

THE HOMILETIC REVIEW.

VOL. XVII.—JUNE, 1889.—No. 6.

REVIEW SECTION.

I.—THE KIND OF PREACHING FOR OUR TIMES.

No. II.

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FIRST of all, the preacher should cultivate a *certain quick sensitiveness* to the demands of his place and time. The most important qualification for the physician is that he have the diagnostic instinct. Let him detect the nature of the disease; the books will indicate the treatment. For a preacher to dwell continually upon one set of principles would be as though the physician were to confine himself to one or two remedies for all sorts of disease; while for the former to satisfy himself with administering to his people merely a whole body of divinity in regular course, and say, "this now should make them all right," would be as though the latter were to treat his patient with the entire contents of the pharmacopœia, and say, "I can do nothing more for you than this!"

The quick sensitive apprehension of his people's spiritual requirements, this is a primal necessity. Not some generic but special sense of it. Not merely a scholarly comprehension of the world's general ailments, but those of his own people. A genuine sympathy indeed with the great problems the great world is thinking about, so that if any of those problems are vexing his hearers he may be able to help solve them; but, more than this, a subtle understanding of individual wants among his people, which comes partly out of a natural aptitude and largely out of the cultivation of the spirit of love, enabling him to give to every man his portion in due season. What are called sermons for the times may on occasions be altogether untimely, and if continuously dealt in will become most utterly so; while yet it shall be the height of cruelty to close one's eyes to the public, social, literary, political, and philosophical situations and needs, and let the most thoughtful and practical minds in the congregation suffer for lack of sympathy, stimulation and wisest direction. The old simile holds, and the preacher is a fisherman, and must cast different flies for different sorts of fish, and may not foolishly complain against God or nature if the trout will not take to a bait intended for a sturgeon.

I have employed this figure purposely here as indicating a second important point, that the preacher must try and catch souls *where souls are*. The reason many a pastor has not better "luck" is that he will insist on whipping a stream already fished out, or trying to catch fresh fish in salt waters, or flying for salmon where only mud fish slumber, and not infrequently angling right on dry ground! It is not worth one's while to adopt such foolery. If a man is called to preach the gospel he is called to preach it where are men to hear it. There are not only neglected fields, but there are neglected portions in cultivated fields; there are any number of men and women in almost every community, utterly unreached. Let us pray for the souls not yet prayed for, and talk with the men we have been shamefully neglected, and we shall find we have won new hearers, have discovered new spiritual wants and new uses for our best skill and learning, have brought new and good blood into an enfeebled organism, have opened the way to still other fields of work, have vastly improved ourselves and our teaching, and have largely learned the secret of being better preachers to our times.

In the doing of all this the preacher must have a certain *knack at enticing his people into an earnest co-operation*. He must have the backing of his *church*; as a pastor he is at the head of an institution, and must keep the institution in good shape and at work. The minister who understands and acts upon this from the start is the man to succeed. He is no more to do all the work than the captain of a steamer has with his own hands to turn the wheels, and work the rudder in the bargain. What is the steam for, and the machinery, and the engineer, and the pilot and the sailors? And what are the elders for, and the deacons, and the good fathers and mothers, and the goodly sons and daughters? I sometimes deem the reason the gospel fleet has been out on the ocean sailing so long is that the poor captains of the vessels have been trying to work their ships alone, carrying the crews as passengers, and themselves doing the steering, handling all the sails from jib to pennant, beside washing the deck, working the guns, attending to the sick, and once in a while calling on a raw-hand who obeys the order to reef a sail by casting out the anchor!

Which leads to the next important point, the possession of a good degree of *common sense*. Without this, genius is mostly a failure. Without this, even the most ardent piety and the most laborious efforts are of little use. Many of our ablest jurists are such not only by reason of their knowledge of law, but their stern practical sense. It is certainly the chief element in business enterprise. And, as to the pulpit, a large proportion of the men who best fill it are men who not only know *what*, but know *how* and *when*. The most of ministerial failures are owing to its lack. The pastors who encourage young men to anticipate the ministry, the presbyteries and the boards of education that

help many of them on their way, and the colleges and seminaries that let them pass without sufficient reference to this vital quality, are thoroughly to blame. The preacher must take account of his auditors and give to each his portion in due season. He may not treat a spiritual cold with mere cold intellectuality, nor a spiritual fever with hot declamation. He may not surfeit with meat such as are dying for a cup of cold water, nor starve with a diluted milk those that are hungering for the very flesh and blood of the gospel. Like apples of gold in framework of silver are words fitly spoken; and these shall be not the vaticinations of poet or enthusiast, but the sober words of sober and well balanced men.

This leads one naturally to consider the style of work and the method of influence of our time as contrasted with those of ages before us. *It is not so much a time of orators as oratory and counsel.* Preaching has its supreme place, but *organization* is also especially required. The popular speaker indeed largely gives way to the quiet campaigner. In politics stump orators gain the applause of the crowds, but the state committee organize the methods of success. In statecraft, there is not so much demand for senators to make great speeches, as for those who can get facts, and argue them before committees. A fault of the time, or a virtue of it, sometimes one, sometimes the other; call it both. At any rate it is a feature of the period.

As to the work of the minister and the church, it is a good feature. Fools can be eloquent after a fashion, but wise men must counsel and plan. You can preach only to those who come to hear you; but what if by the grace of God you can organize audiences, conventions, charities?

No doubt that institutionalism runs a risk of destroying individualism, although correctly employed I deem it develops it. Machinery may be made by many to supersede personal work, and when this ceases there comes first a diminished sense of responsibility, next want of affectionate zeal, then ennuï and death. Yet the real intent of organization is to find out work and set the Christian directly at it. The tendency to organization is in line with the tendency of the age to differentiation of study, natural and applied science, and labor. Wisely guided, it is full of interest and promise. The various associations within and between the churches stimulate, multiply and profitably distribute Christian activity.

Indeed we have to *organize spiritual organizations* against secular. Count up the "clubs" in a single community, that absorb the time, money and enthusiasm of their minds. See what they do for their widows and orphans, their injured and poor. What church diaconate system equals theirs? If the church were fulfilling its mission of charity would there be the popular demand for these? Should not the hordes of men now in those secret societies of benevolent intent find

in the church all the good they get from them, and a great deal more?

The secret of getting the men back to the churches, is the burning one of the church to-day. Blaming the Sunday paper will not do it; you must improve the Sunday service; inviting them to worship as beneficiaries on First avenue while you worship on Fifth will not do it; you must respect manhood. We must make our churches so attractive and so useful, and must render their beneficent work such a warrant for their existence, that men will of their own accord visit them, feel at home there, and stay. The preacher who has the faculty of metho-dizing his people into a working community, providing the humane and spiritual wares that men require and at fair cost, is on the way to happiest results. "The question is really not, Why do the masses neglect the church? but, Why do the churches neglect the masses?"

But after all the *preacher is a preacher*, and he must furnish the truths that educate, stimulate, save. As a preacher he must give his utterances a certain magisterial prerogative of compelling attention, interest, acceptance.

One important condition shall be, that he *take certain things for granted*. I mean certain axiomatic and accepted truths. Prolivity of proof of things that prove themselves excites fatigue, begets doubt. All the time you are thus discussing, the wearied people say—"We believe all that." They are reading telegraphic despatches ten words long, and will not wait for prosy epistles that lengthily rehearse old news. The old laws of rhetoric about introductions to gain attention from your audience are out of date; the way to win it is to have something to say. They will have no patience with your fighting dead enemies. Life is too short; there are living foes to take up your time and strength. No man has the right now-a-days to preach even "a grand sermon" unless it meets some want. One thinks of the celebrated English bishop who preached a labored discourse on the existence of God. Desiring to know how his mighty argument affected the congregation, he asked one of his plain folk about it, and received reply—"Well, my lord, I must say, I believe in God still!" The faith of God's people is too sacred a matter to be experimented with, on occasions of every juvenescent doubt and beardless doctrine. The Church of God has stood too long to have its foundations exposed and undermined by every novice in religious architecture. The Gospel is too good and too ancient to stand on the perpetual defensive. The herald of salvation, the proclaimer of God's law and grace, desecrates his position by too frequent excuse and vindication of his mission. *The pulpit is no place for apologies*. It is a maxim of war that on open ground the army fighting on the defensive fights at disadvantage. If the pulpit has been dull, spiritless, uninspiring, it is because of too little faith in itself, its attitude of defence, its attempts to demonstrate

axioms, its reiteration of principles that find their justification not in the reason but in the moral sense of mankind, its magnifying minutiae of doctrine that people were interested in centuries ago but care not a fig for now, cudgelling the ghosts of ancient years instead of fighting the giants of to-day. Whatever truths people believe already, let the preacher accept at once as the basis upon which to construct the principles that yet remain for them to receive and act upon.

Thus forgetting the past, let him press on to that which is beyond. He is living in the nineteenth century, and near the end of that. *He must be a student of the times*; must know what men are thinking about, what proposing to do, and how they propose to do it. We want no new Gospel. Anathema still is pronounced upon angel or man that brings another. But it must be preached in its practical application to the ever changing requirements of the church and the world. There are good men who need direction, as well as bad men who need correction. There are earnest and good men who are not conscious believers. There is a large true church outside the denominations. They are scared at our minute doctrinal requirements; they are offended at our want of practicality; they are in a false position where, alas, we have helped to place them. The preacher is to be that brave, broad soul that can understand their mistaken attitude, and bring into the army of Christ those who under doubtful misapprehension sometimes fight on the other side.

Then the wilfully erring, the viciously bad; then the peoples in part excusably bad by reason of heredity and environment, the children godless because so homeless, churchless because no churches for them; the foreigners who have been tyrannized into discontent; these require, have a right to, and *must have* the very best Christian treatment at the hands of preachers and churches. It is an outrage to have a church complain that its pastor draws people "not of our kind." What if God had only invited men "of his kind" to the skies? It is an outrage for ministers to speak slightly of their brethren who draw the "masses," the "factory folks," the "help." Would God we might have every one of them! No church is too elegant for them, and no minister too learned or too eloquent! The Lord forgive the neglecters of his poor!

Then think of those who are substituting morals for spirituality, eclecticism for Christianity, clubs and societies for churches; not quite understanding the Gospel and feeling after human helps and charities.

It is a *gratifying illustration of a tendency* toward a more practical Christian effort and result that in the conservative theological seminary at Hartford, President Hartrant is planting the institution upon the right theory, and the new Chair of Practical Theology is established, in which has been recently installed a man so thoroughly *en rapport* with the idea as Prof. Graham Taylor. In his inaugural

he rightly maintains "in regard to the various large fraternities which have everywhere sprung up to meet the unmet yearning for human brotherhood, and make friendly provision for the vicissitudes of life, that the church has only to occupy these God-deeded domains of hers to leave little space for such sorry substitutes for her life and work." He rightly insists that "the ministry and membership of the church must be instructed in the intelligent comprehension of the destructive and constructive social forces now at war for the making or unmaking of our very civilization. They must be trained in the practical use of the preventive, deterrent and reformatory measures by which social evils are to be checked, restricted, eradicated. * * * The ministry must know intemperance, pauperism and crime, both as effects and as causes, in the physiological, sanitary, industrial and social conditions which determine the type of each."

But let not the preacher think that upon these grave and kindred subjects, or on those matters that constitute his regular parish duties, he is to turn his executive skill and strength alone. *Primarily he is a preacher.* His throne of power is still the pulpit. The redeeming grace of God is still his standard theme. The person, life, death and work of Jesus Christ form still his central subject, and from it radiates in every direction the light that is to enlighten the world.

But *what a preacher he is to be!* So many subjects to discuss; so many varieties of mind and heart to educate and impress; so many other educators and attractions competing with him; yet so many sources from which to evoke argument, illustration, enforcement for his discourse! The many and wide learnings of our time, ranging far and wide into every conceivable department of study; the inquiries and suggestions of science; the culture of the arts; the differentiations of investigation and profession; the many ways in which learning is made popular; the heterogeneous character of communities now, in contrast with the general uniformity of those of olden times; the cheapness and attractiveness of various literatures; the extent to which the public press discusses religion and morals; all these now make it imperative on the public teacher to be variously gifted, widely informed, and alert in using his resources. The brains of our times are not monopolized by the professions. Railroads, commerce, inventions, government, a hundred sciences and arts, demand them. And brains must minister to brains as well as heart to heart. The preacher, to be fully equipped, must be so posted as at least not to make himself the laughing stock of wiser men by foolish ignorances which would not have been noticed a quarter of a century ago. If he would be an ideal preacher he must be up to the present knowledge, aims and methods.

And what constitutes a test ought to be *a splendid stimulation.*

If such requisites, then what kindred compensations! The preacher of to-day should be the envy of the ages! What hearers to preach to, quick and alert for suggestions, what field of research from which to bring illustrations and enforcements of truth; chemistry, botany, astronomy, geology, social science, history, invention—if one be but fairly well acquainted with these, what matters of freshest and intensest interest with which to enliven discourse and impress it! The practical bearings of religion are indefinitely multiplied. Religion is to have a more virile grasp upon every subject that interests mankind. And this it shall gain by being not so intent upon casuistry as morals, upon dogma as life, upon forms as spirit, upon mere reforms as the re-incarnation of Christ in the humanities; adapting religion to the world that has such need of it; and insisting on the natural, necessary, integral relation between the life here and that beyond. A noble service to be performed by the multitudinous discoveries and learnings and forces of our century, is in that large suggestion all these make to our Christian thinking, and the strong stimulations they give to our Christian zeal.

To pass by other important suggestions, I would most strenuously urge that the preacher bear ever in mind *the divineness of his mission*. He holds a divine commission, proclaims a divine revelation, is animated by a divine purpose, accomplishes a divine result, in dependence upon the divine Spirit. All science and all the humanities are misleading that persuade away from this. By virtue of this alone comes the final triumph. "The only way to go forward till we reach the Millennium is to go backward till we reach the Pentecost."

The preacher must be the conscious *proclaimer of an inspired Gospel*, with the conscious quickening of God's Spirit, and the solemn intention to save men for the glory of the Redeemer. First, last, midst, *this!* With good sense, the rest is like to follow.

Inspired by a profound sense of the divineness of his mission, he shall have humble conceit of his own wisdom and reverent obedience to the Word; he shall have joy in however laborious tasks, conscious of the divine sustainment; he shall work without fear of foe or envy of rivals, intent only on the Master's fame; he shall find "love's labor light," and by his joyous spirit convert service into delight, making a very recreation of his spiritual angling; he shall hold to fundamental doctrine for love of the truth and be inventive of methods for love of souls; he shall gladly study every art, nature, science, industry, learning, to qualify himself for best understanding of his Bible and usefulest administrations. To him there shall be not many ambitions, but one; not many learnings, but one; not many masters, but *One*.

Apologetic for his faith never, he shall boldly utter *proclamation* of the grace of God; half compelling acceptance by virtue of his com-

mission and his heraldship. He shall discern the applicability of divine truth to every human condition, and realize and proclaim it everywhere, that religion and all the humanities have close alliance, and in their final essence are indeed one. In accord with the very latest and most important deduction of modern science that the seventy odd elements of matters are finally resolvable into two, and possibly one; it shall be his province to show that all the virtues that make homes beautiful, and patriotism sacred, and bravery renowned, and fidelity in manhood and womanhood an eternal honor, all the fruitings of the Spirit, are but various manifestations of the one primary and eternal substance of the divine love; between them all he shall see no disputatious rivalries, but a universal drawing and cohesion; their various compoundings in different souls shall only make the world more glorious and benignant; diversities of operations, but the same God working all in all.

II.—LUTHER'S TABLE TALK.

BY PROF. J. O. MURRAY, D.D., DEAN OF PRINCETON COLLEGE.

THE title of this book is suggestive of the worth of its contents: "Dris. Martini Lutheri Colloquia Mensalia; or, Dr. Martin Luther's Divine Discourses at his Table," etc., "which in his life time he held with divers learned men (such as were Philip Melancthon, Casparus Cruciger, Justus Jonas, Paulus Eberus, Vitus Dietericus, Joannes Bugenhagen, Joannes Fosterus and others) containing questions and answers touching Religion, and other main points of Doctrine, as also many notable Histories and all sorts of Learning, Comforts, Advises, Prophecies, Directions and Instructions. Collected first together by Dr. Antonius Lauterbach, and afterwards disposed into certain commonplaces by John Aurifaber, Dr. in Divinitie."

In its English version this book has had a remarkable history. From the translator's preface we learn that Rudolphus II., instigated by the Pope, made an "Edict thorow the whole Empire that all the aforesaid printed books (Luther's Divine Discourses, etc.) shall be burned; and also, That it shall be death for any person to have or keep a copy thereof; . . . which Edict was speedily put in Execution accordingly, in-so-much that not one of all the said printed books, nor so much as any one copy of the same, could be found out, nor heard of in any place." In the year 1626 a German gentleman, Casparus Van Sparr, wishing to build a new house upon the foundations of the old one in which at the time of the edict his grandfather lived, and, making some necessary excavations for the purpose, discovered hidden there a copy of the Colloquia Mensalia. It "was wrapped in a strong linen cloth, waxed all over with beeswax within and without." At the time of this discovery Ferdinand II. was Emperor of Germany. His known hostility to the cause of Protestantism led Mr. Van Sparr to measures of extreme caution in

guarding his discovered treasure. He sent it to England, to Capt. Henri Bell, who had been employed by the English government in national affairs, and who had seen military service both in Hungary and Germany. With him Mr. Van Sparr had become acquainted while he was in Germany, and had known that he was well versed in a knowledge of the High German. To him accordingly the book was sent, with an accompanying letter urging Capt. Bell "that for the advancement of God's glorie and Jesus Christ's church, (he) would take the pains to translate the said book, to the end that the most excellent Divine work of Luther might bee again brought to light."

Capt. Bell informs us in his narration that he at once set about the work of translation, but was hindered by other business from much progress in it. About six weeks after beginning the translation there occurred this remarkable event, which is given in his own words: "It fell at that time, I being in bed with my wife, one night between twelve and one of the clock, shee being asleep, but myself yet awake, there appeared unto me an antient man, standing at my bedside, arraied all in white, having a long and and broad white beard, hanging down to his girdle who, taking me by the right ear, spake these following words unto me: 'Sirrah, will you not take time to translate that book which is sent unto you out of Germanie? I will shortly provide for you time and place to do it!' And then he vanished away out of my sight." The time and place were provided in the following equally singular manner: About a fortnight after this occurrence two messengers were sent from the Council Board with a warrant of committal to the Gatehouse, Westminster. Thither Capt. Bell was taken, and there he remained for ten years, five of which he spent in the "translating of the said book."

Meantime Laud, Archbishop of Canterbury, hearing of the book and its translation sent his chaplain, Dr. Bray, to Capt. Bell with a request that he would send to the Archbishop "the said original book in Dutch, and also (his) translation." With this request Capt. Bell seemed loath to comply, possibly having had some experience in lending books, possibly distrusting Laud's intentions. The next day, however, the chaplain came again, bringing the Archbishop's word of honor that the book should "be as safe in his custodie—if not safer—than in mine own. For he would lock it up in his own Cabinet to the end that no man might come unto it but only himself." Captain Bell seems to have made a virtue of necessity and sent the book. Two months passed and Laud sent him word that "he had never read a more excellent divine work" and asked to retain it still longer.

A year thus passed. Captain Bell again demanded the return of the book. Again Chaplain Bray asked in behalf of the Archbishop for further favor in the matter. Another year went by, and the patient lender sent unto his Grace an humble petition for the return of his

book, but stating that otherwise he should "bee enforced" to complain of him to the Parliament. This message brought the book and also a generous gift of 40li in gold. He gave assurance, too, that "hee would procure order from his Majestie to have the said translation printed." Laud was shortly beheaded. The House of Commons then having heard of the translation, sent for Captain Bell and his work. It was then referred to the Assembly. On November 10, 1646, the Committee of Assemblie reported in favor of its publication, and the House of Commons in February following gave order for the printing thereof. The report of the Committee of the Assemblie on which this order was passed is worth producing: "We find many excellent divine things are contained in the Book worthie the light and public view. Amongst which Luther professeth that he acknowledgeth his error which hee formerly held touching the real presence *corporaliter in Coena Domini*.

"But wee find with all many impertinent* things: Some things which will require a grain or two of sait; and some things which will require a marginal note or preface." Such is the history of the remarkable manner in which this Table Talk of Luther saw the light in England. It is well worth the study of any one who wishes really to know what manner of man Martin Luther was. It is hardly saying too much to say that its study will give a more life-like picture of the Great Reformer than any formal biography. It holds up all sides of this many sided champion of the faith.

Luther's views on preaching are given at some length. Himself a mighty preacher, it is interesting to know what he regarded as the secret of power in the pulpit. In fact the homiletic value of all this part of the Table Talk is good. Not so much, perhaps, for any fixed rules as for hints. It is evident that to Luther's mind the preaching office was one of equal dignity and responsibility. In his view it out-ranks all other callings. All theological teachers as such must give place to the ministry in point of spiritual honor and spiritual power. The few illustrations subjoined will indicate more fully Luther's attitude towards the Christian pulpit. That he did not rush into the ministry with hardy confidence is apparent from the following:

"When the Prince Elector of Saxony, through Dr. Staupitz, caused me to be called to the office of preaching, I had fifteen arguments with which I intended to refuse my vocation, but they would not help. At last I said, 'Loving Dr. Staupitz, you will be the cause of bringing me to my death; I shall not be able to subsist.' Then, said he, 'Well, on in God's name. Our Lord God hath many businesses: He hath need also above in Heaven of wise people.'"

Philip Melancthon once asked him, after he had preached at Dres-

* According to the usage of the word at that time, irrelevant matter.

den before the Prince Elector and other Princes as to the manner in which his sermons were prepared. It was just the question any modern preacher would have liked to ask. Luther answered as follows: "I used not to catch and fasten every point in particular, but only the chief and head points on which the contents of the whole sermon depend. . . . Afterwards in speaking such things fall into my mind of which before I never thought; for if I should comprehend every word I should deliver, and in particular should speak of every point, then I shall not so briefly run through."

Luther was in fact no friend to long sermons as is apparent from the Sixthly in the qualifications he once named as making a good preacher: "First, to teach orderly; Secondly, he should have a ready wit; Thirdly, he shall be eloquent; Fourthly, he should have a good voice; Fifthly, a good remembrance; Sixthly, he shall know when to make an end; Seventhly, he shall be sure of his things; Eighthly, he shall venture and engage, body and blood, health and honor by the Word; Ninthly, he should suffer himself to be mocked and baffled of every one."

The Great Reformer had a great dislike for preaching which shot over the heads of the people. He liked plain talk. He never used courtly phrases himself. He shunned carefully all Scholasticism in the pulpit.

"As Doctor Erasmus Albert was called into the Mark of Brandenburg, he desired Luther to set him down a manner and form how he should preach before the Prince Elector. Luther said, 'Let all your preaching be in the most simple and plainest manner; look not to the Prince but to the plain, simple, gross and unlearned people of which cloth the Prince himself is made also. If I in my preaching have regard to Philip Melancthon and other learned Doctors, then should I work but little goodness. I preach in the simplest sort to the unskilful and the same giveth content to all. Hebrew, Greek and Latin I spare until we learned ones come together; as then we make it so curled and finical that God himself wondereth at us.'"

On another occasion, in the same vein, he said: "When I am in the pulpit, then I resolve to preach only to men and maid-servants. I will not make a step into the pulpit for the sake of Philip Melancthon, Justus Jonas or the whole University." And in speaking of preachers and preaching he has this timely hint and homely illustration for the pews: "The defects in a preacher are soon spied. Let a preacher be endowed with ten virtues and have but one fault, yet the same one fault will eclipse and darken all his virtues and gifts. . . . Dr. Justus Jonas hath all the good virtues and qualities that a man may have; yet, by reason that he only hummeth and spitteth, therefore the people cannot bear with that good and honest man."

Readers of Coleridge will remember that graphic description of Luther's struggle with the Devil in the Wartburg Castle, when he flung

the inkstand at his adversary. And the student of Luther's Table Talk cannot help noting the strongly emphasized views Luther holds about the Devil. For him Satan is no mere impersonation of evil, no abstract shadowy doctrine, but a being whose power is terrible, and who plays a mighty part on the earth as a destroyer. "Whoso," said Luther, "would see the true picture, shape or image of the Devil, and would also know how he is qualified and disposed, let him mark well the commandments of God in order, one after the other, and then let him place before his eyes an offensive, a shameless, a lying, a despairing, an ungodly, insolent, blasphemous man or woman whose mind and cogitations are directed in every way and kind against God, and who taketh delight in doing people hurt and mischief; then he seeth the right devil carnal and corporeally." And he traces through, the analogy between "head, tongue, throat and neck, breast, heart, belly, hands and claws, will, lust and desire." It recalls the saying of a New England divine* that the existence of such a man as Napoleon I. is an *a priori* argument for the existence of a personal devil.

Luther held that the devil is causer of death and of all sickness and diseases. "I verily think that all dangerous diseases are merely blows and plagues of the devil. . . . When ungodly doings and all manner of sins get the upper hand, then the devil must be our Lord God's hangman. As then he bloweth in the world plagues, pestilences, famines, etc." Somnambulism, in his view, was also a work of the devil. "He leadeth some also sleeping out of their beds and chambers unto high, dangerous places, insomuch that if, through the defense and service of the loving Angels they were not kept and preserved, he would throw them down and cause their deaths."

It is a singular instance of the mixture of faith and credulity in the Great Reformer, that while he eschewed all exorcism by priestly office or muttered formulas, that he made him (the devil) often flee with jeering and ridiculous words and terms, giving a specimen too coarse for quotation here. In short, some of his views about Satan are sheer superstition. Instances of this are given on pp. 386-7 of the Folio Edition of 1652. "How the Devil can Deceive People and Beget Children." "Of a Changed Child at Dessau." The old folk lore of the changeling is made by him the property not of fairies malign or benevolent, but of the Devil. He "hath this power that he changeth children and instead thereof layeth devils in the cradles. . . . But," he adds, "such changelings live not above eighteen or nineteen years." Chapter xxxv, in which he talks about the devil, is a very strong mixture of sense and superstitions. It shows one thing very clearly, however, that he was in dead earnest when he flung that inkstand at the Wartburg, and thought he was flinging it at the devil himself. It was not a dream or vision, as Coleridge seems to think. Our age has so far

*Dr. T. Thayer, of Newport, R. I.

drifted from belief in the personal devil it may do us good to read what Luther thought of the question.

Luther was in some respects far ahead of his age, but in others he seems to have followed in the old paths of superstition. In Chapter lxx of his *Table Talk* upon the subjects of Astronomy and Astrology he accepts the old Astronomical notions. This is not strange, for Copernicus published his work, "*De orbium cœlestium revolutionibus*," only three years before Luther's death. Luther, however, seems to allude to Copernicus, who, in 1630 had brought his discoveries to the notice of scholars in this passage :

"I am now advertised that a new Astrologer is risen, who promiseth to prove that the earth moveth and goeth about, not the firmament, the sun, moon, nor the stars, like as when one sitteth in a coach or in a ship and is moved, thinketh he sitteth still and resteth, but the earth and the trees go run and move themselves. This fool will turn the whole art of astronomy upside down, but the Scripture standeth and teacheth him another lesson whom Joshua commanded the sun to stand still and not the earth."

But while Luther thus reasons on the subject of astronomy he is very strong in his condemnation of astrology and astrologer. "Phillip Melancthon holdeth strictly over astrology but he never was able to persuade me thereunto." He argues against the whole art, quotes the case of Esau and Jacob, "born together of one father and one mother at one time and under equal planets, yet nevertheless they were wholly of contrary natures, kinds, and minds." He nicknames the astrologers star-peepers and sharply indicts believing in the stars, trusting thereon or being affrighted thereby as idolatry. Taking this high ground against astrology in an age when such men as Melancthon believed in it, it may be to some a matter of surprise that in Chapter xxxvi, of the *Table Talk*, he accepts witchcraft as not only credible but as actually occurring, giving instances which had won him to his observation.

"I had lately a matrimonial cause in hand. A wicked woman by poison intended to make away (with) her husband, insomuch that he vomited and cast out little vipers. When she was put to the torture she refused to confess anything, for such witches are altogether dumb and condemn the rack ; the devil will not suffer them to speak. But such actions are sufficient proof for them to receive condign punishment to the example of others." The belief in witchcraft lasted for more than a century after Luther in England, Old and New. It is not strange, all things considered, that Luther held such views and believed such stories.

Luther was a scholar as well as a man of the people. He had a scholar's tastes as well as convictions. He believed in higher education not only as concerns high interests of the church but of the state

as well. "Woe be to Germanie that thus forsaketh the schools, neglect, contemn and suffer them to decay and fall. Woe to the Bishop of Mentz, who suffereth the universities at Erfurt and Mentz to be devastated and scattered, whereas with one word he is able to preserve them. Woe unto him that he suffereth so many churches and foundations to fall and to be spoiled. He will in time have leisure to build up the sheepfolds when the wolves have devoured the sheep." Chapter lxvii, of Schools and Universities.

It will strike some as strange—quite as strange as his belief in witchcraft—that Luther favored the acting of comedies, the Roman comedies especially. In chapter lxxii of Studying, he says: "The acting of comedies ought not to be debarred for the sake of the boys in schools." He gave two reasons for it. "First, the exercise in the Latin tongue it secured; Secondly, the instruction and admonition they contain. Plautus was a favorite author in the Middle Ages. Luther meets the objection that they sometimes depict corrupt morals by saying "Christians ought not altogether to fly and abstain from comedies, because now and then gross tricks and dallying passages are cited therein; for then it will follow by reason thereof we should also abstain from reading in the Bible." His comments on Music, chapter lxvii, are all of them delightful. They are quaint but sincere expressions of the delight he had in it and of its promise as a moral helper. He believed in it as a branch of education. Not only for common schools but for theological seminaries. "I always loved music. Whoever hath skill in this art the same is of good kind fitted for all things. We must of necessity mention music in schools; a school-master ought to have skill in music, otherwise I would not regard him; neither should we ordain young fellows to the office of preaching except before they have been well exercised and practised in the school of music. Next unto theology I give the place and highest honor unto music." "I would not for a great matter be destitute of the small skill in music which I have."

