imprisoned; and the next day were brought before the rulers, elders, scribes, and the high priest, and authoritatively asked by what power and in whose name they had done these things.

In reply to this demand, Peter, filled with the Holy Ghost, boldly declared that it was in the name and by the power of Christ, whom they had crucified, that the miracle had been wrought, and that in and through Him only could men be saved; and the council, surprised and impressed, not merely with their boldness in the sense of courage, but as the word *parresia* signifies, with the freedom and force and fitness of their address, and perceiving "that they were unlearned and ignorant men, marvelled," etc.

In both the common and the new version the same expressions are used, and in both Peter and John are spoken of as *unlearned and ignorant men*. And from

these words the impression has been given by commentators (see, for example, Matthew Henry, *ad loc.*), and is probably prevalent with most readers, that not only these two, but that the early and immediate disciples of Christ were, in our modern sense of the word, *ignorant men*. That this, however, was far from being the case, is clearly evident, both from the Greek word here translated "ignorant," and also from the known facts of history, from both of which the true meaning of the passage is plain.

The word "unlearned" had, among the Jews, particular reference to the Old Testament Scriptures and the accepted comments and explanations of their teachings as given by the scribes—that is, to the scholastic and rabbinical learning of the Jewish teachers; and the disciples not being familiar with all this knowledge were spoken of as "unlearned." And the word here translated "*ignorant*" is *idiotai*, from which comes our English word *idiot*, which originally, and even in early English literature, had a very different meaning, signifying laymen, or persons in private station, not holding official place or rank. Homer uses the word in contrast to kings; Herodotus, as distinguished from rulers; Xenophon, as not being military officers; and Jeremy Taylor, in one of his sermons, says: "Humility is the duty of great ones"—that is, of those high in office; "as well as of *idiots*"—that is, of those in private life, having no official rank or position. So that the plain meaning of the verse is, "When they perceived that Peter and John were not familiar with Rabbinical learning, and that they were of no recognized or public and official rank, they marvelled—wondered—and unable otherwise to account for what they saw and heard, took knowledge of them, or recognized the fact that they had been with Jesus, and had been taught by Him, of whose wonderful works they had heard and known so much.

To the ordinary English reader this

old sense of the word *idiotai*, ignorant, may seem new; but we must often look to the changing and changed meaning of words if we would know the true sense of a writer. In one of the early English poets Christ is called the *silly* babe of Bethlehem, for *silly* then meant *innocent*. Paul in an early version of the New Testament is called a *knave* of Christ, for *knave* at that time meant *servant*. Barrow says: "We ought to cherish the strongest *resentment* toward God;" for *sentiment* then meant *love*, and as God cherishes the strongest sentiment or love to us, we ought to cherish the strongest *re-resentment* (resentment) or return of love to Him. The *seven* baskets full, left after the miracle of feeding the multitude at one time, were far more than the *twelve* baskets full left at another, for the *twelve* were *kophonoi*, or *hand-baskets*, while the *seven* were *spuridoi*, or large *hampers* or crates, like that in which Paul was let down from the wall in Damascus. Eighteen times in the New Testament the word *conversation* is used in a sense entirely different from what we now understand by that word. And to mention but one more of many similar cases, "Punch and Judy," now the amusement of children, are said to be the relics of an old mystery play, intended to show the great wickedness of Pontius Pilate, now become Punch, and Judas Iscariot, now become Judy!

As showing from history, as well as from etymology, that the early disciples were not "ignorant" men, it may be mentioned that James and John were both of noble birth; and James the less, and so Judas, his brother, both were of the priesthood and of the royal family of David. Luke was educated in the metropolis of Syria, and was familiar with the learning of Egypt and Greece. Timothy was highly educated. Titus was of the royal blood of Crete. Dionysius was one of the judges of the Areopagus (Acts xvii. 34), and Clement (Phil. iv. 3), the son of Faustus, was near of kin to the Roman Emperor, while "the saints in Cæsar's household"

(Phil. iv. 22) can hardly be supposed to have been ignorant. Paul was every way eminent in learning and talent. Matthew was a Roman officer, and though his office as tax-gatherer was disliked by the Jews, yet among the Romans it was of high repute, and ordinarily conferred only on Roman knights—the father of Vespasian being a publican. And as to any of the authors of the Gospels, their writings plainly show that they were anything but "ignorant."

An Exposition of Luke xvi. 1-13.

By D. C. ABBOTT, D.D., MONAGHAN,
IRELAND.

THE Rev. S. W. Whitney has given an exposition of this very difficult parable in the December number of THE HOMILETIC REVIEW, which has the merit of originality.

The crux of the parable, no doubt, is the eighth verse: "And the Lord commended the unjust steward because he had done wisely" or "prudently." Mr. Whitney seems to think the prudence for which he was commended consisted in a prompt cooking of his accounts, so cunningly arranged as to deceive his master, who is therefore supposed to have retained him in his office. Let us try how this will fit in with the application. Mr. Whitney very properly says: "The rich man in the parable may . . . be said to represent God; and the steward one . . . to whom the care and management of worldly property is committed." I have always considered this to be the great fundamental lesson of the parable; and I take it that all the rest is subservient to this great central truth. It was hard enough to understand that Christ should seem to commend injustice, but surely it is not made easier if we are to understand that duplicity is added to injustice. According to Mr. Whitney's exposition, our Lord would seem to commend hypocrisy, which elsewhere meets only with His most scathing denunciation.

It seems to me that however we are to regard the conduct of the steward in remitting a portion of the debts, there was nothing secret about his action in this matter. "He called every one of his lord's debtors, and said unto the first, How much. . . . Then said he to another, And how much owest thou?" There is no token of disguise here, and that the Lord knew what He had done seems clear on the face of the story, and is clearly implied on our Lord's application; for what had the steward done but to use the means intrusted to him to make friends for himself, and this is exactly what our Lord bids us do. "I say unto you, Make to yourselves friends by means of the mammon of unrighteousness." In other words, so use wealth as to commend your character for kindness and liberality. As *e.g.*, was done by Zaccheus, when he said, "Behold, Lord, the half of my goods I give to the poor, and if I have wronged any man I restore him fourfold."

May I, therefore, venture on a very simple explanation of the eighth verse, which, like Mr. Whitney's, is, as far as I know, original. It is this: to take our Lord's words as they stand without

qualification, and consider that He represents the steward as reducing the debts with the full concurrence and approval of his master. That such liberal dealing may be even assumed as part of the original instructions of this rich man to his steward. No doubt such instructions beforehand would be unusual, but apart from such instructions express or implied the commendation afterward is still harder to comprehend; but when we come to read into the earthly story its heavenly meaning the difficulty vanishes. We are but stewards of our wealth—stewards for God! It is His will that we should use it kindly, charitably. We waste His goods when we spend them on our own self-indulgence or hoard them for our own pride and avarice. In God's sight we are unjust stewards, not because we are too liberal, but because we are too selfish.

He will soon call us to account when death summons us before Him. If time be given to make our wills, if we have not done so before, He may permit us even then to make some restitution of unjust gains, and give "alms of such things as we may have, that all things may be clean to us" and to our heirs.

SOCIOLOGY AND COMPARATIVE RELIGION.

The Relation of the Church to Socialism.

By REV. EDGAR GRIM MILLER, A.M.,
EASTON, PA.

