

# THE HOMILETIC REVIEW.

VOL. XII.—NOVEMBER, 1886.—No. 5.

## REVIEW SECTION.

### I.—THE CONVERSION OF ST. PAUL: ITS PREPARATION AND ITS PURPOSE.

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ONCE and once only in Church history do we meet with a case of entire, sudden, and supreme conversion. The Apostle Paul speaks of himself as a pattern to them who should hereafter believe. He was a pattern in this sense, that, when converted, he passed over at once, and without reserve of any kind, from the camp of the persecutors to that of the persecuted. His was a unique case of a character which was changed not as others "by slow degrees all but the basis of the soul." One of our poets has thus described the growth from within of character, as it unfolds from narrow to wide and from little to large views of life and duty. In the Apostle Paul's case, the very basis of the soul, which was naturally broad and fitted to take a conspicuous position in life, was shaken. He never could have settled down into a groove, but must have played a high part, whether for good or evil. Like his namesake, the first king of Israel, he was in mental, if not in physical, stature head and shoulders over others, and profiting, as he tells us he did, in the Jews' religion above many his equals in his own nation.

Conversion, if it means anything, means the carrying over into the new and spiritual life of all that is worthiest and best in the powers of the old life, which is after the flesh. In conversion the flesh is not changed into spirit—that is unmeaning. Conversion is rather the grafting of a new scion on an old stock, and the more vigorous the old stock is the better the graft will be. In conversion God does not change nature into grace; that would be to mar His works, and God is the God of order, not of confusion. But what He does is to set the old powers to a new use. The stock that bore wild olives now bears good olives, and energies and capacities which once ran to waste in a

wild fruitage of self-display now bear their fruit unto holiness, and the end everlasting life.

This, then, being the criterion of conversion, that the old life is set to serve the new, we may measure the completeness of conversion in any case by the total amount of the old energy which is taken over from the flesh into the service of the spirit. In some cases—alas! that these are the majority—converted characters, in sitting down to say how much they owe their Lord, take their bill and write quickly fifty or fourscore, instead of the full tale of a hundred measures of duty and service. There is generally something secretly set apart for the former service of self. It is too generally assumed that even religious men may be allowed to lead two lives, a secular and a sacred, and that, provided God has His Sabbaths, the rest of the week may be spent in a six days' service of what we describe as our social duties, and our advancement in life.

It is these half-conversions, and these haltings between two ways, which excuse what has been described as second conversion. To every higher life, it is true, there is a higher still, which no one will dispute any more than that in every depth there is a lower still. But this second conversion, brought in as a supplement to the defects of the first, only suggests the melancholy reflection, that the majority, when touched with the higher life and the powers of the world to come, begin to hesitate and compromise. They do exactly that which the Apostle said he did not: they confer with flesh and blood. We do not understand his character at all, unless we see that such was its intensity, that when it passed over to the new allegiance, it passed over entirely and without reserve of any kind. It was a case of all or nothing; not some of Christ and some of self, so mixed that the Christ element is only slowly expelling the self element. This is the education which the majority pass through. We may even admit that the conversion of the other eleven apostles, which, in many respects, was more of an education and less of a sudden conviction, largely partook of this character. It was the slow but certain gaining of the new upon the old—the filtration through the old pores of being—of a new life-draught of consecration to God. In their case, the more of self and the less of Christ slowly grew into more of Christ and less of self, and it would be impossible to describe the moment when the all of self and none of Christ had passed into all of Christ and none of self.

With the Apostle Paul it was different, and so we see that his conversion was a pattern conversion. Self, in his unconverted state, rose in him to a kind of passion of self-assertion. Had he been a poet or a philosopher, he would have been self-contained and egotistic to a fault. Had he been a soldier, he would have pushed to the front, and at the head of armies would have tempted fortune by pushing victory, perhaps, too far, till she at last deserted him, as was the case with Hannibal



and Napoleon. But Saul of Tarsus was not born to be a captain of men, nor one of those word-wizards, who, whether in prose or verse, captivate the soul. On account of his Jewish birth, all careers were closed to him but one, and that was Rabbi-ship, or the self-righteousness of the Pharisee. That he accordingly entered on, as we know, with such intensity and concentration of purpose, that it would soon have set him as far above the Hillels and Gamaliels, as saintship, however touched with fanaticism, is superior to the sage and balanced disposition of the ordinary school doctor.

Conversion, then, being the carrying over of the powers of the old life into the new, we have now to see what makes the Apostle's conversion so marked and exceptional that it stands out conspicuous in Church history. Take it all in all, it is the most decisive proof of the historical certainty of Christ's resurrection which has ever arisen in the whole sweep of time between Christ's first and second advent. Divines, as a rule, have been accustomed to regard almost exclusively the conversion of the Apostle Paul on the miraculous side only. From this point of view, it is an uncaused event, with no antecedent outside the eternal counsels of God. The Apostle himself undoubtedly so regarded it, as supernatural. It is true that every birth is in a sense a miracle: it is a beginning, and at every such beginning there must be the eternal will of the Father, the eternal word of the Son, and the eternal operation of the Spirit, combining to say, "Let there be light, and there was light." If this be so in nature, much more must it be so in grace; if the first birth be not without the creative Word: how much more so with the second birth? So the Apostle himself declares his own case: that it pleased God, who had marked him out from his mother's womb as a vessel of election, had afterward called him by His grace.

But we have not got over the real difficulty by asserting that every conversion is, in essence, a miracle. The next instant we find ourselves going on to ask why was this miracle wrought, and what were the antecedents which prepared the way for it? It is impossible to take our stand on the external only, as the old divines have done, and to refuse to go one step further, as we now propose to do, into the psychology of conversion. Had this branch of inquiry been at all adequately treated of, we do not know that we should have presumed to offer any account of what seems to us to be the three stages by which the Apostle Paul was led out of the natural or psychical condition of living to self into the spiritual stage of living no longer a self-seeking but a self-forgetting life, lost in the disinterested desire of living singly and solely for God's glory. But we have looked in vain into the ordinary narratives of Paul's conversion for the real clue to the mighty change. M. Godet is, we admit, an exception, in his brief but adequate sketch of the Apostle's early life, in the Introduction to his Commentary on the Epistle to the Romans. M. Godet, in describing

pride, or inordinate egotism, as the worm at the bud of Saul's self-righteousness, has hit, as we think, on the kernel of the question. He sees in Paul's conversion a case of sudden death to an old and evil selfhood and a resurrection as sudden to a new and full life of self-consecration or of a self-crucifixion of the old man, since the two expressions come to the same thing. This is the real key to the Apostle's conversion: "Sin revived and I died," is the sum-total of all that came of his undertaking to keep the law. If we reverse the expression and say: "Self died, and Christ lived in me," we have the summary of what he became under the new and altered condition of being which followed conversion.

We are in a position now to turn to the question itself, and trace the stages which led up to this wonderful conversion. There are three stages, as we hold, of his inner experience, which had to be gone through, and without which we may be sure that no light on the road to Damascus, however dazzling, and no voice, however deafening to the whispers of that ravenous tyrant of an imperious egotism, could have produced the mighty change. No intelligent interpreter has ever quite overlooked the preparation of the Gospel—that underground work, as we may call it, which led up to Paul's conversion. But, as a rule, it has been touched upon only to throw light on his fitness for his high calling, as by birth a Jew, by culture a Greek, and by citizenship a Roman. What he was in himself, apart from his birth and breeding, the basis of his soul, as we may call it, has been passed by. Divines of the old orthodox school have accepted a miracle as *per se* an unaccountable phenomenon, and hence have shrunk from the attempt to trace any co-ordination of the miraculous and the natural. The Apostle, they say, was a chosen vessel—this is true, but the fitness is generally limited to the fact of his Hebrew parentage, his Greek culture, and his Roman citizenship. These, like the letters on the cross, in Hebrew and Greek and Latin, have been adequately described and their full significance recognized. We may leave to the Farrars and Howsons and the historical school of evidential writers to fill up further details of this kind. But when we turn to the inner life of Saul of Tarsus, and, apart from his environment, consider him in himself, and note his mental struggles, we begin to see the true preparation for his life-work.