One great point of interest in the Table Talk is its disclosure of Luther's feelings for Melancthon. It records his deep love for him, his high estimate of him, and yet his frank criticism of what in his beloved Philip seemed faulty. "I am Isaiah (said Luther, be it spoken without boasting) to the advancement of God's honor (whose work and gift it is only and alone) and to spite the devil. Philip Melancthon is Jeremiah; that prophet that stood always in fear, though he did chide too much, ever so like him, it is with Melancthon." He cannot put up with Melancthon's belief in astrology, but he can praise Melancthon's theology heartily. "We find no book where the sum of Religion or whole Divinity is finer computed together than in *Locis Communibus Philippi Melancthonis*; all the Fathers and Sententarios are nothing comparable thereunto." In chapter xiii, "That only faith in Christ

justifieth before God," we find a most interesting record of a discussion on this point between the two reformers. It is entitled "of Philip Melancthon's disputations held only with Luther about the article of Justification," anno 1536. It is a series of questions by Melancthon with their answers by Luther. Want of space precludes any quotations. But what a view it gives of the way in which the reformers were working on the great subject. The whole book is full of characteristic sayings on a great variety of subjects, mainly theological of course. He speaks out his mind not caring sometimes to ask how far it squares with the doctrines of the church. His rough and ready wit appears in many a comment. His genial hearty nature gives the whole book the healthiest of tone. What has often appeared as Luther's table talk is only selections from the larger volume. But no book can less bear such abridgement. It should always be published entire. If studied thus in its complete edition it does not give us our traditional Luther. It gives us the picture of a man who can bear all the light which can be thrown upon his career. No one can study his table talk without feeling that Luther was a man needing nobody to apologize for him, nor to explain him. Seen in all the freedom of intercourse with his friends we only admire, esteem and love him the more.

III.—BODY AND MIND IN CHRISTIAN LIFE.

BY GEORGE M. STONE, D.D. HARTFORD, CONN.

NO. III.

PERSONAL SACRIFICE, TRUE AND FALSE.

It is a suggestive fact that one of the representative temptations presented by the Adversary to our Lord, was designed to induce Him to a presumptuous use of His body. The instigation was flavored with one of the most gracious promises of Scripture. It was promptly met with the brief but inclusive declaration "Again it is written thou shall not tempt the Lord thy God." Very subtle temptations have always mingled with thoughts of personal sacrifice in the life and service of the Christian believer. There is such a nobility in the idea of yielding up ourselves in part or totally to personal suffering, as frequently to make us unwary respecting any possible element of evil in it. We feel that the altitude is so great, and the atmosphere so rare and pure, that the Tempter will not climb up there. He mingles, however, with the sons of God, and presents himself on the same day and date with themselves, so that even in the heroic purpose which seems to lift us out of ourselves, we may safely try the spirits. The necessity of judicial calmness in this trial is emphasized by those periods in ecclesiastical history, when an undeliberate and irrational desire for martyrdom, has impelled men, women and children to ask that their blood might be shed for Christ. In these instances we have presented a significant contrast to the wise avoidance of all unnecessary

occasions of personal peril, which is noticeable in the life of the Lord, and of the Apostle Paul. The former had indeed a baptism to be baptized with, and was straightened until it was accomplished. He could, however, calmly wait until His hour came, and when it came, He knew it was not a moment too early or a moment too late. Until it came, He eluded the vigilance of His enemies and escaped the destiny they had intended for Him. His great imitator and Apostle submits to the humiliation of a night-escape in a basket at Damascus, and in other cases is hurried off by wary brethren to be kept for the time out of harm's way. No one can challenge the reality of the spirit of personal sacrifice, either in the Master or the disciple. It was nobly-wise however, a self-poised calmly-luminous principle, not without an element of reverence for the earthly life as a precious thing to be kept for its daily lot of suffering here, until its duly appointed time should come. It sometimes happens to-day, that a mistaken zeal which summons all the physical energies into the work of a single season, brings to its end a life which might have been prolonged for years of quiet sacrificial service; the cumulative effect of which should far outweigh the results of the few months which slew it. Exigences do indeed arise when what has seemed to others a prodigal outlay of life, has been justified by the unfoldings of the event in the Providence of God. To discriminate in our own case between the true and the false idea of sacrifice, requires the "single eye" which illuminates the whole body. The title page of one of our missionary magazines has the picture of an ox standing by an altar, over which is the legend "Ready for either." Crises arise in which it is difficult to answer the question "which for myself?" Most helpful in such exigencies is the regulative principle of Christian self-love. It is the basis and standard of other loves, since we are to love our neighbor as ourselves, not more or less. It lodges within us a hidden reserve power which holds us back from the giddy precipice of self-destruction. It admonishes us that we must *have*, in order to give, that we must keep something inviolate if we would be able to put ourselves between another and his need. By reason of the sacredness of selfhood and what is due to it, with a world full of work, and even more full of claims asserted over us, we need to apply to ourselves the grave words of the poet,

"Hold thou the good; define it well,
For fear Divine Philosophy
Should push beyond the mark, and be
Procuress to the lords of hell."

Charles Lamb wrote a thoughtful paper upon the "Sanity of true Genius." Genuine self-love is the golden bridle put upon our Christian consecration to guide it unto paths of moderation and sanity. Asceticism has fed itself upon the idea that there is virtue in mere suffering as such. It has been divorced from all rational connection with

Christly service, and offered to God as if agony for its own sake, endured by the believer, would win his favor. Whatever remainders of mystery in the sufferings of Christ as our substitute exist to us, they were to Himself rational, and inseparably connected with an anticipated sequel of victory. His thoughtful wisdom and love illumine and transfigure His sufferings, and suggest such a divine quality in them, as to penetrate every right-thinking soul. It is when the Apostle Paul is contemplating these sufferings in the astonishing reach of their sacrificial element, that he is moved to exclaim "if any man love not the Lord, let him be Anathema."

The mystery of pain had been greatly reduced by the New Testament analysis of Christ's sufferings. A light shines upon it now which alleviates its severity, wherever it is nobly borne, by reason of the elevated fellowship into which we come as sufferers together with our Lord. Indeed we fill up that which remains behind of his afflictions. Hence the apostle did not labor in the mid-tempest of doubt in his sufferings as did Job in the twilight of Divine revelation. The redemptive scheme puts such honor upon the body as to forbid the idea of subjecting it to pain, for any but the highest reasons. The doctrine of the resurrection is a declaration of the purpose of God, to adhere to His original plan in the building of human nature. All modern investigations of physical structure reveal such marvelous elaborations and adaptations as to justify this purpose in behalf of the believer. Each terminal bronchus of the lungs, it is stated, has twenty thousand air cells clustered upon it; the total number is six hundred millions. "Physiology," says Draper, "has its passing wonders as well as astronomy."

We are not now in danger, as were the volatile and easily excited mediaeval populations, of being moved in great masses "to wild excesses of flagellation," or to engage in fanatical crusades, but to many temperaments in our time, the peril of error in the practical carrying out of the high purpose of personal imitation of Christ is not an insignificant thing. One of the religious biographies of our century raises cautionary signals in this direction.

Prof. Calvin E. Stowe says, in his introduction to the Memoir of Dr. Edward Payson :

"The principal errors of Dr. Payson's career (for like all other men he had his failings) and even his early death may be ascribed mainly to his want of an appreciation of the influence of the physical organization upon the mind, and of the mind upon the physical organization. He knew it well enough in the theory, but he did not sufficiently apply his knowledge to practice in his own case. Notwithstanding the good motives with which he acted, and his eminent devotedness and usefulness, God did not turn aside the laws of nature in his favor, but let them go on with crushing regularity.

"He told me on his death bed, that in this respect he had erred, in keeping his mind and feelings in constant tension, as if the mind were of no account

in the struggle; and he hoped the next generation of ministers would be wiser in this than he had been."

The perils which invest this subject assist us to a clear apprehension of the truth of personal sacrifice. If it be true that self-preservation is the first law, it is no less true that self-preservation can be secured only through self-sacrifice. He that saveth his life, with any selfish purpose to avoid the inevitable suffering of obedience, shall in the end miss the goal he seeks. The pleasures of sin hasten to their definitely fixed limits. "What pleases for an hour must be despised, if we would have that which pleases for a life time." Only the low and vulgar brood of pleasures come to the slothful and the self-indulgent. The high levels of enjoyment are all reached through sacrifice. What then is the regulative law of personal self-giving? What are the marks which distinguish the false from the true in sacrifice? A great living teacher has furnished an answer to these questions in part, in the statement that "self-sacrifice which is sought after and triumphed in, is usually foolish, and calamitous in its issue." The Providence of God, the Spirit of God and the Word of God, must conjoin to utter our summons to the altar in unmistakable terms. The absence of any one factor, may introduce fatal confusion into the result. The Spirit of God, and the Word may mislead without a single-hearted discernment of Providence, while the latter is an unsafe guide without the Spirit and the Word.

Even after Peter was filled with the Spirit he needed the house-top vision at Joppa, and the visit of the messengers from Cornelius to make the purpose of God clear respecting the Gentiles. The law of physical limitation and of Divinely conferred aptitudes, furnishes us essential aid. It may test our faith sometimes to wait and hold by our gift, but the pain involved will be less than that which follows him, who wanders from his place, to find himself without equipment for the service expected of him.

We shall not be disappointed in looking for an element of joy in Christly sacrifice unique in quality and satisfying in measure. It will be true even in the strain and stress which it brings, that "light is sown for the righteous, and gladness for the upright in heart."

Power is indissolubly connected with the fact of sacrifice. It is now "the throne of God and of the Lamb." And the higher uses of the body, those which become foregleams of "the body that shall be," are realized when some vicarious interior deed shines through the face to make it the bearer of the "fair speechless message" of sacrificial love. And thus it comes to pass that these uses of the body become prophetic of our resurrection. We may conclude that the face which is radiant with the love which bears and believes, hopes and endures, should not be missed from the company of the glorified. Our Lord after His coming from the dead, showed the disciples His hands and

His feet. What mortgage had death upon these? The hands had served only in ministries of grace. The feet had been busy only on errands of mercy. Hence God did not suffer His Holy One to see corruption.

There is a profound reach of spiritual import in the Apostle's statement that "to each seed a body of its own is given."

Spirit in the final outcome must rule form, and in turn

"Eternal form shall still divide
The eternal soul from all beside."

IV.—UNRECOGNIZED ELEMENTS OF POWER IN THE PREACHER.

BY PROF. E. P. THWING, PH.D., M. D., BROOKLYN, N. Y.

1. WHAT is the aim of a sermon? Do we truly "recognize"—that is, call again to mind with appreciation—the real purpose of preaching?

2. Are there any latent forces of personal influence overlooked, within ourselves, or

3. Are there any logical, rhetorical, verbal or phonetic features of speech which are unappreciated? May not both the man and the manuscript be improved? Of a field of thought so vast only a glance may be had, but though hurried, it may be helpful.

1. It is assumed that the function of the pulpit is mainly PERSUASION. In an educated Christian community we are not so much called to proclaim religious doctrine to those who are ignorant of the gospel, as to induce men to act with reference to admitted obligations. Our hearers admit the truth we speak, in advance. Preceptive, didactic, discourses do not move them, so long as the conscience and the will are so seldom addressed. The average, ordinary sermon of to-day is an intellectual discussion. The end in view is instruction. There are sensational pulpiteers that appeal to the imagination rather than to the understanding, and fill their discourses with irrelevant and incongruous matter, reminding me of the Ridderholm at Stockholm and the Kezan Cathedral, St. Petersburg, where the house of God is made a military museum and keys of captured cities, drums, pipes, jewels, battle flags and other trophies are hung on the walls and pillars of the place of prayer. What are these here for? What is the aim of the sanctuary? So when the purpose of preaching is mistaken or perverted, the sermon will be filled with impertinences that distract and destroy its power.

The preaching of Hugh Latimer and Savonarola has been compared to a concave speculum which focuses all rays of light on one bright center till the eye is blinded if it look away.* "Carry the jury at all hazards," Rufus Choate used to say, "Move heaven and earth to carry the jury, then fight out law questions with the judges afterward, as best you may." It was by concentrating the iron rain of all his guns on one big ship that Maedonough silenced and conquered the enemy's fleet on Champlain. The style of modern preaching would be revolutionized, if, turning away from mere intellectual tournaments, we revived the scriptural idea of preaching, and said in the spirit of Paul, "This one thing I do,—not amuse, amaze, interest, instruct, even—I PERSUADE men to be reconciled to God."

2. If this practically unrecognized aim of the sermon be reinstated in our thought—the winning of sinners to Christ and saints to a larger life—we are ready for the resuscitation of any latent elements in ourselves, any unutilized physical or psychic forces contributive to the one aim of persuasion. "That

* "English Style in Pulpit Discourses," by Prof. Phelps, p. 212.

bullet hits the mark which has first been wet with the marksman's blood," said the old hunter. But the genesis of our power is diviner, the endowment of the Holy Spirit. Without supernatural anointing we are powerless to impregnate human souls. "Art may give rules, but the fervor, solemnity and power that move the conscience and the will must be the natural and not the assumed expression of the man.*

Now looking manward, are there occult forces in ourselves which we are to cultivate and control, and so be better able to identify, intensify or curb in others?

(a) I claim that the physiological basis of the preacher's power lies not so much in his physical health, vigor, figure or face, as in a thoroughly developed and subjugated animal nature. He should be not only manly—that word has an ethical flavor—but manful, that is, virile. Any suspicion of muliebrity is fatal to permanent power. One with girlish face and feminine voice, dudish dress, willowy, lolling carriage, "affluent in hair, indigent in brain," may momentarily allure and enchant persons of similar make-up, but even them temporarily. Goethe, speaking of an admired work of art, said to Enkermann, "It lacks one thing, the *manly*. Note the word, underscore it, the *manly*!" Why should a minister be sneered at as one of ambiguous sex, "a cross between a man and a woman," distinctively neither? Is our profession belittling to our physical as well as moral manhood? Are there disabilities in our calling, unlike those in law, medicine, commerce, mechanics, which diminish the popular respect which is our due?

Paul says to the crowd of Lystra, spurning their adulation, "Sirs, we also are MEN—men of like passions with you." The apostles were competent to curb erotic, erratic, eruptive forces in others, so far as they had recognized, developed and subjugated their own vehement and palpitating passions, no further. A man of mettle is not a metal man. As Abraham took and circumcised and made servants the men in his household, so a man becomes puissant, not by trying to extinguish as enemies certain fiery forces peculiar to his sex—as Origen and others have—but by mastering and making them beneficent allies. A man who is sodden, passionless and frigid escapes some perils, but loses fully half of what is popularly known as magnetism. (See papers on this theme, HOMILETIC REVIEW, Nov., 1884: before the American Institute of Christian Philosophy on "The Involuntary Life" and Medico-Legal Society.) Maudsley* shows that an emasculated chastity is no virtue at all, and that, as a physiologist alone, he postulates in holiness the root passions of hell. These hidden potentialities that enable men to master their fellows are all annihilated in the eunuch, whose will and sensibilities are as truly mutilated as is his body, so that he is proverbially crafty and cowardly. I dismiss this factor of personal persuasiveness—which is recognized in no homiletic treatise that has fallen in my way—by simply adding, that as alcohol and leaven, which represent putrefactive processes, are used in preserving animal tissues and nourishing animal life, so the eruptive and destructive forces hinted at may be made the servants of a purpose they otherwise would thwart. God brought this planet to order and beauty through the disengaging processes of fire and flood. So character may be lifted from rudimentary hinderances into a loftier liberty and a perfected life.

(b) Another unappreciated element of personal persuasiveness is the possession of a distributive, eliminative nature, which forms an avenue for the transmission of our mental and emotional life. Aromatic gums release their

* Thwing's "Drill Book in Vocal Culture," p. 115.

odors at the breath of fire. There are men who would exhale a spicy, pungent life, if they knew how to loosen and liberate the contents of their being. But all their life they are under some physical, or social, or moral restraint. They have told me so, and lamented their spiritual constipation. Of course, this donative, communicative nature is partly a gift, but is vastly more a growth. Thomas Aquinas' "*Baptisma sanguinis, fluminis, flaminis*" will surely melt these gelid, and fire these fearful souls. They can develop a nature more porous and distributive if they use proper means.

The changing hue of the chameleon is said by naturalists to be partly automatic, yet largely volitional, for it is a means of self-protection and self-concealment. A man who is in conscious possession of that subtle something which enthralles men, knows that he can emit or retain it. He can husband those psychic forces which are peculiarly his own until he finds himself in conjunction with absorbent, responsive souls. Then he lifts the sluice gates of his affluent and exuberant being, and enriches them with its treasured contents.

There is an automatic as well as a voluntary efflux. As the blow of the lion is said to make one indifferent to its bite, so, says Philip Hamerton, there are men who emit a physical influence unconsciously, which prepares men they touch to yield. He felt a tingling sensation coming in contact with Napoleon III., and says that a friend experienced "a shock of immeasurable power" by similar contact. Expectancy had no part in the process, for he was ignorant, at the time, who the person was. It is easy to feel but hard to analyze, that radiation which goes from a man as truly as heat from fire. It is an atmosphere which envelopes these distributive natures which is properly called their "air," a polarization which, when it touches certain souls, draws them like doves to their windows. Do we recognize, as well as admit, the truth of these statements, and, as winners of souls, as we fostering these elements of influence? Some preachers keep themselves warm, ebullient, just as the city fireman keeps the water in the boiler of his steam-engine always near blood heat so as to be ready for emergencies, while others take a long time to fire up, and still others keep near the freezing point. A friend of Mirabeau complained that the Assembly would not listen. The fiery orator borrowed the speech, and the next day electrified the members with the very thoughts which they had refused to hear from another's lips. So Lord Chesterfield enchained and captivated the House of Lords by his argument for the Gregorian calendar, though confessedly ignorant of astronomy, while a consummate scholar in the science, Lord Macclesfield, was received with yawns.

Why is it that in our theological training and in our communication of truth from the pulpit we confine attention to the abstract features and relations of that truth and ignore the personal equation which here, as in material science, affects the processes, and sometimes neutralizes the result? Let me illustrate in a few particulars a familiar, yet profound psychological law, that the body is drawn into unconscious sympathetic participation with every excitation of the soul, and will therefore manifest such unification and reciprocity of our dual life as surely as the mountain echo answers the voice that gave it birth.† My medical studies and experiments have taught me that the overflow and discharge of nerve force from the brain and spinal system first affects the respiratory and facial muscles, simply because of their high functional activity. The eye and the voice, therefore, are the readiest

* "Body and Will," p. 264.

† Burton's "Yale Lectures," p. 528.

channels through which a distributive nature will pour the volume of thought and emotion.

1. **THE EYE.** There is a physiological felicity in the phrase "the strongest passion bolts into the face," for the action of the vaso-motor system is mainly automatic. The blush comes without permission of the will. Any moment we may be betrayed into facial revelations we gladly would suppress. The ethical side of this law is obvious enough, and its educational importance. There are many suggestions as to the "visional grasp" of an audience worth considering; for example, a momentary pause before a word is spoken in prayer or sermon, accompanied by a look, calm, self-possessed, that individualizes yet conciliates, a glance that is a silent appeal into which may be compressed a world of thought, of yearning love, of faith and hope. Summerfield's power in this direction was almost unearthly. Dr. Kirk was another, who, with his deep spirituality, was alive to all the sweet seductions of histrionic art which many stolid people affect to despise, even those under the dead line of forty. Some speakers keep their eyes "bent on vacuity," or on an invisible audience just above the range of the people addressed. Such eyes are as powerless as those of painted paste in dummies. Some languidly lift the eye from the manuscript to which they are fettered and drop it with a rhythmic motion that recalls Hogarth's portrayal of inebriation where there is struggle between the voluntary straight muscles that move the ball all ways and the involuntary oblique which roll it up under the lid to sleep.

Other eyes unconsciously gather storms and scowls as the owner waxes warm in argumentative assault. The ideal antagonist is humanized and actualized so that personal resentment is shown in face and utterance, often in clenched fists.* A sad, haggard, worried look is too often brought into the pulpit; sometimes the opposite, a careless, flippant expression. If one comes at once from his knees to the pulpit he will be likely to wear the beauty of holiness as one who has been with Jesus.

2. **THE MOUTH.** This has 2,187 phases of expression, according to Delsarte; thrice the speaking eye. The lips, like Wordsworth's mountains, "look familiar with forgotten years, curved and channeled with the memorials of a thousand thoughts and impulses." The chiseling power of habitual thought on the tissues of the body, on the curvature of muscles, on the contour of the form, as well as on the substance of the brain, is very suggestive in this connection. The mobility of the countenance varies with individuals and depends much on temperament and education.

3. But thirdly **THE VOICE** is "the keystone which gives stability to all the rest," says Dr. W. M. Taylor. "Never man spake like this man," said the temple police in reference to Christ. His was "a voice from the excellent glory," full of music and magic, representing the majesty, mystery, mastery of God! Daniel Webster's voice was compared to a trumpet, Dr. Channing's to a harp, and Henry Clay's to a band of music. The power of Mirabeau was said to be rather in the thunder of his throat than in the lightning of his thought. Antiphon of Athens claimed to cure diseases by his voice. Legouve of the French Academy said that some singers seemed to have a sleeping fairy in the throat which woke as they spoke, and with their wand wrought marvels. Other talkers scatter poppy juice when they speak. "What hymn would you suggest to go with my sermon, Professor Park?" said a young preacher. "I would suggest 'Now I lay me down to sleep.'" "What do you think of my train of thought?" asked another. "Your

*Darwin and Sir Charles Bell, "Expression in Man and Animals."

train only needs a sleeping car," said a cruelly kind critic. "What was the best passage I made this morning?" "Your best passage was from the pulpit to the door!"

It was the voice and the *vivida vultus* that gave the sermons of Whitefield and Payson much of their power. In type they seem tame.

4. THE HANDS and gesticulation, are another vehicle through which a manly, loving soul may speak. When Paul beckoned with his hand in the synagogue, and again on the castle stairs at Jerusalem, it was no accidental, mechanical movement, but the natural act of one who had learned with ancient rhetoricians the Oriental method of propitiating a crowd.*

The voiceless plea of the Greek veteran prevailed who simply lifted the stump of an arm lost in his country's service. When Jesus "showed unto them His hands," outstretched, open hands, pierced and pleading palms, there was a pathos and power which surpassed language. It is said that more than a thousand times, hand, handle and words lexically related are repeated in the Scriptures. "He winketh with his eye, speaketh with his feet and teacheth with his fingers." The conspiracy of the Sicilian Vespers is said to have been concocted by silent, mysterious pantomime from which even the hand was absent. The use of pen and type in this reading age of ours has made us poorer in other resources of physical expression. Character may be read from the hand in repose, much more from it in action. The medical man learns much as to the health of body and brain from the feel of the hand, softness or rigidity of the tissues, the temperature, the growth or atrophy of muscular fiber, the fineness or coarseness of the same, the color and condition of the nail, the clearness or dimness of the venations of its inner surface and from other marks; but the skilled diagnostician of men will tell more from the unconscious and the purposeful actions of the hand. These ought not to be overlooked in public discourse.

Finally, the rhetoric and logic of a speaker are reflections of his temper as truly as are the physical signs just noted. If the central thought, "We persuade men," is regnant, there will be gentleness wedded with strength in the style of composition. There are men who are genial in conversation, who are austere, rigorous, Draconian in logic. Their arguments are framed in such coercive, peremptory phrases, and their discourses are so minatory, defiant and autocratic, that timid and tender souls are crushed, while opposers are made more defiant. Under their merciless rhetoric and logic men feel as Whately says the Romans did who often held out in a hopeless siege simply because they dreaded the humiliation of passing under the yoke.

There is a time for martial virtues and for valiant words. Stormy times demand stormy eloquence, and as Æschylus says, "Blow for blow and blood for blood," but these are exceptional. The grace and gentleness of Christ will not only take away from vocal delivery the dictatorial, objugatory tone which intensifies hatred to the truth, but will enrich the preacher's vocabulary with those conciliatory utterances which disarm opposition and lead the hearts to capitulate to an honest, manly and ingenuous conqueror. Sophistry, evasion and cant are not met by sarcasm, but by parable or colloquy or query or some other of the nameless and numberless arts of persuasion and rhetorical devices by which an adroit reasoner may mask his batteries. The bitter cup loses none of its potency by having honey around the rim. The urgency of motive and the compulsory character of law can just as well be

*When an Oriental addresses a crowd, he will not bawl out "Silence!" to affront them, but lifts up his hand to its extreme height, and moves it backward and forward, and they say to each other, *paathe*, "be silent."—*Roberts*.

shown by interrogative speech as by the assertive and dogmatic. You can often do more by indirections than by direct rhetorical assault. You can awaken curiosity by a simile. You can entice one by a story to become judge in his own case. In some instances, where the application is obvious, you will gain immensely by omitting it, as where the sculptor in delineating the horror of the father, in the sacrifice of Iphigenia, turns his face away from his dying daughter, leaving us to imagine the terrific tension to which his agonized soul was put.

"Do you write for the ear as well as the eye?" asked a student of mine. "Certainly," was my reply. "The verbal and phonetic features of language constitute a charm we cannot afford to despise. Write a book or a sermon with a living audience before your thought. Your sentences will not then be long and involved. Parentheses will be rare. The interrogative will be common, also those colloquial turns of expression that are easily read or spoken and long remembered by reader or hearer." Syllabication, alliteration, rhythm, euphony and other minute points which are related to impressive discourse will also receive the attention they deserve. "Perfection is made up of trifles," said Michael Angelo, "but perfection is not a trifle." In the temple of old we read that there was "On the top of the pillars, lily work." God put it there for a purpose.

The more we are with Christ the more we shall gain of His soul-winning power. The manliness of Jesus will become ours. We shall grow tall, knightly, kingly in every fiber and function of our physical life. We shall recognize and cultivate the occult forces in the man we have hinted at, as well as the delicate graces of language in the manuscript. The fetters of social conventionalities and of personal pride that prevent the normal ebullition of our true heart life will burst. Our faces will show that we have been with Him. Hand and voice, the eye, the lips, each word, phrase, sentence will witness to His anointing grace and so become instruments of His converting power. In our equipment for service, the CLOSET does more for us than the library. *Power with God means mastery of men.*

V.—THE HISTORY OF PRE-RAPHAELITISM A PROPHECY OF REALISM IN LITERATURE.

BY REV. W. F. TAYLOR, INDIANAPOLIS, IND.

ART and literature are correspondent in respect to their chief canons or rules; they are affected by the same causes and run through the same history. It will be granted, then, that if the accuracy or truthfulness of either realism or idealism have been demonstrated in the studio, the result prophecies the outcome of the present conflict between the realist and idealist in literature.

The pre-Raphaelite phase of art, which flourished twenty-five years or more ago, throws much light upon the question at issue. The story of this movement needs probably to be retold. It is of special interest to men who preach the gospel, proving, as the story does, that while the form may be faultless it is not true unless it contains the spirit and the life.

A few young English artists—Holman Hunt, Millais and Rossetti, joined at brief intervals by one or two others—were convinced that the entire methods of art in their own day were radically wrong. Art, they asserted, lacked in accuracy, ambition and force. They formed themselves into a clique, having for its aim a more faithful representation of nature. As a first condition of success all objects, they insisted, must be copied directly

from the objects themselves, and the work, when practicable, to be done in the open air. Neither memory nor imagination were recognized as factors in production. Nothing might be selected or eliminated. They aimed to produce nature as it is. Nature as seen by them consisted of an infinite number of lines; they saw all things in almost microscopic detail. They painted what they saw with a fidelity that has passed into a proverb. In their paintings one could count the leaves and blossoms in the foliage, mark each separate line in the spider's web, and note the different forms and colors of the specks on the butterfly's wing.

As these young men resolved to break away from the idolatry of the masters and return to the earlier methods when nature was studied, they assumed the somewhat pretentious name of the Pre-Raphaelite Brotherhood.

When their pictures were first exhibited of course the art world laughed, a portion even hissed. Critics charged that they were attempting to bring back the ignorance of past ages. But for their champion the brotherhood had a giant; Ruskin wrote in their praise. Recognition came at last. Disciples were made, patrons applauded and purchased.

By all their work was denominated as extreme realism. It was meant to be real. From a contribution to the *Contemporary Review* of comparatively recent date, by Holman Hunt himself, we learn how sincere was the effort to be real and accurate. His famous picture, "The Light of the World," was painted in accordance with the strictest rules of the brotherhood. The background and all accessories were copied in the open air. The figure of Christ, it will be remembered, is lit up by the light of the moon and by the lighted candle which the figure carries. The light is not imaginary; the figure was painted in a combined moon and candle light. Not an atom of color would Hunt lay on except when the moon shone brightly, then lighting his candles he worked eagerly from evening until the dawn of day.

Especially marked was the sincerity with which he painted the "Scape Goat"—a picture that would have delighted the Christians at Rome in the second century. How the painters of the catacombs would have hailed Holman Hunt as their master! It is a most impressive of symbols. The ground over which the doomed goat walks must suggest the very region and shadow of death. Where is the painter to find the scene from which this ground can be copied? No true pre-Raphaelite would imagine or compose it. Hunt having previously determined to visit the Holy Land, hoping to show as far as his paintings could that Christianity was a living faith, journeyed to the Dead Sea. In that scene of solitude and death he found his desired object, and this he proceeded to paint with the utmost accuracy and care. Returning to Jerusalem he spent some time in studying the Syrian goats. He might have painted the goat and finished the picture at Jerusalem. But this would not satisfy his love of being exact. A goat with the Dead Sea for a background would appear somewhat different from the same animal backed by the hills about the Holy City. The goat selected for a model was accordingly led to the Dead Sea, and Hunt, making a second journey for none other purpose than this, placed the animal in front of the scene which he had already painted, as he tells us, and sketched in the goat.