THE first requisite in the discussion of this subject is a clear understanding of what constitutes socialism. According to the popular idea, socialism and anarchy are practically one. Socialism is thought to mean revolution and lawlessness, and an entire doing away with private property and inheritance.

On the contrary, the two are almost diametrically opposed. Anarchy has been defined as "individualism gone mad." Socialism tends to minimize the individual. Anarchy is absence of

law. Socialism is the absolute supremacy of law. Anarchy is revolution. Socialism is to be by evolution. Anarchy is chaos. Socialism is perfect organization. Anarchy recognizes no private property. Socialism would permit no private *productive* property, but would practically leave all else untouched, a reserve from which to draw at will, and which, according to most systems, might be left as inheritance.

In one word, the essence of socialism is *collectivism and co-operation*. It calls for the collective ownership by the people as a whole of everything that is productive—all the industries, all the land, all the sources of wealth

except labor itself, and that it would control.

"The true socialist," according to Dawson, "seeks to realize the principle of co-operation in labor, and community in the instruments and produce of labor. Association is to take the place of competition. . . . Indeed, no more singular inconsistency exists than that of the subjects of a civilized state declaring against the communistic and socialistic principle. . . . Some of our most highly esteemed institutions are based upon it. The State, post, telegraph, railway, and bank, the free school, the poor-law system, the factory, sanitary legislation" (and, one might add, especially insurance of all kinds)—"these are all institutions to be unconditionally condemned if communism and socialism are wrong in theory. The fact is, that it is all a question of degree; it is not a matter of rejecting a principle, but of determining how far it shall be carried."

The socialistic principle, though unrecognized as such by the majority of men, has found place in almost every part of our life. Besides the things already mentioned, the gas, the electric, the heat, and the water companies that supply the communities from central plants, every stock company that exists, the bakeries, laundries, and other institutions of the same kind are manifestations and adaptations of the principle. Beyond this quiet leaven socialism in its avowed form is everywhere demanding the attention and consideration of the world.

In the German Empire to-day the socialistic vote numbers 1,800,000, or 500,000 more than any other party. Nor is it confined to Germany, though best and longest organized there. Socialism finds adherents everywhere and in every class of society, gaining strength daily among the leaders of thought.

The aim of the socialistic movement is the elevation of the race, the doing away with the great inequalities and injustices that exist. Its spirit is "love"—one might almost say "the spirit of Christ." Many of the socialistic leaders build up schemes each step of which might take Christ's own

words as their basis; and yet, with few exceptions, they stand as avowed enemies if not of Christ, yet of the Church.

Laveleye, in his "Socialism of To-day," asks the question,

"Is it not remarkable that the Christian countries are precisely the ones which have evolved socialism? What is the reason of that? According to Herr Todt, it is because socialism has its root in Christianity; only it has gone astray from it. It is the fruit of the Gospel, but it has become corrupt. . . . Moreover, according to Herr Todt, every Christian who is in earnest with his faith has a socialistic vein in him, and every socialist, however bitter his hatred of religion may be, has an unconscious Christianity in his heart." He further quotes Herr Todt in saying that, in the study of the social question, "political economy plays the part of anatomy; it makes known the construction of the social body. Socialism is the pathology which describes the malady, and the Gospel is the therapeutic which apply the remedy."

There are three things, then, that are evident: 1. That socialism *per se* has nothing in common with anarchism; 2. That the evils against which socialism contends and the injustices which it claims exist in the present constitution of society are purely those against which the Church has fought through all the centuries, and which would be impossible if men loved God with their whole heart and their neighbors as themselves, if they had the spirit of Christ—*i.e.*, the spirit of love; and 3. That socialism is not necessarily antagonistic to Christianity or the Church, but, on the contrary, is largely a development of Christian teaching.

Some time ago I read an anecdote of a man, walking along the streets of London in a fog, being startled by what seemed to be a terrible monster bearing down on him. As it drew nearer it seemed only a man of tremendous proportions, and when he met it face to face it proved to be his own brother.

So socialism, viewed from a distance, distorted by a fog of prejudice, seems a veritable monster, but face to face it proves a near relation, fearfully gone

wrong perhaps, in danger of doing great harm, not only alienated, but resenting any offer of fellowship, yet having that that makes the kinship undeniable.

The Church and socialism are related. So far as temporal things are concerned, they seek the same ends, and condemn the same vices and abuses, and they seek to plant the same love of humanity in every heart.

There should, then, be *mutual recognition*. The Church cannot afford to pass by this great movement unnoticed, or condemn it unheard. It dare not be frightened by a name or a red flag; and, on the other hand, the socialist cannot afford to reject so powerful an ally as the Gospel of Christ, with its doctrines of brotherhood and brotherly obligation.

There is no denying the fact that this is another crisis in the history of the Church. A new liberty is being preached. The Gospel of manhood is declared. The whole social organism is being stirred. The old hold of authority and fear that the Church once had over men is broken. As in the days of Luther, men are daring to think for themselves, to assert their independence, to question authority, to look for effectiveness, and to point out the weaknesses and the evils that they see in the most sacred institutions.

The result has been not so much a reformation as a revolution in the whole thinking of millions. It is a crisis, and, quoting Professor Ely, "A crisis means an opportunity, and the present social crisis is the Church's unprecedented, unparalleled opportunity. The Church cannot stand athwart the path of progress and prevent the onward movement of the mighty social forces which are sweeping over us. Any attempt to stop these forces is reckless madness. The Church may, however, direct these forces into such fruitful channels that they may become powerful for the good of man and the glory of God."

The first thing that is necessary on the part of the Church is a recognition

of the sincerity of those who call themselves socialists. Where a movement includes literally millions, there will be among them demagogues, church-haters, and fanatics; and they are the ones who, particularly at first, will force themselves to the front; but the great mass of the people will be moved by calm, sincere, earnest conviction.

Sincerity may be misdirected, but it must be respected. The only possible way to win over a sincere opponent is to treat him as sincere. Mere denunciation may have frightened men into submission, but it never won a soul.

Thousands of men have left the Church because they have felt that the Church was not answering their need; and they have left it reluctantly, not from any antipathy to it. They have felt that the Church failed in what they considered essential.

Believing in their sincerity, the Church must soberly and carefully consider the accusations that these men make. A friend may seek to cover up and apologize for our shortcomings. A spiteful enemy may magnify and distort them beyond recognition; but an opponent who is such from conviction may be the best teacher we can have. What if, after all, the fault that the socialist finds with the Church has some basis in fact? The Church should look to it and see.

These unchurched multitudes, whether avowedly socialistic or not, say that the Church to-day preaches a one-sided Gospel, developing the first of Christ's two commandments and neglecting the second; that in its zeal for "souls" and eternity the present life and present needs are neglected; that in proclaiming the message of the individual gospel the social gospel is passed by.

Again, quoting Professor Ely:

"The Gospel of Christ is both individual and social. It proclaims both individual and social regeneration. Yet to such an extent has half of the Gospel been neglected, that the very phrase 'social Christianity' strikes some as strange."

In another place he says :

"I take this as my thesis, Christianity is primarily concerned with this world, and it is the mission of Christianity to bring to pass here a kingdom of righteousness and to rescue from the evil one and redeem all our social relations."