What, then, do we discover as the key to the inner life in the formation of such a character? His was a self-contained nature, set on one great prize, which is the attainment of a righteousness which is "of the law." This was the prize of his high calling in his unconverted state. A Pharisee of the Pharisees, touching the righteousness which is of the law blameless, he was likeliest of all men to the young man who is nameless in the Gospels, and whom some critics have identified with Saul of Tarsus, who came running and kneeling

to Jesus, to ask Him what good thing he should do to attain eternal life. We know how the Lord dealt with this character, and how He took him at his word and tested him by his own standard of legal obedience: "Thou knowest the commandments, do this and live"—this was the stern reply of the great Lawgiver to the great legalist. Still, the young man, as if courting his fate, was not satisfied: all this he had kept from his youth. He had a dream of some one act of supreme merit, by which he should scale the last height of the mountain of legal obedience and stand on a pinnacle of self-satisfaction far out of the reach of the vulgar crowd of men. Then came the decisive test, "Sell all that thou hast and give to the poor and follow me, and thou shalt have treasure in heaven." The young man went away sorrowful, for he had great possessions. That young man, if not the actual Saul of Tarsus, was like him in this respect: that he flinched from such a test as this. It was not self-surrender, but self-attainment, that he was still set upon. The preaching of the cross would have been to both alike foolishness. He must go on a little longer on his own lines and choose his own path. The springs of self-assertion were not yet dried up in either case, or the character as yet ripe for the one act of self-renunciation in which, not having his own righteousness which is of the law, he might find a righteousness which is of God by faith.

This leads us the first step on to the true discovery of the conversion of St. Paul. He had to run his career out on his own lines, and try to the very end—the bitter end—what the issue of extreme self-assertion must be. So it fared with Saul of Tarsus. He had set himself to keep the commandments, but found himself continually balked by the discovery of indwelling sin. The law which was ordained unto life he found to be unto death. For why? At each instant that he set himself to obey the precept in the letter, he found himself breaking it in the spirit. The law, for instance, said: "Thou shalt not covet"; but sin—strange contradiction—taking occasion by the commandment, wrought in him all manner of concupiscence. *Uno avulso non deficit alter*, as he nipped off one bud of coveteousness, another sprang up in its place, for the root, the bitter root, of concupiscence had struck deep in his character, as it is in the fallen and corrupt nature of all men. Here, then, was a strange anomaly, that the better he became the more corrupt he felt himself to be. Legal righteousness seemed to be an unattainable summit, and the higher he climbed the more Alp on Alp arose.

What, then, was to be done? A commonplace character would have given up the pursuit, and come down from these awful solitudes, content that he had done so much and dared such heights. Not so with a determined nature like that of Saul. There was one way left, and one only, by which, as he thought, he could keep the commandments, and quiet these terrible cravings of conscience. He could break

with Gamaliel and the easy-going school, whose "live and let live" maxims had long dissatisfied him. He could turn zealot and put on zeal as a garment, and this he did. Like those young postulants to monasteries who disturb the older inmates of a monastery by their activity in inventing new forms of penance, so with Saul of Tarsus. Nothing could quiet his conscience but to throw himself headlong in a fit of zealotry against the new sect which was everywhere spoken against. Little as he knew of Jesus of Nazareth and His followers, he knew enough to apprehend that if they were right in their Quietism, which he probably confounded with that of the Essenes, then he must be utterly wrong. This supposition he could not listen to for an instant; and so, with the decision of a mind which never halted at half-measures, he joined the extreme wing of the Pharisees, or that branch of the zealots, who, instead of turning their arms against the Romans, had whetted their swords against a sect who gave out that they had found in the Nazarene the true Messiah. Here was a new field in which to display zealotry, and so he describes himself as concerning zeal persecuting the Church.

We now find him in the second stage of his downward career. He had been first a legalist, pure and simple, and as such he describes his experience in the 7th of Romans. But his legality had brought him no peace; on the contrary, it had only begun to goad his conscience, and, like the bullock unaccustomed to the yoke, he was already beginning to kick against the pricks, and to find from sad experience how hard this was. To a mind in this state, legal, but unable to comply exactly with the law's demands, one compromise only was open. It was this: If unable to keep the whole ten commandments in the letter, what was easier than to set-off the greater against the less commandments, and to use zealotry for the first table as a salve to his conscience, hurt from his known breaches of the second table? The tenth commandment had said, "Thou shalt not covet"; and he could see no escape from concupiscence. But, then, the first commandment implied, if it did not enjoin, that all idolaters, and such were the followers of a false Messiah, were to be utterly destroyed. It struck Saul of Tarsus, no doubt, as the readiest way out of his spiritual perplexities, that he could thus compound with conscience and set off zealotry as against concupiscence. Men do not consciously put this contrast so bluntly to themselves; but, all the same, it is in this way that the coward conscience works. Such is the deceitfulness of the human heart, that the pleasure is as great of being cheated as to cheat. In any case, we know enough of ascetics and fanatics all the world over and in all religions to feel sure that the case is more common than we suppose. The history of all persecution shows that it is not the worst class of men, but the best, who become persecutors, and generally for the same reason, everywhere. Llorente, in his *History of the Spanish Inquisi-*

tion, points this out. He shows that the Torquemadas, and others, were men, outwardly, of blameless lives, but tormented with inward doubts, which they could still in no other way but by stamping out the convictions of others which seemed to run counter to their own. It seems a paltry sophism to compound for one class of sins by added zeal against another. But it is the commonest of all in the legal stage, and on the brink of this stage of final discovery of the ruin of all his proud hopes of attaining a righteousness which was his own, we now stand with Saul of Tarsus.

We have reached the third and final stage in which zealotry is to pass into despair, ending in the death of the old nature, and the quickening and new birth of a new nature. It is at this point that we are to look for the supernatural, properly so called, and rightly considered, as we have already seen, every birth is a miracle. It is a special act of Omnipotence, a fiat of Him who said, "Let there be light, and light was." How much more must this be the case with one who is to be suddenly brought out of darkness into light, and turned suddenly round from the tyranny of self-will into living a life of blessed liberty by entire self-surrender of his will to God! We have considered the two previous stages, let us now note how Saul of Tarsus is led up to the third and final stage. He had set out as a legalist, and he who had been alive once without the law, *i.e.*, slumbering the sleep of moral insensibility, had awoke to the painful discovery that in him there lay lurking, and only awaiting the provocation of the commandment, all manner of concupiscence. The only effect of the tenth commandment was to stir up these stagnant depths of covetousness, so that the law which was ordained unto life he found to be unto death. Then he fell back upon zealotry and sought, as men often do, to still the law's demands by setting one form of righteousness over against another. If he could not keep the second table of the law, he would at least compound for these lapses by still stricter precision with regard to the duties of the first. But now he had to learn, as he did, by a light from heaven on the road to Damascus, that his zealotry was quite as much tainted with the poison of self-righteousness as his legalism. Driven from one retreat to another of self-righteousness, he is now brought to bay, and must die in the last ditch. The awful discovery is borne in on him, not only through the eye but also through the ear, that it is Jesus whom he is persecuting. His zealotry, which he had most prided himself on, was now seen to be his greatest mistake. Ignorantly, it is true, but still in unbelief—*i.e.*, under a mixed motive, partly right and partly wrong—he had gone on to repair one breach of the law only by committing another. He had broken the second table, and now he learned that he had still more hopelessly broken the first. Like some desperate gamester, doubling his stakes at every throw of the dice, and trying to play quits with fortune, he has gone on to

the point where he has nothing left to stake but life and liberty, and has to lay them down and pay the forfeit. All this he instantly apprehends as he lies stone-cold on the earth, waiting the death-stroke of the enemy whom he has challenged to mortal combat. He had ridden out of the ranks and singled out the Nazarene, resolving in the spirit of a true zealot to fight neither with small or great, save with Him only. And here is the awful, the crushing, surprise. The Nazarene, the crucified Jesus, is the Lord of glory, highly exalted, and given a name which is above every name. What could he expect, and what deserve, but instant death? "But those mine enemies bring hither and slay them before me."

But one surprise only remains. The next instant, the voice addresses him, "Stand on thy feet!" He had not asked for quarter. How could he ask for what he was not prepared to give? and the enemy more than grants him quarter. He addresses him in tender and pitiful accents. "It is hard for thee to kick against the pricks. Thou art a chosen vessel" —mercy rejoiceth against judgment. It is more than a reprieve, more even than a pardon in full to the rebel, taken in arms against his lawful sovereign. "Thou art not only restored to life, but at once called into my service. Now turn the same energy into promoting my cause which you have already shown in persecuting it."