With these illustrations of the zeal and industry with which the pre-Raphaelites wrought, we may safely say that never was known a more earnest effort to portray nature accurately, and never was the designation of realist more truthfully used than when applied to these men.

The teachings of the brotherhood bore fruit on this side of the Atlantic.

A number of disciples, among whom may be mentioned Thomas and Henry Farrar and W. H. Newman, were gathered in New York. Clarence Cook gave them the aid of his pen. For several seasons the exhibitions of the Academy of Design contained numerous specimens of their work.

Though but few names were enrolled as pre-Raphaelites, these few men have made their power felt throughout the present generation of art. Their methods were invaluable as a discipline. The opposing school was by force of comparison driven to a more faithful study of nature and a more truthful portrayal. Especially valuable was the work of these earnest realists in correcting the evils which reigned unchecked from Raphael's time to their own day. Long centuries before the Greek artist was compelled by decree of the State to idealize. In mediæval times nature was regarded as inherently evil. Only the spiritual longings of men and their relation to the world to come were esteemed worthy the painters' skill. But in the early Renaissance men began to learn anew that God made the world so men might love it, and for the world gave thanks to God. Nature was then studied earnestly and reverently. This earnest study increased the skill of each generation of painters. It culminated in Raphael. Painters of succeeding generations were overshadowed by the genius of the great Italians. Nature was forgotten in the intense admiration, the idolatry of the masters. The course was still downward; the copyists were copied. The opportunity waited for the men who would bring back the study and the love of nature. The pre-Raphaelites were prompt and fortunate to seize the opportunity.

These men protested first against the glaring inconsistencies observable in almost all forms of religious art. What could be more unreal, and hence less excusable, than the presence of Raphael's patrons in his otherwise sublime "Transfiguration"? The apotheosis of the royal family by Titian was blasphemy. The first requisite of religious art, they insisted, was absolute truth and reality. Even the details and accessories must be accurately rendered. No falsity in the picture could be harmless. Untruth in the picture engendered a suspicion that the facts depicted were untrue.

The pre-Raphaelites painted religious pictures that are a marvel of accuracy. Colors of robes, forms of garments, positions, inscriptions, are all faithfully painted. We are forced to admire the archaeology, but we frequently look in vain for the art.

The second evil which this school aimed to correct was manifested, in portrait art, by the sad affectation of the artist to depict, especially great personages, in classic guise. There is an illustration of this in the gallery of the Lenox Library. It is the picture by Sir Joshua Reynolds of Mrs. Billington as Saint Cecilia. Ground had been won against this folly before the pre-Raphaelites were known, but evils enough in portrait, art and figure painting remained to enlist all their powers of protest. "What a number of officers you seem to paint," exclaimed Kate Nickelby to Miss La Creevy. "They are not all military men," replied the little portrait painter. "Bless your heart, of course not; only clerks and that who hire a uniform coat to be painted in and send it here in a carpet-bag. . . . Some artists keep a red coat and charge seven and sixpence extra for hire and carmine, but I don't do that myself, for I don't consider it legitimate."

Free rein was given to the imagination. Painters trained themselves to see in the common incidents of life the great and the grand. Thus the limner, while painting a living face, might be controlled by the memory of some classic head which he had studied, and the result was often a mingling of the cockney and the classic. More than one statue in the United States has

been rightly named George Jupiter-Washington. This was called ideality, and was said to be the sign of a creative imagination of genius. Though the creative imagination of Don Quixote convinced him that his head-gear was the helmet of a knight, it was but a barber's basin nevertheless.

The evil in landscape art, which the pre-Raphaelites aimed to correct, may be learned from the published "Discourses" of Sir Joshua Reynolds. With the assent of the art world Reynolds taught that the aim of art was the production of ideal forms. Nature was full of blemishes, he affirmed; nature then should be corrected by nature; her imperfect forms by her more perfect forms. Reynolds may not have been a Platonist; these maxims of his are either false or true according to our interpretation of them. But his followers practically confounded the term ideal as used by the artist with the idealism of the philosopher. Berkeley denied the existence of an actual world; the artist of Reynolds' day ignored the existence of the world and created one of his own. The advice to improve on nature was taken as a license to depict nature as the artist conceived it ought to be. It is asserted that the standing question of the landscape painter was: "Where are you going to put your brown tree?" Go in it must somewhere.

The "Discourses" of Reynolds were the chief object of the pre-Raphaelites' ire. They charged the painters of their day with resorting to false idealism because they lacked the ability to make reality interesting. The pre-Raphaelites sought to enlighten and instruct men, concerning the presence of truth and beauty in a real and actual world. In this attempt they largely succeeded. Certainly the gain to the world was great.

It may be objected that I estimate too highly the value of this movement in art, that all the evils were in process of elimination before the pre-Raphaelite Brotherhood was formed. To some extent this is true, but at least, then, to these men must be accorded the honor of having given the death-stroke to the evils which I have noticed.

Nothing cited, however, points to any victory of realism over idealism. In the conflict so far described, the strife was between realism and falseism. The method of Reynolds, as understood by his followers, was false and not ideal. The term ideal rightly understood and used is, as I shall presently try to show, vastly different.

As against the evils of falsity or sentimentalism in literature we may welcome a little honest realism. We do need occasionally to see the world as it exists; never as some men fancy it should be. The realist has had cause, too often to sneer at our "tendency books." A moral purpose may make literature great, but let us not consent to the sacrifice of truth—doing evil that greatness may result. We want also to see men as they are, not men presented in the guise of demigods. We cannot altogether wonder that Theodore Parker gave a sigh of relief when he heard that Washington was once known to swear.

However valuable the pre-Raphaelite movement was as a discipline, and however startling its early cause, it was short lived. The movement has run its course. Hunt and Millais have substantially abandoned their earlier methods. In Thomas Farrar's last pictures there is as much generalization as in the pictures of the strongest opponents of pre-Raphaelitism. Hunt now declares that the movement was not expected to survive. Still the principles of the order were promulgated, at first so persistently that no one could then have guessed that an admission of this sort would ever be made. The outside world has almost forgotten that such a phase of art existed. The writer inquired of the Astor Library for copies of the "New Path," a

periodical issued by Clarence Cook, and regarded by the pre-Raphaelites as their special organ. Only three numbers were found, and two of these were uncut.

Why, then, did this effort of art, once displaying so much virility, fail? The reasons for the failure are worth noting. First, the realism of the pre-Raphaelites lacked the fundamental virtue of truth. The very effort to be exact forced it to ignore every fact which did not lie within the immediate angle of vision. Fidelity to the rules of the realist prevented it from being real.

An edition of Tennyson was published in London illustrated by the pre-Raphaelites. Some of these illustrations were reproduced in the "Farrington" edition of the same author published in Boston in 1866. Among these wood-cuts are several the four sides of which apparently sever the figures in two, and in some instances leave them with only half a head. One naturally fancies that these pictures must have been parts of larger blocks, and that portions only of the block have been used to conform to the size of the page. But in fact the blocks are entire, and the figures are cut in two with design. Possibly in this affectation the pre-Raphaelites did not intend to recite their creed, but so they do, and at the same time reveal their greatest fault.

It was fundamental with them to restrict their attention to objects within the range of their momentary vision. They practically looked at the universe through four arbitrary lines as through a window-frame. Objects or parts of objects within these lines were real, and all things outside these lines, even though they bore an essential relation to the objects within, had for their purpose no existence.

A personal reminiscence may be pardoned. It will aid in proving that a pre-Raphaelite true to his principles could not be true to nature.

I had the good fortune to meet, during an early vacation spent in the Catskills, one of the leaders of the pre-Raphaelite coterie of New York—a gentleman with whom for years previously I was slightly acquainted. His mornings were occupied in painting a pretty cascade known as the Fawn's Leap. In the afternoon he always chose to depict some minute portion of nature—a clump of trees or a few feet of meadow. I recall the surprise and delight of our party when he brought to the hotel a quantity of ripe wild strawberries. His marvelously keen eye for color and minute forms had enabled him to discover these days before others had even thought of looking for them.

Imagine now that he decides to paint that very bit of meadow where he has discovered the scarlet berries. Then if these berries cannot be seen from his position, that is, if they are even hidden by the growing clover or fallen leaves, he will not paint them. He may illustrate only what he sees. The man knows that they are there, but the painter, who is a realist, looks only on the things which are before his eyes. He may imagine nothing nor recall what he, perhaps that very morning, has found.

Plainly then he fails in his great purpose of interpreting nature; one fact remains untold.

What should we expect of the artist in such a case? "The berries are hidden," he should say, "by mere accident. Were I to take another position I could see them; I need not do this though; I may alter the position of the vine, I may omit from the picture the few fallen leaves that hide the berries." No truth would be sacrificed by these changes. The artist would reveal the truth. He would enable others to see what he had discovered. This would be idealism. Idealism brings the unseen into view.

At his morning occupation my acquaintance literally toiled until noon. Every line made by the water as it foamed among the rocks; every leaf and twig in the surrounding foliage; every stone visible above the current of the water, was faithfully and minutely depicted, and this was all. He never tried to study or paint that scene in the afternoon. He could not, following his methods. All the lines had changed in the changing light and shadows. He aimed to be exact, and he was exact only to the lines of nature, and this at a given hour alone. He forgot that nature lived. Nature is more than an aggregation of lines, she has many moods caused by the moving sun and clouds. These changing moods are part of nature and create that peculiar elusive something which all true artists love and hence know. It is this, that something more than the lines of nature, which we ask the artist to discover and portray. He then becomes an idealist. Well says the Abbe Roux in his "Meditations of a Parish Priest": "The realist gives the exact, the ideal adds the true." The idealist looks not only upon the things which are seen but upon the things which are unseen. He aims to make other men behold the beauty and harmony of that larger world which is open to his eyes.

Possibly these two illustrations will show the difference between idealism and realism, as artists use the terms, and why the latter is not real,—not real because in one instance it failed to recognise what, relatively to the bit of meadow, was the most important fact, that is, that there were ripe strawberries there; and in the other instance not real because it was merely exact, exact to the lines alone.

As a fact we are compelled in consequence of our limitations to look upon the universe as through a window-frame. Our point of view will often narrow our vision. Within the lines of our vision, thus limited, we see many blemishes or imperfections, as Reynolds taught. Were the vision enlarged, the very imperfections would be seen as essential and harmonious parts of a perfect universe. But the frame through which we look upon the world is constantly shifting. Despite our limitations we are not bound down to the view of an instant or to the narrow range of a few square yards. What we saw an hour ago is as truly our possession and is as real as are the objects which lie within our immediate sight.

The idealist brings to his work the memory and knowledge of the beauty which he has discovered by means of his wider and keener sight. Truth, and a stricter accuracy than the realist knows, demand that he who in the wider range of his vision sees the imperfect disappear, shall in the picture, by means of which he speaks to men, tell of the truth and beauty in which he delights. He would be false to nature should he portray her transient defects.

How fully the realist in literature may fail in his depiction of the lives of men, through conformity to the demands of realism, a single incident will show.

A well-known pastor states that he spent an afternoon climbing the tenement stairs of Edinburgh. The squalor was appalling. He saw only sin and misery and death. Never was he so sick at heart; never did his faith receive so great a blow. For the moment he is tempted to exclaim, "There is no God." Soon in the midst of this very hell he heard a note of faith and love—a child was singing. Even then the praise of God was perfected. At once the clouds were lifted, the very heavens were opened, and to our brother Christ spoke.

Other men have climbed the stairs of these tenements; they see only

men and women who live and perish as beasts. Dr. Hoyt discovered the presence of peace and joy. Whether of these twain have seen aright? The realist would have been deaf to the sound of the child's voice, or he might have spoken of it as a cry of a beggar to extort alms.

Realism in literature and art is simply the recital of those things which are real to him who described. His vision may be narrow. He may place the frame so that the most significant facts are excluded. Of all men he is the most egotistical who poses as a realist. He asserts that he will describe life as it is; but limited by his very methods, he can notice only the things which are before his eyes. His assertion comes to mean, then, that what he sees is real, all else is fanciful.

Let us press the question on the realist as to his ability to see. Some men there are who know that the things which are seen are temporal, but the things which are unseen are real, and eternal, and true. Realism is not real or true. Unfortunately, however, falsity in both art and literature is enduring if made interesting.

But there was another grave error in pre-Raphaelitism which alone was sufficient to cause its failure. Pre-Raphaelitism had no sense of proportion, that is, no perception of the relative value of created things. The painters of this school demanded respect and reverence for all the works of the Creator. Nothing might be classed, they taught, as common or unclean; whatever God created was worthy the effort of art. Possibly this claim was something of an afterthought, useful to cover the incompetency of a pre-Raphaelite to produce any truly great painting, for according to the limitations of their methods sublime effects in nature, such as that depicted in Turner's "Snowstorm," were entirely beyond their powers. These painters, while asking reverence for all created things, overlooked the fact that there are diversities of operations, that star differeth from star in its glory. While the original members of the brotherhood attempted great work, their disciples manifested a singular liking for the more common and trivial things in nature. The titles of their pictures, taken from the catalogue of one exhibition of the New York Academy, will reveal this fondness. They were: "The Squash Vine," "Early Spring Weeds," "Study of Horseradish," "The Bird's Nest," etc. It must be admitted that these exhibits were intended to illustrate chiefly the methods of the school, but the fact to be noted is that by the pre-Raphaelites themselves these pictures were deemed worthy of exhibition.

Whenever men fail to distinguish the proportions of nature they will ultimately always display a marked fondness for the worst features of life. Two years ago a number of pictures from the French Impressionist School were exhibited in New York. The creed of this school was so like that of the pre-Raphaelite as to excite suspicion that the similarity was not altogether accidental. The same demands were made; copy direct from nature; alter nothing; accept all things as they are. But the result was widely different. Where the pre-Raphaelites saw lines, the Impressionists saw masses. While the former painted microscopically, the Frenchmen gave the broadest possible effects. What clearer proof could be given that realism is never more than the portrayal of the things seen by him who makes the portrayal? The French artists claimed to paint real life, but what a life! Scarcely a noble feature of life was exhibited in all the collection. Life may have been real, but it was vile. This is ever the result of esteeming all things worthy of the artist. In the end the vulgar or the vile will be chosen. One of Mr. Vanderbilt's possessions is a picture

called "The Realist." It represents a painter who has converted a beautiful antique marble head into a stool, upon which he seats himself, and bends eagerly forward to study the model which he is preparing to paint. The model is the head of a hog. What the painter loves to depict is easy to see from the swinishness of his own face.

By what, now let us ask, are we profited if our literature recites merely the life which we daily see? Is the cry of a street arab as well worth telling as the praise of that child in Edinburgh? The significance of the latter is almost infinite. Not all things are worthy our attention. Mere imitation is the easiest of all tasks and displays the smallest of abilities. He is greatest who selects the greatest. The realist in literature should heed what Holman Hunt has at last admitted. "A mere imitator of nature," he says, "gradually comes to see nature so claylike and meaningless that his pictures make a spectator feel, not how much more beautiful the world is to him than she was before, but only that she is a tedious infliction or even an oppressive nightmare."

This frank admission is an unconscious prophecy of the effect which will be produced by the realistic literature of to-day. If life is no better than that represented in some modern fiction, then it is not worth the living. The change, too, from the dignity of the English pre-Raphaelitism to the French Impressionism is another illustrated prophecy, already passed into history, of the change from the beautiful to the vile in realistic literature. The world gained much when Wordsworth, breaking from the sentimentalism of his day, led men into the fields, and made them see that beauty even in the meanest flower which "can give thoughts that do often lie too deep for tears." But given a realist of to-day, the chances are, that he will not prove a Wordsworth, and he may turn out a Zola.

A third cause why pre-Raphaelitism failed was that it admitted no exercise of the imagination. The originators of this movement were men of strong imagination and ideality, but their methods tended systematically to destroy the power, while in their disciples it suffered a complete atrophy. Their system required that each object in the picture and in every part of it should be drawn and painted as carefully as the objects in the point of sight. The result was topography—a painted map of nature. Nature was imitated, but nothing was suggested. The imagination was not called into play in production and hence no appeal was made to the imagination of the spectator. Men asked for pictures and the pre-Raphaelites gave them studies.

Among Turner's drawings was found a pencil sketch of the *Téméraire*; it is an exact representation of the old ship before her breaking up, and was evidently used by him in painting his great picture. Had a pre-Raphaelite painted the ship, the result might not have differed except in color from Turner's sketch. Turner gave play to his imagination, he surrounded the ship with a glowing sun and sea; he falsified nothing, he exaggerated nothing. The sun and the sea tell that the ship is finishing her career in a cloud of glory. For the painted sketch no one would care; the picture stirs every Briton to the very soul.

Does not every page in history show that no form of literature has survived when the imagination is ignored? Does not the charm of many a book depend on the appeal it makes to this master faculty? Art and literature are loved for what they suggest rather than for what they pronounce.

I wish that I could put on paper the sensation of a recent moment. I had read carefully what Mr. Howells had to say in praise of realism and its methods, and then took up another magazine to read what an opponent

would reply. I read two sentences from Robert Stevenson's "Some Noted Gentlemen in Fiction." One name there written was enough to brush away all the arguments of the former writer. I read: "What step in life is more efficient than to know and weep with Col. Newcome?" "We may return before this picture to the simple and ancient faith."

Let Mr. Howells and his kind dissect, analyze, delight themselves in the anatomy of human nature if they must. We may admire their keen observation. They give us no more than studies; there is no beauty in the life they portray.

We will hasten on and in the presence of such strong and faithful pictures as this of Col. Newcome give rein to our intense delight.

VI.—A CLUSTER OF CURIOSITIES.

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

Poetic structure in the Bible.—Frequent instances are to be found of rhythm and even of rhyme, in the original. Some of the most notable are the following:

Jno. iii : 36. Ὁ πιστεύων εἰς τὸν υἱὸν
ἔχει ζωὴν αἰώνιον.
Ὁ δὲ ἀπειθὼν τῷ υἱῷ
οὐκ ὄψεται ζωὴν,
Ἄλλ' ἡ ὀργὴ τοῦ θεοῦ
μένει ἐπ' αὐτόν.

Here it will be seen that the first two lines form not only a **rhythmical stanza**, but a rhyming couplet. The remaining four lines need but one more syllable on the last to make a rough verse which may easily be **set off** into poetic feet.

Hebrews xii : 12, 13, 14, 15.

Διὸ τὰς παρειμένας χεῖρας
καὶ τὰ παραλελυμένα γόνατα
ἀνορθώσατε
καὶ τροχίας ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν
ἵνα μὴ τὸ χῶλον
ἐκτραπῆ,
ταῖς
Δὲ μᾶλλον
εἰρήνην δώδετε μετὰ πάντων
καὶ τὸν ἁγιασμόν
οὐ χωρὶς οὐδεὶς ὀψεται τὸν Κύριον
Ἐπισκοποῦντες μὴ τις ἰσπερὶν ἀπὸ.

Here the whole structure is metrical. Line 4 is a perfect dactylic hexameter. There follows a rough and somewhat irregular iambic trimeter; and the last two lines are strictly metrical of the same sort.

A very marked example both of metrical structure and of onomatopœia is found in 1 Thess. iv : 16. Read aloud with proper taste and appreciation, we seem to hear the clang and blast of the very trumpet of God.

Ὅτι αὐτός
ὁ κύριος
ἐν κελύσματι,
ἐν φωνῇ ἀρχαγγέλου,
καὶ ἐν σάλπιγγι θεοῦ
καταβήσεται

Ἄπ' οὐρανῶν
καὶ οἱ νεκροὶ ἐν χριστῷ
ἀναστήσονται πρῶτον.

It would seem that there must be some reason for the introduction of these peculiar features into certain parts of the sacred text. And on examination it would seem that it is for emphasis and readiness in memorizing. Of the three instances out of many that might be given, the first is the very center and core of the Gospel of John: the declaration of the very *terms of salvation*. The second is the conclusion of Paul's great argument on the *Fatherhood of God in Discipline*, and "wherefore" sums up the grand conclusion. And the last is the *consummation of all things*, the coming of the Lord. It is to be greatly regretted that these charms cannot be transferred into the English by any translation, but must be sought in the original.

A Remarkable Escape.—According to the inscription on a tombstone in the Island of Jamaica, Lewis Galdy, a native of Montpelier, France, was in the great earthquake of 1672, swallowed up, and by a second shock ejected into the sea, where he continued swimming until picked up by a boat. He lived 65 years afterward and died at the age of 80.

The Culbine Sands.—Near Elgin and Forres and the Findhorn, in Scotland, are the famous sand hills that mark a very peculiar disaster. In the seventeenth century the peasantry inconsiderately pulled up the bent, juniper and other plants which bound the mass together, and this originated a grave calamity. Under the action of the strong winds, the fine particles of sand, thus loosened, began rapidly to drift like snow; they were blown over a district of ten square miles. In the course of twenty years the barony of Culbine, before renowned for fertility, was turned into a barren and dreary wilderness, depopulated as well as rendered sterile. The manor houses, offices and orchards were completely covered and hidden by the drift, and the desolation of this tract remains to this day.

A Great Snow Storm.—In 1614-15 there was the greatest snow storm recorded in history, in Derbyshire. It began January 16th, and fell at ten successive times, daily increasing until March 12th, and it was not till the 28th of May that the last of it disappeared from the roadways. The first fall covered the earth to the depth of three feet nine inches, and the heaps and drifts became so deep that travel by both horse and foot was over hedges and walls, and in some cases even houses.

The Golyнос Oak.—This remarkable tree grew on the estate from which it takes its name, near Newport, Monmouth. It took five men twenty days to strip and cut it down, and two men were engaged 138 days in sawing it up. The expense of its conversion into timber was over \$400. The trunk was nearly ten feet in diameter and thirty feet in circumference. Its rings showed that it had been growing for over 400 years, and it had no doubt stood more than a century after attaining maturity. When standing it covered over 450 square yards of ground, and it yielded about 2,500 square feet of timber, bringing in market about \$3,000.

Remarkable Phenomena of Sound.—The Gardens of Les Rochers were once the residence of Madame de Sevigne, the French epistolary writer. In the center of the broad gravel walk leading to the mansion there is a particular spot where, if two persons stand about ten or twelve yards apart, a low and almost inaudible whisper is responded to by myriads of voices that seem to start from the very earth beneath, as though the very pebbles spoke, the sentence being repeated with a swift and hissing sound like the whirl of small rifle shot through the air. No solution to the mystery has ever been

discovered, though the earth beneath has been dug up to a considerable depth.

Kaleidoscopic Changes.—An instrument containing twenty fragments of different forms and colors is capable of so many combinations that, at the rate of one turn of the instrument every second, it would take the incredible number of 75,000,000,000 years to exhaust them.

Tradition of Caliph Omar.—It is said, in connection with the destruction of the 700,000 manuscript volumes of the Alexandrian Library, that the Caliph Omar said: "Either these books conform to the Koran or they do not. If they do, they are not needed; if they do not, they are positively harmful. Therefore let them be destroyed!" So much tradition has been mixed up with history as to this whole matter that it is impossible now to separate them. Some of the most trustworthy facts it may be worth while to note:

The Alexandrian Library was the largest collection of books in the ancient world. It was founded by Ptolemy Soter, in Alexandria, Egypt. In the time of Demetrius Phalereus, its first manager, the number of volumes or rolls had reached 50,000. It finally contained between 400,000 and 700,000, and embraced the collected literature of Rome and Greece and India, as well as Egypt. The greater part of it was burned during the siege of Alexandria by Julius Cæsar; Mark Antony presented to Cleopatra the Pergamos collection, and so replaced the destroyed books which had been in the Bruchium quarter. The part of the library kept in the Serapeion remained till the days of Theodosius; and it is believed that the fanaticism that would not spare even the superb Temple of Jupiter Serapis, led to the destruction of most of these library treasures under the Archbishop Theophilus, 391 A. D. It was then, and not at the time of the taking of Alexandria by the Arabs under Omar, that the destruction was begun. The story that for six months the 4,000 baths of Alexandria were heated with these manuscripts as fuel, is an Arab exaggeration that is entitled only to ridicule. If there were the entire 700,000 manuscripts yet extant, this would have allowed to each bath but 175 manuscripts! But there is one great moral lesson connected with this destruction: the mass of ancient literature was so vile that a similar necessity to that of the Deluge caused God's Providence to decree its destruction. Much as we would now give for some relics there destroyed, the world is, on the whole, no loser by the ashes!

The Word Abba.—Dr. Gill has seriously suggested in his Expository that, inasmuch as the word ABBA, read backwards or forwards, is the same, we may infer that in adversity or prosperity alike God is the Father of his people!

A Mad Poet.—McDonald Clarke, who wrote those exquisite lines—

Now twilight lets her curtain down,
And pins it with a star,

was commonly called the "Mad Poet," and actually died some twenty years ago in a lunatic asylum. But if his lines *On the Rum Hole* have ever been surpassed in their way, we have yet to find anything superior:

Ha! see where the wild-blazing grogshop appears,
As the red waves of wretchedness swell;
How it burns, on the edge of tempestuous years,
The horrible LIGHT-HOUSE OF HELL!

SERMONIC SECTION.

MY FATHER'S HOUSE.

BY JAMES M. KING, D. D. [METHODIST], NEW YORK.

My Father's house.—John xiv : 2.

YOU are familiar with the context in which these words appear. The Saviour says, "Let not your heart be troubled. Ye believe in God; believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know."

Some scholars declare that "the Father's house" refers to the universe of His creation—all his dominion—considering that the many mansions constitute the various regions in which His unfallen and intelligent creatures dwell. But the Lord Christ spoke of the Temple as the Father's house. In it were many mansions or apartments: one for the leper, who was healed, to purify himself; another for the Nazarite, the term of whose vow had expired, to be shaven and cleansed; another for the treasures and musical instruments of the Levites. And it is in this, I think, you will find the type which our Lord employs in the expression, "in my Father's house are many mansions."

The Temple was the home of the nation. Every one had an interest in it. But the various classes had their separate and peculiar apartments in this one common home. And the Lord hints that we shall not visit the presence of God as Gentiles did the Temple, but as Jews. We shall dwell in the courts of His house. The idea of the text is intensely that of home. We all belong to the Father's family. It matters not whether we ignore the family relationship or not. It matters not even though

we may have taken our portion of the substance and gone and expended it upon riotous living. We nevertheless belong to the Father's family. Sinfulness and disobedience do not destroy the fact of the parentage of the human race, any more than they destroy the fact of the human parentage—the relationship we sustain to our earthly parents.

I want to meditate a little while to-night with you upon what the Father's house or heavenly home is, by what human homes are.

Home, in the first place, is the place of unfettered joy. The boy at school must be restrained, and must be disciplined if he is ever to amount to anything in this world. But home, to him, means freedom from tasks and routine. The man becomes a boy again, when he is at home. One of the most beautiful pictures drawn by the hand of that artist Oivver Wendell Holmes, given us in "The Autocrat of the Breakfast Table," represents a man who is somewhat along in years—in middle age, perhaps—in the midst of home joys, and, looking upon the innocence of the childhood about him and the youth near him, he cries out:

"O for one year of youthful joy!
Give back my twentieth spring!
I'd rather laugh, a bright-haired boy,
Than reign, a gray-haired king."

But the Angel says to him, "How about that wife, that in your youth you wedded, and to whom, by ties of affection you were joined?" "Oh, I wouldn't lose my wife."

"The angel took a sapphire pen,
And wrote, in rainbow dew,
'The man would be a boy again,
And be a husband, too!'"

"But," says the inquiring angel to him, "how about the children that are about you?" "Oh, I can't lose the children."

"The angel took a sapphire pen,
And wrote, in rainbow dew,
'The man would be a boy again,
And be a father, too!'"

Home makes every man who is wor-

thy the name of man conscious of a return to boyhood again. Home is the place of *pleasurable work*. There is work in this world that is not very pleasurable. The man who leaves the work-shop or the counting-house jaded and worn out, thinking that he would like to rest, comes home to go on with his toil, but in the midst of surroundings that make toil a rest to him.

Home is the place of *unridiculed tenderness*; and that means a great deal. There is a great deal of punishment that comes to man in this world by ridicule; but never any of it, certainly, ought to be in the home. It is a place of unridiculed tenderness. The endearments of home are enjoyed without fear of the cynical sneer or the bantering laugh. It is the place where a man who has worn for self-defense, and honestly, too, a mask during the daytime, lest others might pierce his heart, can throw off his mask and be himself again. Don't you trust a man who is never tender in his home. Such a man has in him the essential elements of dishonesty. I want to find, before I will trust a man even in large human relationships, that he is capable of making bare his heart somewhere.

Home is the place of *free intercourse*. Now letter-writing is no small boon in this world; but after all, they are but the bare thoughts that are there uttered. It needs the countenance of the speaker, the expression of the eye; it needs the presence of the speaker, in order that free, effective communication may take place. Jesus Christ has written a good many letters to you and me. I hope the time will come when you and I will be able to interpret them by the expression of His face. You take that letter that comes to you from mother or loved one, when you are away from home, or when they are away, and you read and interpret it in the light of the face that you

know looked on it when the letter was written. Oh for the time to come, when you and I shall be able to interpret these wondrous letters of the Man of Nazareth, the brother of our humanity, in the light of his eyes upon us!