It is impossible to deny these propositions, and these men say that in this respect Christianity has been a failure. It has not been a "failure," but has it done what it might?

In an address made before the Chautauqua Assembly during the summer it was asserted by a socialistic leader* that the clergy have no sympathy with the working classes; that they do not assist them in their efforts to better their condition; that they are careless, indifferent, and self-seeking in these matters.

Another accusation is that there is a wide divergence between profession and practice; that the Church does not work any change in a man's dealings with his fellow-men. The rich church-member, they say, recognizes no special duty toward his poorer brother, but treats his labor as something to be bought and sold as profitably as possible in the markets of the world, without regard to his needs and sufferings. They say that he passes by all passages like Matt. xxv. 31-46, Luke vi. 27-35, Gal. vi. 2, Rom. xiv. 13, 1 John iii. 17, and iv. 21 as obsolete, having no bearing on his life or holding only a figurative meaning.

In short, the accusation of socialism is that Christianity as practised in the Church is *selfish*; that it courts wealth and power; that it lends its sympathy and influence to a corrupt system, and has lost its altruistic character.

Christianity as Christ gave it to the world is a religion of love, a religion of humility, a religion for the poor as well as the rich, for the sinner as well as the saint, a religion of self-sacrifice and brotherhood. "In lowliness of mind

each is to esteem other better than themselves."

Are we losing the Christ ideal? Are we forgetting the cross, refusing to follow the Master into the byways and hedges, refusing to go with Him to Calvary? In our preaching the doctrine of justification by faith, are we forgetting to lay due stress on the fact that "faith without works is dead"?

There is no doubt that thousands honestly believe that we are, and we of the Church cannot fail to see that there is some basis in fact for almost every accusation that is made, some guilt, some shortcoming, some falling away from the Saviour's teaching and example. Socialism is accomplishing a grand work if only in forcing the Church's attention to these things.

There is socialism and socialism. The Church can have no relations with that which denies God and preaches the communism of free love and immorality, but it must take notice of the protests and accusations of the thousands who declare themselves driven from her bosom.

What is true and what is good in socialism it must acknowledge, and then seek to direct it in line with Christian teaching. Christianity holds the principles and powers of the true social as well as individual welfare of men, and the Church must seek to give these principles their rightful ascendancy, and so lead the social regeneration.

But socialism is a political movement in the sense of aiming for a reconstructed government. The Church, as such, has a different sphere. It cannot devise any form of government, and then set its seal on it as God ordained. It furnishes the ethics, the rule of right, on which government is to be based. It settles the duty of man to man, but it dare not interfere with the details of government. It dare not usurp the office of the State. It leaves its province when it pronounces on questions that are purely economic. With the economic and political elements of socialism, except as they bear on ques-

* Mr. Thomas J. Morgan, Chicago.

tions of morality, the Church has no more concern than it has with the silver problem or the riddle of the tariff. They are things that must stand or fall on their merits. There is room for the individual judgment. It is nothing to the Church whether land is owned by the State or by individuals; whether the great sources of production are the property of the community or of private capital; but it is something to the Church that her membership, as employer or employé, as business rivals, as members of the community, as it now exists or as it may exist, make Christian principle the rule of all their transactions and intercourse. And it is decidedly the concern of the Church that a real and practical brotherhood and acknowledgment of mutual duty and dependence exist; that the spirit of love and self-sacrifice prevail.

The social reformer, call him socialist or what you will, has a right to expect sympathy from the Church with his aims if not always with his methods. He has a right to expect those who are leaders in the Church, both of the clergy and the laity, to be interested in the "labor problem," and in the elevation of that lowest stratum of society which General Booth calls the "submerged tenth;" and to be active in doing what they can toward a practical solution of the problem. He has a right to expect every Christian to acknowledge every other man as his brother, and to treat him as he would wish to be treated under like circumstances.

He has a right to expect to hear the voice of the Church raised against the great iniquities of which capital is guilty—against the "sweating system," against starvation wages and legal robbery, against the oppression and the suppression of the employé, against grinding monopolies and trusts, against corners in breadstuffs and other necessities, against the greed and selfishness of the rich that drives the poor to crime and prostitution.

When the Church is silent concerning

these things it becomes a party to them. When the poor man looks to it for help and sympathy and is simply told to "bear," or is pushed aside, what wonder that he turns away!

The Church must preach Christ's teachings as a whole; not a part of them; not what pleases its hearers. The Church must proclaim "brotherhood" and the duty of man to man as well as the duty of man to God. "This commandment have we from Him, That he who loveth God love his brother also." And James wrote, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful for the body; what doth it profit?"

The Church must insist on a practical Christianity that will show its faith by its works. It must take Christ at His word, and not be afraid to preach His truth.

Professor J. H. W. Stuckenberg, D.D., of Berlin, Germany, said to the writer a year ago, "Socialism is a living issue. It is fast forcing itself on the attention of the world. The Church must take it up and study it. The coming men in the Church of ten years hence are the men who will undertake that study."

The social problem, if it is ever solved, must be solved by the Church. It holds the only true solution. If "socialism is the pathology which describes the malady of the social body, the Gospel is the therapeutics which apply the remedy." Read the New Testament, apply it literally. Picture the community which would result. If that be socialism, make the most of it.

My experience of life makes me sure of one truth, which I do not try to explain, that the sweetest happiness we ever know comes not from love, but from sacrifice—from the effort to make others happy.—*J. B. O'Reilly.*

MISCELLANEOUS SECTION.

The Present Aspect of the Church of England.

By W. G. SCOON, M.S.A., ROCK FERRY,
ENG.

To the unobserving, and to those far removed from the scene of action, I may very possibly appear to be making an unfounded and sweeping assertion when I state that, judging from present symptoms, the Church of England—racked and rent as she is by an endless series of internal dissensions—seems very much nearer disruption than we are prone to think. It is a melancholy thought that a Church, venerable with antiquity—whose chronicle of birth is dimmed by the lapse of ages, whose glorious work for Christ stands peerless on the page of history, cleansed and purified by the fiery trials of the Reformation period, honored, revered, beloved, and supported by an overwhelming portion of the inhabitants of this land—should be drifting to so inglorious a goal. But such is undoubtedly the fact as indicated by unerring signs in all directions, clear enough and convincing enough to those who have ears to hear and eyes to see.

There are none so deaf as those who will not hear, and none so blind as those who will not see, and this is often characteristic of the great mass of my countrymen when great questions—religious or political—loom up for solution; not so much on account of inability to grasp the dangerous bearings of a situation as that apathetic indifference and innate habit of postponement of the evil day, coupled with that extreme reluctance of action that apparently denotes little faith in the well-worn adage that prevention is better than cure. Not in all the religious denominations of the world combined are there to be found such widely diverse views and such extreme differences of opinion as in the Church of England in regard to the practice of the multifarious grades

of ritual that find acceptance within her pale.