That such a message as this, streaming in on him from the excellent glory, should at once shake the soul of Saul to its foundation, as the earthquake did the soul, as well as the prison walls, of the jailer at Philippi, we may at once assume without question. It did much more: it led to his instant conversion in the full and exact sense of the term; his soul now received a new centre of gravity and focus-point of attraction. Self, in one form or another, had been the sun of his soul—Christ from that instant became the new sun, and self became the planet, which had found its true orbit. This is conversion in its essence. It is death to the old nature and life to the new, and all is summed up in this contrast between a being self-centred and one whose sun and source of life is God. As to the question whether this revelation of Christ to Saul on the road to Damascus was objective or subjective, we take it that the right answer is that it was both. It was objective in the sense of the old historical school, for either there is no miracle at all in Old Testament or New, or the conversion of St. Paul stands out as miraculous in the highest degree. So far we are at one with those who hold to the external and objective view of the revelation of the risen Savior to the contrite, conscience-stricken sinner, Saul of Tarsus. But we also hold at the same time that the external is not enough. There also needed a preparation of the heart, as well as an answer of the lips, in this as in every case of conversion. The revelation of the risen Savior to Saul, then, was both objective and subjective, and the only meaning of the distinction seems to us to lie in this,



that the subjective revelation was continuous and spread over some space of time: the objective revelation was a flash and a peal, a sudden and surprising invasion of eye and ear, by a sight and a sound from heaven, the meaning of which he could not mistake. Some of the company, as he tells us in one narrative, saw a light, and some of the company, as he tells us in another narrative, heard a sound. But none of them, save he alone, could piece together these broken lights and wandering voices of a message from the upper world. Their feelings began and ended with blank wonder. They were like the shipmates of Jonah, who only supposed that, as there was a storm, it was sent by some angry god; Jonah knew more—he knew only too well who had sent the storm, and why.

There are cases of conversion of this kind occurring every day, though scarcely with such marked results to the world at large. The outer and the inner world touch more often than we suspect, and this is the meaning of Hamlet's deep words, "There are more things in heaven and earth than are dreamed of in your philosophy." We cannot say, beforehand, what will come out of the conflict between the law and the flesh in the self-asserting will of any character. It may end in conversion, but it may not. There are cases of failure when the character hardens into Pharisaism or sours into zealotry, and such characters go down branded in history as Torquemada did, or Mary Tudor, with the terrible epithet "bloody" shrouding her fair fame forever. Such would have been Saul's case, but for the distinguishing grace and mercy of God in Christ; since, if not the best, he must have become one of the worst, of men. In this sense, the conversion was all of grace, and the Apostle is emphatic in rejecting by anticipation all that rubbish of the schoolmen about a grace of congruency, the congruent grace, in which there is some particle of merit, as distinct from the grace which is not congruent, wholly without us. But, on the other hand, the most emphatic assertion, that it is all of God, so far from precluding, actually implies that God himself prepares His own door of entrance. If He opens the heart, as in Lydia's case, the door is His; and, as we see from the illustration of the flower, it is the sun which opens it by opening the eyelids of the morning. The sun opens the flower's petals, while, at the same time, the flower spontaneously seems to open of itself. Such is grace. It is the conjunction of experience within with that voice of God from without, which, once heard, never can be mistaken for anything else. All that conversion means in an Apostle's case, as in our own, where the supernatural element is not prominent, is that the hour has come for the meeting-point of God and man in the new relationship of grace, instead of the old relationship of nature. As long as man is in the outer world of nature, and under the law, self is, and must be, the centre of his being. All is done in relation to



that centre. He is his own being, end and aim, and as an egoist he is, and must remain. Self-consciousness is, in this case, only a tormenting sense that we are all alone in the universe, and we begin to cry out like an infant in the night—an infant crying for the light, and with no accent but a cry. How precious when in that state is the discovery that we are not orphans, and that the Father has sent His Son, whom to know is life eternal. All conversion hinges on this truth of a new relationship between our spirits and God's Spirit. They know nothing of conversion who limit it to the bare knowledge of a new set of truths with regard to the plan of salvation, or a new set of rules with regard to holy living and dying. This is to confound conversion itself with its consequences, and to mistake the effect for the cause. True conversion in every case is determined at the point where the death unto self sets in and the new life unto God begins to take its place. No man, in a word, is as yet converted, who, like Saul, up to the moment of riding into Damascus, has set himself to do some great thing in his own strength, and for his own glory. On the other hand, that man is converted, no matter what his stage of spiritual experience may be, who can say, "I no longer live unto myself, but unto the Son of God, who loved me, and gave himself for me."

In this sense the conversion of St. Paul is a pattern to them who should hereafter believe. We conclude, then, as we set out, with this remark: that the Christian Church has been given in him a type or a pattern by which to judge of spiritual experience forever after. The more closely, then, we study the story of the Apostle's conversion the more we see that the stages which led up to it are normal, and that, if miraculous and supernatural in one sense, in a deeper and truer sense it is profoundly natural. It is in strict conformity with every psychological law of our being. The attainment of our selfhood is the beginning of all moral action, and, were the spring of self-assertion closed, it is doubtful if moral life would awaken at all in any of us. Men would be improved apes, or sleeping a swinish sleep of indifference to anything beyond our animal wants and desires. But, with the will and its assertion in moral action, all leading up to self-satisfaction, we enter on our first sphere of being, and pass at once into something better than the beasts. But we are still, at this stage, far lower than the angel, all whose fresh springs are in God; and the problem is, How can man rise to the angel? How can flesh transmute itself into spirit? Not by itself, for no man hath ascended up to heaven. Instead of that, the Son of Man, who is in heaven, has come down to raise us up by making us partakers of the divine nature. And now the circle of self-growth passes, by expansion, into a new and wider circle, in which all things are from God and of God and to God. At this last stage, man has reached his per-

fection, and the third and crowning stage of existence is attained to. The animal has risen into the man, and now the man into the angel. The flesh, which is the point of indifference between the two, has become spirit, and so the full-orbed nature stands out, body, soul and spirit, each entire, but also with the lower parts subordinated to the higher, and so God is all and in all. "Howbeit, that was not first which was spiritual, but that which was natural, and afterward that which is spiritual,"—this is the key to all conversion from Paul's day to our own.

## II.—EXPERIENCE WITH DOUBTERS.

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

FROM the memorable walks with Tholuck, while a student in Halle, till my present residence in Berlin, it has been my fortune to come in contact with a large number of persons agitated by religious doubt. In those walks it was common to meet students from different parts of the world who were attracted by the fame of the eminent professor, and hoped from him help for the solution of perplexing problems. Tholuck not merely gave hints of inestimable value to the eager inquirer, and interesting anecdotes from the exhaustless fund of his experience and reading, but he also had the power of penetrating to the heart and arousing and quickening the spirit. All the cases which came to his notice he seemed to fully understand; he had himself felt doubt too keenly and deeply, and had observed the agitation of other seekers after truth too carefully, not to be perfectly familiar with the great crisis in a student's religious faith. The value of association with him was not confined to the help he gave in conquering skeptical tendencies; one also learned important lessons for dealing with the honest seeker of spiritual truth.

A German university, with its freedom of thought and its exclusive attention to intellectual development, is a fine place for doubt to luxuriate. Even in the theological faculty, the most heterodox as well as orthodox views may be taught, while in the other departments infidel and even atheistic tendencies may prevail. The theological student who thinks at all is obliged to fight his way through the various systems, and to determine for himself the question of their respective merits. Only such as have passed through the fiery ordeal can form a conception of the strain to which the early faith is thus subjected. While some minds are unbalanced by the torture of doubt, it becomes to others the means of healthy and strong development; and the freedom and advantages of a German university may help the inquiring mind to attain a deep and firm basis for a vigorous faith.

While the deepest and intensest doubt is most common among students, being a serious epoch in their mental and spiritual progress, it is by no means confined to them. One of the most interesting cases

that has come to my knowledge was that of a German lady, an authoress, and the wife of a prominent author. The literary circle in which she moved treated religion as antiquated. She was highly gifted and brilliant, ambitious for intellectual distinction, but with the heart of a woman. In company, one evening, to my surprise, she introduced the subject of religion, manifested deep interest in the objects of faith, and an intense desire to attain certainty. Her nature rebelled against the materialistic influences to which she had been subject. The brilliancy of her surroundings could not compensate for the absence of faith and hope, and she was restless and miserable. Her religious instincts were strong, and she manifested a burning desire for a vision of a realm above the fleeting phenomena; but her surroundings afterwards gained the victory over her longings: at least, she gave no evidence that faith actually beheld or seized spiritual objects.

My position brings me into contact with many students from the leading American colleges and seminaries. A large proportion of them have passed beyond the period of doubt before they come to Germany, and are confirmed infidels. Of this class the medical students furnish the largest percentage. Even undisguised atheism is to be met with, and the operations of the spirit are reduced to mechanical laws.