Home is the dwelling-place of *loved ones*. There my best friends, my kindred dwell. Let us learn what the Father's house, or heaven is, from what homes ought to be. There ought to be uninterrupted peace in the home; no jealousies, no bitterness. The worst thing in this world is a family quarrel; the next worst thing is a church quarrel; because, in connection with both, the tenderest ties and the highest possibilities of happiness are sundered and rudely torn apart. Oh, who can conceive, in connection with an ideal home, jealousies between children and jealousies between parents, and between children and parents? Who can conceive of any pure blessing entering into a home where jealousy has entered? Certainly, that kind of a home is not a type of heaven.

But home ought to be a place of *implicit obedience*. The Scriptures say, "His servants shall serve him, also his children." I do not mean by that, severity, although very frequently the sternest severity is the tenderest mercy. There can be no happiness where there is no harmony. There can be no harmony where there is no law. There can be no law, producing harmony, where there is no obedience. But love is to be the constraining motive of every action in the home. "Duty" is a word for earth: "Privilege" is its synonym in home and heaven. It is better for a man to obey from a sense of duty what he knows to be obligation in this world, than not to obey at all. It is better for a man who is carnally disposed or wickedly disposed to be absolutely restrained by the strong hand of justice in law; but there is not much liberty where

there is such obedience, and where there is such a motive in that obedience as that. I conceive that in heaven and in perfect homes—approaching, at least, perfection—which are the types of the Father's house, the home in heaven, there is no such word as "duty" ever used, but "privilege." Paul, you remember, said that the soul that had in it the catalogue of virtues to which he made reference, righteousness, peace, temperance, charity, long-suffering, was above law, simply because it obeys the law. "Privilege" is the synonym for "duty," in the home that is the type of heaven.

But another characteristic of what home ought to be is *charity*; the actions of a brother, or of a member of the same family circle, never misjudged. If there is a place in the world where a man ought to be estimated absolutely by what he is worth, without misjudgment, it is in the home circle. Gentleness and kindness ought to characterize the home circle that is to be the type of heaven. One of the most beautiful passages in all the inspired word is that which says, "Thy gentleness hath made me great." Why, it is a passage that you may meditate upon and revolve in your mind, and you will never strike the deepest depths of it. The gentleness of God making man great! Such power has in it omnipotence.

When that great modern apostle of temperance, perhaps the greatest now living, who has perhaps led more men than any other man who ever lived, from inebriety to Christian safety, excepting only John B. Gough, Francis Murphy, when he lay a criminal, in the cell up in Maine, with the law not yet enforced in its sentence upon him; degraded by the power of drink; when missionary after missionary and minister after minister went to his side to plead with him and see if they could not get at something that was good

in him—no, it was all covered over with the power and the habit of sin, which had come to be deep guilt upon his nature. But one day a kindly man took a child of Francis Murphy into the cell of the prison where he was, and she stooped over, with the tears dropping upon his breast, and said to him, "Papa, we are homesick at our house without you," and what there was left of manhood and hope and divinity underneath all this overcovering debris was reached, and Francis Murphy, not long after his liberation and restoration, telling the incident, said, "Man is lost beyond the possibility of redemption, if the divinity of his nature does not listen when some child says 'Home' in his ear." The gentleness of the child life, that had never come to be hard, was the messenger of God to get at the soul that had been thus covered up.

Another element of home, as it ought to be, is *security*. As little children who believe in the omnipotence of a father's arm, and in the equal omnipotence of a mother's love, shall we rest happy, happy forever. A beautiful simile is used by one whose name I cannot give, giving a picture of the home without the mother's power in it: "Go into a home—pictures on the walls, elegant and expensive furniture; but there is no carpet on the floor and no fire on the hearth. That is home without a mother's warm love. But when the mother enters, the floor is covered, and the tender and elastic return at the touch of the foot makes conscious of tenderness, and the glowing warmth of the hearth fire makes us feel that this is a type of the Father's home."

Have you ever been home-sick? Do you know what it means to be home-sick? I do. No person can describe it to you if you have not been home-sick, and if you have been no one needs to describe it to you—an experience that has in it, perhaps, more

of the elements of torture than any other individual experience. You know that the Swiss soldiers are great mercenaries. They lend themselves for hire to fight for other nationalities, more than any other people on the face of the earth. And yet accurate statistics say that in certain campaigns in which these Swiss soldiers had been fighting as mercenaries, more of them died, actually, from homesickness than from the shock of battle. It is recorded that if the band, in the midst of the festivities of the camp, strikes up the national air of the Swiss, the mercenary, away from home, falls into a fit of despondency for which there is no cure except a discharge from the army and telling him to go home.

It is to me simply appalling to reflect that the sinner, dying impenitent, must be homeless forever. It is not my purpose, and it is seldom my practice, to attempt to picture what are the penalties of final impenitence in this world. But it is enough for me to know, to make me seek to avoid it, and to escape from it, that the soul that has not come to the Father's house and been adopted into the Father's family through mercy and merit in Jesus Christ, is simply to be homeless forever, stripped of every comfort, deprived of every ray of affection. Heirship in Christ can alone prepare for the eternal home. He is the door of the Father's house. "I am the way," He declares, "and no man cometh unto the Father but by me." It is recorded in the 28th verse of the 20th Chapter of John, that "then the disciples went away again to their own home." The word appears very prominently in the New Testament Scriptures. It is a Christian word. Dryden says that home is the sacred refuge of our life. The derivation of the word is principally or primarily Saxon, and that embodies in it a world of instruction. It is that

language that contains the thought most prevalent and most extended, concerning the redemption of the race by Christ Jesus. It is the Saxon civilization that is the Christian civilization, and in its very essence it has words communicating thoughts that are not found in other languages. To be at home on any subject is to be conversant or familiar with it.

We have been using home as a type of heaven. Do you know that homes are not known in countries where Christ is not known? Do you know that in Mohammedanism the very heart and life, that constitutes the central thought, the fire-place, the heart affection of every home circle, womanhood, maternity, is yet the plaything and the gratifier of passion? So that it has come to be true that the measure of the civilization of any people finds its exact measurement in the character of the homes of the people. When Napoleon I. was asked what were the two greatest needs of modern France, his first response in order was, "Mothers." That simply meant homes.

Dr. Johnson says that to be at home is the ultimate result of all ambition, the end to which every enterprise and labor tends, and of which every desire prompts the prosecution. It is indeed at home that every man must be known by those who would make a just estimate of his virtue or his falsity: for smiles and embroidery are alike occasional, and the mind is often dressed for show, in dainty honor and in fictitious benevolence; but there is no sham, no deception, no possible cheating concerning personal character, in the Father's home. So, when these things are found in the homes of earth, as a type they are banished.

Christ said, "I go to prepare a place for you, that where I am, there ye may be also." How clearly that states the simple fact that heaven, the home of the follower of Christ,

is where Christ's personal presence is. It is the presence of the Master that makes the heaven of which He is the centre. "I go to prepare a place for you, that where I am, there ye may be also." Is not that true of the homes of earth? Was that little child far from right, who came from a very common and very neglected home, so far as the external evidences of care were concerned, and, when asked by a teacher, "Where is your home, my child?" responded, "Where mother is." So shall heaven be where Christ is.

Pardon the personal reference. I am myself a son of an itinerant minister, as well as an itinerant minister personally. The mother of the home, with us, moved the family twenty times during the ministerial career of my father. It was literally true that home, with us, was where mother was. And it is literally true to-day that it matters not how long may have been the time of abode in any locality, it is the character of the home that makes it the type of the skies.

A husband, the record says, had lived sixty years with a faithful wife. He was a man of exceeding wealth, and he erected a magnificent mausoleum in which to deposit the mortal remains of the wife that left him after three score years of united home life; and after much deliberation for determining what should be the brief epitaph that should tell the whole story upon that virtuous, noble woman's tomb, that had cost its scores upon scores of thousands of dollars, he simply wrote her name, finally, and the sculptor graved this on the tomb: "She always made home happy;" and that was enough. The heart and life that could do that needed not that they should say, "Blessed are the dead who die in the Lord." It needed not that the burial service should be read over such mortality, out of which such a spirit

had gone. One sentence told the whole story.

Have you ever yearned to return home, when you have been away? "I long to see home," the sailor says, tossed upon the storm-agitated deep. "I am going home," says the weary workman, oppressed with the toil and worn by its friction. "I must hurry home," says the mother, thinking of the child in the cradle that awaits her coming. "Oh, how I long to get home," says the school-boy, who is fretted and worried with his tasks. "Don't stop me: I am going home," says the bright and beautiful girl, who is going away from the things that constituted the grace of childhood. "Almost home," says the dying Christian; and in connection with it comes the utterance from the skies: "In my Father's house are many mansions. If it were not so I would have told you." Oh, how that makes me think, sometimes, that Christ, seeing the narrow scope of our vision, thought that humanity would some time say, "Why, there have been millions and millions of people that have lived in this world. Is there room for them all?" "In my Father's house are many mansions." If there were only a few mansions, I would have told you. But there are *many*. "I go to prepare a place for you, that where I am, there ye may be also."

God grant that the personal presence of Him who uttered this hope of our race may be in the midst of every family circle represented here to-night. Yea, more than that; make His home in every heart. And by and by, all this debate as to the occupations, as to the character, as to the locality of the heaven which is the Father's home, shall be dissipated in the twinkling of an eye, when, being where He is, we look upon His face and interpret His promises in the light of His smile.

IS THE BIBLE A COMPLETE REVELATION, OR DOES THE HOLY SPIRIT CONTINUE THIS REVELATION THROUGH THE AGES?

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THIS question is deemed pertinent to the times, inasmuch as the theory of a continued revelation advanced in the early history of the church with doubtful favor is now pushed to the front with new zeal. The theory had its first impulse under the advocacy of Montanus, near the close of the second century, and on that account took the name Montanism. Its influence, however, was due to Tertulian, whose superior ability, though lacking in logical consistency, gave it a currency which it could not have attained under Montanus.

In looking round for arguments to support their theory, the Montanists endeavored to show the necessity of a progressive development of the church, by referring to "a law running through all the works of God, in the kingdoms of nature and of grace." They said that "in the works of grace as in the works of nature, which proceed from the same Creator, everything unfolds itself by certain successive steps. From the seed there is first the plant, then the blossom, and finally the fruit which comes to maturity by degrees. So the kingdom of righteousness unfolds by certain stages. There is first the fear of God awakened by the voice of nature without a revealed law, as in the patriarchal religion; next the state of childhood under the law and the prophets; then the state of youth under the gospel; and lastly the ripeness of manhood through the progressive revelation of the Holy Spirit as connected with the appearance of Montanus, through the new revelations of the Paraclete." In this view the Montanists denounced those who held that the extraordinary operations of the Holy Spirit

ceased with the times of the apostles. In a Montanistic writing of North Africa, it was said that "Faith ought not to be so weak and despondent, as to suppose that God's grace was powerful only among the ancients; since God at all times carries into effect what he has promised, as a witness to unbelievers, and a blessing to the faithful." On this account they said that "the latter effusions of the Holy Spirit ought rather to exceed all that had gone before." The scripture which they regarded as the promise of this continuous revelation by the Spirit, was John xvi: 12-14: "I have many things to say unto you, but ye cannot bear them now. Howbeit, when He the Spirit of truth is come He will guide you into all truth; for He shall not speak of Himself, but whatsoever He shall hear that shall He speak; and He shall show you things to come. He shall glorify me, for He shall receive of mine and shall show it unto you."

While the Montanists allowed that this promise referred to the apostles, they claimed that it did not refer exclusively to them, that it did not in its application to them, become entirely fulfilled, but on the contrary that it referred also to the new revelations by prophets to be awakened after the apostles onward, as a necessary complement and enlargement of the original revelation.

Though Montanism met with opposition from the great body of the church, at the time, and was denounced as a heresy, it is noticeable that afterward the Roman Catholic adopted many of the views of Montanism, seizing particularly on those concerning the new revelations to be made by a succession of prophets, as the Spirit should continue to inspire them. Thus, this doctrine of the continued revelation by the Spirit, became one of the pillars on which the Romish church rested its claim to infallibility both as to teaching and

authority. If it could claim to be following the voice of the Holy Ghost speaking through certain of its bishops and teachers who might properly claim therefore to be prophets, it could not be of so great consequence if the Bible were withheld from the people. It would be of the most importance that the people should be acquainted with such new revelation by the Spirit as the times might require through the succession of inspired men. Though these new revelations should not contradict that given by the old prophets and the apostles in any respect as to the truth itself, yet they would have the advantage of being adapted to the changing times. From this, the argument was plausible, that since the church had in itself a succession of inspired men, the whole business of teaching the word of God should be left to these persons, thus forbidding private reading and interpretation of the Bible, since none could be considered competent for this work but such as could receive the new revelations. Since Montanism claimed that from the fact of being inspired the new prophets ought to be invested with authority in the church, as were the Jewish prophets, so from the continued revelation by the Spirit the Roman Catholic Church claimed infallible authority in government, so that Montanism as it had been handed down through Romanism, was one of the errors which the reformers were compelled to assault in their defence of the Bible as the sole authority. They were obliged to insist that while the writings of the apostles under the direction of the Holy Spirit, are to be received as the oracles of God, succeeding ministers have no other office than to teach what is revealed and recorded in the sacred Scriptures; and that no authority can be ascribed to the church independent of the written word, since the authority of the

church is annexed to that word, and inseparable from it.

While traces of Montanism may have been found from the time of the Reformation among some calling themselves Protestants, it has found no advocates of importance till its renaissance in the so called "new theology." Here, while the result claimed is the same as that of the old Montanism—the new and continued revelation by the Spirit—the method of the revelation is different. The mode of inspiration by which the revelation was communicated, according to Montanism, was doubtless what would now be called by some, mechanical inspiration; while in the new theology the method is by the awakening and exciting of the human faculties by the Spirit, upon which these faculties work according to a "natural order" in communicating revelation, what is meant by this natural order can be determined only by referring to the doctrine of the incarnation, as held by the German authorities in this movement. According to this doctrine, a divine life was given to man in his creation by the breath of the Almighty, so that man was at the first, really, a God-man. Whatever loss may have come to man through sin, it was more than repaired by the incarnation of the Logos in the person of Christ. For the incarnation, according to this theology, is not merely that of Christ standing on one side of a line and the race standing on the other side; but is that of Christ as standing with and in the race, so that the incarnation represents the communication of the divine to humanity in the mass. Or it represents the evolution of the divine in humanity, which would have taken place, indeed, if there had been no sin, so that now man is truly a God-man. This is because the incarnation itself—the appearance of God in the fashion of man—arose from a law of the divine nature. Adam was created not after the im-

age of God as such, but after the image of Christ, and so was in some sort a God-man. Thus, man is God, at least in one form of his existence, so that the divine nature is the truth of humanity, and human nature is the reality, or existence form, of the divine nature.

Thus, also, we are to understand by God's becoming man, not the revelation of himself in one or more of the most perfect of men, but the manifestation of himself in the whole race of men. So Christ stands not as the individual and only incarnation of the divine, but represents what is true of mankind as a whole. Thus we have the key to Dorner's meaning when he says that, "the characteristic feature of all recent Christologies is the endeavor to point out the essential unity of the divine and the human." The foundation of this new Christology was laid by the pantheistic philosophy of Schelling, Schleiermacher and Hegel, which accounts for the pantheism of the Christology. Hegel says that "what the Bible teaches of Christ is not true as an individual, but only of mankind as a whole." Schleiermacher says that "in the God-man all are one." "In the birth of Christ every one sees his own higher birth." Schelling says that "God as the absolute, in his unfolded and realized existence, forms the whole universe of mind and Being." So, Christ represents as God-man the complete pantheistic union of God and the human race.

In harmony with this philosophy, the American advocates of the "new theology" say that in the incarnation, "Christ is the Absolute revealed: the Infinite personally disclosed." "He is not a Governor set over his universe, but is its life everywhere." "One view of the atonement is gained by considering the historical Christ in relation to humanity as identified with it; in which view we see that the race of man with Christ in it is

essentially different in fact, and therefore in the sight of God, from the same race without Christ in it." Christ has an organic relation to the race." "When Christ suffers the race suffers." Now, through this organic unity of Christ with the race, according to this pantheistic Christology, every man has, in German phrase, "a God-consciousness," because every man is a God-man, and the work of the Spirit consists in awakening and exciting this consciousness so that man realizes through his consciousness that he is an organic partaker of the divine, and that he is divine, indeed, a God-man. In this the Spirit uses the Scriptures, particularly the gospels, as giving an account of the historic Christ. But beyond this, the Spirit in awakening the consciousness, communicates new revelations in the consciousness, to suit the advance of thought and the progressive sentiment of the church. And this new revelation in the consciousness, while it is said not to contradict the Scriptures, is, nevertheless assumed to be of a higher authority than the Scriptures, so that however opposite to this new revelation the Scriptures may be by any consistent interpretation, they must give way to the new revelation in the consciousness. Thus, it is said by an American advocate of the "new theology," that "any claim to be confirmed by the Bible, yet against which Christian sentiment protests, should not be accepted;" that "the Christian consciousness of to-day, which is itself a product of the gospel, cannot be contradicted by the gospel;" by which it appears that consciousness, instead of referring to the Scriptures as the primal and sole authority for righteousness, assumes itself to be that authority to which the Scriptures must accommodate themselves. The same position is taken by another American when he says that "it is not that revelation comes to men, but rather that man

in his self-unfolding as a spiritual being, comes to the revelation; and in so doing comes to himself, for he finds at the same time that the truth of his revelation is involved in his own ideal nature." Again it is said that not "the apostles alone possessed the Spirit of wisdom and revelation. He is the Spirit of wisdom and revelation in every soul in which she dwells, and there have been some soul in ages since the apostolic into which he has so abundantly shed the radiance of God's truth that they have been the spiritual luminaries of their own and following centuries." To the same purpose in a sermon recently preached by a defender of the "new theology" on the text already quoted the preacher maintained that the things which Christ had to say, but did not say them at that time, were not said afterwards by Him, nor by the apostles; but that these things compose the continuous, progressive revelation of truth by Christ through the Spirit. He criticised Protestantism for its declaration of "the Bible, the whole Bible, and nothing but the Bible," and said that the "church of the present day is saying that while we prize no less than our fathers the writer word of God, let us enter more fully into the privilege we have in the perpetual presence, and guidance, and inspiration of the Spirit of God. In this direction lie the best hopes of Christian progress in the near future. It ought not to startle us to conceive that God's Spirit will reveal to the church of the present, or the future, things which were not made known to Paul or John." Thus the old error of Montanus is repeated, differing in method, but coming to the same result.

Considering that those who believe that the word of God contained in the Scriptures of the Old and New Testament is the only perfect rule of faith and practice, so that the Bible is a complete revelation, no extended argument is necessary in refutation

of this error, the indication of but a few points will here be given.

1. The doctrine of a continuous revelation by the Holy Spirit as assumed to rest on the words of Christ in John xvi:12-14, is contrary to sound exegesis. If the Montanists had taken it in connection with the context and with other Scriptures, they would have seen that it was spoken to the apostles alone, and that the promise was fulfilled directly to them in the unfolding before them of those truths which they have delivered down to us in their Epistles, and in passages of the Acts, while its complete fulfillment was in the giving of the Apocalypse, in which the things to come are distinctly the subject of the Spirit's revelation, and with which the direct testimony closes. In accord with distinguished Protestant evangelical exegetes, there is no difficulty in understanding "the many things" which Jesus had to say, but did not say them, as relating to the changes which were to take place in the Jewish system, the abolition of sacrifices and of the Priesthood, together with the establishment of the Christian system, the details of which would be made plain to the minds of the apostles by the Holy Spirit, after the impressive scenes of the crucifixion, resurrection and ascension.

2. The progress of the church, whatever it may be, requires the application of the truths of revelation already given, in new relations and environment, and not the revelation of new truth. There is much that is called, erroneously, progress in science which is simply the application of science. In pure geometry there has been no progress for near two thousand years, but the application of the principles of that science is continuous. So the word of God in the Scriptures of the Old and New Testament is "settled, sufficient," so that any new or progressive revelation of the word in addition to what

has been made is not only unnecessary, but contrary to the express declaration of the word itself. The word as given requires application: heralds to declare it, and not more prophets to add to it.

3. If the doctrine of the continuous revelation by the Spirit, especially as affirmed by the "new theology," is true, then either something of the essence of Christ will be lost, or all mankind will be saved. If the pantheistic Christology is true, so that by the incarnation there is established the organic unity of Christ with the race, according to Dorner, Marheineke, the Hegelian school and John of Damascus of the eighth century, who represents the earlier phase of this theory of the incarnation; then William Occam, of the fourteenth century, in opposing a phase of this theory, reasons correctly in affirming that on account of this unity of Christ with the race, if any of the race are damned, then something of the essence of Christ will be damned. The only escape from this conclusion is that all men will be saved; so that if there are any who do not come to realize the life of Christ which is in them by the awakening of their consciousness through the work of the Holy Spirit in this life, then they will come to this realization after death. But as in the light of Scripture both of these conclusions are absurd, the doctrine from which they are drawn is absurd.

4. Practically, in spite of all claims of reverence for the Bible, and of reverence in scholarship, Montanism leads to the dishonor and perversion of the Scriptures as in the Romish church, or as in the rationalism of a pantheistic theology, and is therefore unworthy of credit.

LOVE AS A REGULATOR.

BY REV. DWIGHT M. PRATT, M.A.

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Love suffereth long and is kind, etc.
—1 Cor. xiii: 4-7.

EVERY great and powerful engine

is brought to precision of movement, to the quiet and steady exertion of power, by means of a governor or regulator. Its mighty energy, under complete control, accomplishes magnificent work. The quiet of its massive machinery, the even motion of its balance-wheel, the steady, masterful sweep of its arm, all impress one with the grandeur and majesty of regulated energy. Back of the visible enginery there almost seems to be a spirit in command which brings all forces into harmony. We discover no unnecessary friction; we hear no clatter; we see no waste of power. All moves in majestic harmony, for all restless energy is subdued; all discordant forces are regulated.

There are discordant forces in the human soul. Instead of being peaceful, well-regulated, strong, progressive, victorious, life is often full of wild conflict and passion. The world is full of jarrings and disturbances, and man as an individual often finds a strange and unaccountable warfare going on in his own breast. Where there should be a quiet self-mastery, he is conscious of restlessness, commotion, infirmity. Passion overthrows serene self-government, and man is a pitiable mixture of strength and infirmity; of goodness and evil. At one time his disposition suggests the angelic, at another the devilish; now he is charitable and loving; now the embodiment of selfishness and hatred. Put beings of such make up into close fellowship; unite them in the manifold and various relations of social and civil life, and the result is anything but concord and happiness. Nothing is more apparent in human history than the incessant strife and bitterness and hatred of men.

Such was the state of things when Christ came. He saw at a glance the need of some divine principle of life to act as a regulator both in the individual man and in society as a whole; the need of some eternal

power to bring all these discordant elements into harmony, and regulate, subdue, and wisely direct all the fiery energy of human passion.

This regulator—this divine, eternal, all-essential principle, is love: love in no specific or partial sense, but love in us as it dwells in God, the very essence and life of the soul; the all-pervasive and all-controlling energy of our entire spiritual being; the vitalizing element of all the other activities of mind and spirit; that which encompasses and includes all the rest and without which the rest are nothing.

I. The apostle, on his vivid analysis of this divine principle, looks upon it as embodied in character. He sees love personified. He portrays its heavenly spirit. He tells how this lovely personage will think and speak and act in the midst of unloveliness and sin.

In order to get the full force of Paul's portrayal let us, as he did, think of this divine grace as personified; a person living among men as we live, tempted as we are tempted, and needing to maintain unceasing vigilance and conflict in order to avoid defeat. He views Love as a person in three relations. (1) In her attitude towards self, (2) towards the truth, (3) towards others.

(1) In her attitude towards self she is modest and unassuming. "She vaunteth not herself." While she maintains a true self-respect and a wise estimate of her own worthiness she never displays arrogance or self-conceit. "She seeketh not her own." Her life is not self-centered. The narrowing, belittling limitations of selfishness are not permitted to dwarf the outgoings of her generous heart. Benevolence pervades her entire spirit, and so absorbed is she in the good of mankind at large as to seem wholly unconscious of her own loveliness.

(2) Her attitude towards the truth is one of affectionate desire and rejoicing. "She rejoiceth with the

truth." Here Truth is also personified. The two share a common joy in the triumph of morality and virtue. Both experience profound joy and satisfaction in the enlightenment and ennobling of man. In reference to Truth and its ultimate triumph Love is also trustful and hopeful. "She believeth all things." This does not signify credulity, for there is nothing so wise and discerning as Love. Discerning but not doubtful, she rejoices to accept every revelation or manifestation of God. Her temperament, or, better, her faith is buoyant and cheerful. "She hopeth all things." Expects good instead of evil; is not foreboding and gloomy; trusts a kind Providence without a haunting fear of poverty; believes in the good intentions and possibilities of men. In a word, she is not a pessimist. She expects glorious things in the future, and grand developments in the kingdom of righteousness.

(3) But in order to reveal more clearly the strength and beauty of this divine character Paul dwells more particularly upon her relation to others. "Love suffereth long and is kind." In the face of provocation she controls her anger, represses it, gives it up, and where others would be vehement with passion, she maintains her own proper character of serene dignity. This excellency is almost identical with that portrayed in the words "not easily provoked," or by these, "beareth all things," or again, "endureth all things." These manifold expressions reveal Love as a personage of great moral strength, as well as of unrivaled loveliness. She maintains constant equipoise of spirit; keeps passion under steady control; avoids sharpness of temper and speech; when words are useless, like Christ is silent; is never upset by seeming failure or disappointment; never reveals an unlovely or un-Christlike spirit in the face of ill-treatment, persecution, or suffering.

In addition to this, and in spite of unnumbered provocations, she "is kind." Her unselfishness, her self-forgetful love, makes her gracious and mild and benignant and courteous and obliging and generous and forgiving under all circumstances.

(a) Passing on to other qualities we read, "She envieth not." This is a God-given virtue indeed. Competition is the most conspicuous trait of men in their relations one with another. Rivalry is visible in all human activity. The chief aim in business, in politics, in society, in display, is to be first; and this not in the sense of lawful aspiration but of selfish desire. To live without envy is a miracle of grace. Yet the recipient and possessor of divine love is one who subdues all passionate, selfish feeling towards his fellow-men. Helpfulness supplants the spirit of rivalry, and the diverse elements of society are made to feel their common humanity and their common brotherhood.

(b) Once more. Love "does not behave itself unseemly." She has a delicate discernment of what is appropriate at all times and places; is never indecorous or unrefined.

(c) And what is still more rare and heavenly, Love "thinketh no evil," or, as it is also rendered, "taketh not account of evil." Not suspicious or self-seeking by nature, she does not impute evil to others. So eager is she for harmony and the general good that self is sunk out of sight and personal injuries are forgotten.

Others transgress and fall, but this on only occasions sorrow, for, as Paul says, she "rejoices not in unrighteousness." In this she is marvelously unlike mankind at large. The world seems to take secret and often open delight in the downfall of others. Not so with Love; she grieves and blushes at another's immorality. While others triumph with fiend-like delight over another's misfortune or moral ruin, she is compas-

sionate, pitiful, sympathetic, helpful. In fact, words fail to express the divine beauty, symmetry, and perfection of her character. The sacred writer endeavors to sum up all her excellencies and convey some adequate conception of her loveliness by saying, "Love never faileth." Prophecies may fail, tongues may cease, knowledge may be done away, but love is eternal. He who becomes its perfect possessor forever ceases to be weak and petulant, childish and changeable.

II. Do we need, dearly beloved, to make a formal application of this truth? Does not Love, embodied in character, and seen as a person, speak for herself? Is not her loveliness, enchanting? Is not our unloveliness by contrast, most vividly apparent. Do we need the preacher to enforce such heavenly instruction, or exhortation to urge the acceptance of such a standard of life? If Love cannot make her own appeal, if her beauty cannot win us, then certainly our eyes are blind, and our hearts callous.

How many times has this holy personage sought to woo us from unloveliness and sin? She would sweeten our temper, remedy our evils, restore and perfect our fellowships, introduce into our homes, into our churches, into our social relationships, the harmony of heaven. Yet when she comes to our hearts and asks admittance, in order simply to impart to us her own divine beauty, we refuse her admittance, and so our tempers and our speech are not sweetened, our mutual jealousies and bickerings and hostilities continue, and we allow the devil free play in our souls, when the Son of God stands waiting to perfect in us his own glorious image.

There are natural differences among men of nature and temperament. We do not see eye to eye on all the vexed problems of life, and it is not necessary that we should; we are all more or less cross-grained in our

make-up, yet in spite of all these natural diversities love can bring us into harmonious and happy spiritual relations. For example, take two uncongenial persons who were never fitted for the intimacies of special friendship—love, while it will by no means remove natural incompatibility, yet will provide a way in which they can walk together in consistent Christian fellowship.

I do not wonder, as I study the ideal of the Christian in the gospel, that the world stumbles at our inconsistencies. They have reason to expect something divinely beautiful in the imitators of Jesus. All natural differences and difficulties among Christians must be ignored. Things that cannot be gotten over may be put out of the way. There is plenty of room for a common standing-ground when our pet notions and prejudices, and individual opinions and cherished rights are entirely subordinated and ignored. The supreme conflict with self lies just here. We like to think, speak, and act freely with reference to others regardless of consequences; but God says: "Let this mind be in you which was also in Christ Jesus." Do you still ask what this mind may be? The answer is near: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." The victor on this battle-field of self will have the crowning glory of life's heroism.