Having made these statements with regard to the present condition of the national Church, I will now briefly endeavor—at the risk of traversing some ground that is old—to point out the causes thereof. Nor are these far to seek. Ever since the famous Tractarian movement of sixty years ago, initiated and sustained by men of the stamp and intellect, vigor and influence of Newman, Manning, Pusey and others, there has been a steady and stealthy growth of the rank weeds of sacerdotalism, masked idolatry, and other corrupt forms of worship that threaten to stifle, if not extinguish, the pure "Protestant reformed religion established by law," purchased by the blood of our martyrs three hundred years ago. With consistent honesty the first two of the above-named seceded from the Church of England and joined that of Rome: but Pusey, though deeply imbued with the same views as Newman and Manning, never left the Anglican communion, preferring, so to speak, to ring the Pope's bell, but never enter his church. For the next quarter century the insidious and mischievous innovations practised by men professing allegiance to and belief in this degraded school of theological thought spread in a sufficiently wide degree as to warrant in 1859 the formation of an influential body, calling itself by the misleading and high-sounding title of "The English Church Union," whose tenets, however, are so far removed from the principles of the Reformation as to stigmatize Protestantism as "*a cold, miserable, unloving, un-Christlike, godless figment*," and numerous other diatribes of a like nature, and whose subtle teachings point to no other end than union with the corrupt Church of Rome. So lawless and scandalous did their practices become, that in 1865 a determined and zealous band of evangelical church-

men united in calling into existence the "Church Association," for the purpose of resisting, by every means in their power—and if necessary in the law courts—the pernicious, dangerous, and unscriptural doctrines propounded by adherents of the English Church Union. The result of the formation of the Church Association, "not for defence, but defence," very soon proved what pressing necessity existed for the application of its powers of appealing to the civil courts of the country, on account of the numerous cases of open violation of the law practised by the extreme section of the Ritualistic party, for in every case judgment was delivered in favor of the Church Association. These long-continued series of successes, obtained in defence and vindication of the purely Protestant character of the Church, though based upon sound interpretation of the law of the land, nevertheless aroused a very great amount of unfavorable criticism, calculated on all sides to make it appear to the thoughtless and undiscerning that the English Church Union were being persecuted by their opponents, instead of in reality being the aggressors and breakers of the law, whereas the Church Association merely assumed the defensive whenever the honor and purity of the Church was jeopardized. In pointing out the cause of all this disturbance and trouble, evangelical churchmen must not be mistaken either for despots or bigots, who would dare to interfere with the liberty and free will of our fellow-men; they heartily and willingly concede to every one to worship as he or she may think fit, without any hindrance whatsoever, but (and here is the crux of the whole matter) they positively and unhesitatingly and fearlessly declare that they will not tolerate *within the pale of the Church of England* any semblance of popery, with its attendant train of forms, ceremonies, postures, prostrations, the use of incense, auricular confession, priestly absolution, the sacrifice of the mass and other abominations, the warrant for

which is not to be found in the whole range of holy Scripture.

Such then, briefly, is the present position of matters in the Church of England, the danger of which does not yet appear to be fully realized by the people. Rome's watchword, "The end justifies the means," should be an eye-opener to all true Protestants, to whatever denomination they may belong, and they should resist to the uttermost her unwelcome intrusion. Let it not be forgotten—and the truth is a sad one—that Rome's mightiest and most influential medium in this country, for the propagation of her pernicious doctrines, is, alas, the Church of England herself, and until this fact is recognized and unmasked in all its hideous nakedness, the terrible work will go on unchecked until swift and justifiable destruction overtakes her when too late to discover the folly of her acts. Some of our leading evangelical clergy have at last their eyes open to the crisis that is upon us. Listen to the weighty, forceful, striking words of Dr. Farrar, Archdeacon of Westminster: would that they could sink deep down with abiding influence into the very fibre of England's manhood! words worthy, not only of a listening England, but a listening world! Speaking in London on May 9th last, he said:

"In spite of the Prayer-Book, in spite of rubrics, in spite of the homilies, in spite of the great utterances of all our greatest divines for centuries, the extreme Ritualistic party are now doing their best to Romanize our worship, our doctrine, our clergy, and our whole institutions. I can understand and I respect the intellectual position of a Romanist, but I cannot so easily understand or so easily respect the position of an English minister who, being a minister of the Reformed Church, under the shadow of that Church, and in the pay of that Church, is yet, to all intents and purposes, a Roman. The crisis has come. We are *in the very midst of the crisis now*; and when you consider the extraordinary rapid development of what we know as Ritualism—I may say when we consider what has taken place within the last ten years, if the evangelical party is timid, if they

are supine and spiritless, if they are afraid, either of loss of popularity or of loss of promotion or preferment, or from love of peace, to take their part openly and strongly in this struggle, they will have none but themselves to thank if, ten years hence, they find themselves members of a Church which has largely alienated the great heart of the English people, and which is to all intents and purposes Romish in everything but name."

And again, in the same speech, he said :

"In regard to Disestablishment, it seems to me, perhaps, the nearest, but by no means the most dangerous thing which the spread of Ritualism will bring about. If Disestablishment comes there will be a death-struggle between Romanism and Crypto-Romanism on the one side and Protestantism on the other, and if Romanism or Crypto-Romanism prevail, the great body of the evangelical laity would refuse to contribute to diocesan funds, for they would not know how those funds were to be used. Men would lose the allegiance that they felt to their Mother Church, and very likely a large number would go over to Dissent. When I think of all the dangers before us, when I think of the crisis on which we have now entered, I say, may God avert the consequences of our follies."

The appointment of bishops in England lies in the hands of the Prime Minister of the day, and, unfortunately for the country during the last dozen years, the leaders of both political parties are pronounced Ritualists. When it is considered that out of sixteen appointments made by Mr. Gladstone only two are of evangelical persuasion, and out of fourteen appointments made by Lord Salisbury only three are evangelical bishops, there is no cause for wonder at the rapid strides being made by Romanism in our midst, especially so when it is further considered what a large amount of patronage is placed in the hands of these bishops, involving the selection of thousands of clergymen for duty in various parishes where vacancies are constantly occurring, and the appointments are naturally given to those most likely to reflect the opinions of the patron himself. When they are outnumbered in an average proportion

of eight to one, it is therefore very plain what serious disadvantages the Low Church party are laboring against ; but the race is not always to the swift nor the battle to the strong ; for behind them and above them and around them (even as the hills are round about Jerusalem) stand in strong, unbroken lines the sternly disciplined, serried ranks of the noble band of Nonconformists, who, differing only in mode of government, share the same faith and the same hope and who fight the same battle. They have therefore abundant cause for perseverance and courage, and though apparently far outnumbered *inside* the Church of England, they rejoice in the knowledge that *the country at large is with them* ; and when all, together combined, gather up their strength and stand in their unconquerable might in the grand cause of Protestantism, it will be found that the fires of Smithfield have not raged in vain, and that Bishop Latimer's dying prediction that "*we shall this day light such a candle, by God's grace, in England as I trust shall never be put out,*" has indeed been abundantly verified and blest.

Changing Pastorates.

BY PROFESSOR ALFRED WILLIAMS ANTHONY, COBB DIVINITY SCHOOL, LEWISTON, ME.

II.