The doubters are largely theological students, or perhaps preachers and professors at home, who study at the university here. It may seem strange, but in all cases that have come to my knowledge the students brought their doubts with them from America, or found their occasion in the studies at home institutions.

Individual cases would take too much time, I must generalize. In giving my experience with this class of doubters, I want simply to narrate, not to give an opinion respecting faults in their training. Many of them come from our best orthodox seminaries and have enjoyed the highest advantages of culture. As, in our day, no training can or ought to prevent the ferment of doubt, so far as it is a testing of the grounds of faith, the chief aim should be to give the student the proper spirit and right principles during the conflict.

Aside from the common philosophical and scientific grounds of skepticism, I find that many students have been affected more or less by the negative Biblical and historical criticism. Usually the result is a general weakening of the power of Scripture rather than the rejection of specific doctrines. Thus questions arise respecting certain books and particular facts, and, perhaps, most of all with regard to the inspiration of the Bible. There is less difficulty in admitting Christianity as the highest existing religion than in proclaiming it the absolute and final religion. Some are affected by a skepticism of a more practical character. Thus, one was deeply influenced by what he called "the ethical

movement in America," which proposes to substitute morality for religion. Another student, not theological, had similar views. The study of socialism and the relation of the Church to the masses had convinced him that the Christianity of the day cannot meet the needs of the people, and he seriously proposed the withdrawal of the most earnest from the churches and forming an organization on a more purely ethical and practical basis for the elevation of humanity. While it is mostly on particular subjects that doubts prevail, it also happens that the entire basis of faith is removed or shaken and a chronic state of skepticism prevails. Thus, one who had enjoyed rare theological advantages admitted that on the great essentials of religion he had not even an opinion. He made inquiries in all directions, included in his investigations the greatest variety of subjects, and professed to be intent on testing all, but was prepared to give an opinion on none. He was not even prepared for eclecticism, because he had not yet found a principle of assimilation. Wholly at sea, he was tossed from wave to wave, without anchor and without rudder.

With such cases the religious teacher and preacher must reckon; and he can only reckon with them if he thoroughly studies them. A clear understanding of their nature is the first condition for applying the remedy. In many places doubt seems to be in the air, and its contagion is felt. Not in its existence, but in ignoring it, is the danger.

Extensive experience with different classes of doubters has deeply impressed me with the difficulty of a successful treatment. Each case must be individually studied, so as to lead the inquirers through the crisis of destruction to a basis for reconstruction. The process of their minds cannot be checked, nor can the required work be done for them, but directions to mental and spiritual soundness may be given.

The scientific, philosophical and historical problems presented must, of course, be met on their own grounds. Purely spiritual difficulties must be spiritually met, purely intellectual ones must be dealt with intellectually. The mere exhortation to believe will not help the man who is anxious to believe, but finds the solution of some perplexing problem the very condition of faith.

Among the most common mistakes of doubters I have found the following :

1. They want to subject to logical demonstration what does not lie within its sphere. This mistake prevails among such as have been subject to one-sided intellectual development, paying special attention to mathematics, science and philosophy, and neglecting the humanities and the culture of the emotions; who have been affected by positivism, and have imbibed that superficial modern spirit which rejects as unworthy of regard whatever cannot be put into empirical scales or inclosed in the coils of logic. They do not want to believe,

but to know; therefore, where sight and touch end, agnosticism begins. Kant declared that he had to destroy knowledge in order to leave room for faith; they reverse the process, and destroy faith to leave room only for knowledge. Their intellectual search does not find God, therefore they do not see any grounds for belief in Him. The same applies to the doctrine of immortality and to spiritual objects generally. They need a clear conception of faith, its distinction from knowledge, and they must learn the difference between mathematical demonstration and moral certainty. Frequently the Scriptural demands respecting faith are misunderstood, and the fact that Paul himself teaches a Christian agnosticism is overlooked. They want to formulate intellectually what can only be apprehended by the heart and lived by the energy of the will. Even faith has its limitations; beyond these there is necessarily uncertainty.

To such intellectualists Jesus gives a law of supreme value: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

2. In common with a widely prevalent tendency, doubters usually look to nature for scientific knowledge, and to the Bible for religious truth, and these two are frequently called the two volumes of God's revelation. With the great predominance of natural science, we can well understand the attention devoted to nature; but that the mind itself, the only inquirer and interpreter, should be so persistently ignored, is one of the marvels of the age, and affords food for serious reflection. Much of the present skepticism finds its explanation in the neglect of the divine revelation given through man himself, in his mind and spirit. Through the heart and the conscience God often bears witness when the ear is closed to every other voice of God. In the needs, the aspirations, and the longings of the soul, we have an earnest of what man is, what he was made for, what his sphere is, and where alone rest can be found. Well has Jacobi said: "Only the Highest Being within man bears testimony of the Supreme Being without him; only the spirit of man testifies of God." This writer made reason the power of intuition which directly beholds God and all spiritual objects; and he held that if in himself man does not find God, he cannot discover Him or traces of Him anywhere. Once he exclaimed: "Here stop and think, deeper and deeper! The more perfectly, quietly and purely you meditate on what is within, the more distinctly will you perceive that He is." God is to be experienced, felt. Without Him our whole being is a monstrous deception. "I am not, I will not be, if He is not. Verily, I myself cannot be to myself the highest being. . . . Thus, instinctively, my reason teaches me that God is." Augustine, Pascal, and the mystics, have similar thoughts. The time has evidently come when we must emphasize the third great volume of God's revelation—the human spirit.

3. It is a common failing of doubters not to go deep enough; particularly, as just intimated, do they fail to fathom the depths of their own nature. Those affected by materialism need but think through the subject in order to discover that it has neither the foundation nor breadth for the structure of the universe. So those who want to put ethics in place of religion, fail to penetrate to the basis of ethics. Instead of being entangled in the reasoning of infidelity, let the doubter inquire into the assumptions of this reasoning, and follow the inferences based on them to their final consequences. The one advice ever to be given respecting the Bible, nature, and the spirit, is: Deeper, deeper! The pearls do not float on the surface, they lie on the bottom.

4. Not a few identify the subjective basis of their faith with the objective basis of religion; hence they imagine that, when their grounds for believing certain doctrines are removed, religion itself is endangered. Our faith has absolutely nothing to do with the existence of things. I may have believed without sufficient evidence in objects, and because the insufficiency is discovered my faith ceases; yet the objects may be real, and a valid basis for faith in them may be possible. Truth should be the basis of faith; but faith is never the basis of truth. The fact that a man rejects every Christian doctrine, no more affects their genuineness than the Ptolemaic system actually made the earth the centre of the universe.

5. We will notice but one more mistake, frequently the greatest of all: the personal state of the inquirer is overlooked. He takes it for granted that he is able to test the arguments, and hence he considers them only; whereas the principal need is a thorough investigation and purification of self. For clear, correct vision, a healthy eye is the first condition. No error is more common than the transference of what pertains to ourselves unto other persons and to things. As through our eyes we get impressions of the world, so through the coloring of our minds and hearts we interpret it.

A glance at these various mistakes shows the necessity of making the doubter fully conscious of himself, so that he may know exactly what he is, where he stands, and what he needs. By a careful analysis of his inner state, particularly of his doubts, he may be led to see the fallacy which has led to all his perversions. So eager are some to settle points outside of them, that they can hardly be induced to attend to the necessary conditions within themselves. A knowledge of self is necessary, at least, for learning and seeking what is really needed. Some minds have vague doubts, whose significance vanishes as soon as they are clearly formulated and their source understood.

Arguments against particular errors are, of course, necessary; but, if they throw the inquirer on the defensive, their effect may confirm him in his errors. It is well to remember that the process to faith must be performed by himself; he may be helped, but it cannot be done for

him. Hints, suggestions, guidance, quickening influences, are often most valuable. Frequently it is best to make him do most of the talking; it will clarify his thoughts. An honest, full expression of difficulties is important. The Socratic method may be very useful: questions leading the doubter to state his errors and to correct them. His own stand-point must be found and made the basis of reasoning, otherwise the tap-root will not be affected. Any basis of morality and spirituality still remaining may be made the beginning of the process of edification. An error, insignificant in itself, may be the source of a whole train of vicious reasoning, and all required is the removal of that corrupt seed. I remember one doubter who was greatly puzzled by the fact that the world was still so corrupt, although for eighteen centuries the Gospel had worked in it as a leaven. The impression which dominated his mind was this: that one generation ought to inherit the moral progress of the preceding one, so that ethical culture is transmissible and grows with the centuries. It seemed like a new revelation when informed, what should have been self-evident, that each individual must begin the ethical process at the very beginning, and that, while means may be accumulated, the process itself is purely personal.