Great crises and emergencies develop great men. What a grand constellation of names are associated with the name and the presidency of Abraham Lincoln. The grandeur of the period connected with the events of the late civil war will be more and more apparent as we pass on in history. Mighty problems, civil and moral, then demanded solution. There were questions of government and of human freedom which must then be settled for all time and for all nations. They were race prob-

lems, touching the interests of all humanity. The inspiration of that hour gave us such statesmen as Lincoln and Seward, Stanton and Sumner; such military commanders as Grant and Sherman and Sheridan. The last-named of this great military triumvirate is gone. The flags of the nation have recently hung at half-mast in honor of his heroism. But, thank God, heroism is not confined to the victories of military conflict. These eminent men stand high on the roll of human honor, but our names are not known, our lives will be soon forgotten. Yet we are permitted to rival, yea, perhaps even to eclipse the Cæsars of human history in the life to come. It wins applause to face a cannon, but he who accomplishes the daring achievement may not be able, perhaps, to face an insult or overlook an injury. "He that ruleth his spirit is better than he that taketh a city." And he that wins love to his soul, and thus possesses its regulating, all-mustering power, will be the strongest and boldest of heroes. We are permitted, even in the most secluded sphere, to show as comprehensive a vision of life and its problems, as heroic a fortitude in meeting its moral issues, and as divine a manhood, by incorporating into speech and life the holy principles of Christ's religion, as any who have ever lived since the days of Enoch or Abraham, Joshua or Paul. God's love in the soul as the source of all life, and the motive power of all thought and speech, will make this possible.

Faith, hope, and love, these three; but the greatest of these is love.

CHRISTLIKENESS.

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Whose son is he?—Matt. xxii : 42.

THIS query is equivalent to "Who, or what manner of man is he?" The Pharisees answered, "The son of

David." He was, by descent through eight and twenty generations, but he founded no claims upon this fact. Indeed, in all history you can hardly find two characters more unlike than David and Christ. The former was a man of half savage nature, who in a passion of remorse wrote—though we cannot surely prove his authorship of them—certain psalms, blended with which were imprecations of wrath upon the enemies of Israel; a man whose throne was disgraced with lust and murder; the other was One who did those things which were well pleasing to God, and went about doing good. Whatever may be true of heredity, there were no birth marks on Jesus to prove his kinship to David. Whose son is he? He is not the Christ of the creeds. I would not find him in those which most exalt him, not in the Apostle's Creed, which I would accept with but little alteration, or in others. They do not show the Christ to whom I look with adoring love; they do not tell of his walks in Galilee, of his blessing children—poor and shabby they doubtless were that were brought to him, an unhonored wayfarer; of lepers cleansed; of works wrought at the gate at Nain, at the tomb of Bethany; of his absolution of the woman who wet his feet with her tears and of his prayer on the cross, "Father, forgive them." These are the birth marks that show him to be the Son of God. Volumes of evidences of Christianity have their place and power, but these works of Christ are more. We believe him to be the Son of God in a sense seldom appreciated by his followers, for he was the only perfect example of God's holiness. "He that hath seen me hath seen the Father," for he was like God in his moral attributes. A Christlike God is our conception of God. We read of God in the parable of the Prodigal Son, forgiving and receiving back the penitent child. How unlike the idea of some schools of

theology that teach that there is no house-room or heart-room for the sinner till some innocent brother takes his penalty of sin.

The wrong conceptions we have of the meaning of the words Christ and Christian, are shown in our use of the phrase "selfish Christian" or "unforgiving Christian," which are as utterly incongruous as "a Christian drunkard and debauchee." I lay stress on the words, "He that hath seen me, hath seen the Father," as the sum and substance of the gospel. The aim of Jesus was to show forth the Father. Were it not, why should we follow the Saviour? We are to imitate Christ, that we may be "followers of God as dear children." Whose son is Christ? There is a remoter ancestor than David, a longer line of parentage through which we look. We think of the verse which says, "Who was the son of Adam, who was the son of God." If Christ's spirit be in us we have the birth marks and are the Sons of God. If loyal and obedient to God there will flow out a continual stream of service and love throughout our lives.

The raising up of such children is the best work done in the world. Whatever else Christ may have, or may not have done, this is His greatest work. Just here it may be objected that the expression is unhappy, "a perfect man." Drop it then. The unerring angel is not perfect, for he never knew the internecine conflict and suffering that come to us. But Christ's divine humanity has a place above all power and might and dominion in heaven or on earth. Language is poor and inadequate to express all truth. We should not, as children, be divided, because we cannot unite as to our ideas of what our Father did long before we were born, or because of other apparent contradictions, which, after all, may be parts of one truth. If the word Christian meant nothing more or less than "Christlike," the most

rigid sectarian would see his brother among those very ones a century ago he would have burned. I have no love for Romanism, but I know that there have been precious souls in that communion. A London rector named Rogers once filled his church edifice with Jews when he preached, and took up a collection in behalf of the Jews exiled from Russia. The offering was generous and when the hymn was sung, "Guide me, O thou great Jehovah," they all sung with immense enthusiasm. One poor colored man who had but a silver crown in all the world, stopped after service to get it changed, that he might give a sixpence. I think, if Jesus had been there, he would have rejoiced to see and to hear; and that he would have laid his hand lovingly on those whom he would recognize as brethren.

Heredity has a reflex action. The father is known through his children. Providence is wider than our ken. Were the world a Paradise, it would not reveal all of our Heavenly Father, no more than a home of ease and elegance, some domestic paradise, reveals all the heart of the mother there. Therefore Christ says that on us the duty is laid of manifesting our Heavenly Father's glory. "Let your light so shine that men may see your good works and glorify your Father who is in heaven."

Our danger is in furnishing an inadequate impression to the world of Jesus Christ. We should each ask for himself, "Does God make Himself seen in me? Am I drawing men to God?" Were truly Christlike characters multiplied what combined rays would issue from us as from a prismatic mirror. No matter how obscure a church might be, if composed of such illumined souls, it would be like a light on a mountain top, drawing all men to it. It would drive skepticism into darkness and develop true evangelistic power. The earnest expectation of all created

things is waiting for the manifestation of the sons of God. This combined and multitudinous revelation is sorely needed. It does not now exist. No body of believers yet fully exhibits it. I have great respect for the missionary enterprise, but it will accomplish little till this exhibition of Christ be better realized. The first vessel that carried our missionaries eastward also carried a cargo of rum to ruin those to whom the word of God was sent. Too often our laborers hold a weapon in one hand and maintain an armed truce in the regions where they labor; hardly a truce either. There is no collective exhibition of the Christian life to which we may point the pagan. A heathen emperor in China once said, in banishing missionaries, "They sow the soil with dead men's bones wherever they go."

In the midst of worldliness and unbelief at home we need this Christlikeness. We have volumes of "evidences," but who reads them? We need them crystallized into life. Two things, then, let me say in conclusion: 1. We should make this likeness to Christ our great aim in life. Without it mere doctrinal soundness or ritualism is insufficient. 2. We should recognize in this aim a bond of brotherhood, wherever we find it. The collective manifestation is but the aggregation of the individual reproduction of Christ's life. You and I may and must do our part by pure, upright, holy lives and deeds of love and charity. Just as fast as the church wakes up to this, and no sooner, will the prayer of our Lord be answered, "that they may be one even as we are one, that the world may know that Thou didst send me."

THE CYNIC'S QUERY ANSWERED.

By J. WESLEY DAVIS, D.D. [REFORMED], BROOKLYN, N. Y.

Who will show us any good? Lord, lift Thou up the light of Thy countenance upon us.—Ps. iv: 6.

THE CYNICS were a sect of Greek

philosophers founded by Antithisines. He was a proud, stern and unfeeling man, of such a snarling temper as to be named "dog," *kunos*, and his school, "the dog school." He appeared in threadbare attire and was reproved by Socrates, who told him that his pride spoke through the holes of his clothes. His follower, Diogenes, outdistanced him and appeared at noon-day with a lantern, seeking, as he pretended, to find a man. When Alexander compassionately asked him on one occasion, "What can I do for you?" he replied, "Stand out of my sunlight." He was an incarnate sneer. The Cynic delighted to traduce rather than praise, to criticise and question and doubt. The same spirit was shown in David's day. Men asked, "Who will show us any good? Is there any good? Are we not all dupes of delusions?" The text answers the scorner's query--"Lord, lift Thou up the light of Thy countenance upon us."

We learn that there is a good. It can be unfolded and recognized. God is its root, blossom and fruit. The Cynic is silenced. Satire has its place and function. It may cut to cure, may lacerate yet heal, may lash popular vices and effect good. Christ used this whip on men of His time. But satire is earnest, while cynicism is not. Satire may have a helpful purpose, while cynicism has none but scorn; it is heartless, acrid, cruel and contemptuous. We find the temper of the cynic in the secular press, in "the corner school" of philosophy, in scientific thought. Good is challenged, old faiths scorned and their friends wounded. Let us, therefore, look at this good which may be defended. Life is not a blunder. It is not a mirage, a stream that runs on only to be buried in sand. Good we can define and know it sharply. It can be made a part of ourselves and we thereby be made rich and strong. We are not drifting clouds floating away to melt into

nothingness. Human life may be opulent and human destiny glorious.

1. This good we are to think about is personal. It is something realizable, actual, to be recognized by us all. The genesis of it is in God. GOD is the Saxon word for GOOD. It is in the light of His countenance that we are to realize the possession of genuine good. God does not throw at us as a king in his chariot may fling coin to the crowd about him, but enriches us by reason of our likeness and affinities with Him. We are His children. The paternity of God broods over each life and blesses it. As soon as we accept this gracious fact in its fullness our feet are lifted from the mire; we drop the worry of life and find in Him abiding peace.

Supposing on one of these spring days—in which we now are having promise of better times, while the warm sun is sending its first fires to the roots of the grass—there were a council of the trees and grasses, and each leafless tree and spire of grass should say, "We must have the sun, the dewfall and the rain if we are to live. We must have not one warm shower, but many, if we are to lead on the beauty and bounty of summer. Are we certain of these things?" The sun whispers to each, "I will not forget you, but speak the word to the sea, which shall give of its waters to the cloud, and the cloud shall drop the rain. The dew shall also come and I, the sun, the father of the earth, will shine upon you. Fear not, I will care for you." But is not God the primal force, the unseen Creator? He speaks by sun and sea, by cloud and dew. So in the moral world He is the atmosphere in which we are to live. Warmed by His light we shall rejoice and bring forth fruit.

2. Notice the form which this good has taken. God's beneficence is incarnated. Its concrete form is the living Christ. He is the answer to

the query, "Who will show us any good?" He, the express image of God, meets man's spiritual nature perfectly, shining into and enriching it as the sun vitalizes and fructifies the earth. This higher nature needs divine ennobling. We live in the lower too much. We materialize ourselves too much and forget our spiritual selfhood to which the abiding good must minister. He comes, not as a transient, but perennial supply; not to a transient need, but to our permanent wants as immortal beings. It is not food or raiment which we most need. If these and other material treasures are all of our wealth, then all of man lies in the coffin when buried, but there are grander riches, and with them he may walk over death's gulf carrying them. Christ gives character. If that be built up in man he is a recognized child of God. There are adverse forces. It is not an easy work, the toil of a day, but that which requires earnest endeavor so long as life shall last. There are endless possibilities in each of us. The scientist tells us that we came from an obscure plastic mass. Grant this theory for a moment. What a distance then has man traveled! He now puts his hands to all powers in nature. He works with air and fire and flood. So, also, in the realm of mind. He puts his thought in poem and tragedy, in history and art. He reaches the summit of human thought in this life and then steps into the invisible realm beyond, as the priest of old passed within the veil, lifting the curtain between the seen and the unseen. What possibilities are in him with God indwelling! What a remove from the supposed primordial germ! But we do not believe that man came from shellfish or ape. He was created in his Maker's image and by grace is recreated in holiness. A good man is a God-man. This is the grand outcome. He dwelleth in us. When then the peering, muttering

cynic comes groping round with his lantern asking, "Who will show us any good?" our answer is, A GOOD MAN!

3. How is such a goodness built? Only through the same line that Christ passed Himself. Every noble soul grows into other lives. The parent's image is reproduced in his child, and so character is reproduced in another. It is sad to admit that sin and wrong inflow into human lives as well, and so evil is all about us. But the diviner forces shall conquer.

Goodness grows by giving itself away. The tender and loving deeds of the good Samaritan are a token of goodness in all lordly lives, a persuasive picture of self-sacrifice. It is useless to bandy words with the cynic. A good life is a great argument. As the sun streams into a dark cloud and washes out its gloom, clothing it with splendor, so does the Sun of Righteousness shine into a human life and make it glorious with the divine luster of the heavenly life.

4. God in Christ takes hold of the whole of us and the possession is perpetual. He never loosens his hold. It is much to know all this as a truth, but more to feel it as a personal experience. Faith links us to Him. He heeds our cry, speaking to us in sorrow, soothing the heartache, unveiling the heavens when the sky is starless and shedding a light on our way which never grows dim.

This promised good is for all. Christ came to save the lost. Men may and do scorn offered grace. The Master lifts the light of His face of pitying love upon them. The cynic laughs at and wounds the weary heart, but Jesus stands and says, "Come unto me, all ye that are heavy laden, and I will give you rest. Come to me, O wanderer, lost to yourself and to all that is good, and I will give you the good you vainly seek." Do not reject this offer and turn away

from those eyes which are pathetic with longing for you. As Peter, encountering that gaze of infinite tenderness, was stricken with grief and wept bitterly, so may you, sinning one, in view of His love and changeless mercy. Lord, lift Thou the light of Thy countenance upon us, so that we may be revealed to our own selves and that we may behold Thee, also, the Morning Star of our souls! Then in that other morning we shall awake satisfied with Thy likeness—in that morning which shall lead on the glorious noontide of eternal life!

HOW TO INHERIT THE PROMISES— DILIGENCE, FAITH AND PATIENCE.

BY A. T. PIERSON, D.D. [PRESBYTERIAN], PHILADELPHIA.
Hebrews vi: 11, 12.

THE reference here, as in chap. xi, is to a *Race*. *Endeavor* and *Endurance* are needful, and *faith* inspires both.

I. *Faith*: the faculty of making the unseen and future real and present. We naturally walk by sight. *Unreality* is our greatest hindrance.

Doctrine is unreal. Our creed is a form not a fact. We hold truth without grasp or grip: *e. g.*, the Bible as God's word, prayer as a power, pardon of sin, indwelling of the Spirit, etc.

Worship is unreal. Formalism displaces spirituality.

Fellowship with God is unreal, and so far powerless.

II. *Endeavor*. Our temptation is to indolence, avoidance of energetic effort.

1. As to hindrances. "Let us lay aside weight—sin." Temptation to shirk all painful struggle after victory. Bodily, mental, spiritual indolence make all progress impossible.

2. As to successes. Danger of being satisfied with past achievements. Spinoza says there is no greater foe to progress than the laziness which self-conceit begets. In the Stadium were three square pillars, one at the

starting point inscribed "Excel," one at the goal inscribed "Rest," and one at the *middle of the course* inscribed "Hastea." The danger was midway, that the foremost racer would relax his effort. Comp. Phil. iii; 13, 14 Danger of indolence. It prevents search after truth, power in prayer, conquest of sin, etc.

III. *Endurance*. Patience is holding on. Dr. Vaughan distinguishes *constancy* and *consistency*. He is a constant who holds to his *purpose*; he is consistent who holds to his *plan*. Patience includes both; it keeps one end in view, and seeks that end by the same path throughout one straight, consistent road.

Thus we have a *successful race*. Faith makes the invisible and the future, vivid and real; and it incites to diligent endeavor and patient endurance. Thus we "inherit the promises," which, like the territory promised to Israel, must be taken possession of by actual march.—Josh. 1: 3. No part of the land became theirs until they trod upon it with their feet. To get the crown we must reach the goal; to reach the goal we must run the race.

LOST OPPORTUNITY.

BY ROBERT F. SAMPLE, D.D. [PRESBYTERIAN], NEW YORK.

Sleep on now and take your rest.—Matt. xxvi: 45.

OPPORTUNITY once lost can never be recovered. As soon bring back the sun of yesterday.

We may lose the opportunity,
1. Of salvation. The soul has its crises, cycles. It has its seed time and its harvest. "My spirit shall not always strive with man."

2. Of moulding Christian character. Youth is the formative period. Conversion may come late in life, but character, modified by grace, will remain, determining the quality of the after years.

3. Of preparation for Christian service.

The student who dozes over his books in school days will never rise to eminence. The Christian who sleeps when he should have prayed will work feebly.

4. Of usefulness.

Some we might have saved have perished. Power we might have wielded lay dormant, and has been taken from us.

5. Of preparation for trial.

Jesus knew, when He led His disciples into the garden, that they might there receive strength to endure. He knew, an hour later, that the golden opportunity was lost.

Opportunity! What memories, sad or joyous, it calls up! What light it sheds, or shadows casts over all the prospects of human life! Much has already been lost. Much remains. Let us rise and be going.

THEMES AND TEXTS OF RECENT SERMONS.

1. New Things not always Safe. "And they set the ark of God upon a new cart."—2 Sam. vi : 3. Wm. A. Bartlett, D.D., Washington, D. C.
2. The Strength of an Emotion. "The joy of the Lord is your strength."—Neh. viii : 10. Rev. T. D. Ware, La Fayette, Ind.
3. The Secret and Sureness of Peace. "Thou wilt keep him in perfect peace whose mind is stayed on thee," etc.—Isa. xxvi : 3. Denis Wortman, D.D., Saugerties, N. Y.
4. The Reign of Christ the End of the Prayers of His People. "Amen and Amen. The Prayers of David the son of Jesse are ended."—Ps. lxxii. Chas. F. Deems, D.D., New York.
5. Effect of the Vision of God. "Therefore I was left alone, and there remained no strength in me, etc.—Dan. x : 8. A. T. Pierson, D.D., Philadelphia, Pa.
6. The Nation's Hour of Peril. "Seek ye the Lord and ye shall live; lest He break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel."—Amos v : 6. Rev. R. M. Somerville, New York.
7. Seeing God—in nature, in human history, in Christ. "Blessed are the pure in heart, for they shall see God."—Matt. v : 8. Wm. Elliot Griffin, Boston, Mass.
8. Imaginary Goodness. "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets."—Matt. xxiii : 30. Saml. H. Virgin, D. D., New York.
9. The Good Work. "Let her alone; why trouble ye her? She hath wrought a good work on me."—Mark xiv : 6. Howard Crosby, D.D., New York.
10. Breakfast with Jesus. "Jesus saith unto them, Come and break your fast. And none of the disciples durst enquire of him, Who art thou? knowing that it was the Lord."—John xxi : 12. R. V. Rev. C. H. Spurgeon.

11. A Mission and a Promise. "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me."—Acts i : 8. Dean of Peterborough in Westminster Abbey, London.
12. An Effective Ministry. "They went together [Paul and Barnabas] into the synagogue of the Jews, and so spoke that a great multitude both of Jews and also of the Greeks believed."—Acts xiv : 1. F. A. Noble, D.D., Chicago, Ill.
13. The Bond and Purpose of the Ministry. "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me."—Rom. i. 11, 12. Alex. Maclaren, D.D., Manchester, Eng.
14. Justice and Redemption. "That he might be just, and the justifier of him that believeth in Jesus."—Rom. iii : 26. Rev. Canon Liddon, St. Paul's Cathedral, London.
15. Wisdom and Salvation. "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe."—1 Cor. i : 21. R. W. Dale, D. D., Birmingham, Eng.
16. Individuality. "For we must all be made manifest before the judgment seat of Christ, that each one may receive the things done in the body according to what he has done, whether it be good or evil."—2 Cor. v : 10. Rev. Canon Westcott, Westminster Abbey, London.
17. Oracular Speaking. "If any man speak, let him speak as the oracles of God,"—1 Pet. iv : 11. T. D. Witherspoon, D.D., Louisville, Ky.
18. The Eternal Companionship of Deeds. "For their works follow with them."—Rev. xiv : 13. R. V. Rev. P. H. Swift, Ph. D., Rockford, Ill.

SUGGESTIVE THEMES.

1. The Language of Blood. ("The voice of thy brother's blood crieth unto me from the ground."—Gen. iv : 10.)
2. The Mystery of Duty. ("Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people? Why is it that thou hast sent me?"—Ex. v : 22.)
3. Pride and Prejudice Dominant. ("Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?"—2 Kings v : 12.)
4. The Dire Consequences of Deception and Falsehood. ("The leprosy, therefore, of Naaman shall cleave unto thee, and unto thy seed, forever. And he went out from his presence a leper, as white as snow."—2 Kings v : 27.)
5. How Sinners Abuse God's Forbearance. ("Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."—Eccles. viii : 11.)
6. Christophathy. ("With his stripes we are healed."—Isa. liii : 5.)
7. God's Judgment against the Rum-seller. ("Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken!"—Habak. ii : 15.)
8. The Dishonesty and Impudence of Sin. ("Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."—Mal. iii : 8.)

9. Works Should be Seen, but not Done to be Seen. ("Let your light so shine, before men, that they may see your good works."—Matt. v: 16. "All of their works they do, for to be seen of men."—Matt. xxiii: 5.)
10. The Sin of Idleness. ("Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest, therefore," etc.—Matt. xxv: 26, 27.)
11. The Test of Fidelity. ("He that is faithful in that which is least, is faithful also in much."—Luke xvi: 10.)
12. God's Use of the Devil. ("And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat," etc.—Luke xxii: 31.)
13. Seeing is Believing. ("Philip saith unto him, Come and see,"—John i: 46.)
14. The Obstinacy of Unbelief. ("He said unto them, Except I shall see, in his hands, the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."—John xx: 25.)
15. Profession and Confession. ("Then certain of the vagabond Jews, exorcists, took upon them to call over those which had evil spirits the name of the Lord Jesus."—Acts xix: 13.)
16. The Covering Strength of Christ. ("Most gladly, therefore, will I rather glory in my weakness, that the strength of Christ may rest upon me."—2 Cor. xii: 9. R. V. See margin.)
17. Dead, yet Alive. ("I have been crucified with Christ, yet I live; and yet no longer I, but Christ liveth in me."—Gal. ii: 20. R. V.)
18. Near-sighted Christians. ("He that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins."—2 Pet. i: 9. R. V.)
19. Hidden Rocks. ("These are they who are hidden rocks, in your love-feasts, when they feast with you."—Jude 12. R. V.)

PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D. D.

May 27-31.—GOD'S SOMETIMES STRANGE "LITTLE WHILE." John xiii: 33.

How strange this "little while" seemed to the disciples we may learn from John xvi: 16-22. Our Lord said "A little while and ye shall not see me—and again a little while and ye shall see me, because I go unto the Father." Then all the perplexities of the disciples break out. See vs. 17-22.

There is many a "little while" in your life and mine, which seems as strange. In one of Stanley's books of African travel, he relates how he was once floating down the Congo (now called the Livingstone river); they were in straits; they were starving in a land of plenty, because the savages would not let them land to get food. The wife of one of his followers was lying in one of the boats dying. She called for Stanley, and said faintly to him, "Master, I shall never see my home again; I shall never see the ocean. It is a bad world, master, and you have lost your way in it." Have you ever had such a feeling about God, when the dangers have thronged, and you have thought of the uncertain future? Have you thought that God has lost his way?

Consider, *first*. Sometimes God's

"little while" must seem strange to us. Our finiteness lays on God a kind of necessity of what, we think, strange action toward us. "With God is no freedom but to do what is fitting," says the great Anselm. God must adjust himself to facts—one of these facts is 'n our finiteness. It must be, therefore, that His plans must seem strange to us, because they must be beyond our finite grasp. But God means the very best possible thing for us. In that "little while," there was wrought out redemption through the Cross. The disciples could not understand it; and yet all the time God was working out the salvation of the world. We see it all now; but they could not; they could only sadly murmur, "a little while."

The Cross and the Tomb which filled that "little while" are a proof for all time that God means the very best thing for us. God has exhausted himself in showing the evidence of this when he gave himself to die on the cross. A consummation resting on that cross as a pedestal must be mighty and gigantic. Within this "little while" which tries you may lie the very process which is to make you victor over all your foes. "But what am I to do," you say, "when all is dark, and every hope fails?"

There is but one thing to do: to hold on and to trust and to keep on trusting.

Consider, *second*. Sometimes, during one of these strange "little whiles," this committing yourself to Christ, notwithstanding, *may seem* to be even a *losing bargain*.

Ah, how did the disciples lament during that "little while," and how did the world rejoice! "We trusted that it had been for that should have redeemed Israel." All their hopes had fallen like autumn leaves.

The same scene finds modern illustration. Not long ago a young man came to me and said: "See those wordly companions of mine, from whom I turned away that I might find Christ; see how they are prospered; and here am I out of work and destitute." Is such a speech uncommon? Sometimes you cannot make money as others do; you cannot engage in wordly pleasures as others do. On the wordly side it seems as it did to these disciples, that it were even a loss to stand for Christ amid the strangeness. But we are to remember that in God's sight *character* is more golden than condition. We must be willing, even though at present we cannot understand the process of it, that God shape us and lift us into *character*.

Consider, *third*. This "little while" shall surely *bloom into triumphant joy*. "Ye shall be sorrowful, but your sorrow shall be turned into joy"—the master said. But the slain hopes of the disciples found resurrection, and their doubts were slain. The cross turned out to be indeed the throne from which their master was to rule the ages. The tomb could not hold our Lord; through the cross and the tomb, he has won for his people the very best thing possible.

Consider, *fourth*. This sometimes strange "little while" shall only be a *little while*. It was for these disciples. Soon for them there was the

sun-burst of the resurrection. So for us the afterward shall surely come in which we shall surely see that the chastisement which seemed for the present grievous was really only working out the peaceable fruits of righteousness.

Christ died that he might lead you. He must have thought that you needed leading very sadly. His death means danger, for he died to save you from danger. Is it not insanity for a man to say, I am in no danger; I will take care of myself? Do not for a moment think that you can get on without Christ.

Let this be your song rather:
 "My times are in Thy hand;
 My God! I wish them there;
 My life, my soul, my all, I leave
 Entirely to thy care."

JUNE 3-8.—LIGHT FOR US.—John viii: 12.

At the close of the first day of the Feast of Tabernacles there was the ceremony of the lighting of the lamps. Four great golden candlesticks, each having four golden bowls, were fixed to the temple wall in the court of the women; and when the dusk shut down, with various song and service, the huge lamps were lighted. Forth into the darkness gathering round the temple and shadowing the streets of the city, and flinging its pall upon the leafy booths, thickly covering the hills outside the city walls, in which during the feast the people dwelt—shot the steady rays of these immense golden lamps. This ceremony was significant of that mystic pillar of cloud by day, of fire by night, which went before the Hebrews in the wilderness, and was at once their guide and guard.

JU.S.S. now, Jesus was teaching in this court of the women, which was also the treasury of the temple. Christ was wont to turn what lay before His eyes into means of spiritual instruction. There can be little doubt that our scripture drew its

significance from this great ceremony. Perhaps beneath the gleam of these great temple-lights He exclaimed: I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.

Consider, *first*. *Christ is the light for life which guides*. What the fire-pillar was to the Israelites, marking out their way for them as they toiled through some difficult night march, that is Christ to men to-day. The ancient heathen culture, lifted as it was, was always cruel. It could gladly glut itself at the sight of the blood in the arena, when, for its holiday, gladiators and captives fought to the death. It could make sport at the misfortunes of others.

But, amid our darkness Christ stands and says to all the world: I am the guide for life; I am the world's light.

Christ is such guiding light because He *is* the light. Moral guidance shines from Him because He is the one perfect specimen of moral living. The marvelous phenomenon of the sinless life, etc.

Christ is such guiding light because He is a light *so placed that all may see it*. For the Word was made flesh and dwelt among us that we might *behold His glory*. There in the manger at Bethlehem this light began to shine. It began its shining at birth, where each one of us begins. It shone on through infancy and youthhood, through which stages we too must pass. It went shining up into maturer life and service, to which the swiftly turning years must bring each one of us as well. It shone onward into death, whither we too must go. It reappeared in the Resurrection and casts foretelling light upon the other life to which this present one is vestibule. And through all the distance, and at every stage and turn, the light shines down here in my nature, where I am—where I can see it.

Consider, *second*. Christ is also the light which *nourishes and makes strong the true life in every man*. Christ promises, if He be followed, a man shall have the light of life.

Here is a pale leaf. Why is it so pale? It has been denied the sunlight. Put it in the sunlight and it shall grow green and strong.

Here is a leaf of noble resolution. But it is very pale and sickly. What shall give it strength and color? Bring it into the shining of Him who is the light. About 1600 Hedinger was chaplain to the Duke of Wurtemberg. The Duke was a wayward man. Hedinger would stand for the right and God. He rebuked the Duke for some great sin, at first in private, afterwards in public. The Duke was much enraged. He sent for him to punish him. Meantime Hedinger had been bringing his purpose of fidelity into the light of Christ. He sought strength in prayer. Then he went to the Duke. But his face wore such a look of shining peace, of steady determination towards the truth, it was as though there were with him the actual presence of his Lord. The Duke looked at him; became strangely agitated; asked, "Why did you not come alone?" and dismissed him unharmed. That is what we need—contact with the light that our purposes of true and holy living may be nourished with strength. And Christ is the light of life in this strengthening and helping sense.

Consider, *third*—*How we may enter into this guidance and invigoration*. We are not left in doubt. Says Jesus, "he that *followeth Me* shall not walk in darkness, but shall have the light of life." Some one has said, "Nobody who has not tried it would believe how many difficulties are cleared out of a man's road by the simple act of trying to follow Christ. No doubt there will still remain obscurities enough as to what we ought to do, to call for the best

exercise of patient wisdom; but an enormous proportion of them vanish like mist, when the sun looks through, when once we honestly set ourselves to find out where the Light is guiding. It is a *reluctant will* and *intrusive likings and dislikings* that obscure the way for us much oftener than real obscurity in the way itself. It is seldom impossible to discern the Divine will when we only wish to *know it that we may do it.*"

June 10-15.—CHRIST'S USE OF WHAT WE HAVE.—Luke v : 3.