It is true there are diversities of gifts to be recognized in the ministry. Some are to be esteemed as evangelists, some as teachers, some as pastors, some as leaders. Happy is the man, and blessed is the church that finds all these qualities combined in one person ! The easiest is to be an evangelist ; and, as water runs down hill, most ministers try to be evangelists. They magnify the importance of this function. They forget all else. There has been a mad craze after evangelists and the evangelizing spirit. Ministers have sought pastorates for the sole purpose of being exhorting evangelists in them ; other ministers have left pastorates for the sole purpose

of becoming evangelists throughout the churches up and down the country. Churches have been evangelized, and evangelized, and evangelized until their backs are sore, their feelings are callous, their ears dull. One kind of preaching has produced a one-sided, sentimental religion that finds vent only in an occasional prayer-meeting or under the unction of a special service. It is the result of the evangelizing tendency among the ministers. When the Master says, "Feed My lambs," "Feed My sheep," they turn around and throw to the flock food fit only for the devil's goats. They preach only to sinners, preach only for immediate results, and never speak "unto men to edification, and exhortation, and comfort." There is crying need of *edifying* preachers.

Now no one should assume that evangelists are not needed. They most emphatically are needed; but it is not necessary for all preachers to be evangelists. Indeed but a small part, instead of a large part, should be of the evangelizing cast. The Church needs to be built up. The saints must be perfected. The flock requires feeding and care. It is not enough to simply win converts; the converts must be cherished and nourished and reared.

Many a pastor leaves a church because he is not willing to adapt himself to the harder, more needed work of edifying the people. He can preach and pray for their conversion, but will do nothing more. Under the writer's eye is a letter dated January 9th, 1890, from a pastor who is contemplating leaving his charge. He says, "As yet I don't know what to do. My people seem to think that I ought not to go from here. My congregations are larger than at any time since I came here. Our Sabbath-school is increasing in numbers and interest, and they think these things ought to induce me to stay; but if I can't see the salvation of souls I can't be content to stay and throw away my time and work."

Those are the words of a man who, though conscientious, is yet ruining his

usefulness by belittling himself into an itinerant evangelist. Throw away his time and work indeed! Two years have elapsed since he expressed himself thus. What are the results? He left that pastorate; and he has left one other since. And how about the church he left? For fifteen months after he went it had no preaching whatever; then another strolling "evangelist" came along, with his one strain of repentance, found them all sinners needing repentance (instead of saints needing no repentance, as they would have been, had they been having proper pastoral care), exhorted them earnestly and for two months had "glorious results" of so many "reclaimed" (when none ought to have been lost); and then he went off for new conquests, leaving the church to backslide again.

Oh, the sad, tragic comedies enacted in our churches!

And yet there *are* diversities of gifts. Let him who *is* an evangelist rejoice in his gift; let him who can be that and more be all that he can be.

The Second Service.

BY FRANCIS E. MARSTEN, D.D., COLUMBUS, O.

THE second service has been the object of discussion all over the Church. How to make it profitable and attractive, and to draw out the people, have been difficult problems. Different plans have been tried, some good, some bad, and some indifferent. The song service has proved successful in some localities. A series of evening lectures on practical and applied Christianity, mixing religion with a large dose of literature, has been tried with varying success.

One thing appears to be certain; there is a desire, more or less definitely expressed on the part of the non-liturgical churches, for an increasing participation of the laity in the service of the sanctuary. This undefined yearning has been in part gratified by the intro-

duction of the Creed, of the Lord's Prayer, of responsive readings, and simple music, adapted to awaken enthusiasm through congregational singing.

It may be of service to many to know of a plan which I have adopted, and have found both interesting and profitable for evening worship. I have called it a Question Box Service. The people were invited to contribute written questions on any subject connected with practical or applied Christianity. A box was provided to receive the questions.

At first, as this was only an experiment, I had the box brought to the pulpit and opened it before the audience, taking out the questions one by one, and answering them as best I could. I soon found that this was looked upon in the light of an exhibition in intellectual gymnastics. Then I requested that the questions be placed in the box long enough before the service to allow the pastor an opportunity to look over, classify, and study them. I found that this in no sense diminished the interest of the congregation in the plan, but rather served to increase it. The majority of the questions may be classified as follows: Questions in biblical interpretation; the religious side of our social and industrial movement; questions on practical morality, and the right and wrong involved in certain popular amusements of the day.

There seems to be a great desire on the part of the laity to understand more clearly the meaning of Scriptures. Many questions express the desire that this or that passage of Scripture be explained. Without attempting to give a classified arrangement of the questions, let me call attention to some of those which came to my hand at my last service, the first Sabbath in June: "In what sense are we to understand the passage, 'Lo, I am with you always'?" "Please explain John x. 9." "How can a Christian best keep alive the devout feelings of the communion service?" "How would you answer

young business men who say they have not time to do all the Christian Church requires?" "Is it wrong for a working-man to go to base-ball on Sunday?" "Is it wrong to play cards, if not playing for prizes?" "Cannot one be a Christian without joining the Church?" "What position should the Christian take on the amusement question?" "If Christians should obey the Golden Rule perfectly, would it not soon bring about the millennium?" "Can a consistent Christian be a member of a club which takes out a saloon license, and supports itself largely by the sale of liquor?" "Is socialism consistent with Christianity?" "Why is it that the Church does so much less for its members when trouble and distress overtake them than the various societies, orders, lodges, etc.?" "How far has a church a right, as in God's sight, to indulge itself in luxuries, fine buildings, expensive choirs, etc., while so many souls the wide world over are starving for the lack of the bread which perisheth not?" "Will you explain to the people the difference in these two lines I have heard in different churches: 'We believe in the Holy Catholic Church; we believe in the Holy Christian Church?'" "Does not he who professes Christ, and daily lives the life of a hypocrite, have less favor in God's sight than he who does not profess Him?"

Sometimes the box would contain only fifteen or twenty questions; and then in a single evening the number of questions would amount to between fifty and sixty. The samples given from the service on a late Sabbath will give an idea of both the simplicity and the depth of thinking manifested by their authors.

These services have proved both an intellectual and spiritual tonic. A large audience is always present when the question box is opened, and many have expressed not only their interest in the service, but also the genuine profit derived from it; and I have felt from personal experience that here was a solution of how to make the evening service

a success for at least one evening during the month. To have such a service oftener might make it too common to sustain its interest, but at such intervals it has proven very satisfactory. It brings the pulpit in direct touch with the pew. It enables the preacher to come down from the sermonic style, and to talk to the people in a familiar way. As a teacher he can explain, enforce, illustrate, and enlighten the minds of those whom he feels have come to him, alive with interest in the subject. He is not announcing a text or theme previously unthought of, on the part of the audience, having first

to awaken interest in the truth whose principles he seeks to apply to the heart and the life. Thus, in this service, if care and study are put into it, he has a vantage ground which he does not often possess in ordinary preaching; and, though the form of presentation may lie outside the homiletic rut, he is no less obeying the command to preach the Gospel.

While not assuming to recommend the plan to my brethren, I take pleasure in stating my personal conviction of its successful adaptation to pulpit ministrations.

PREACHERS EXCHANGING VIEWS.

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

A Few Specimens of Faulty English Examined.

II.

THIS article is a continuation of the one from my pen in the January number of THE HOMILETIC REVIEW.