Aside from the removal of specific errors and a clear presentation of Christian truth, I have found the appeal to the soul of the doubter most effective. When Scripture has lost its authority, and nothing but mechanical law is seen in nature, and even in history, nothing is left but this appeal. Then the psychological basis of religion becomes the only foundation on which we can build. The fact that there is doubt, not an absolute rejection of religion, is evidence that the spirit still inclines to spiritual objects. This is the good soil to be cultivated, and here room may be found for planting one seed of Christian truth after another. By thus laying the basis of religion where alone it can be laid, and where there can be no question of its validity, namely, in the soul itself, the work of edification may be carried on successfully and steadily. Jesus welcomes all who have the slightest disposition to inquire and believe. And what power is concentrated in genuine faith, even if it be small as a grain of mustard-seed! Those who pass through this epoch of doubt to the progress of which it is the condition, not only grow themselves, but they also know how to sympathize with souls in which the greatest tragedies are enacted. Nothing can be more pathetic than the struggle of a soul with itself for all which makes that soul true, life precious, and hope possible. Whoever has begun his experience with doubters, with a doubter in his own breast, and then passed through the conflict to peace, is usually the best prepared to help others on to victory.



### III.—THE STUDY OF SOCIAL INSTITUTIONS BY COUNTRY PASTORS.

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THE interest in social questions is so great that they will soon be considered by all parties who are awake to the needs of the times. But there is serious danger of misdirected and comparatively barren study. An ill-digested mass of facts and theories may be gathered instead of pursuing careful plans of investigation, attended with sound thinking. The pressure upon the clergyman to make this mistake is very great. From the character of some of the applications made to me for information upon Divorce and the Family, I fear too many ministers are always on the look-out for fixed ammunition merely, which can be slipped into a sermon at will and fired at a congregation with the least possible manipulation by the preacher. One is almost glad to say to these, that there is no one good compendium on the Family—such as they seek. For the loss of sermons from this class is of little account compared with the gain from the few who will work from a line of study through which they have taken themselves. This is true of social questions generally. The transfer of the terms, phrases, and thoughts of a student's note-book, or of a traditional theology to the pages of a sermon, is not more destructive to growth and power to quicken other minds than would be a similar method in sociology—especially in the present stage of its development as a science. The dumping of a lot of scientific material on this subject into the minds of a congregation is of little use. The preacher does not want so much to teach this science, though he may not forget to do even this, as to make his Christian instruction, as a whole, scientifically correct and wise from the sociological point of view.

The subject of this article is the study of social institutions by the pastor. It will touch, first, some few reasons for it, then sketch a course of study, and conclude with a brief list of references to the more accessible sources of information in books.

I. *Some reasons for the study of Social Institutions by the Pastor.* The reader will observe, at the outset, that the topic is not the study of social questions, but of social *institutions*. There are a great many ministers, and other persons, who have become very well-informed on social questions, who have taken little notice of social institutions. And with others there is something like a craze for the discussion of social "questions" in the pulpit. These latter, at least, often seem to act according to the famous rule of Donnybrook Fair: "When you see a head, hit it." But the treatment of these subjects in the light of the study of the institutions of society affecting them and affected by them, even in the published books and sermons of ministers, is some-

what rare. But those who know the vast strides of recent years in the knowledge of nearly all the social institutions that underlie the greater organizations called the Church and the State, are fearful of the superficial treatment of current social topics. They see that nowhere, perhaps, are the lessons of history more likely to be missed than in the treatment of these matters as mere "questions of the day." And part of the remedy for this evil must come from the study of social institutions as the true perspective in which to look at social questions.

This paper attempts to direct to this field of study those who greatly need it, and at the same time are the best situated to take it up. I mean country pastors, who include four-fifths, and probably still more, of the active ministry of the entire country. Interest in social problems deeply concerns them, though they are slower to approach these subjects than pastors in cities and large villages. For reasons that will appear later, I am confident that the elements of the great social problems of this country will be found far more than they have been in the country towns. And the country town has made no small part of the city and industrial centre.

Too many ministers will ask about the need of studying the institutions of society at all. They act upon the assumption that their one and almost sole work is to bring men into Christian relation with God as individuals, and then leave the renewed individual to work out the recovery of society for himself, apart from the direct influence of the religious instruction he receives. But those who do so, cannot, one must think, have a just estimate of the period in which they live and work. For one of the great ideas with which this century is closing, is the thought of man as a member of society, *into which he is born and in which he does his work, and which is something more than the contrivance of the mass of individuals who compose it at a given time.* A hundred years ago, the last phrase far more nearly covered the ruling conception of society than it does to-day. The glory of the closing years of the nineteenth century is in its having carried along human progress with the truth that was in the idea of the individual so far that the people begin to see the need of the larger conception. The completion of the individual, through his growth into personality in the perfection of humanity, is coming to be our ideal. This is not the making of society out of the individuals composing it, but the discovery of the true self in others, the perfection of men in the institutions and order of a perfected humanity. Of course, this newer view is not bounded by hard and fast lines. As the life of the nineteenth and the thought of the eighteenth centuries are inextricably blended, so it is now and will be. But of the general truth here set forth, few thoughtful readers of history can have much doubt. Men, more than ever, are conscious that they

think, feel, act,—live in society, by which we mean the relations and orders of the life of the members of the human race in contact with each other.

When these orders and relations, generally through long usage, assume definite forms, with a tendency to fixedness, we have social institutions. Social institutions are, therefore, the concentration in regular forms of the results of the experiences of men in the art of living together. At least, they appear as such to the scientific student who begins his examination of them with the discovery of actual facts. We have become very cautious in recent years of the very terms—*nature, natural, natural law*, as applied to society. Still, we do not hesitate to speak of certain social institutions as natural. The Family and the State are examples. They appear in their time and place as leaves and acorns do on the oak. Social “questions” are the frequently recurring incidents of the workings of human life amid the conditions of the more deeply-founded institutions of society. All solution of them that is likely to be safe must, therefore, be based on a knowledge of the institutions affecting them. As in all practical application of remedies, so it is here. We first generally look to the nearest facts, and then learn to work back to a comprehensive knowledge of the constitution of things underlying them. To borrow a figure: social pathology must proceed upon the sound basis of social physiology, and the latter in its turn upon a knowledge of social anatomy.

Now, put alongside of this, the corresponding growth of the Church into the idea that Christ has set up a kingdom on earth. This phrase—*kingdom of God*—is but an expression, in the highest terms of the social language of His time, of the idea of a Divine Society. This Society has its realization in such relations as shall conform to those ideals which God slowly works out, as He has wrought the frame of man from its earlier types. Into this larger conception of Christianity we have now come as never before. Here, as in the Bible, the story of the work of God is, throughout, a record of development in historic conditions and under historic limitations. Christ is ever coming in the fullness of the times. The larger ideas of the Divine Society, the extension of the work of the Church into all lands, its intension in its old fields, and the longing for greater Christian unity, are proofs of the enlargement both of the Christian thought of society and of the view taken of individual men as members of it.

And so, when by reason of scientific research on the one hand, and by practical Christianity on the other, social institutions have become definite objects of thought and life, then the Christian religion comes to meet them with its recognition and its Divine counsel. The preacher has already learned that he cannot give instruction that violates or ignores the facts of political economy or public law. The theologian

knows that he must think under the laws of philosophy, psychology, ethics and logic. So the pastor, teaching and working amid social institutions, must have a knowledge of them as soon as they have become the objects of truly scientific study. More than this: He may now be called upon to shape social institutions as directly almost as he once did individuals only. If Christ and His immediate followers gave social truths in the historical forms of those times, it seemed no part of His plan to let these harden into unyielding permanence. For He taught that the reality is always more than its temporal expression.

From the point of view of the study of social institutions, few things seem more inapt and inconclusive than the attempted reproduction of the exact methods and forms of the Apostolic Church in the present day. The correction of the historical aberration is not complete until sociological as well as political and ethical adjustments are made. Only the study of social institutions by the clergy will enable them to make this correction.

Once more, this study is needed to prevent the repetition of exploded social theories in the pulpit. For whether ministers will it or not, some social theories necessarily underlie nearly all pastoral work and all sermons on certain themes. Ministers are frequently unaware that theories of the origin and nature of government and law, of the tenure of land, of the original ownership of property, common enough even among scholars thirty years ago, are no longer accepted, or are greatly modified, and so these theories are the substance or support of many a sermon among the less scholarly, and their leaven is hid in the sermons and addresses of a higher class still.