The impressive thing in our Scripture is that this boat, out of which our Lord taught the people, was a *loaned* boat, it was something given over by Peter into Christ's use. It was doubtless the most valuable thing which Peter had. What can a fisherman do without a boat? What the plough is to the plougher, or the scythe to the reaper, that is the boat to him. It is the tool of his livelihood. Now this precious and needful thing Christ borrowed, and Peter gladly gave it over into the use of Christ. So there starts up from this apparently little act a principle which touches the core of the Christian life. And the principle springing from the loaned boat changed into a pulpit for Christ's teaching is—the *use by Christ of what we have.*

1. *That Christ should use of what we have is in accordance with His invariable way of working.* The great fact about the Divine working is that it is not work at first hand, but at second hand; that it is not work immediate, but mediate; that it is not work without instruments, but through instruments. *E. g.:* The blessings of Sunday-schools through Robert Raikes; the great beneficence of the European ragged schools through John Pounds and the Earl of Shaftsbury; the immense triumph of modern missions

through Carey and Judson and Dr. Duff. Nor even in so great a thing as the regeneration of the human soul does the Holy Spirit work in any other wise than *instrumentally*; for we are taught that it was *with the word of truth* that of His own will the Father of lights beget us. It is in accordance with God's universal will and law then that we give over into His use our fishing boats, that by means of them, He may carry on his gracious purposes.

2. *Consider what honor is conferred upon us because of the fact that the Lord Jesus will make use of what we have, will turn our poor fishing boats into the instruments of His ministry.* The seal of the Baptist Foreign Missionary Union is most significant. An altar, a plough, an ox, and underneath this legend: "ready for either." And what is given thus Christ deigns to use. And what He uses is in honor. Surely never was fishing boat put to lordlier function than this of Peter's. Think much of the honor of being a co-worker with God.

3. *Christ's use of us depends upon our voluntary yielding of what we have and are to Him.* He does not compel. He receives what is freely yielded. That was not a captured boat, it was a borrowed boat. And he *prayed* him that he would thrust out a little from the land. This is the law of the Kingdom. Christ's soldiers are not conscripts, they are volunteers.

We may not reply to Christ's request for what we have, that we have *only* fishing boats; we are to yield Him what we have. We may not reply either, that we have been *unsuccessful* in our use of them, that we have toiled all night and have taken nothing; we are to yield them; He will take care of results. We may not reply either, that we have *so many* fishing boats; if we have many the more reason for yielding them: there is always a

danger to consecration in worldly prosperity. We are to give to his use *what we have*.

This is *the* test of the genuineness of our Christianity—that we do yield our fishing boats; that we do let Christ make use of what we have and are.

June 17-22.—THE GREAT DILEMMA.
—Matt. xxvii : 21.

Take an ancient instance. Perpetua the martyr. Says the Roman governor to Perpetua, "Have pity on thy father's gray hairs; have pity on thy helpless child; offer sacrifice for the welfare of the Emperor." But Perpetua answers, "That I cannot do." "Art thou a Christian?" asks the governor. "Christianus sum"—I am a Christian, is the reply. "Ad liones"—to the wild beasts. That is her sentence and her destiny, *for Jesus' sake*.

Take a modern instance. "Fanaticism," "Youthful and insane enthusiasm," "A wild goose chase," "Throwing himself away"—that is the almost unanimous verdict of the staid, prudent, conservative, Christian people, with whom the young man, with life opening so brilliantly before him, is surrounded. But meditating much and praying much about what may be his duty during a solitary walk one day in the woods behind Andover Theological Seminary, and half inclined to give up all idea of listening to that distant and derided cry for help from heathen shores, the young man seemed to feel that command of Christ—*go ye into all the world and preach the gospel to every creature*—as a command especially addressed to himself. "Then and there," as he says, "I came to a full decision; and, though great difficulties appeared in my way, resolved to obey the command at all events." And from that decision Adoniram Judson went forth to the exile, toil imprisonment, achievement, of his missionary career, *for Christ's sake*.

Such extreme instances show what limitless consecration, what utter self-surrender, what profound devotion, what crucial sacrifice, if ever there seem to come from Him call for them, Christ demands.

I have read of a very remarkable picture, exhibited some years since in London, called "Diana or Christ." A young Christian woman is ordered to sacrifice to Diana. The priest sits there before the statue of the goddess, the fire burns on the altar into which the maiden is bidden to cast the incense; there also is the governor, waiting to see whether she will obey; and just there also is the maiden's lover, looking at her with beseeching eyes, as though he said, "Do it for my sake; it is only to burn a pinch of incense and all will be well; if you refuse you will be thrown to the wild beasts, your tender limbs will be all mangled, we shall never meet again."

True picture that—of the choice which Christ does force on men and women. *Himself*, as beyond and above and more precious than all other things possible. *Himself*, and never the burning so much as a pinch of incense, if the puff of that incense means the least breakage of obedience or lessening of the soul's most loyalty to Him. Such choice is forced on Pilate and the Jews in our Scripture.

And the great dilemma to get clear vision of is this: Either Christ is worthy of such limitless devotion, service, worship, or the Jews were right when they chose Barabbas instead of Him. For, if Christ, claiming it, as He does, is not worthy of such consecration of the heart and life, He is worse than Barabbas.

This is the great dilemma: *Christ, either rightfully the soul's Lord, or worse than Barabbas*.

Consider, that Christ claimed *sinlessness*. John viii : 46. This no other teacher has ever dared. Isaiah vi : 5. David Ps. li : 3. Paul Phil.

iii: 12, 13. I John i: 8. So neither Socrates nor Plato. But this Christ dared, and *this high audacity is buttressed by the life*. Now, in this claim, if Christ were mistaken, He was mistaken either *consciously* or *ignorantly*. If consciously—imposter; if ignorantly—*fanatical* and *deluded* imposter. See the dilemma in the light of this claim to sinlessness, Christ is either *the sinless one*, or Barabbas.

Consider, that Christ claimed to be *the truth*. John xiv: 16. If this were not a veritable claim, Christ made it either *mistakenly* or *insincerely*. If mistakenly—poor, deluded creature; if insincerely—hypocrite and blasphemers. See again the dilemma in the light of Christ's claim to be the truth; Christ is either what He says He is—*the truth*—or worse than Barabbas.

Consider, Christ claimed *Deity*. John v: 18. John xiv: 9. John xx: 28. If Christ did not claim Deity truly, He did it either *mistakenly* or *presumptuously*. If mistakenly—He is not to be regarded for a moment; if *presumptuously*—utmost blasphemer. See again, in the light of this claim to Deity the dilemma—Christ was either what He says He was—God—or worse than Barabbas.

Consider, that Christ claimed from men *everything they were commanded to render to God only*. John v: 23. Men could not give what Christ demanded except they broke the great commandment. Ex. xx: 3-7. If this were not a true claim, Christ must have made it, either *mistakenly* or *hypocritically*. If mistakenly—deluded; if hypocritically—defiant blasphemer.

See, again, the dilemma in the light of this claim to supreme honor. Christ either rightfully claims from men everything they should render to God, or He is worse than Barabbas.

Which horn of the great dilemma will you choose? Dare you say Christ

was mistaken, ignorant, hypocrite, blasphemer? But to say that in the vision of the New Testament is impossible. Then you *must* say—there is no possible middle ground; Christ is the sinless one, the truth, the Deity, the one rightfully claiming utmost devotion, consecration, worship.

Then it follows, first, that Christ Himself is sufficient evidence for Christianity; second, that a man's instant duty is *instant* submission to Christ.

June 24-29.—THE TRANSFIGURATION.—Matt. xvii: 1-8.

It has, for a long time, seemed to me that this scene of the Transfiguration answers for us, in a clear way, two most important questions:

First. What is the dwelling place of the redeemed dead? Concerning the dwelling place of the redeemed dead, the Transfiguration furnishes us with

(a) *A hint of contrast.* Do you remember Raphael's picture of the Transfiguration? He has told us of the scene in form and figure as the Scripture has in words. On the Mount—the glory, the companionship of Moses and Elias, the burning of the Heavenly Brightness; all the darkness which makes our earth gloomy swept away. At the foot of the Mount—a scene of human trial and impotent struggle with suffering.

Do you not see the contrast? Above the brightness, beneath the gloom; above the joy, beneath the sorrow; above the victory, beneath the defeat.

Is there not here furnished us a most precious hint of contrast? Heaven is not like earth. Heighten the contrast further by some such shining words as these from other Scripture: "And God shall wipe away all tears from their eyes." "And there shall be no night there." In that glory into which Christ has now risen, and of which this glory

upon the Mount was but a specimen and fore-gleaming, and to which He is now gathering His redeemed, there are no shadows. The glory on the mountain, the sorrow and struggle at the mountain's base—the difference between these is the difference between our earth and that Heaven into which our loved have gone.

(b) *A hint of continued and un-sleeping consciousness after death.* There shall be a Resurrection. Somewhere, within this material organism, sleeps the seed of the spiritual body. Out of the body of to-day shall, somehow, spring the spiritual body of the future, exactly fitted for the uses of the spirit in the highest sphere. It is sown a natural body, it is raised a spiritual body. When the Resurrection morning breaks shall be utmost consummation.

But for all the time between this present and that future, during the period of the soul's separation from the body, what is the soul's state then? Must we look forward to a period of dreary sleep? Is the state after death but a huge dormitory of unconscious souls? We cannot believe this, gazing upon the brightness of the Transfiguration. Fifteen hundred years before, upon the top of Pisgah, Moses had died. Whether any change analogous to that of death had passed upon Elijah we may not say, for he was caught heavenward in a chariot of flame. But we are distinctly told that Moses *died* and *was buried*. Yet now, see, he comes with the freshness of eternal youth upon him to talk with Jesus in the Mount. There is no look of a dreary unconsciousness about him. He is clothed with Heaven's brightness.

He is the same Moses who had died 1,500 years before. His personality is intact. His identity is preserved. We can learn no lesson of unconsciousness after death while we tarry with the conscious Moses here upon the Mount.

No; the soul is, in all its parts and powers, alive, alert, in the future state. Death, which does dissolve the body, cannot touch the soul. There is before the soul no horrible abyss of vacancy. The mastership of death, though it is so mighty, *fails* in the presence of my soul. Death cannot condemn my soul, even to slumber.

(c) *A hint of recognition.* Look into the brightness of the Mount. See there—Jesus, Moses, Elias. They talk together. They are *recognized* of each other. Yes. We shall know each other there.

(d) *A hint of the interest of Heaven in earth.* Moses and Elias come down to speak with the man Jesus about the decease He is to accomplish at Jerusalem. What Christ was to do on earth thrilled Heaven with interest. Christ is the elder Brother. If there are celestial ministries for the elder Brother, may there not also be such for the brethren? Concerning angels, is it not said? Are they not all ministering spirits sent to minister to them that are heirs of salvation? Heaven is not so distant from our earth.

The second question this scene of the Transfiguration answers is: *How may I reach the blessedness?* The brightness fades. Moses departs, Elijah departs—"Jesus only" remains. I reach Heaven through trust in—*Jesus only*.

EXEGETICAL AND EXPOSITORY SECTION.

STUDIES IN THE PSALTER.

BY TALBOT W. CHAMBERS, D. D.

No. VI.—The Forty-ninth Psalm.
The Inequality of Earthly Conditions.

THIS Psalm treats a subject of

great theoretical and practical significance, one that has attracted men's attention in every age, and will doubtless long continue to be of painful interest. Wicked men oppose the righteous, and yet prosper, while

God's servants are oppressed and suffer. How are we to explain this and vindicate the ways of God? This the writer undertakes to do, beginning with a short introduction (1-4) and then in onestrophe (5-12) setting forth the fallacy of secular advantages, and in another (13-20) contrasting these with the end of the believer, each strophe being terminated with the same characteristic refrain. There is nothing in the lyric to determine its date or historical occasion; all we know is that it is a Korahite psalm.

I. The Solemn Preface. (vv. 1-4.)

Hear this, all ye peoples;
Give ear, all ye inhabitants of the world;
Both low born and high,
Alike the rich and the poor!
My mouth speaketh wisdom
And the musing of my heart is understanding.
I incline mine ear to a parable,
I disclose my hidden thought upon the harp.

This formal introduction implies the great importance of the scheme. It is not local nor national, but of world-wide interest. Yet men are apt to neglect it, and therefore their attention needs to be aroused. In the second verse class distinctions are ignored, or rather both sorts are summoned, the favorites of birth and fortune to receive reproof and warning, and those of the opposite condition to receive consolation and encouragement. The terms take in all men. In the third verse the singer describes his message, both in its inward conception and in its outward expression as intelligent and wise; indeed, as eminently such (this being the force of the Hebrew plural), but this is by no means an utterance of self-conceit or vanity. For he immediately proceeds to say that he can communicate only what he has received. It is not a creation of his own which he proposes to deliver, but what comes from above, a parable, i. e., here a weighty, sententious utterance of important truth. After learning by inclining his ear, he will "open," that is, disclose the dark

saying or enigmatic statement which is hard to understand. That he does this upon the harp shows that it is a lyrical composition he is writing; one to be sung with an instrumental accompaniment.

It is not a plea for one particular class or condition that the singer recites. It is rather the view of one who sees all sides of the subject, and unembarrassed by personal predilections, states the facts as they lie open to him with whom we have to do.

II. The Emptiness of Worldly Prosperity. (vv. 5-12.)

Why should I fear in the days of evil
When my wicked supplanters surround me?
They that trust in their wealth,
And boast in the abundance of their riches.
None of them can at all redeem a brother,
Nor give to God a reason for him;
For too costly is the redemption of their life,
And it must be let alone forever
That a man should live on alway,
That he should not see corruption.
For one seeth that wise men die,
The fool and the brutish alike perish
And leave their wealth to others.
In their thoughts their houses are forever,
Their dwellings to all generations.
They call their lands by their own names.
*But man that is in honor abideth not;
He is like the beasts that perish.*

The point of this strophe is that the righteous have no reason to be afraid, even when surrounded by rich and powerful foes, because these oppressors, whatever their wealth or glory, are fast tending to destruction. The question with which it opens is only a strong form of negation. The rendering of the second clause of verse 5 is that of the margin of the Revised Version, which is both more grammatical and more perspicuous than the old one. The possession of large means naturally tends to engender conceit and arrogance, witness our word *purse-proud*, and when unrestrained by principle makes men oppressors. But the poet feels that there is a limit to the statement that money answereth all things. There are desirable objects which it cannot buy. One of

these is life, for which no amount of earthly possessions is an equivalent. Dives here is as helpless as Lazarus. The life of men is not in their own hands nor in that of their fellows, but only in the hand of God who cannot be bribed. Perowne justly remarks: "There is a kind of solemn irony in the idea of the richest of men offering all his riches to God to escape death." The unfortunate rendering of the authorized version—redemption of the *soul*—has given rise to sad misconceptions as if the passage treated of the ransom from the penalties of sin for which this life afforded the only opportunity, after which the responsibility ceased forever—a doctrine true enough but not even hinted at here. It is the life of the body the Psalmist has in view. That cannot be prolonged indefinitely so as to avoid the corruption of the grave. The rich must die as well as the poor. Nor does the possession of wisdom make any difference. Wise men must die, as one sees every day. No degree of mental or moral excellence can ward off the last enemy; but if so, much more must that be true of the unwise and irrational. Yet, as some think a difference is suggested by the variation of the terms used, when it is said of the former that they *die*, but of the latter that they *perish*. In either case the wealth they have gathered and gloried in passes into the possession of others. The wicked fail to see this, or at least to feel it. Their inward thought is that the houses and lands to which they ostentatiously give their own names, are eternal. Their whole outlook is toward an earthly immortality. The strophe concludes with a vivid contrast of man's real frailty with his imaginary performance. Man that is in honor, notwithstanding all his wealth and magnificence, his stately dwelling and abundant equipage abideth not, or, as the word literally means, does not continue for a night.

He has but the short life of a day. He perishes as easily, as surely, as irretrievably as the beasts of the earth. And if all his wealth consisted in material things, then he leaves this world a pauper, as naked as when he entered it, and taking no more with him than do the irrational tribes. This is the theme of the second strophe.

III. The Same Theme Contrasted with Believers' Hopes.

This their way is their folly;
 Yet those that follow approve their sayings.
 Like a flock they are sent to Sheol,
 Death is their shepherd,
 And the upright rule over them in the morning,
 And their form Sheol consumes till it has no
 place of abode.
 But God will redeem my soul from the power
 of Sheol:
 For he shall take me, Selah.
 Fear not when one is made rich;
 When the glory of his house is increased;
 For when he dieth he shall carry nothing away.
 His glory shall not descend after him.
 Though in his lifetime he blesseth his soul—
 And men praise thee when thou doest well
 for thyself—
 It shall go to the generation of his fathers,
 Nevermore shall they see the light.
*Man that is in honor and understandeth not
 Is like the beasts that perish.*

The sentiment of the preceding strophe is resumed with increased emphasis. The opening statement is obscure in the Hebrew, but the general sense is plain. The folly of infatuated worldlings is gross, yet their example survived them, and others are found to walk in their steps and share their ruin. "Their maxims are the maxims that find favor and currency in the world."—*Selah*, a term which occurs seventy-four times in the Bible, is either a musical term, as most critics think, or (as *rest*) denotes a pause in the sense as well as in the performance, and calls for attention or expresses emphasis (J. A. Alexander). The next verse is a very striking description of the end of rich fools. Like a flock of sheep, i. e., with no more sense than these silly creatures, they drive straight on to the world of spirits, where indeed they have a

shepherd, but that shepherd is death. In consequence, on one hand the upright have a speedy triumph over their oppressors, a morning of deliverance breaking in upon them, while on the other hand the form and beauty, the whole outward show of the wicked wastes away in the underworld, till they have no more a dwelling. In vivid contrast to this is the lot of the righteous sufferer. God will deliver him even from Sheol. Nay, He will take him, i. e., to Himself. The expression is derived from the account of the translation of Enoch, where it is said, "He was not, for God took him." Not that the poet expected to be taken alive in the body up to heaven, nor that he had the same clear vision of heavenly blessedness that we enjoy, but amid all the shadows of the old economy he had the high hope that one who knows and loves God has the life of God, and can never perish. His destiny must differ from that of those to whom this world is God. The singer's conviction then is not merely a poet's dream, but a bold flight of faith, a bright anticipation founded upon spiritual realities. He had no details as to the future life, but he was perfectly certain of its blessed character.

In verse 17 the writer returns to the didactic strain, and gives encouragement to others. No one need fear either for himself or for the cause of truth and goodness, when the ungodly wax rich and increase more and more in all the outward pomp and show that attend the possession of wealth. For when a man of this class dies he can take nothing with him; none of his honors accompany him to the grave. As the heathen poet said:

Linquenda tellus, et domus, et placens Uxor.

He does not think of this during his lifetime, but counts himself happy. As we see in the case of the rich fool in our Lord's parable (Luke xii:19), who said to himself, "Soul,

thou hast much goods laid up for many years," he looked forward to a long possession and enjoyment of his accumulations. And in this delusion he is encouraged by the approbation of others. They praise the man who "looks out for Number One," who is solicitous mainly for his own interest, because this is what they desire and practice for themselves. The world of the ungodly is a mutual admiration society. But notwithstanding all this, the soul of the worldling has no continuance upon earth. It goes over to the majority. It passes on to the abode of all its progenitors. There it is buried in darkness, for these never see the light of life. There is no return to the riches and honors in which they once delighted.

The strophe concludes with the same refrain as at verse 12, but with the alteration of a single word. This difference is not to be done away as is sometimes attempted by forcibly assimilating one to the other. The variation is rather a rhetorical beauty. At the close of the first strophe the wicked are compared to the brutes that perish in respect to the uncertainty and transitoriness of their enjoyment, but at the close of the second with respect to their irrationality. Surely the latter is an advance upon the former. There is no reason to wonder at the fact that the sinner dies like the brute, when we remember that he is equally irrational. He understandeth not; he does not distinguish between the perishable and the imperishable—between time and eternity.

The psalm teaches the folly of either envying or fearing the prosperous men of the world. Whatever their wealth and honor, whatever their pomp and parade, all ends with the present life. "Passing away," is written upon the largest estate, the costliest establishment. A common form of earthly ambition is to found a family; but while the family may survive, its successors

drop out one by one, and enter upon another scene, where worldly distinctions are unknown. The great interest of every man is to know the living God as his God, for then he is independent of chance and change. This is a possession with which death cannot interfere. Nay, so far from disturbing it, it only displays more brightly its inalienable character. In this life God is with the believer; in the next the believer is with God.

THE PROPHECY FROM OLIVET.

BY HOWARD CROSBY, D.D.

MATT. xxiv: 3-34. MARK xiii: 5-30. LUKE xxi: 8-32. These three parallel passages have been very generally referred to the judgment-day, though it is held that some reference is had to the destruction of Jerusalem.

But the words at the close, "This generation shall not pass away until all these things be done," absolutely settles the matter, and all reference to the judgment day is cut off. The attempt to avoid this result by making *γενεά* to be used for *γένος* (i. e. *ethnos*) is absurd. The word *γενεά* is "generation" and is so translated 37 times out of the 42 times in which it is found in the New Testament. In Acts xiv: 16 and xv: 21 it is translated "time." In Eph. iii: 5-21 it is translated "age," and only in Phil. 2-15 it is rendered "nation," which the Revised Version very justly corrects to "generation," as it has also corrected the passages in Acts and Ephesians in the same way. Our Lord expressly declares that *all* that He has described will take place while men then living will be still alive. If we can dodge that statement, then there is no use for language.

But, say the objectors, what are

occurred when Jerusalem was destroyed.

The reply is this, That our Lord used the strong figurative language of prophecy. See Isaiah xiii: 10, for the darkening of sun, moon and stars. See Ezekiel xxxii: 7, 8, for the same. See Joel ii: 10-31, and iii: 15, for the same. In all these cases the prophet predicts these phenomena with regard to Babylon, Egypt and Zion, and Peter on the day of Pentecost quotes the Joel passage (Acts ii: 17-21) as referring to his day. In Isaiah xiv: 12, and in Rev. ix: 1, we have a star falling from heaven, where the reference to a spiritual power is clear. These figures represent a failure in the spiritual realm, such as the ruin of temple and priesthood. In the case of the Jews, it was the loss of priesthood and high-priesthood, of Sanhedrin and all spiritual government, when the sacrifices ended and the temple was gone. It was then that the Son of man came (spiritually) to the nations in the glory of the gospel, and then that his *ἀγγελοι* (messengers) by preaching the word gathered the elect into churches all over the world.

The literal rendering of these figures will certainly lead us astray.

That the destruction of Jerusalem and the frightful experiences of the Jews in those last years of the nation were (like the destruction of Sodom and Gomorrah) a type of the final scene of the world there can be no doubt, but the details our Saviour gave his disciples on the Mt. of Olives, as recorded in the passages cited from the synoptics, had their complete fulfilment in those awful days of Jerusalem's doom. you then to do with the darkening of sun and moon and the falling of the stars? Surely nothing of that sort

EUROPEAN DEPARTMENT.

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

Albrecht Ritschl.

This eminent theologian died at Goettingen, March 20, after a long and painful illness. The new movement he introduced into theology, the numerous controversies occasioned by his teachings, and the large and growing theological school of which he was the founder, have given him a position of prominence attained by no other recent theologian. His opponents admit that for a long time his theology will continue to be the subject of earnest investigation and heated controversy. "We have more to fear from the Ritschl school than from the liberal Protestant Association," is the verdict of a leader of the Orthodox party. As Ritschl has now finished his work, the readers of the *HOMILETIC REVIEW* have a right to expect an account of the man himself, of his theology, and of his school.

Albrecht Ritschl was born in Berlin, March 25, 1822. His father, George Karl Benjamin Ritschl, was at that time a member of the Brandenburg consistory and was occupied with various kinds of ecclesiastical work in Berlin. Neander held him in high esteem and dedicated to him one of the volumes of his Church History. Being appointed Evangelical Bishop of Pommerania by the king, he removed from Berlin to Stettin. Here Albrecht Ritschl entered the gymnasium. In 1839 he began the study of theology in the University of Bonn, and continued the same at Halle, Heidelberg and Tuebingen. He became Privat-Dozent at Bonn in 1846, professor extraordinary 1853, and professor in ordinary 1860. In 1864 he accepted a call to Goettingen as professor of systematic theology, which chair he occupied till his death. It was during the twenty-five years he spent in Goettingen that he attained his eminence, and became the founder

of the school which is sometimes called by his name, sometimes the Goettingen school.

Although he was the occasion of great agitation among theologians and in the religious world, we look in vain for striking outward events in his life. His career was that of a quiet student who embodied the results of his researches in his lectures and books. To the numerous attacks made on him he rarely made any reply, leaving that mostly to his followers. But when he did reply it was with the decision and force of one who is perfectly confident of his cause and a master in his sphere. That he did not ignore the attacks is evident from every new edition of his works. He made them the occasion for explaining and fortifying his positions; they did not lead him to make any essential modification in his teachings.

During his studies in the University of Tuebingen Ritschl came under the powerful influence of Prof. F. C. Baur, the learned leader of the Tuebingen school. Animated by the spirit of this negatively critical school, he devoted himself to the investigation of the early Christian church. The influence of Baur is very marked in Ritschl's first works, "The Gospel of Marcion and the Canonical Gospel of Luke," 1846, and "The Origin of the Old Catholic Church," 1850. Renewed study and more profound research, however, convinced Ritschl that the Tuebingen school went too far in its destructive criticism, and after being hailed as in the main a disciple of Baur he caused no little commotion by antagonizing his views. This he did in the second edition (1857) of his work on "The Origin of the Old Catholic Church." In the preface to this edition he announced that he must now "principally and radically" oppose the position of the

Tuebingen school, and the work itself is of great interest, and is especially worthy of the attention of such as have learned at second hand that Baur and his school have forever settled the character of the New Testament and the reliability of Christianity. Hilgenfeld, one of the most critical and also most independent of Baur's followers, expressed astonishment at the appearance of the second edition of Ritschl's work, but at the same time declared that renewed critical study had obliged him to place the composition of the synoptical gospels much earlier than was done by Baur. Hilgenfeld also declared that since 1851 he had repeatedly affirmed the genuineness of First Thessalonians, Philemon and Philipians, besides Romans, Corinthians and Galatians, which the Tuebingen school accepted as Pauline. That Ritschl went still farther surprised him. Ritschl, in fact, now argued that the Tuebingen theory of a conflict between the original apostles and Paul is false; he defended the genuineness and reliability of nearly all the books of the New Testament, including the Gospel of John, Ephesians, James and First Peter. Only the Second Epistle of Peter was rejected as not genuine.

Thus far Ritschl's studies had been mainly critical and historical. Having gained by means of these what to him seemed a reliable basis for Christianity, he turned in 1857 to dogmatic studies. While still a student he was convinced that he needed most of all a clear conception of the Christian doctrine of redemption. He regarded this doctrine as the centre of Christian thought from which life must radiate to illumine all the other doctrines. The results of the dogmatic studies since 1857 were given in his work: "The Christian Doctrine of Justification and Redemption," three volumes. The first volume appeared 1870, the third in 1874. This is his principal

work and contains the historical, exegetical, and dogmatic expositions of the doctrines which constitute the peculiarities of his school. After its completion he again turned to historical studies, and in 1880-86 published "The History of Pietism," three volumes. Of his smaller books two are especially important for a knowledge of his system: "Instruction in the Christian Religion," 1875, intended for the higher classes in gymnasia; and "Theology and Metaphysics," 1881, defending his teachings against Luthardt, Frank H. Weiss and others.

Ritschl's opponents had abundant evidence that he was a scholar with vast learning and great acumen; and they freely attribute to him these characteristics. But we must also add that he had a strong individuality. His learning and acumen were the backing of a decided personality which wrought powerfully on his hearers. Although trained in the Tuebingen school, he did not lose himself in negations. His negations were regarded by him as but means to attain reliable positions; he was critically constructive. His criticism and negations led him far from the orthodox views; while his positive basis and constructive elements distinguished him from the Tuebingen school. Especially marked is his independence. His relation to Baur is typical of the man; he learns from Baur and then goes his own way. This determination to investigate and test every authority and every view thoroughly is characteristic of his works. He is fully aware that he leaves the beaten track and proposes views which are new to this generation; and this he regards as a reason why so many antagonists misrepresent his theology. He plainly hints that his doctrines must remain a mystery to all who let tradition do the thinking for them. However bitterly his views may be opposed, no one questions his emi-

nence, his superiority and his great power.

His position gave him special influence in the province of Hanover, to which the University of Goettingen belongs. He was also a member of the consistory; and besides being doctor of theology, he was also doctor of philosophy and of law. His personal contact with preachers in the province as well as his position in the university and in the consistory, gave him great influence in the province, and it is said that one-half of the younger preachers belong to his school. But the most bitter opposition was also manifested against him in Hanover. A few years ago the synod passed a resolution, by a vote of 47 to 21, appealing to the government to appoint a theological professor in Goettingen who correctly represents the views of the church, which views were declared to be misrepresented by Ritschl and his follower, Prof. Schultz. But among the defenders of Ritschl before the synod were some of the most prominent theologians of Hanover.

Among the personal attractions of Ritschl a prominent place must be given to his kindness of heart and his exalted character. He was a true and a brave man, fearless in the enunciation of his convictions and faithful in the discharge of his duties. That moral earnestness which is so prominent a characteristic of his system was also a marked feature of his life. He also possessed that unbounded confidence in God which he proclaimed as one of the greatest benefits of Christ's mission.

Especially efforts will no doubt be made to secure the appointment of an orthodox professor to his important place; but it is said that his follower, Prof. Hermann of Marburg, is likely to be his successor.

HIS THEOLOGY.