5. "*Each one*" and "*every one*" in a plural sense. For example, "Each one naturally thinks their own way is the best," "Every one can have their choice." It is true that "each" and "every" are used in speaking of more objects than one; but they do not, like the word "all," present them to the mind—to use legal phrases—"jointly," but "separately." Hence, they cannot, properly, be used before either plural nouns or plural verbs. We must not say, for example, "each men," "each women," "every men," "every women," "each one are of that opinion," "every one were delighted with Mr. Brown's speech on Prohibition." Take that oft-quoted saying, "All men think all men mortal but themselves." That is correct English. Now, if instead of "all" we use "each" or "every," we must say, "each man" (or every man)

"thinks all men" (or each man, or every man) "mortal but himself." In Scripture we have, "Doth not each one of you on the Sabbath loose his ox" (not their ox) "or his ass" (not their ass) "from the stall?" "Every man under his vine, and under his fig-tree" (not their vine and their fig-tree). True, we have "surely every man walketh in a vain show; surely they are disquieted in vain; he heapeth up riches, and knoweth not who shall gather them." In the second sentence we have "they are," where we would naturally expect to find "he is." But this is a piece of Hebrew poetry. We have now to do only with certain English expressions. Abruptly passing from the singular to the plural often occurs in Hebrew poetry. What may be quite correct, yea, elegant, in one language may be the very opposite in another.

6. "*Above*" in the sense of already stated or quoted. For example, "The above facts I have from a most reliable source," "In the above passage the writer shows a bad spirit." Instead of "above" in such passages, "foregoing" or a kindred word should be used. It

is very singular that no one ever makes a like use of the opposite words. No one ever says, for example, "The below" (under or beneath) "facts prove most clearly what I have just said." "The below" (under or beneath) "extract from the poem gives one a very good idea of the whole." But why should not the latter words be used in the same manner as the former one? If "the following sentence" is the proper expression in speaking of a sentence to be quoted, of course "the foregoing sentence" is the proper one in speaking of a sentence already quoted.

7. "Man proposes, God disposes." The meaning is that man lays plans, but whether he shall carry them out or not, is as God wills. The Apostle James says: "Ye ought to say, If the Lord will, we shall live, and do this or that." It should, therefore, be "purposes" instead of "proposes" in the proverb above quoted. Paul "purposed to return through Macedonia"—that is, he resolved to do so. To propose is to lay before one a certain request or suggestion, with which he may comply or not, just as he pleases. For example, "I propose that we now adjourn." "I propose three cheers for our visitors." The following shows the difference between the two words. Mr. A proposes marriage to Miss B. Her answer is favorable. Accordingly—to use the language of the banns "in such cases made and provided"—"there is a purpose of marriage between them." No doubt, the reason why "proposes" is all but invariably used in the proverb under consideration is this: the syllables flow more smoothly and majestically than they do when "purposes" is used. The accent both in "proposes" and "disposes" is on the second syllable. In "purposes" it is on the first. The smooth flow of the syllables is thus interrupted. Let the reader utter the proverb, using first the one word, then the other, and he will see the truth of what I have just said.

8. "Healthy" and "unhealthy," in the senses of favorable to health and

unfavorable to it. For example, "This is a most healthy climate," "He has moved into a very unhealthy house." The proper words are "wholesome" and "unwholesome." A person can have good health or bad health. A climate or a house can act favorably or otherwise on his health; but neither the one nor the other can have good health or bad health as he can. The double uses of the words above-mentioned are as ridiculous as the double use of the word "walking" in a syllogism in Whately's "Elements of Logic": "Walking is healthy. This man is walking. Therefore this man is healthy."

9. "Back again" when speaking of a first return. For example, A for the first time visits B, who is so much pleased with his company, that when A is leaving, he says to him, perhaps in the words of the Scotch song, "Wull ye no come back again?" As A has never come back before he cannot, of course, come back again. We cannot properly be said to do again what we do for the first time. B should, therefore, say merely: "Come back," or "Come again," but not use both words. If A comes back more than once, he can, of course, be properly said to come back again.

10. "Communion and fellowship." How often we hear ministers, when they are pronouncing the blessing, say: "The communion and fellowship of the Holy Ghost." Both words mean the very same thing. The one is Latin, the other Saxon. Either may be used, but not both. One may as well say: "Adam and the first man" as use both.

Here I pause for the present. In my next I shall bring these criticisms to a close.

T. FENWICK.

WOODBRIDGE, ONTARIO, CANADA.

The Church and the Working Classes.

MANY of our pastors are greatly perplexed that so many of the working classes are absenting themselves from church and cease to take any interest

in religious services. They instinctively feel that something is wrong when so many of the class who heard Jesus gladly shun those who stand forth as His followers and ambassadors. That many in a similar social circle would be as much opposed to the Master at the present time as they are to the pastors of many of our churches may be freely admitted. Yet with others we believe it would be different. We are not in such close touch with the requirements of our fellow-men as He was. In too many cases we are not sufficiently acquainted with their mental processes and the methods by which their conclusions are reached; even their language is in a good measure different from ours. Then labor problems and questions that lie at the basis of our social system are engrossing their attention to a degree that never has been equalled or approached before. Their intellectual life is being fed at other tables, and the spiritual side of their being is being crushed out of sight in a great many instances. If we are to help them to a higher plane of life and thought we must come nearer their every-day life, and know their ideals and aspirations. Personal contact is essential. Our ordinary family visitation will not do for this. As the household is a mixed one, our ministries and conversation must be general in their character. We must meet them on equal terms in those gatherings where they are at home, and discuss together the problems in which they are interested. There must be a touch of friendship and helpfulness in our intercourse, something to make *them* feel that they are esteemed as our brethren. In this way we are most likely to increase the interest in our own work and find fresh listeners to the Gospel message.

That this can be done is evidenced by the fact that it is being done. A number of the Protestant ministers of Montreal are at the present time meeting with delegates from the workmen's unions to discuss the problems in which they are most deeply interested. To

our brethren who are similarly situated we say, "Go and do thou likewise."

J. M.

Ministerial Busybodies.

IN this department of HOMILETIC REVIEW, in January number, there appeared, under the headline "Pastoral Busybodies," some exceedingly timely and sensible comments. "The subject of this sketch" was justly and soundly scored.

I only wish that C. H. W. had gone a little further and warned us all to beware of the minister who "seems to have a feverish itch for meddling" with the church affairs of other *ministers* of his own denomination. Disagreeable and silly as is the pastor who meddles with affairs of the congregation quite out of his own province, I think he is far less in fault, and far less obnoxious than the fellow who wants to know all about the little unpleasantnesses in the ministerial life of his brethren of the same association, diocese, presbytery, or conference. There are such men. They make it their business to become acquainted with the details of all the church squabbles within their ecclesiastical body. It seems to be a matter of pride with them. It can hardly be denied that such habits are characteristic of men of small calibre. A minister of any parts would rather be ignorant of all such unpleasant information regarding his fellows. The shallow man, though, enjoys it. If you do not want to be annoyed, beware of him.

PAUL.

WE can never so well see the true color of Christ's love as in the night of weeping. Christ in the dungeon, Christ on the bed of sickness, Christ in poverty, is Christ indeed to a sanctified man. No vision of Christ Jesus is so truly a revelation as that which is seen in the Patmos of suffering. This He proves to His beloved, not by mere words of promise, but by actual deeds of affection. As our sufferings abound, so He makes our consolations to abound.

—Spurgeon.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Secularization of the Sunday.

THERE is a movement, both widespread and persistent, in the direction of the secularization of the Sunday.