There is scarcely a greater unsupplied lack in the equipment of the student passing from the college to the theological seminary than a good elementary knowledge of social institutions. And the future legislator stands in the same need. The themes of the lectures on Ecclesiastical History and Polity, on Pastoral and Biblical—not to say, Dogmatic—Theology, all lie more or less in the field of sociology. Above all, the living realities of the pulpit are there. The endowment of chairs of sociology in the colleges that send the most men into the ministry, and provision for lectures to those already in the field, is an urgent need that rich men who would protect and advance the conditions of social order should heed. Meanwhile, let me make an attempt to help those country pastors who perceive the necessity and ask for instruction.

II. *A course of Study.* The country is the very best place to begin, just as it ordinarily is the place to begin in geology or botany. For here is found the best material—the social institutions of civilization in elementary forms. Any one who understands the social order of a country town has a good elementary knowledge of nearly all that he will find in a city or the country at large.

We might take a text-book, if one could be found, or begin with the social order of some ancient civilization or with the early accounts of our own, or take up the institutions of savage life, and then work our way to things nearest ourselves. But let us reverse this method and begin with material around us, and go to books only as we need them in explaining what we find. I believe this to be at once practicable and by far the most suggestive. It will open the eyes of the pastor to the riches of his little field. In the hands of a skillful minister, it may prove a useful and interesting, original research for a class of enthusiastic young people. Or it may lead to a method of one's own, which is better still. The expert will see, and I must tell others, that they are not following here a trained teacher of the science, but only the suggestions of one who has worked as best he could outside the two or three great universities that alone can give much aid. I should be glad to see the counsel of the learned professor and experienced teacher in these pages. For one object of this paper is to stimulate the demand for such articles. It should be added, that the aim here is not the historical and other scientific study of social life in all its breadth, but only the study of *leading social institutions*, so that the pastor, and those whom he takes with him, may get on the track to a good view of them.

This is the plan: Take the material of a back country village and its outlying farms. Let this be in the centre of a town, if convenient. Make a series of maps of it that shall represent in outline the facts of human life just as they are found in the community selected for study. For public or class use, a common blackboard will do; or paper or cloth may be used. Crayons or pencils of different colors for each map will be better. In addition to the chief physical features, if one wishes to have these, put on the first map only lines representing the highways, and dots and squares where the houses and the church or churches stand. Draw the second like it, in another color if convenient, the same as the first, except the school-houses are put down in place of the churches. On the third map, substitute the village store, which very likely may contain the post-office and serve for the offices of the express and stage-coach, the shops of the blacksmith and other trades, if there are any. On the fourth, mark the town-hall, which may be supposed to include the offices of the town-clerk, lawyer, justice of the peace, etc. In each of these maps keep the representations of the houses and highways. A fifth map might show the combined contents of the four already drawn.

Now, beginning with the first map, with its simple facts of houses and churches connected by highways, let the student try to discover the facts concerning religious institutions and their operations in the churches and homes. Let him note the features of the system of religious life in the organization, methods and relations of the churches,

Sunday-schools, the parish, and the religious work of the home—their relations and non-relations—until he shall have got at and classified religious institutions as they are found there. Then treat successively the other three maps in a similar way, until good ideas are formed of religious, educational, economic and political institutions, and their relation to the Family in that little vicinage. Including the Family, which is the germ of them all, we have here the five great classes of Social Institutions: the Family; the School; Economic Institutions, or Civil Society, as some call this class; the State; and the Church. Some omit the School as an extension merely of the Family and the Church. But my own classification comes from the induction side of approach. The other is more from the philosophical. Next, study the fifth map to get some idea of the complex interrelation of these five main classes of institutions which exist in almost every community.

After this, the other institutions of larger villages, such as the lodge of the Freemasons, or Good Templars, and the grange, the saloon, billiard-rooms, young men's association, library, village cemetery, common, etc., may be added and studied. Then, larger sketches, including successively the combined villages of the entire township, the region doing business at the nearest railway station; and then still larger territories may be included, until the little community first taken is shown in its connections with the country and entire globe. But care should be taken to get clear outlines in these steps, and not confuse the mind with a burdensome mass of details. A few great, though rough, lines of study are the best for elementary work.

When this work has been done, the most of these facts might again be studied in three other classes under the head of the Home, the Church, and the Town. Indeed, I would urge that these three be studied as they now are until they are fairly understood as separate institutions, and in their relations to each other, and in those of the town to subordinate communities, and to each of the larger ones of its own kind.

The fact, that, in the first five maps, all lines connect all other institutions with the home, will strike the eye and come out in the analysis. This study will show the important and fundamental place of the home in social life. The family and its surrounding property are the most prominent and constant features of a community. The reader may be trusted to do the needed work with the Church (including the parish or its equivalent, and perhaps the village cemetery also), and the town, if I only dwell on the further study of the family and homestead, which I now outline. Here, again, a map will be useful, on which are noted the boundaries, buildings, divisions into tillage, grass, pasture and woodland. Then study these and the industries of the farm, its capital and labor, with their methods and ends, the way property is held, bought and sold, or otherwise disposed of, and its independence of other farms, and relations to them and the



community in general. Be sure to study the persons on the farm, or, in other words, the family as an institution by itself, until its relation to the farm and other families, its constitution, other relations, laws, customs, are fairly seen. A home without ownership should be looked at in comparison.

All this needs little use of books. Much of this study can be done better without, or quite as well, as with books. The written classification in orderly manner of the results, as fast as the student gets them, will add greatly to his real knowledge of them. He should hold firmly to the one main purpose, to secure a good scientific idea of social *institutions* in their present form.

Now let the advance to the next part of the study be made. That is, let the historical study of these institutions be begun, remembering here again that we are not at work upon the history of individuals, or of the town, or of social life, in the ordinary meaning of history, but of social institutions more strictly so-called.

Here one might first take up the Church or the town. But I suggest beginning with the homestead, and by the aid of books and all other sources trace the history of it and its institutions back as far as practicable, or certainly get the chief outlines of the history of them. Some of these points are the history of its separate ownership by one family as we know it, of individual property, of inheritance by descent or by will; of its labor, and the sale of products through free competition in open market, of its family burial-lot, if there is one—a most suggestive object of investigation; of the family itself in its constitution, of the legal status of its members and their control over each other; and the religious functions of the family. Then go over the history of church, and town especially, in the same way.

A line of comparative study may follow or go with the historical, by which the similarities and differences in the features and progress of different kinds of institutions and of the same institutions in different periods of our own and other countries may be seen. For example: the farm of New England and its relations to other farms, the old slave plantation of the South and its successor, the Russian Mir, the early East Indian House Community, the early English manor, the ancient German land-holding, the Indian tribal occupation and the beginnings of agricultural life, may be compared and arranged in some order. Another example is the comparative study of the features of the church, the town, and their prototypes, especially the assemblies of the early Christians and their places of meeting, and the Aryan city of early Greece and Rome. Trace the past growth of villages and towns into larger political forms, and of the local church into its greater organizations, and estimate the relative sociological progress of each.

A few hours a week for even a few months on such a course as this



—with the aids about to be named—and it is a fairly easy course to pursue—would surprise the student with its valuable and fascinating results. The useful knowledge of what most concerns the pastor and his people, the enlarged views of all social work, the new grasp and great freshness in his sermons, and his far better comprehension of all social questions, would be inevitable. It would be difficult to name in all the range of scientific pursuit two more fruitful objects of study than a country village and one of its farms. For every student of historical and political science will see that these open a course in the elements of political science and in the embryology of social institutions generally. This study does more. For it gives us the germs of the great growths which are the themes of public and private law, of political science, of international law, of political economy and ecclesiastical polity, and it gives them in a way to secure something of that comprehensive view of these sciences which often comes only after long study of each by itself. Right here, as intimated before, in this grasp of the nature and history of social institutions, to my mind lies no small part of the preparation we need to apprehend our social questions. These need to be seen in what may be called their historical and institutional perspective, while at the same time we rigorously deal with them as the hard, practical problems of present actual life.