Besides the characteristics of the man and his peculiar development we shall have to consider the condi-

tion of the culture of the age in order to understand the theology of Ritschl. The very influence gained by this theology is evidence that it meets a need of the day. As a principle of radical importance and far-reaching in its effect is the theory of Ritschl that metaphysics must be excluded from religious faith. His study of the primitive church convinced him that the pure doctrines of Christianity were early corrupted by an admixture of heathen elements in the form of the Platonic and Aristotelian philosophy, and that the whole development of theology has been seriously affected by this foreign influence. Instead of developing its original doctrines according to the genius of Christianity the church was powerfully affected by Greek and Roman culture. Thus other than Christian forces became determining factors in shaping the theology and life of the church. What was true of the early church Ritschl regarded as more or less the characteristic of theological processes at all times. It was notoriously the case in the middle ages when scholasticism ruled; Luther made an effort to cast this scholasticism out of the church, but Melancthon promoted it, and since his day theology has been largely controlled by it. Various philosophies have in recent times sought to get control of theology and to construct it according to their principles. Both in exegesis and in systematic divinity philosophemes have been substituted for Christian doctrine. That great confusion has resulted from this is generally admitted; particularly when philosophical systems change so rapidly as has been the case in Germany; for a century were the evil effects evident.

The present state of philosophy is an additional reason for depriving it of its past powerful influence in theology. Not long ago philosophy claimed to solve all the problems of man, the universe, and of God; and this philosophy dominated literature

and culture. But a reaction came: the supposed solutions were rejected as imaginations, the involved phrases about the absolute, and about being and non-being, were pronounced empty abstractions. Speculation was depreciated, reason itself neglected, and the empiricism of natural science took the place of speculative philosophy. These facts are of first importance in interpreting Ritschl's system and in explaining its spread. He went back to Kant, and emphasized the doctrine of the critical philosophy that we can never know the essence of being or things *per se*, but only the effects which they produce on us. Metaphysics or ontology, dealing with the nature of things, not with their manifestations, lies wholly beyond the reach of our powers.

Particularly in theology has metaphysics been powerful; and a consistent application of the theory that nothing can be known of the substance of things or of the essence of being, must produce a decided revolution in theological systems. According to this theory we cannot know what God, what Christ, or what the soul is; all we can understand is qualities or attributes as they reveal themselves in action. Instead of acquiescing in the metaphysical speculation which has prevailed in theology, Ritschl falls in line with the almost universal empirical tendencies of the day. When his opponents speak of God as the "absolute," Ritschl declares that he does not know what they mean. It is an abstract term with more sound than sense. But if we cannot understand what objects are in themselves, what can we know of them? Only the effects which they produce on us. We can apply no other test than this to any object. Our fellow-men, Christ, God, are to us what they do to us; in their influence upon us we have the only possible knowledge of them.

Speculation and theoretical knowl-

edge being excluded from religious faith, Ritschl proves himself a disciple of Kant in another point, Kant declared the practical reason superior to the speculative; and it is the practical reason which gives us the basis of morality. The ethical principles cannot be established theoretically; but Kant held that they are necessary postulates and therefore of unquestioned validity. The three postulates of supreme importance according to Kant are that man is free and responsible; that consequently there must be another world than the present for the meeting out of justice, so that the soul is immortal; and that there is a God, the supposition of all ethics, who rewards and punishes. With Kant Ritschl emphasizes ethics, particularly the freedom of the will. Kant declared that neither in this world nor anywhere else is there anything that is good except the will. And Ritschl likewise puts the essence of all good in the will. Indeed, he puts the will in place of the essential being or personality, which he declares unknowable.

Ritschl's system is thus largely ethical; but he does not, like Kant, lose religion in morality. Ritschl wants to conserve religion; but with him religion is the globe of the lamp, while ethics is the light which illuminates the globe and shines through it. If now religious objects cannot be known according to what they are in themselves, how shall we estimate them? The answer of Ritschl is: they can only be estimated according to their value to us. Herein is seen the influence of Lotze (so long his colleague in Goettingen) on Ritschl, an influence generally overlooked by German writers. Lotze emphasized values in ethics, claiming that whatever is of real worth has the best right to consideration. He tried to lead the soul into the domain of ethical values as a realm of real existence. And if we are created with real needs, ought there not

to be real values corresponding with and adapted to these needs?

Attempting to banish speculation from philosophy, Ritschl adopts both from Kant and from Lotze fundamental ethical principles. In him theology passes from the theoretical to the moral and the practical standpoint. Thus theology is to be made independent of the speculations of philosophical systems and of all worldly science. Schliermacher, with whom Ritschl is so often compared, also aimed to separate theology from philosophy; but he was too much of a philosopher himself to accomplish this fully. Ritschl is much more consistent in his attempt. His avowed aim is to restore Christianity to its original purity. But by fixing our attention on this aim we must not forget that Ritschl himself passed through the Tuebingen school and is a child of his age. If each one judges religious objects according to their impression on him and according to their value for him, we must not fail to interpret Ritschl's system as the peculiar product of his peculiar standpoint. No one can study his theology without being impressed with the fact that it is very largely a product of modern thought and modern criticism. Ritschl admits that it is impossible to exclude all philosophy from theology; he really means that only a philosophy foreign to Christianity ought to be excluded. He says: "It is a rash and incredible assertion that I reject all metaphysics from theology; every theologian as a scientific man is obliged to proceed according to a particular theory of knowledge." This passage is proof that he does not clearly distinguish between metaphysics and theory of knowledge. His works show that his real aim is to exclude metaphysical or ontological speculations respecting being or the essence of things, and *a priori* principles. These, he claims, can give us no information respecting supernat-

ural objects. We cannot help speculating; but our speculations must not be made a part of our religious faith.

Having determined Ritschl's fundamental relation to metaphysics, we now inquire into his view of the source of Christian doctrine. Primarily, this source is Jesus Christ. Ritschl refuses to enter into the consideration of what Christ is in himself. This he regards as no concern of the Christian. Ritschl proves himself a child of his age by consigning a very large domain of the old theology to the realm of agnosticism. From Christ's words and works we must judge what Christ himself is; and these words and works are declared to give no clue to the personal or substantial relation between Christ and the Father. Characteristic of Ritschl's view is his interpretation of passages in John's Gospel which are usually supposed to refer to oneness of nature with the Father. Thus he makes the unity with the Father in John x:30; xxii:11, 21, 22, refer not to nature but to the will. Christ and the Father are one in purpose: Jesus has made the will of the Father his own, and this constitutes his oneness with the Father. Ritschl finds the key for the interpretation of these passages in John iv:34, where Christ explicitly teaches this unity of his will with that of the Father.

Ritschl does not affirm the pre-existence of Christ in the orthodox sense: that would be metaphysical. But God from eternity loved Christ as the one who is to reveal God to man and to establish the kingdom of God. His work is peculiar; his relation to God is new in history and is typical of the relation of believers through Him; and it is the peculiarity of Christ's position and work which gives Him his pre-eminence, entitling Him to be called divine and the Son of God, and to receive the

other appellations and the honors conferred on Him. Oneness with the Father in will and purpose, makes the revelation given through Christ reliable. Just because one with the Father in this sense, Christ is a revelation of the Father. He brings the perfect religion, to which other religions sustain but a preparatory relation. Christ is also the bringer of salvatica, since He reveals the conditions for coming to the Father. No theory of inspiration is advanced to insure the reliability of Scripture. The life and doctrine of Christ are their own evidence of being genuine. We must not forget the principle of Ritschl that religious objects must be tested by their impression on us. Christian doctrine is thus regarded as having a self-evidencing or self-authenticating power. Whoever enters into Christ's teachings and lets them work freely on his mind will find them reliable and true.

Not in the abstract, or theoretical-ly, must the doctrines of Christ be viewed; but the sole consideration for the Christian is their effect on the religious consciousness. This leads us to the study of the effect of Christ's teaching on his disciples. In the epistles of the New Testament we have a record of the most direct impression made by Christ on those best able to appreciate his instruction. His disciples stood with Him on the same Old Testament basis, without being affected by a heathen or any foreign philosophy. Therefore the epistles are a testimony of the effect of Christ on those most favorably situated to appreciate Him; and this gives the epistles their peculiar significance as sources of the value and character of Christ's teachings. But beside the gospels and epistles we must also include the Old Testament in our study in order to understand the doctrine of Christ. The Old Testament is a preparation for the New; Christ and his hearers were trained in its teach-

ings; Jesus himself, as well as his apostles, makes frequent references to it; and without the Old the New Testament cannot be understood. Thus Ritschl brings the Old Testament into much more intimate relation with Christianity than was the case with Schleiermacher.

In order to understand the work of Christ we must get Ritschl's idea of God as revealed in Christ. Ritschl's conception of God is included in the one word *love*. This reveals his relation to us, and only from this point of view can we contemplate or understand Him. All his dealings with us must be contemplated in the light of love. Spirit is above matter, man above nature; hence the world is made with a view to man's welfare. Even what seems to be in conflict with this view, as sickness, calamity and death, is really included in God's plan of love and is to be interpreted accordingly. God's plan of love is concentrated or culminates in the purpose to establish the Kingdom of God. The establishment of this kingdom is Christ's peculiar mission. Ritschl accordingly gives the doctrine of this kingdom the first place in his system. Christ himself made this kingdom the aim of his mission, as is especially evident from his parables; and in this aim we have the sum and the substance of his work. This kingdom is supernatural, for it is not the product of earthly forces or a creation of the principles of this world. And in entering this kingdom men are freed from the dominion of this world and become children of God. That which characterizes God, namely, love, is also the characteristic of this kingdom. Whoever enters this kingdom by adopting its spirit and purpose, and thus making them his own, partakes of the supernatural character of the kingdom and is exalted above the world.

The significance of Christ is seen in his relation to this kingdom. His

life, his teachings, and his death are all evidences of his oneness with God in the purpose to establish the kingdom. His death is proof that nothing could separate Him from the Father and make Him false to his mission. And God gave his approval to the work of Christ by raising Him from the dead. But of the exalted Christ, sitting at the right hand of the Father, we can affirm nothing; indeed, on this point, as respecting eschatology in general, we enter a domain which may be consigned to agnosticism, and must be left to God's love. Christ is, however, still effective through and in the kingdom He has established.

This kingdom as a totality is the great purpose of God's love; the individual is not the immediate aim of the divine love. This is one of Ritschl's favorite doctrines and therefore, frequently emphasized; and it has subjected him to many attacks. The kingdom of God is not visible; and it is never possible to state with certainty who constitute the true church. And yet the kingdom of God, the true church, or the congregation of saints, is declared to be the depository of all blessings for believers. Repeatedly has this view been pronounced Catholic; but the answer to this charge is that Ritschl's view of the church is not hierarchical and therefore not Roman Catholic. He claims for his view of the church Luther, and professes to lead back from modern perversions to the pure doctrine of the Reformation. But he professes to develop only the original intention of Luther, and he proceeds to a critical construction of what he holds as the original intention of Luther, and as the essential teachings of the confessions of the Reformation. His opponents hold that Ritschl's doctrine of the church is fraught with error of the most serious practical consequences. He is intent on banishing all mystical and pietistical el-

ements from theology, which is so strikingly evident in his learned "History of Pietism." And he regards the doctrine that the believer has direct personal communion with Christ and with the Father as a serious mystical and pietistical perversion of Christian truth. Only in and through the congregation or church of God does he admit such communion as possible. To all the blessings are mediated to the believer through this church. The direct influence of the Spirit of God is interpreted as meaning the spirit of the Christian church or of God's congregation.

By means of this doctrine Ritschl has tried to give fresh emphasis to the importance of the church. Bitterly he opposes separatistic and sectarian tendencies. Mere individualism means disintegration and is destructive of the kingdom of God. Hence he gives the individual a significance only so far as he is part of the great spiritual organism of which Christ is the head. But while Christians are thus brought to realize their oneness and to promote congregational worship, all the blessings of direct personal communion with God vanishes. The individual loses himself in the church. And it seems as if Ritschl had become false to his own empirical principles in that he substitutes the abstraction of a church for the concrete realities which compose it, namely, the true believers. Particularly has it been objected that the theory destroys direct personal communion with God in prayer, a privilege which believers have prized in all ages and which need not conflict with the strength derived from the conviction that the believer is organically one with all other believers.

Since, according to Ritschl the individual's Christian relation to God depends entirely on his union with the true church or membership in God's kingdom, we must learn how the individual enters this kingdom.

This leads us to Ritschl's view of redemption, which he regards as the essence of all theology.

Christ's work in establishing the kingdom of God was the work of redemption. Sin is pronounced universal, hence the universal need of redemption; but sin is not regarded as inherent in human nature. The doctrine of natural depravity is denied. Ritschl says distinctly: "Neither *a priori* nor according to the conditions of experience can it be denied that a sinless development of life is possible." With Ritschl conversion and reconciliation are synonymous. But what is meant by reconciliation between God and the sinner? God is love, and therefore all views of God as angry with the sinner are pronounced false. God's righteousness is not punitive, it is solely intent on the welfare of the sinner. Ritschl declares that the notion of God as cherishing wrath toward the sinner is Hellenic, not Christian. God loves the sinner in his sins; and He needs no reconciliation but is always reconciled. No atonement or sacrifice for sin is there required by God. But man needs to be reconciled to God, and that is the great work of Christ. This reconciliation is not produced by mourning over sin by any other means introduced by pietism. Jesus teaches that the Father is love, and illustrates this love of God by his life, and proves by his death his abiding confidence in this love. All that could be done by Christ to prove that God is love was done by Him; and through Christ we love the perfect assurance that God is love and accepts the sinner. God is not alienated from the sinner, but the sinner is alienated from God. This alienation consists in the fact that the sinner regards God as angry with him, and this keeps him from the kingdom of God. As soon as the sinner is convinced that God loves him his relation to God changes

—not God's relation to him. The sinner recognizes God as his Father, responds with love to God's love, and chooses the kingdom of God with its purpose of love as his kingdom. This kingdom he enters by faith in God, a faith founded solely on Christ, He being the only one who has made it possible. Redemption is thus the result of faith alone; and Ritschl claims to have restored this central doctrine of Scripture and of the Reformation to its proper place in Christian theology. Christ's part in the work of redemption consists in the fact that as the divine Logos He is personification of the divine love and of the divine purpose of salvation. The revelation of God given in Christ awakens faith in God and inspires confidence in the divine love.

The process of the sinner's redemption takes place wholly in himself. God does not change his relation to the sinner, but the sinner changes his relation to God. With all the influence exerted by Christ as the revealer of God's love and by the church as mediating the way to God, the process of the sinner's reconciliation to God is regarded as thoroughly ethical. By his own free choice the sinner accepts the kingdom of God, adopts its aim, its spirit and its work, and thus becomes a member of this kingdom and a participant of all its blessings. The Father and Christ are concerned in this act of redemption so far as the kingdom is their work; further than this no direct divine act is postulated as effective in conversion. This conversion is a process, a growth, rather than a finished work, for members of the kingdom are still imperfect; but its essential element is that faith which holds that God is to His children what Christ was to His disciples. As Socrates made knowledge the essence of virtue, so Ritschl makes ignorance of God's love the essence of sin. Conversion from sin is accordingly the attainment of

a correct knowledge of God as revealed by Christ, and the change produced by this knowledge. It has frequently been charged that Ritschl fails to appreciate the depth and heinousness of sin. Kant's conception of the "radical evil" in human nature was deeper. Ritschl regards damnation alienation from God. The lack of communion with God is overcome by the change of the sinner's view of God. To this it has been objected that it is by no means most essential for our salvation what we think of God, but how God regards us. But the objections raised to the most prominent features of Ritschl's theology are too numerous even to be mentioned here.

The above are leading points in this new system, and will give a general idea of the revolution which Ritschl's theology aims to produce. There are numerous other interesting doctrines, but the above must suffice. The aim has been to present clearly and concisely the main features of the system, without entering on the arguments used by Ritschl and his followers for their views.

EXTRACTS FROM HIS WORKS.

Numerous extracts confirmatory of the above views might be given from Ritschl's works. In many cases his style is, however, so involved as to make clear extracts exceedingly difficult. Here such are given as are characteristic and contain a summary of some of his most important doctrines. They are taken chiefly from his work on Justification and Redemption, and from his book entitled "Instruction in the Christian Religion."

"A theology which wants to give the authentic contents of the Christian religion in a positive form must take the same from books of the N. T. and from no other source."

Ritschl argues that by means of philosophical and scholastic methods God cannot be known, but only by faith. This faith is dependent wholly on Christ. In thus rejecting philo-

sophical speculations respecting God Ritschl claims to restore the views of Luther and to oppose the errors of this subject which have become so prevalent since the Reformation. But just as natural religion gives no firm basis for faith in God, so the individual is declared to depend on the church for his knowledge of God. "If God can be known correctly only if known in Christ, it is likewise true that only he can know God who connects himself with the congregation of believers."

Ritschl holds that we can know objects only through their effects on consciousness. Hence he concludes that in order to understand the doctrine of redemption we must look to the writings of the apostles rather than to the statements of Christ himself; for in the doctrine of the apostles we find the account of the impression which the teachings of Jesus made on the consciousness of the first believers. "The faith of the church, that it sustains to God a relation conditioned by the forgiveness of sin, is the immediate object of theological knowledge."

"In the Christian sense one can recognize and understand God, sin, conversion and eternal life, only so far as he has consciously and intentionally joined the church established by Christ. This position must be taken by theology; only by doing so is it possible to construct a theological system worthy of the name. For one must have the same standpoint as Christianity in order to understand the totality of Christianity in the proper relation of its separate data to one another."

"The authentic and exhaustive knowledge of the religious significance of Jesus, namely, of significance as a founder of religion, depends on this: That to the church founded by Christ one attach himself in so far as that church is convinced that through Christ's peculiar activity it received the forgiveness of sin. . . The full compass of Christ's historical activity can be attained only through the faith in Him, cherished by the church; and even Christ's purpose to found that church cannot be fully understood historically unless one subjects himself to this church as a member."

"Justification or redemption, inasmuch as it is positively dependent on the historical manifestation and activity of Christ, applies first of all to the totality of that religious congregation established by Christ; and it applies to indi-

viduals in so far as by means of faith in this Gospel they join this congregation."

"The problem of the individual's assurance of salvation remains unsolvable if the subject of salvation is passive. Nor is this assurance attainable by means of an active penitential conflict, nor by means of the moral activity which attends this conflict. The assurance of salvation through justification is experienced by means of confidence in God in all conditions of life, especially in trials, by him who through his faith in Christ has become a member of the congregation of believers."

Ritschl identifies the doctrine that Christianity can be understood only from the standpoint of the Christian church with the view that the Holy Spirit is the source of Christian theology. Respecting the doctrine that one must be in the church in order to understand Christianity, he says:

"This standpoint harmonizes with the rule that theology must be the product of the Holy Spirit. But whoever attempts to support Christian theology with a pretended natural knowledge of God, with Augustinian reasonings respecting natural depravity, and with Anselm's arguments respecting the means of redemption, thereby places himself outside of the sphere of regeneration, which sphere is synonymous with the congregation of believers."

"God is love in so far as he makes it His aim to develop the human family for the kingdom of God, this kingdom being the super-natural destiny for which man is created."

"The definition of God as love is taken solely from the knowledge found in Christ's church, which knowledge is mediated by Christ."

"Just as we can know God only in the effect he produces on us, effects which correspond with this public revelation, so in these effects we recognize the presence of God."

"Now, Jesus, in that he is the first to make real in His own life the aim of God's kingdom, is for this reason peculiar, because every one accomplishing just as perfectly the same aim would be dependent on Him, and therefore would be unlike Him. Therefore as the archetype of the human beings who are to be so united as to form the kingdom of God, He is the original object of God's love, so that the very love of God to the members of the kingdom is mediated solely through Him. If, therefore, this person (Christ), devoted to a peculiar calling, animated by the constant motive of disinterested love for humanity, is properly appreciated, Jesus will be recognized as the perfect revelation of God as love, grace and faithfulness."

"Christianity is the perfect spiritual and ethical monotheistic religion, which consists in the freedom of the children of God, a freedom based on the life of the Founder, which life is

the ground of salvation and likewise of the kingdom of God. This religion contains the impulse to make love the motive of conduct; it likewise aims at the moral organization of humanity, and it insures salvation by constituting both the sonship of God and the kingdom of God."

"Neither Jesus nor any writer of the New Testament intimates or presupposes that by means of natural generation sin becomes universal."

"In the religious relation to God punishment, aside from external evils, is the lessening or the destruction of the destined or desired communion with God. Therefore the existence of unredeemed guilt—whether felt in a greater or less degree, or not at all—is to be regarded as real damnation, in so far as there is connected with this guilt or lack of confidence in God, which is an evidence of separation from God."

CRITICISM.

Ritschl's theology teems with problems worthy of the most careful study; and his disciples will see to it that these problems are not ignored. Our age is learning to test all systems on their own merit, without regarding party catchwords as normative principles. Hence we may expect the partisan zeal of advocates and opponents to yield gradually to dispassionate, truth-loving examination.

While the theology of Ritschl is finished it may require long investigation to determine the exact value of its new thoughts. Many of these are, however, presented with such sharpness that they invite criticism. The statements already made show that much in the system is commendable and timely; and he who in his antagonism to the system ignores this fact only stultifies himself without refuting the system. This theology is a great advance on Ritschl's earlier position, as well as on the views held by others who have been trained in the Tuebingen school or are affected by a godless pessimism and an agnostic nihilism. Hence it is not surprising that some have declared that this theology became to them a schoolmaster unto Christ. Perhaps at no distant day the verdict will be that the importance of this theology consists not in what it settles, but in what it proposes for

settlement. Hasty acceptance or rejection is an abuse; its meaning must be fathomed, its reasons weighed, and thus must be established or refuted. It is in this spirit that a brief criticism is here ventured.

The system has frequently been charged with being deistical; and it is true that the removal of God from communion with individuals, and also from immediate present influence on the church, justifies the charge. God's eternal love, and his purpose to establish a kingdom of love and to save men, are made the objects of faith, but no confidence is inspired in the direct help and in the personal influence of God. But at the same time there is much in the system which is more deeply religious than was found in the cold deism of the last century.

Rationalism, like deism, marks characteristics of the system, but without explaining the system itself. It has much in common with the old rationalism, but also has elements which differ from every species of rationalism heretofore known. With the Kantian rationalists it emphasizes the ethical factor; but it also seeks to conserve religion by making Christ and the Father the source and the inspiration of ethics, and by supplementing duty to man by the worship of God. In distinction from the negative liberalism of the day this theology seeks to formulate definitely what it regards as the doctrines of Christianity, so that to the critical spirit it adds positive constructiveness. Like the Protestant Association it gives a central place to love as revealed in Christ; but it develops this love into a more complete system, and brings it more fully into contact with all the parts of Christian doctrine. Besides, it does not give reason, philosophy and natural religion the prominence so characteristic of older as well as the more recent systems of rationalism: Scripture is also made more essen-

tial and Christ receives greater prominence; and the doctrine of redemption is made more central and more absorbing than is the case usually, even in other orthodox systems. But the doctrines of God, of Christ, and of the authority of Scripture are largely rationalistic, and have repeatedly been advocated since the time of Semler, Lessing and Kant. While more religious than Kant's "Religion within the Limits of Pure Reason," Ritschl's theology savors greatly of the spirit of that book. On many points where the orthodox give positive affirmations, and the liberals equally positive denials, Ritschl takes the position of agnosticism. Such points, he claims, do not belong to religious faith, hence they are not a part of theology, but should be left to philosophical speculation. Ritschl's ethico-religious rationalism is chiefly a generalization of the rationalism which prevails in modern thought. And by adopting Ritschl's own theory that the testimony of the first disciples is the best reflection of Christ's doctrine, since it is the witness of those in the most favorable condition to appreciate his teaching; we are necessitated to trust their consciousness and its witness more than any later consciousness, that of Ritschl himself included.

However his theory of the exclusion of philosophy from theology meets a demand of the times, it cannot be final, even the prevalent aversion to metaphysics is likely to prove but a temporary fashion; and there may be an exclusive empiricism as well as an arrogant speculation. One of the supreme needs of the day is the presentation of Christian doctrine in its purity; but when this is done, that doctrine must be organically connected with all other thought so as to form a complete unity. Neither the Christian religion nor theology can be isolated, except by a violence which interferes with their effectiveness.

Another attempted isolation is evident in Ritschl's system. The will is made so prominent as the ethical and the spiritual agent that it absorbs the entire personality, to the neglect of the intellect and the emotions. This is seen in the opposition to metaphysics and to mysticism and to pietism. And yet as theology is a member of the great organism of intellectual life, so is the will in ethics and religion but one member in the human personality.

It is difficult to understand how according to Ritschl's theology the skeptic or the opponent of Christianity is to be won by Christian doctrine, since only he who is in the church (the true church of believers Ritschl means), can understand Christian truth. That this truth cannot be fully appreciated without a Christian spirit is evident; but the unbeliever must be somehow affected by Christian truth in order to be drawn by it. We reason in a circle when we demand that one must yield to truth which he can only understand after he has yielded to it.

So Ritschl's grounds for accepting Christ have significance only for him who has already accepted Christ. What evidence is there, according to Ritschl, that Christ really gives a revelation of the Father? Christ's teachings are declared to have a self-authenticating power; but this applies only to such as have already accepted Him. It is also taught that all the doctrines of God required to inspire confidence in Him must be retained, while others are not necessary, but both in the case of the Father and of Christ our need is pronounced the test of the doctrines. But if the value of a doctrine to me is the test of its acceptance, does it not seem as if our needs are the creators of our religion? Faith can rest securely in values only if the objects of value have real objective, and not mere subjective, existence. One of his disciples has declared that Ritschl

did not attempt to write a work on apologetics; but must not the perfection of a system be pronounced the very best of apologetics to establish fundamental points?

That sin is not deeply enough apprehended has already been intimated. And even if we ask only what the Christian consciousness in our day needs, we cannot rest in the doctrine which makes the forgiveness of sin, although based on divine love, in reality an act of the individual sinner. If God's relation to the sinner does not change when that sinner is converted, does not God become the unrelated Absolute which Ritschl wants to exclude from theological thought? Attention has also been called to the absorption of the individual Christian in the church, so that there is no direct personal relation with Christ and the Father. Ritschl declares that the heathen had a cultus which seeks to make the worshipper a partaker of the very life of the gods, but that in distinction from this the Christian cultus merely seeks the presence of God. All real personal union of the believer with God he pronounces a mystical element contrary to Christianity. With a degree of bitterness he opposes the *unio mystica* of the older theologians.

Ritschl's Christology depends first of all on Christ's testimony respecting Himself as given in the synoptical gospels, as the one in perfect harmony with God's plan of love to establish the kingdom of the redeemed. The other books of the N. T., and the church itself, are a confirmation of the correctness of this testimony. But how Christ found out the purpose of God, and became able to reveal it with absolute certainty, is not explained. And from what has already been said it is clear that the rejection of all metaphysics makes it impossible to form any definite conception of the personal relation of Christ to the Father. If in will

and in purpose and in love Christ and the Father are one, does not this demand a peculiar personal relation, which Ritschl fails to explain? Ritschl makes the doctrine of redemption the essence of theology; and he adds another to the already abounding proofs that a theologian's theory of redemption depends on his Christology. Christ still remains the problem of the ages. And those who have been most deeply affected by the Pauline theology are likely to raise the strongest objections to Ritschl's doctrines of Christ, of sin and of redemption.

Rather in the problems which

Ritschl's theology has made burning questions than in what that theology has finally settled do we find its great significance. But even where the opposition to many of his leading principles is radical, Christian honesty demands the recognition of great excellencies in his work as well as in his character. He must be mastered in order to be refuted. The mighty impulse he has given to profound theological inquiry is calculated to arouse easy-going theologians from their dogmatic slumbers; and this call to earnestness deserves appreciation and gratitude.

(Concluded in next number.)

MISCELLANEOUS SECTION.

How I Succeeded in Extempore Preaching. BY RICHARD S. STORRS, D. D., LL. D.*

ON the subject of how I succeeded in preaching without notes I do not think I can add very much to what I said in three lectures to theological students some fifteen years ago. I shall repeat the principal points I made at that time.

For more than a score of years, during which time I have been pastor of the Church of the Pilgrims in Brooklyn, I have preached entirely without writing. When I was a student in the theological seminary I had already come to the conclusion that the extempore method was the natural method of preaching, and I then determined, if possible, to learn it. There is no doubt in my mind that under this stimulus one can speak more effectively. Before commencing my service at the Church of the Pilgrims I had preached more or less without manuscript, but the greater part of the time had relied on written sermons.

My first pastorate was at Brookline, near Boston. Though my hearers were as affectionate and appreciative as any man need ask for, they were not helpful to my plans in regard to this matter of the method of

preaching; they had been trained under the Boston pulpits, the ministers in which almost universally read their sermons, and they demanded precision and elegance of literary form. I endeavored, more than once, to carry out the plan which I had proposed and preach without a manuscript before me, but I did not succeed. I tried to combine the advantages of both methods; to have a somewhat full skeleton before me and then to be at liberty, in the intervals between the heads and sub-heads, to avail myself of any suggestions that might come. But this plan I found the poorest possible.

The first sermon I preached in the Church of the Pilgrims, before being called there, was preached without notes. It was on a subject upon which I had written a short time before, in which I was very much interested, and of which I had made a thorough analysis. That sermon was a success, and it seemed to me that it must always be easy and pleasant, under similar conditions, to repeat the experiment. The first sermon which I preached after my installation was preached without notes, and was very nearly a dead failure, because I had made too much preparation in detail. I tried to remember,

*An interview for the *HOMILETIC REVIEW*.

not only prearranged trains of thought, but particular forms of expression, instead of trusting to the impulse of the subject.