Whatever view we take of Sunday observance, whether on the strict lines of the Old Testament institution or on the broad humanitarian platform of making it a day of rest for the people, or from the distinctively Christian standpoint that "the Lord's Day" is a day of worship, the necessity for withstanding the rapid inroads upon the religious observance of the day is most evident.

It is a pulpit question. It is essentially a Church question, for it may be safely said, "No Sunday, no Church." Whatever the world may say or think to the contrary, no really thoughtful minister of God can fail to see that the Sunday concert, the Sunday secular lecture, and the Sunday theatre are all combining to empty our churches on Sunday evenings and to divert the minds of people from religion.

It was only the other day that an eminent minister in one of our large cities declared his intention of starting a number of secular concerts and lectures in order to attract the masses from other places of public resort. Such efforts, however commendable they may at first appear, are singularly unchristian. The New Testament and the early history of the Church prove that the first day of the week was *religiously* observed, and it is the secularization of this day which first marks the decadence of spiritual piety of the Church in the history of Christianity.

Whatever may be the exact connection of the Christian Lord's Day with the Jewish Sabbath, the history of the early Church proves that the first day of the week was observed *religiously*. The Sunday was duly sanctified and

observed in the days of Justin Martyr, who flourished as early as A.D. 140, who says that "on the day called Sunday there was an assembly for the purposes of Divine worship of all who lived in the cities and the rural districts," and that the people walked and travelled long distances in order to be present at Divine worship. This condition of things is confirmed by the great and learned enthusiast Tertullian, who lived a little later. He speaks of the Sunday as "a solemnity."

The "continental Sunday" has been the outcome of Romanism. The quiet, restful Sunday of Old England, as well as the American Sabbath of New England, was the outcome of Puritanism; and although there may be ministers who find it impossible to endorse the strictly Puritan view of Sabbath observance, it will be well for the clergy of every school of thought to regard the widespread secularization of the Sunday with alarm.

For the matter becomes one of great importance when we remember that a very large number of our cities are populated by foreigners. Germans, Frenchmen, and Italians have brought over with them a continental conception of Sunday observance.

Many pastors are giving their attention to the great question how to attract the masses, while the spirit of evil is alluring the baptized members of their churches to so-called "sacred concerts" and secular lectures. We must first educate our own people to regard the Sunday as that which is clearly established for sacred uses, and not give the impression to the world at large that we are endeavoring to empty the Sunday theatre or the concert hall by presenting some "counter attraction." The only real basis for worship and church-going is the positive religious duty. Any motive lower than this

will defeat itself. The Church cannot compete either with the lecture hall or the theatre.

The Rev. Dr. Locke, of Chicago, used to give a monthly musical service in order to attract the masses, those outside the influences of the Church; but he discontinued these truly "sacred concerts," for he found he merely emptied other churches, and made no impression upon the class of people he sought to reach.

While we in America are broadening out as regards Sunday observance, it is remarkable that in France, and especially in the city of Paris, there is a movement entirely in an opposite direction. In Paris efforts are being made to close places of business, and to take other steps for ensuring a better observance of the Sunday.

Pastors of churches must seriously consider whether the interests of Christianity and of spiritual religion are not best served by being "rather strict," if not somewhat exacting, regarding a due observance of the Sunday.

It is not very long ago since the proprietor of the New York *Herald* used his enormous influence and wealth to introduce his Sunday paper into London. Ministers of religion, led by Archbishop Benson, of Canterbury,

withstood the attempt, and Mr. Bennett's Sunday paper failed *financially*. It would seem to be too late to "kill" the Sunday secular paper in America, but a combined effort on the part of the Christian ministry may prevent the secularization of the Sunday by ranging the whole forces of Christianity against it. A house divided against itself must surely fall; and if baptized Christians are allowed to have their interests divided between the church and the concert room, the sanctuary and the theatre, the sermon and the secular lecture, it is not difficult to prophesy the result in the course of a few years. The heaven will certainly work.

To enter into the arena of the world by offering attractions in order to gather people together once a week for religious or semi-religious instruction is, to say the least, a very shortsighted policy on the part of the ministry. It must in the end defeat its own object; for in exact proportion as people begin to regard the Sunday as a secular day of rest and entertainment as well as of social intercourse, so will they begin to regard attendance at church as altogether a secondary matter in their religious life. Attractions to Christ must be by spiritual methods

EDITORIAL NOTES.

Preachers and Preaching.

It is remarkable that some of the greatest preachers have been most sparing in their use of illustration. The sermons of John Henry Newman, which have so large a sale even in the present day, are devoid of anecdote and illustration. So are those of Robertson, of Brighton. And the same may be said of the sermons of John Foster, which are found upon the shelves of many a clergyman's library, and which have supplied material for preachers for the last thirty or forty years.

And yet some of the most popular and attractive preachers have usually charmed their listeners and kept their audiences spellbound with anecdote and illustration. This was singularly the case with Dr. Guthrie, the great preacher of the Scotch Free Church, and with Hugh Stowell Brown, the Baptist minister of Liverpool. Even the great intellectual preacher, Canon Liddon, sometimes introduced an illustration into some of his most thoughtful sermons.

With Dr. Guthrie, as with the great John Chrysostom of the fourth century,

profuse illustration often weakened the power of the sermon; and yet the great Master Teacher Himself spoke with the illustration of parables. Our Lord's method of teaching was a recognition of the fact that with the majority of persons the perceptive faculties are stronger than the reflective. With most listeners incidents have a much more powerful effect than argument.

The very large number of books of illustration, and the ready sale of such books, as well as of sermons which are full of illustrations prove how acceptable such a method of instruction is found to be; but it is very necessary that anecdote and illustration should be used sparingly. They may be derived from books, but they should come from the speaker's lips as though they were the result either of personal experience or of actual reading and study. We are familiar with the story of the congregation which sent a deputation to wait upon their pastor with the request that he would purchase a new book of anecdotes. Incidents taken from the actual ministerial life of the preacher are always the most telling, and listeners are quick to discern whether the story told is derived from personal experience, or whether it is merely worked up for the occasion. "Papa," said the little girl, "was that a true story, or only preaching?"

It is on record that Daniel Webster said that the most eloquent sermon he ever heard was from an aged minister, who began his discourse with the very telling words, "A man can only die once." Of course the sermon was an "eloquent" one for three reasons. Firstly, the statement was an aphorism. Secondly, the aged minister was clearly within sight of the goal of death himself. Thirdly, the subject of death was always an interesting one to the great American orator, of whom it is recorded that he studied the circumstances of his own death and watched its approach with intense interest. These three conditions combined would serve to make *any* sermon "eloquent,"

for they are the favorable conditions of the sower, the seed, and the ground which make preaching effective. This is clearly demonstrated in "the parable of the four kinds of ground," as spoken by our Lord; and it is notable that while most people find fault with the pulpit, our Lord found fault with the congregation. The fault was neither with the sower nor with the seed, but with the ground.

The best book of illustrations which a clergyman can possess is what is called "a commonplace book," collected, tabulated, and indexed, and of such incidents as can be gathered in the daily experiences of life and in the reading of the study. When the great Bishop Wilberforce died, it was found that his library contained hundreds of such volumes. He had commenced even before his ordination to collect, tabulate, and index incidents, facts, anecdotes, and illustrations in uniform volumes. The fragments were gathered, so that nothing was lost. The Rev. Hugh Stowell Brown also left "commonplace books" from which extracts have been printed.