But, until recently, even the text-books in hardly one of these sciences as they are taught in college, unless it be law and politics, have done anything in this direction; for they have mostly been constructed on the dogmatic plan. Few of the results of the historical method had found their way into American books twenty years ago. The historical and comparative study of institutions was almost unknown to the graduate of college or seminary a few years ago. Not more than one in six or eight graduates of to-day has the slightest knowledge even of social institutions. Lectures on Polity and Pastoral Duty have as yet seldom pursued their themes in the light of this study of social institutions. The grammar, the lexicon and the book of antiquities, treated as historical facts with little notice of them as social forms, have been the equipment of the young pastor. He has been left to look on his parish, its institutions and people, much as the man who has never heard of geology or botany does upon its rocks and soil, its trees and plants. He sees few of its many and varied social forms, and those he does see are meaningless in the richer part of their significance. The village lawyer and leader in politics, or the editor, unless he has fortunately come from a school of political science or a law-school of the first class, is no better off. There is need of method and books.

III. *The books needed for this study.* They are mostly very recent. I know of no one manual, and think it well for the present that there is none. Reliance on a text-book is bad, and a pastor of good

education has outgrown it. Though the fuller answers to these questions are scattered through a long list of books, a great deal can be done with a few books at small cost. A copy of the *Encyclopædia Britannica* can be found in most country towns of the better sort, often on the shelves of one of the pastors. For the purposes of the student of social institutions, I think it worth all other encyclopædias put together. But so rapid has been the advance of knowledge that some of its statements are behind the times. The titles: *The Family, England*, the part by Mr. E. A. Freeman; *Feudal System, Land, Law, Parish, Political Economy, Roman Law*; and, probably, in coming volumes, *Russia, Switzerland, Sociology, Towns, Village Communities, etc.*, will yield much information. A score of other articles will suggest themselves on the slightest study. Other encyclopædias, *Webster's Unabridged* and *Smith's Dictionary of Antiquities*, will help much. Members of Congress have sent into many towns the Reports of the Bureau of Ethnology, and the papers of its chief, Major Powell. These will aid. On the assumption of this paragraph, there is no expense at all.

Now follows a list of books, many of which will have to be secured by purchase, made up of those combining usefulness and small cost so far as may be in a list of the more important half-dozen most needed. The retail price is given when known. Though some of its positions are open to doubt in the minds of competent scholars, *Fustel de Coulanges' Ancient City*, in admirable English, by Willard Small, and published by Lee & Shepard, Boston, at two dollars, is a capital book to own. Whoever reads this will get a good idea of the foundations of the chief social institutions revealed in the earliest literary remains, and have opened to him a rich line of thought on the relations of religion to society. *Hearn's Aryan Household* (Longmans, London), costing four dollars, covers this and a wider field. But I simply mention it, without special recommendation for this condensed list. *American Political Ideas*, by John Fiske (Harpers, N.Y.), at one dollar, should be had for its rich chapters on the town meeting and light on the country town and its political relations. The *Johns Hopkins University Studies in Historical and Political Science, First Series, Local Institutions*, costs four dollars. It is now out of print, but will be reprinted by the Publication Agency, Baltimore, and by G. P. Putnam's Sons, N. Y., and contains invaluable papers. A list of the three or four series of studies, many of great value, with the price of many parts singly, and also the best single catalogue I know of Sociological books, can be had free of the latter firm. Both should be procured. *Rudimentary Society among Boys*, No. 11 of the Second Series, costing 50 cents, should be read for its exceedingly instructive and fascinating account, by a trained observer, of the actual development of the essential features of great political and other

social institutions among the boys of a school on an old Maryland plantation.\*

A Historical Sketch of the Distribution of Land in England is the title of a compact little book by Prof. Birkbeck, of Cambridge (Macmillan, N. Y.), price one dollar. Seebohm's Village Communities in England is an English book, costing about four dollars. But it is so important that I put it in this list rather than later. Its map of the Village of Hitchin, England, showing the early village and farm divisions of land, should be seen, if possible, by those who cannot buy the book. Laveleye's Primitive Property (Putnam's, N. Y.), is a standard, and costs two dollars. Maine's Village Communities (Henry Holt & Co., N. Y.), three dollars and a half, almost ought to be in this first list.

The entire works of Maine (Sir Henry S.), viz., Ancient Law, Village Communities, Early Institutions, Early Law and Custom, and Popular Government (all published by Holt & Co.), are about as rich a treasure as a man can have in his library. Each volume costs the same as above, except Popular Government, which can be had for two dollars and a half. But the latter is devoted to the higher instead of the elementary forms of political institutions. In Ancient Law, Maine introduced to English readers the application of the historical method to legal institutions as a source of light upon early society, and this work is said to have influenced the thought of our times more than any other book within the same period. These four volumes of Maine should be among the first dozen books of this list which one buys. They deserve a place beside the ordinary commentaries for their aid in understanding the legal institutions of the Bible. But, though well indexed, they are not compendiums nor labor-saving literature.

For further study of land, and other institutions, may be mentioned the scholarly monograph on Early History of Landholding Among the Germans, by Denman W. Ross (Soule & Bugbee, Boston), three dollars. This ably controverts the views of Maine and others, and has certainly compelled some modification of them. It gives a clear account and much original material, and has a good bibliography. The works of Freeman, and those of Stubbs and Gneist on the Constitutional History of England, are very important. The latter is reprinted by the Putnams, in two volumes, at eight dollars.

\* This suggests a reference to the development of an almost complete rural society, by the two young sons of a distinguished professor of theology, as they saw it while spending a vacation on a farm. They first reproduced the farm where they were, with its material and operations. Then they were joined by playmates, with first one and then another farm sketched in the sand, with which they were in time supplied, until they had developed the life of an entire community with its various operations of business and politics. It attracted the attention of a well-known educator and other scientific men, who intended to give an account of it with illustrations in a popular monthly. But the speedy end of the vacation, with the removal of much of the material and a damaging rain on the rest, defeated the purpose. I refer to this to show the value students of social institutions and educators put upon this kind of material and such as I have recommended in my outline.

Of the evolutionary school, a few leading writers may be mentioned. It is difficult to name here, as elsewhere, any one book as the representative work. But I venture to refer to L. H. Morgan's *Ancient Society* (Henry Holt & Co., N. Y.), three dollars and a half, as, on the whole, the most likely to prove the one fruitful book in this school. Its three main parts treat of the growth of Government, the Family and Property; McLennan's *Primitive Marriage and his Patriarchal Theory*. Herbert Spencer's two volumes on *Principles of Sociology* (D. Appleton & Co., N. Y.), two dollars each, may be read in this class.

For further Sociological study of Church and Parish, which is very important for the pastor, a few books are added: The papers of H. B. Adams, Channing, Ingle, and Johnston, in the *J. H. U. Series*, already referred to; Hatch's *Organization of the Early Christian Churches* (Rivingtons, London), three dollars; and Brown's *From Schola to Cathedral* (Scribner & Welford, N. Y.), costing three dollars, is a most important book, "containing the best account of the early Christian assemblies," and, probably, of the Basilicas. The concluding article of the series on the *Country Town*, in the *Andover Review* for September, 1885, may be added. For extended study the reader will look to Bishop Lightfoot's great works; Dr. John Cunningham's *Growth of the Church* (Macmillan, London); some pages of Morris' *Ecclesiology* (Scribners, N. Y.). This firm also publish Uhlhorn's *Conflict of Christianity with Heathenism*, and his *Christian Charity in the Ancient Church*, both containing many material facts. Palfrey's *New England*, Levermore's *Republic of New Haven*, and other local histories, supply needed information. While the recent books on Socialism and kindred topics are widely read and generally recommended to the theological student, I have omitted them entirely from this list. They are important in the study of social questions, but have only a secondary place in that study of social institutions to which I would now direct attention.

The limits of this article have compelled the utmost compression, possibly at the expense of clearness. But I am so deeply impressed both with the importance and feasibility of this kind of study by our ministers that I offer no other apology for its length. The pursuit of it by a small part of our country pastors would soon tell on the ecclesiastical and political life of the nation in a marked way. It would give a new zest to pastoral duty in the country, and largeness of view to ordinary studies in political economy and on public questions. The legislator and editor need it no less than the pastor.

## IV.—SIDE-LIGHTS.

BY PROF. ALEXANDER WILDER, NEWARK, N. J.