A growing religious interest throughout the congregation, which occurred after a time, helped me greatly to preach without a manuscript. After being sixteen or seventeen years in Brooklyn I felt the necessity for a change in my methods of presenting the truth, and decided to do thenceforth habitually what until then I had only done occasionally. It came to be understood in my congregation before long that a written sermon was not to be expected in the morning; I still wrote for the evening service. I wrote for many years, fully and carefully. I now write only a brief outline of the discourse, covering usually one or two sheets of common note-paper, and have no notes before me in the pulpit.

Some one may say that I have not always lived up to this practice; it has been said that my oration on the opening of the Brooklyn Bridge, an address before the American Board of Missions, and a commemorative sermon delivered in my church about two years ago, were read from the manuscript. That is true, and the explanation is a very simple one; these addresses were written because, soon after they were delivered, they were to be printed, and I preferred to read them from my own manuscript rather than take the time to read over a reporter's transcript and make the necessary corrections.

A minister who adopts this method of preaching without notes should, I think, notify his congregation of the fact and state the reasons which prompt the change. He need not begin to preach without notes with any idea of saving himself work by it. The nervous fatigue connected with the use of the pen will be avoided and, after a while, the minister can meditate his discourses while he is

walking, while he is doing errands, while he is sitting in the parlor waiting for the friend on whom he is calling. The whole plan of a sermon will sometimes shape itself suddenly in his mind. Of course this is true also of one who is closely engaged in preparing a manuscript; but I think this habit of mind is more common where one meditates subjects without dependence on pencil or pen. For a time there is considerable mental excitement and exhaustion in preaching without notes, but this essential vital force going forth on one's speech, is that which makes words, life and spirit.

It is well for the young preacher to keep up the habit of writing, with whatever of skill, elegance, and force he can command. Reading will put words of beauty and power into our hands; careful writing separates, signalizes, infixes them in the mind, makes them our possession forever. Let the preacher write, not sermons but essays, analyses, articles for papers, lectures, whatever most attracts him to the use of the pen. Such discipline will enable him to form sentences rapidly and securely—sentences which shall be firm, well proportioned, consistent, complete. The pen gives march to the mind. It teaches exactness, discrimination, and helps the whole constructive faculty. Your library will lose more than half its value, unless you use the pen to represent and preserve the results of your reading.

The mind should be discharged of the sermon when once it has been preached, so keeping the mind free and open for other subjects succeeding that one. I cannot give any rule to do this though I know it can be done; the habit can be formed like any other habit we make for ourselves. It is indispensable to one who would speak energetically, usefully, without help from his notes. The lawyer does it all the time; while he is arguing one case his thoughts are

full of it, the next eliminates it wholly from his mind; the one is forgotten when the other is before him. I have found one great secret of success in this direction is to take a second subject very different from the first; if you have preached a doctrinal sermon in the morning take some point of Christian practice for your theme in the evening.

The young preacher should not be discouraged by what seems to him, perhaps to others, comparative failure. Such failure occurs everywhere, among lawyers, physicians, painters, editors, all professional men. Men who write sermons fail, at times, as well as those who preach without notes. They write in a languid and inert state; very likely they burn their discourses when they are done. My father once burned four hundred at a flash, and I always honored him for it. It is not impossible that what seems to you failure may appear quite otherwise to your people. They may be most impressed by that with which you are most discontented. The business of the preacher is to do the best he can; if he is conscious that he has done that, before the sermon and in the sermon, let that suffice. The minister should do no violence to his own nature, if he finds, after sufficient conscientious trial, that he can do more useful service with the pen than without it, then let him use the pen, without reluctance, without reserve, and be thankful that he has it.

On the subject of success in preaching the chief points to be remembered (as I stated some years ago) are:

1. The physical vigor must be kept at its highest attainable point.
2. The mind must be kept in a state of habitual activity, earnestness and energy.
3. The plan of the sermon should be simple, natural, progressive and thoroughly imbedded in the mind.
4. The preacher should have a

distinct and energetic appreciation of the importance of his subject.

5. He must speak for a purpose, having in view from the beginning of his discourse the definite end of practical impression which it is to make on the minds of his hearers.

6. He should always take into the pulpit a sense of the immense consequences which may depend on his full and faithful presentation of the truth, and a sense of the personal presence of the Master.

The House as Used in Bible Illustration.

BY JAMES M. LUDLOW, D. D., LITT. D.

I. The Roof.

THE ROOFS of the houses in Bible lands are not so graceful or imposing as in European and American architecture. Gothic peaks and massive mansards are finer for the eye than the little plastered domes, like beehives and turtle backs, or the flat surfaces relieved, if at all, by almost as monotonous a line of parapets. But Eastern roofs have a greater variety of uses than ours, and are, therefore, utilized in the Bible for more suggestions. If they have less beauty for the outward eye they have more poetry for the inner eye.

Even defective roofs furnish the sacred writers with matter for satire. *Proverbs* xxvii: 15: "A continual dropping in a very rainy day, and a contentious woman are alike." To appreciate this, one needs to have taken refuge in a one-storied Syrian house, the roof of which is made of a few branches laid across the walls, interwoven with smaller brushwood, just thick enough to hold up a plastering of mud or coarse mortar laid on from the outside. The rain works through, puddles the floor, stains your clothing with its dirty drippings and sends globular chills down the back of your neck. The saintly philosopher whom Solomon here quotes must have been badly married as well as badly housed, to have thus alluded to his Xantippe.

Proverbs x: 18: "Through idleness of the hands the house leaketh." On the roof of an Eastern house is frequently seen a stone roller, weighing from ten to one hundred pounds. With this the surface is often rolled, especially after a rain, when new patches of clay are pressed into the defective places in the old roof. An indolent or inattentive housekeeper will soon be rebuked from above. Connecting this with the preceding proverb, it may be remarked that a contentious disposition and a leaky roof are alike, not only in their disagreeableness, but also in having oftentimes the same cause, viz., laziness. It is true that some peoples' tempers become frayed by care, that they are depressed into fretfulness by the weight of overwork,—just as it sometimes occurs that the stone roller is too heavy for the crosspieces and breaks them; or being rolled to much, it "rattles" the roof. But ordinarily too heavy occupation is less responsible for bad temper than too little work. The stone of daily duties must be rolled enough to occupy the mind with healthful thoughts about other things than our own worries and conceits, and to close up the cracks of jealousy, suspicion, foreboding and the like. To keep the soul in comfort one must go much out of self, as the room will be kept dry only by much work on the roof.

Ecclesiastes x: 18 (*Revised Version, margin*). "By slothfulness the rafters sink in." The walls of Eastern houses are set with untempered mortar and without depth of foundation. One must be constantly repairing them to counteract the wear of the weather. The first indication of an unsafe wall will be that the rafters lose their bearings and slip off. When that happens the whole roof soon tumbles in. So little neglects of duty seem to do no particular harm at the time, but they are necessitating a big job for the lazy soul some day. If you are careless about

keeping the walls of your life absolutely plumb as tested by strict conscience in little matters (vide *Isaiah* xxviii: 17. "Righteousness the plummet"), you must not be surprised if the very rafters of what principle you have give way, and you be covered suddenly with the disgrace of actual crime. Every respectable man who has become a rascal will confess that he was himself surprised at the result. So, too, the great rafters of faith will fall if you allow little doubts, or live long without trying to correct your ideas by daily reference to God's word.

Deuteronomy xxii: 18: "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence." The battlement was invisibly inscribed with a law, the essence of which is of widest and constant application. It is that sublime principle which mingles charity and accountability. We are our "brother's keeper" whenever another's life comes within the line of our lives; when it is, as it were, on our roof. We are responsible for the evils that others bring upon themselves, even through their ignorance, stupidity or carelessness, if they have been influenced in any degree by us, and we have not done all in our power to prevent evil results. See how this affects what we may call the law of example. We are apt to say, "I can do a thing with good conscience and without harm to myself. I am not to blame if others, weaker or less circumspect, are harmed by doing the same thing. That is their own affair." Not so, if they are induced to do that thing by your apparent immunity. Paul commands us "Take heed lest by any means this liberty of yours become a stumbling block to them that are weak. . . . Through thy knowledge shall the weak brother perish?" A lady said to me: "I can read certain novels without harm, indeed with moral profit, because I see

their errors, where they are not true to principle; but I would not allow my children to read them, because they might not see these lines between the true and false." That is, they might walk off the roof, while she could balance herself on the very edge and look down without danger. You can apply this principle in a hundred ways to the use of liquors, games, theatres, social customs, etc. We must parapet our lives; how high the parapet shall be—the high wall of abstinence or prohibition, or only the low wall of proper warning—let each one judge for himself.

The roof was a place for *observation*. Many houses had no windows, except high slits in the wall for light and ventilation. The largest windows facing the streets in cities would be of little use, as the streets were only narrow alleys across which the lattice work of opposite windows nearly touched. Protection, as well as convenience, led men to make the outside of the house a blank wall, the openings being upon the little interior court around which the house was built. When we would go to our window or out upon our front piazza, the oriental would go to the house top and look down. From behind his parapet he could vent his curiosity, and if his house was higher than his neighbor's, could see more than he ought to see. That was where David got into trouble through sight of Bathsheba. The roofs of heathen temples were arranged as great galleries, from which the people looked down upon the square court they enclosed, and witnessed the sacrifices and other ceremonies. There were three thousand lords and ladies of the Philistines upon the roof of the temple of Dagon looking at blind Samson when they compelled him to make a gymnastic exhibition of his strength, until with ho'y frenzy he seized the pillars and tumbled house and host into a common ruin.

The roof would thus preach a pow-

erful sermon against the "lust of the eye." A wise man is not only one who sees much, but who knows what not to see. Morbid curiosity is as bad as morbid appetite. One should not notice everything, any more than he should eat everything because it is spread before him, or step on everything that is in his path.

In some places in the East they use the roof as a place of *safety*. They build booths, or pitch tents on them to sleep in, that they may be secure from the lizards, snakes, scorpions and other reptiles that infest the ground, and crawl in upon the earthen floors of the one storied houses. The pests do not attack a man who is walking or working, but let him not sit down or go to sleep at certain times of the year except on the roof. These roof rests are thus constant hints that we ought to keep the life upon its higher levels. Temptations have not wings; they all belong to the order of creeping things. They climb but slowly, and can be easily brushed down. They do not fasten readily upon one who is kept busy in secular affairs, even though vices swarm in his proximity. But woe to one who with idle hands keeps his thoughts down on the common earth level. The old serpent the devil has his brood everywhere: through every chink and hole of suggestion they come. The arch-tempter himself came, according to Milton, and squat like a toad by the ear of sleeping Eve. While in the world we must do our thinking on a plane above the world if we would escape its evil.

The oriental roof is also a place for *meditation*. It affords a quiet retreat from the bustle of the house below. The view from it is suggestive of an enlarged range of thought. Nothing makes one feel one's littleness as an atom of great humanity more than to look down upon the interminable lines of roofs that shelter thousands of households in a city, with here and there the tiny form of an individual

at a window or crossing a street, to disappear in an instant. Then, too, there is a something expansive to the mind in beholding the expanding dome of the sky, the hills rolling away to the horizon, the streams narrowing until they are lost to sight under the far perspective. We city dwellers seldom have such outlooks, but the oriental hved much on his roof. It was to him what our libraries, with "windowed books," are to us.

This may help us understand *Proverbs* xxi : 9. "*It is better to dwell in the corner of the house top, than with a brawling woman in a wide house.*" This is ordinarily taken as a special lash at a scolding wife who makes her husband so uncomfortable that he would rather perch alone like a swallow on the windy eaves than stay with her in whatever elegance of estate. But observe that the "corner of the house top" is not an uncomfortable retreat from the worse evil below; it is rather the ideal "otium cum dignitate" of an Eastern man. The "wide house" means literally (vide margin) a "house of society," a place given over largely to parlor life. And the "brawling woman" is simply one of "contention." She may speak mellifluously, never varying from politest phrase, but if her words stir up jealousies, heart-burnings, depreciation or suspicion of others, anything that breaks up neighborhood harmony or family peace, she comes under the castigation of the text. General society is helpful if it be generous and genial: but social gossip, sharply seasoned with envies, prides, cynicisms, the condiment of much of the talk in fashionable life, only belittles those who take part in it. Better take your rug and meditate in the corner of your roof, with the clean clouds and smiling sky only in view. Your own thoughts may not be brilliant, but neither will they burn holes in your soul, as the sparks of "contentious" words do. Good St. Aug-

ustine loved to entertain friends in his "wide house," but would allow no unkind word to be uttered there even by the most honorable guest. On his dining table he had engraved this sentence:

"Quisquis amat dietis absentum rodere vitam.

Hanc mensam vetitam noverit esse sibi;" and if a word of slander was dropped by any one the Bishop immediately withdrew from the company, as if to bleach the soiled spot from his mind in the golden sunshine of silence.

The roof was the place of *prayer*. There Peter prayed at Joppa, and had the vision of the conversion of the Gentile world. The Mohammedans observe this ancient custom. Just before the time the Muezzin sings out from the minaret the call to prayer, the flat roofs in some places will be dotted with the faithful spreading their rugs so as to begin their devotions with the sacred signal. This custom rebukes some of our prayer customs; especially our hurriedly dropping on our knees by the bedside at night, tired and sleepy, with that little reverent purpose we had formed chilled out of us by our scant clothing in a cold room. When we come to the great God we need help of whatever can lift and enlarge our thought. There is assistance to devotion in the vast space of the temple, in the stately roll of sacred music; but more help in the vault of the sky and the hush of the moveless air. When the eye is upon God's handiwork above, and man's handiwork is all below, buried beneath the canopy of roofs, then the silence that is above, and the indistinct hum of the human beneath, speak to our hearts, saying "Be still and know that I am God." We miss this prayer help in our more active, yet more limited, trammelled Western life. If we cannot get upon the actual roof, we ought to get up to the top of our own lives in grander and more tranquil spirit of prayer.

The roof also meant *publicity*. In the days of apostasy the Jews built

altars on the top of the houses, and there offered incense to strange gods (Jeremiah xix, 13; 2 Kings xxiii: 12 that is, they made open confession of their heresy. Our Lord bade his disciples, *What ye hear in the ear, that preach ye upon the house tops.* (Matthew x: 27.) The good news from heaven is no man's private property. The "secret of the Lord" is given a man that he may tell it. Going once into a Druse village on the slope of Mt. Hermon, no sooner were we espied than a cry was raised by a man on the roof. It called up others, until within two minutes the roofs were covered with people shouting to each other and telling of our approach. I thought of Isaiah's description of Jerusalem when assailed (xxii: 1): "*What aileth thee now that thou art altogether gone up to the house tops?*" A few moments later these Druses ran from roof to roof, as the houses were close together, and gathered around us to unite their forces in mutual defense, if it should happen that our party were un-

friendly. I thought if Christian people would only be more communicative, talk out their principles, their faith, tell the warnings they have had in personal experience, many a poor soul would not be so easily caught by temptation. We need more community-life of religion, more publicity about those things that concern the life of every soul in the community.

When our Lord predicted the destruction of Jerusalem by the rush of the Romans (Matt. xxiv: 17) He said: "*Let him that is on the house top not come down to take anything out of his house:*" that is, waste no time in cumbering yourself with your riches, but flee along the roofs, for you can escape, if at all, barely with your lives. While loading yourselves with goods the enemy will fill the streets and stop your doors. So, many a soul has been lost by greed of earthly possession. The mind and energy were engrossed by these perishable things when every impulse of soul should have been given to flight from sin and its attendant destruction.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

Co-operative Obedience Sympathetic.

Bear ye one another's burdens, and so fulfil the law of Christ.—Gal. vi: 2.

MAN constituted for social intercourse and co-operation. Not good to "be alone" nor "serve alone." Man not meant for cloister. Benefits which come from this conjunction, inestimable, complementary, or supplementary. Mutuality of interest, work irrespective of caste, age, or conditions. All the purchase of the same blood, animated by same Spirit, working in same field, looking for same Lord.

I. The Appeal. 1. Bear one Another's (a) trials, (b) persecutions, (c) anxieties, (d) disabilities, (e) temptations, etc. 2. By sympathy, advice,

intercessions, practical relief, taking hold with them, a human Paraclete.

II. The Object or Motive. "So fulfil the law of Christ." Co-operative obedience the most complete and symmetrical. The easiest. It was Christ's way. Come unto me labor and are heavy laden . . . Take my yoke. Sympathy with His disciples. "I am with you always." In their persecutions, temptations. "I have prayed for thee." "Workers together with God." J. S. K.

The King's Highway.

And a highway shall be there and it shall be called the way of holiness, etc.—Isa. xxxv: 8-10

I. The Features of the Way. (a) An open way though narrow. (b) A holy way though gladsome. (c) A safe way though simple.

II. Its Travellers. (a) The Lord of the way himself (see margin). (b) His ransomed ones. Good company, sympathetic, pilgrim songs and converse. (c) Angel escort, Jacob. He shall give his angels charge . . . to keep them in all thy way.

III. Its Termination. Path of just brighter to "completion of day." Heavenly Jerusalem Lion's temple hill. Farewell to pilgrim's staff and worn sandals. Welcome endless rest, wide open gates, greetings of the glorified, the bosom of God, and coronation of joy. J. S. K.

The Fatherhood of God in Reality.

If God were your Father ye would love me.—John viii:42.

Christ spoke these words in the midst of a strong contention with the Jews respecting their true fatherhood. They had claimed Abraham as their God.

Consider I. The doctrine of the Fatherhood as taught in the Gospel, it is a peculiarity of the N. T. revelations, though the ancients had some glimpses of it. Christ its true interpreter; see e. g. the parable of the Prodigal Son. Man by nature, descent, capacity, the child of God, but alienated. Must become so in spirit, by confidence, choice, in heart, obedience. Necessity of new birth. Followers of God as dear children.

II. Practical Application. (a) God's dispensations designed to bring us to the full knowledge of Him in Christ. (b) If we learn what God is thus teaching us we shall be by divine attraction drawn to Christ. "No man cometh to the Father but by me." J. S. K.

Revival Service

Waiting for God.

Blessed are all they that wait for Him.—Isa. xxx:18.

I. The nature of the Waiting. (a) In steadfast faith. (b) In living hope. (c) In patient humility. (d) In active preparation.

II. Blessedness of this Waiting. (a) In the present habit of mind. Keeps the heart from settling down in indolence and worldliness. Gives exercise to various Christian graces. (b) Future. The five wise virgins. Gladness of greeting. This is our God! We have waited for Him; we will rejoice and be glad in Him. Receive a blessing from Him. "A crown for all those that love His appearing." J. S. K.

The Individuality of Salvation.

Your own salvation.—Phil. ii:12.

I. Individual as a matter of personal concern. He that is wise shall be wise for himself; he that scorneth he alone shall bear it.

II. As a work wrought in the secret of each one's experience.

III. As a work taking shape, color and development according to each man's personal traits of mind, temperament, etc.

Application.—Think not to compare your experiences with others, to depend on others, or hope to shift responsibility on others. J. S. K.

Funeral Service.

No Tears in Heaven.

And God shall wipe away every tear from their eyes.—Rev. vii:17.

Contrast earth and heaven: the one a vale of sorrow; the other a mansion of unspeakable glory. The one a Bochim—"a place of weeping"—the other a city of delight, where the voice of joy and the notes of the triumphant song are ever heard.

1. No tears there. "God shall wipe away every tear." The time for weeping has gone by forever. The night is past and the glorious morn has come. God's own hand heals every sorrow.

No occasion for tears there. No sin in the heart; no evil of any kind in all the life there lived. One vast transcendent scene of innocence, peace, rest, joy, glory.

3. No element or experience to

cause a tear there. Not only sin, but all the bitter fruits and all the sad consequences of evil are forever excluded from that world. Nothing within and nothing without out of harmony with the perfect purity and the divine and eternal blessedness of that world of light and glory and redemptive perfection. Not a note of discord will break on the ear; not an

object to give pain to the eye will be seen; not an emotion of fear or sadness will be felt; cloudless peace will reign everywhere, and a serene, unspeakable, everlasting joy will pervade that entire world of redeemed and angelic spirits, filling every heart with seraphic delight and tuning every harp to a grand symphony of praise. J. M. S.

LIVING ISSUES FOR PULPIT TREATMENT.

Enforcing the Laws.

The law is not made for a righteous man, but for the lawless and disobedient.—1 Tim. i: 9.

THERE is an unaccountable repugnance on the part of many people to have anything to do with the execution of law. When public nuisances become too marked all will join hands to get a new and more stringent law passed, and then every "righteous man" will sit down, fold his hands and leave the law largely to execute itself. Of course, he says that he expects the police and the courts to do that part, yet after all the police and courts are efficient only so far as they have the cordial, active, steady support of the people who secure the laws.

As a matter of fact, there are laws on the statute books of every State, perfectly well known to all, yet so constantly violated as to become a "dead letter." The violations are open and unblushing, patent to every man. Why is this? Simply because no man is willing to incur the odium and spend the time and strength necessary to secure their execution. Were these "righteous men" to unite in entering complaints they could force the State or municipal officers to carry through the prosecutions and the courts to decree punishment. It may indeed be fairly claimed that the law-abiding citizens are largely responsible for a great amount of crime, because they will not take the necessary means to prevent it by forcing respect for exist-

ing laws. The report of the Society for the Prevention of Crime in the city of New York, and especially that portion presented by its Committee on the Enforcement of Law, shows how much can be done even under adverse circumstances, such as exist in a large city. The committee have turned their special attention to liquor selling and to gambling, and report eight special saloons closed and the parties placed under arrest, besides a large number which were closed on the entering of a complaint by the committee. "Six large gambling-houses were raided and a large number of persons arrested. Thousands of chips, used to gamble with, together with quantities of cards and other paraphernalia used in this nefarious business. In some instances money also was seized, and the value of all would run up to thousands of dollars." One hundred and seventeen complaints were received of gambling-houses, and forty-seven against pool-rooms. Several of them were raided, and the closing of others secured. Appeals have come to the society from every class; from fathers and mothers to shield wayward sons, from merchants in behalf of clerks, and in every case every effort has been made to secure the enforcement of the law. Success has not always been possible, but the fact that when the society was organized in 1878 there were 10,000 liquor saloons in the city, and that now, with an increase in population of 50 per cent., there are less than 7,000, shows what can be done.

Here is a way in which the pulpit can most effectually assist in furthering public interest. The preacher should know the laws and be a leader in their enforcement. Could such societies be formed not only in our large cities, but in country towns and villages, the evils of drunkenness and gambling might be diminished in a wonderful degree.

Cannot this be brought within the scope of our Young People's Societies for Christian Endeavor?

Science Helpful in Religion.

Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.—Matt. xxv : 40.

No more significant instance of the readiness of Christian effort to adopt any discovery of science has come before our notice than the use made of flash-light photography in a lecture by Rev. A. T. Schaufler, D.D., of New York.

The title, "Ruin Through Neglect," gives an idea of the scope of the lecture, which describes the life in the poorer and more degraded parts of New York City, its influence to drag men down, and the efforts made to save them. The artist has been very thorough with his work, invoking police and detective aid whenever necessary, and one after another scenes, that to most of those who constituted his audiences were as unknown as those of Central Africa, came upon the canvas so vividly that one seemed to be there in person. There were the opium den and its Chinese proprietor, with a face too brutal and degraded for any human being. There was the rendezvous under the eaves of a company of boys who have made themselves a terror to the city. There again were the ten-cent and seven-cent lodging-houses, where human beings slept, packed away in rooms too filthy for an animal's pen, or bare as the naked rock. The two-cent coffee rooms,

murky with smoke, through which gleamed the eyes of men who would soon go forth ready to commit any crime. The floor of the station-house where hardened criminals and unfortunate outcasts breathed the same atmosphere, foul almost as that of a Russian *étape* on the great Siberian road, and where lessons in crime are given cheaper far than lessons in virtue in most places. And so on through the whole scale of poverty, degradation and sin till the heart becomes sick and the question would come up, What wonder that national reform moves so slowly when such cancers are eating into its very vitals? What wonder that the church is no stronger, ignorant as it so largely is of the very evils that it must contend with? Then came the other side of the picture. The news-boys' lodging-house, the chapel, the Home for Little Wanderers, the midnight mission, where rescued women sang for their fallen sisters the lays of heaven, seeking to lure them from the sin and shame, the sorrow and death that awaited them at the very door of the meeting-room.

No one who looked upon that panorama could have failed to utter a psalm of thanksgiving for the invention that opens up so vividly the dark places of human life, and of gratitude to those who, with earnest consecration and quick Christian wit, have made that invention the servant of the church, bringing before it with startling clearness the work that it has to do.

The same thing may be done all over the land. It has been truly said that one-half the world knows nothing of how the other half live, yet they *must know* if they are to fulfill to them the duty that Christ has laid upon them.

It may not be well for every individual to enter personally these dark abodes of sin and misery, yet that is no reason for continued ignorance. Science has furnished a key to un-

lock these doors and let in the flood of Christian light and life. Will the church use it? If it does not, upon it will rest the responsibility.

EDITORIAL NOTES.

The Christianity of Christ.

It is a fact recognized on every hand, that the majority of admissions to the church on profession of faith, are from the church community, not from the unbelieving world. It is also a fact that in many cases the Young Men's Christian Associations have become little more than religious clubs, where young men always of good principle, meet to have a good time in a highly moral and religious atmosphere. What is the reason for the fact that these great organizations are falling so far short of their own ideal?

Every man will have his own statement. One will say rented pews, and initiation fees, highly salaried minister, fees and secretaries, elegant edifices, etc., have sucked the life out of them both. Yet no sooner are the reasons given than every one will point to some instance conspicuous for its exceptions to them all, showing that the real difficulty is not in them, but deeper seated in the principles that underlie them.

Mrs. Elizabeth Stuart Phelps Ward in *The Forum* touches the question in her own spicy, trenchant way, arraigning much of the Christianity of the day as conspicuously unlike the Christianity of Christ in three particulars, earnestness, liberality, and democracy. Jesus was always in dead (why not say *live*?) earnest. He felt each moment the pressure of his great work upon him. Would the Church save the world, it must be like him in *earnest* about it. Christ was liberal. Imagine him writing out the Westminster Confession or the Thirty-nine articles! or conducting an examination for church membership such as is too often the rule when now applying tests not of life, self denial, forgiveness, cross-bearing, but of doctrine, baptism, the

trinity eschatology! Christ's was the true democracy. It is a simple fact, that the immense majority of Christians are so thoroughly imbued with the notion of doing things decently and in order, that they find it very difficult to worship with the man who has not the proper garment for the gospel feast, and are inclined to think that it rests with them to cast him out of their rented pews, or make it so uncomfortable for him in the free pew, that he shall have little temptation to provide himself and come again.

There is much of truth in these thoughts, much for every pastor and especially for every church member to ponder. With them both rests the solution of the question. The pastor may and should *lead*, but he neither can nor should *drive*. Much will be gained by having a committee, aside from the regular ushers at the church door, to *welcome*, not merely to escort, new comers. Yet all these are mere expedients, useful as far as they go, but of genuine value only as the expression of abiding principle. Where there's a will there's a way. When the church-members really *want* outsiders to join them so much that they are willing to undergo inconvenience and self-denial, there will be no difficulty. What the church needs is not elective *methods* but the elective spirit. If church members should work as hard for Christ as many do for their political party, their would be a mighty increase of their numbers.

Praying Leagues.

THERE are few greater helps to 'effectual fervent prayer' than to have a definite subject to pray for. Especially is this evident when the subjects are joined in by a large number, so that there arises a commu-

nity of interest and association. It is of course possible to carry such a thing so far that it becomes a mere formality. Yet that need never be the case. Rev. C. H. Smith, of Kimball, Dakota, has organized a praying league, with certain specific topics for each day of the week. The plan is simple, with no formality, and it seems possible that it should accomplish a great deal of good. The book-mark pledge is neat and useful,

A "Foreign Missionary Prayer Union," has also been formed in England, which has sent out its circulars over all Christendom. Its membership is open to all missionaries and to all interested in missionary work in every part of the world, and the pledge is that the members of the Union agree, so far as possible, to pray *daily* for one another and for the coming of the Kingdom of God. Special objects are designated for each day of the week. It is a grand idea.

Centennial Thoughts.

THE nation has been rejoicing over a hundred years of national life and the wonderful progress seen on every hand. It has been a century of invention. Not a year has passed without adding something that we have cause to think an indispensable utensil in our modern civilization. In the political jubilee it is well to remember the Christian's ground for rejoicing.

With the growth of the nation, even outstripping it, has gone on the growth of the church. We see so clearly in the men their electrical search-light of modern criticism, the *defects* of our Christian work, that we are apt to think of the past as better than the present.

Yet stop and think for a moment. Take any one of the great questions of the day. Temperance. The *first* temperance society in America was

formed in 1789 by some farmers in Connecticut. Now the various organizations number millions among their members, and we have a political party of no mean strength doing valiant battle against the vice of drink. To be drunk was then no disgrace, even for a minister of the gospel. To-day it debars a man from any polite circle. The Sabbath. We are so wont to look upon the Puritan Sabbath as the ideal holy day that we forget how small a number of the people at that time paid any attention to it or observed it in the slightest degree. The proportion of Sabbath keepers in the whole population of the country has changed wonderfully for the better, and that notwithstanding the great influx of foreigners. Church work. This is the age of missions, foreign, home and city. On every hand the church is organizing as never before for a great attack upon the combined forces of heathenism, infidelity and corrupt Christianity.

Social reform. At no time have there been so many well-directed efforts to elevate mankind. Slavery has received the ban of popular as well as church disapproval. Labor laws have been changed, children are protected. Even dumb animals have found those who would assert their rights to kindly treatment and care.

Prisons have been entered and lightened with Christian influence. Fallen men and women are reached out after and receive not repulsion, but help toward a better life. The Scarlet Letter has given place to the midnight missions, and many a home where there was little but despair has become the abode of joy and peace.

It is well to look the facts of sin in the face, but it is well also to recognize the mercies that have crowned this century of our growth as a people.

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