After looking over a large number of sermons in which illustrations abound, including those of old Thomas Guthrie, it would seem necessary to caution ministers, especially young ministers, against depending too much upon illustrations for giving effect to a sermon.

Anecdotes and illustrations should at all times be well and carefully chosen, for if they are not appropriate they will do more harm than good. A funny story, for example, is always remembered for better or for worse, usually for the worse.

The following incident illustrates the perverse possibilities of an ill-chosen illustration: A Sunday-school teacher in England was instructing his class in a room which overlooked a river, and a boat belonging to his brother was swiftly gliding down the stream. The Sunday-school lesson was on faith. "Now," said the teacher, "I know there is a mutton pie in that boat. If I tell you

that I know there is a mutton pie in that boat, will you believe me?" "Yes, teacher," was the reply of the whole class. "Well, *that* is faith. You believe what I told you, although you cannot see it." The next Sunday the teacher thought he would examine his class upon the lesson of the preceding Sunday, and asked, "What is faith?" The whole class replied, "A mutton pie in a boat."

This absurd anecdote shows what is very often the case with a sermon when an illustration is badly chosen. The anecdote is remembered, but not its lesson.

The Editor's Letter-Box.

Questions of general interest to clergymen will be printed in this department. The questions sent to us should be put in as brief forms as possible. Answers from our readers are requested. They must be (1) brief; (2) preceded by the number of the question to which they reply; (3) the name and address of the writer must accompany each answer. The name of a writer will not be published if we are requested to withhold it.

H. H. K., Yale.—What is the nature of a work on the future state by a Mr. Jukes, and is he the author of the works on the Types and Offerings?

A. The work you refer to is "The Second Death and the Restitution of all Things," by Andrew Jukes. It is probably the most able and scholarly work of the kind, and has passed through several editions. He was also the author of "Catholic Eschatology Examined" and of "The New Man and the Eternal Life." Both these works bear upon the same subject as the first. Mr. Jukes was educated at Harrow and at Trinity College, Cambridge, and is the author of the well-known books on the Types and Offerings.

CLERICUS, Brooklyn.—What is the meaning of the name Allah as applied to God by the Moslems?

A. Allah is supposed to be derived from the Arabic word *Ilah*, a deity or god, with the addition of the definite article *al*; thus, *Al Ilah*, "the God," or according to some it is from the Arabic *Lah*, "the secret or unknown one." It would seem probable that it

is the Arabic form of the Hebrew "El."

PRESBYTER, Rochester, N. Y.—What is the origin and meaning of Lent, and the history of its observance?

A. It is a word derived from the Anglo-Saxon *Lencten*, spring. The titles of this season in languages of Latin derivation are different forms of the Latin Quadragesima. The origin, of course, is to be found in our Lord's fast of forty days. There are traces of its observance found in the works of Irenaeus, who in writing to Victor, Bishop of Rome, refers to certain disputes, not only as to the time of keeping Easter, but also as to the length of the preliminary fast. "For," he says, "some think they ought to fast for one day, others for two days, and others for several, while others reckon forty hours both of day and night to their day." Socrates, in his ecclesiastical history, speaks of those in Rome who fasted for three weeks before Easter, except on Saturdays and Sundays. Gregory the Great speaks of a thirty-six days' fast. Gregory has been credited with the establishment of Ash Wednesday as the beginning of Lent, but it is not quite clear when it was instituted, although there are no traces of its existence before that period.

CONGREGATIONALIST.—I am told that the pastor of an Episcopal church has absolute control of his choir. Is this correct?

A. The direction of the music used in the church is committed to the rector by Canon XXII., which further states that it shall "be the duty of every minister of the Church, with such assistance as he may see fit to employ from persons skilled in music, to give orders concerning tunes," etc. And Humphrey on Church Law holds that this canon places the control of the choir, together with the appointment of organist and choristers, entirely in the hands of the rector, and that the duty of the vestry is confined to supplying the money for the salaries.

BLUE MONDAY.

Self-Abnegation Enforced.

A YOUNG minister who had been recently ordained arranged to preach his first sermon in a country church in an outlying district in Lancashire, England, where he was an entire stranger. With the full flush of youthful energy, and with the confidence inspired by the fact that he was entirely unknown in those regions, he determined to preach his first sermon extempore, and as far as possible disguise from his audience the fact that he was but a fledgling in the ministry. Being a clergyman of the Church of England, he read the prayers attired in a surplice, and during the singing of a hymn proceeded to the vestry to assume the black gown. The Sunday-school of which he had been a vigorous and efficient superintendent had presented him with a magnificent black corded silk robe with wide flowing Geneva sleeves, and one of the ladies of the parish had given him a pair of snowy white bands, such as were worn in those days, worked with her own fingers. After the old woman who had charge of the robes of the vestry placed upon the shoulders of the young divine the beautiful silken robe, and had adjusted the white bands, she watched him emerging from the vestry door, and then she timidly pulled him by the skirt of his gown and whispered, "You have forgotten your sermon, sir;" to which the young cleric haughtily replied, "Oh, I am an extempore preacher." Confident in his self-conceit, the young parson mounted the pulpit stairs, as his black silk gown rustled to the charm of his rustic congregation. Opening his Bible, he gave out the text, and proceeded to preach entirely without the assistance of notes or manuscript; but his presence of mind forsook him. The galleries of the church seemed to whirl round with velocity, and the upraised countenances of the congregation who had come to hear "the strange minister" were but a confused mass. The young man found the

saliva of his mouth dried up, and his poor brain lapsed into complete vacuity. He had neither the power to think nor the ability to speak. Dropping upon his knees, he muttered the benediction, and then stepped down the pulpit stairs a crestfallen and humiliated man. When he had reached the vestry the old woman, as she assisted him in taking off the Geneva gown, exclaimed: "Ah, sir, if you had but gone up as you came down, you might have come down as you went up."

Dormi Secure.

A RECENT contributor to the London *Vegetarian* says that sleepiness frequently steals over a congregation, which must be a sort of hypnotism, arising probably from the voice of the preacher. It reminds one of a collection of old sermons, entitled "Dormi Secure," "Sleep at Ease," which were intended to convey such peace of mind to the reader as to secure a Sabbath night's rest. It also brings to our recollection a story related by Hugh Latimer. The good bishop tells us of a gentlewoman in London city whose neighbor met her in the street. "Mistress, whither go ye?" "Marry," she replied, "I am going to the Church of St. Thomas of Acres, to hear the sermon. I could not sleep at all last night, and now I am going thither, for I never fail of getting a nap there."

Death, and Hell Following Behind.

THE celebrated Scotch preacher of the Grayfriars was returning from church one Sunday afternoon when he met Hugo Arnot, the Scotch infidel, who was a man of so emaciated appearance that he was often compared to a walking skeleton, riding on a white horse. "Doctor," said the infidel, "I wonder that a man of your sense should preach to a parcel of old wives Sunday after Sunday. What was your text this afternoon?" "The text," replied Dr. Erskine, looking askance at the emaciated infidel, "was in the sixth chapter of Revelation, 'And I looked, and behold a pale horse: and his name that sat on him was Death; and hell followed with him.'" Arnot quickly gave rein to his horse, and galloped off without answering a word.