IN the endeavor to comprehend intelligently the "dark sayings" of the Scriptures, we may often find help by a careful study and consideration of the times when they were written, the customs and opinions which were then prevalent, as well as the idioms and forms of Oriental speech. The men who wrote made use necessarily of the phrases and forms of language which were suited to the current thought and understanding of those for whom they were writing at that time. While the sentiments are as true and vivifie now as then, the many changes that have occurred make many of the peculiar utterances hard to comprehend, or even liable to be misunderstood. The criticisms which have been so frequently put forth by casuists and unbelievers, like Mr. Ingersoll, often appear very plausible under the blaze of his artful special pleading, but are shown to be without foundation when we have arrived at the proper meaning of the text. A diligent perusal will often be found sufficient to show this when we have an intelligent apprehension of the intention of the writer. With this conviction, and with the desire to facilitate the earnest reader in the search for the hidden treasure of truth, we venture to submit a few readings and explanations. They may vary somewhat from the usual apprehension of the meanings of the passages, but nevertheless will be found not unworthy of a candid consideration:

*Paul's Vision of Paradise.* 2d Epistle to the Corinthians, chap. xiii: "It is not becoming for me to boast, but I will come to visions and revelations of the Lord. I knew a man in Christ fourteen years ago—whether in the body I do not know, or whether outside of the body I do not know; God knows—that such a one was caught away to the third heaven. Aye, I knew just such a man—whether in body or apart from the body I do not know; God knows—that he was rapt into paradise, and heard things not to be divulged, which it is not lawful for a man to speak of."

The analogy here employed is that of the Ancient Mysteries or Arcane Rites. The very expressions used are such as were descriptive of those observances. The Apostle prefaces the story with the peculiar phrase: "Visions and revelations"—ὄπτασιαι καὶ ἀποκαλύψεις; the former of these terms denoting the spectacle witnessed by the candidate when initiated, and the latter the Autoptic Revealing, in which the Hierophant made plain the meaning of the Drama which he had beheld. As he was entranced or enraptured at the time, he might not be able to tell whether he was in the body beholding the mystic spectacle, or apart from it, with the physical senses rendered inactive, contemplating a beatific vision. Thus he was transported into paradise, with blessed souls, for the Drama acted in the Arcane ceremonial represented experiences of the soul. Before the rite began he was sworn not to make

known, or even to mention, what he had heard or witnessed on this occasion. They were "things unspeakable," ἀπορρήτα, or ἄρρητα ῥήματα, and not lawful to speak of.

Æschylus once made such an allusion in one of his tragedies, which was regarded as a violation or profanation, and was called to answer for it as a sacrilegious crime. Damaskios declared it to be "a manifestation which must not be revealed," and the philosopher Sallust explains the purpose of the rites to be to make us at one with the universe and with God. Hence, the relation thus considered as having been established was designated *Κοινωνία*, the communion or fellowship, a term which the Apostle often uses.

This secrecy was not regarded as arbitrary, but as necessary, and pertained to the various religions. Hence the injunction :

"Give ye not that which is sacred to the dogs,  
Cast ye not your pearls before the swine,  
Lest these spurn them with their feet,  
And those shall turn and rend you."

#### THE CHRISTIAN ARCANA.

Very distinctly do the Gospels outline this difference between the disciples and the profane, so perfectly analogous to the wall of partition existing in the ancient Mystic Rites between the initiates and the uninitiated. It is recorded that when Jesus had spoken the Parable of the Sower, the disciples demanded why he had used the allegoric form of speech. He justified himself by declaring that there was knowledge that was lawful for the *elite*, but not for the many. "And he said to them : To you is given the mystery of the kingdom of God ; but to those who are outside (the uninitiated) everything is said in parables, in order that they who have sight may see and not really perceive, and those who hear may hear and not understand."—Mark iv: 11, 12.

The line appears here distinctly between the two classes, the seers who do not comprehend, and those who do—those who possess simply eyesight and those having also insight. Paul also several times makes mention of "the Mystery," but with less apparent distinctness. In the last chapter of the Epistle to the Romans, he mentions "the unveiling of the mystery, which had been preserved by silence in the ancient times, but now made manifest." It is not unlikely, however, that this chapter has been transferred from some other Epistle, if not interpolated. Yet, in the eleventh chapter, he speaks very definitely: "I am not willing, brothers, that you shall not be cognizant of this mystery, lest you may not be intelligent in regard to them : that a partial callousness has occurred to the Israelites, while the full number of the nations are entering." In the third chapter of the Epistle to the Ephesians, an analogous explanation is made, that the various peoples outside the Hebrew race were alike participants of the divine favor. This was emphatically an important feature of the Gospel of Paul. The statement,

somewhat abridged, is given as follows: "The administration of divine favor, which was committed to me in regard to you; that in the unveiling the mystery was made known to me . . .—that the nations are fellow-heirs, of a joint body, and participants of the announcement in the Gospel . . .—the administration of the mystery, which was kept secret from ancient times, has been brought to light."

See also the first chapter of the Epistle to the Colossians, apparently alluding to the same subject: "The mystery kept secret from ancient times and from the various peoples, but is now made manifest to the purified ones." To the Corinthians also he writes with emphasis: "Let (every) man thus consider us as the assistants of Christ, and stewards (or administrators) of the mysteries of God." Nevertheless, we find several terms employed by the Apostle which were peculiar to the Arcane Rites. Of this class are *παρουσία*, or presence, *ἐπιφανεία*, or manifestation, and *ἀποκάλυψις*, or unveiling; all which frequently occur in the treatise of Iamblichos, when speaking of the spectacular exhibitions at the Initiations.

The Mysteries consisted of dramas or *ἔργα*, which constituted an allegory relating to the various experiences of the Human Soul, and its endeavors for a higher life during its imprisonment in the world of sense. The wanderings of Ulysses and Æneas, and, perhaps, the calamities of Troy itself, were so many forms of representing the same thing. Even Paul, when writing to the Galatians, did not hesitate to declare the story of Abraham's sons and their mothers "an allegory"; and, when addressing the Corinthians, to treat of the exodus of the Israelites and their adventures, as "types" and *typical*, "written for our admonition."

That the Mysteries related to these matters of the soul and immortality is expressly affirmed by Plutarch in his Letter of Consolation to his Afflicted Wife: "You are better grounded," says he, "in the doctrines transmitted to us from ancient times, even the Sacred Initiations of Bacchus, than to believe that the soul is not at all conscious after its separation from the body; for the religious symbols are well known to us who are of the fraternity."

#### THE BOYS IN THE AGORA.

Another feature of the subject is exhibited in the eleventh chapter of Matthew: "To what shall I compare this people? It is like boys sitting in a public place, and calling to others, their fellows, saying: 'We played the flute for you, and you did not dance in chorus; we sang the dirge for you, and you did not strike your breasts.'"

At first view this passage may be supposed to relate to the mourning customs of the East. It was the practice to employ musicians and other professionals on funeral occasions; and it has continued till the present time. "And Jesus coming in the house of the ruler, beheld the flute-players and the throng making an uproar." (Matt. ix: 23.) But



a more intelligent comprehension will show the matter to relate to a scene in the Mystic Worship, the Mourning for Ahad, Adonis, Tammuz or Zagreus. In the various forms of the theologic dramas, the young divinity is represented as having come to a violent end. He is the child or beloved of the Syrian Goddess—the Mother, Salambo, Rhea, or Astarté. Distracted, she wanders to and fro, raving and seeking for the slaughtered one, and finally comes upon him mutilated and lifeless. She mourns for him, and appeals to the powers of the superior world, by whose goodness and favor he is resuscitated from the dead.

The author of *The Great Dionysiak Myth* has shown that the various Arcane Rites of the Orient were derived from one source, and that they began from Assyria. They were observed in Egypt, Syria, Asia Minor, Greece, and Western countries of Europe, with some diversity of form and legend, but great similarity of meaning. They were identical in scope and purpose with the ancient philosophies. "The Rites called Orphic and Bacchic are in reality Egyptian and Pythagorean," Herodotus has informed us. They had, however, their most impressive and sensuous representations in the countries of Asia, where they were observed with the paraphernalia and tumultuous outcries of a literal Mourning. Each year, at the appointed time, the priests announced the Solemn Rite. Women abandoned their homes in hysteric excitement, and the worshippers hastened together to commemorate the Passion and Resuscitation of the divine one. Music had a prominent place in all ancient worships. The *kadeshim* or emasculates, called also "boys" by way of euphemism in Greek-speaking countries, who had become such in honor of the slain divinity, were the performers. Such were they who are named in the Gospel. They went forth in confused multitude, in professed search, and having come upon the effigy or simulacrum, they returned in procession to the place of assembling, where they lamented with every sign and even sentiment of grief. Choric dances were also performed, the dancers often joining hands, with faces to the outside, and so going like the raving prophets of Baal round the altar. (1 Kings, xviii: 26.) The musicians sounded the dirges of the slaughtered divinity, and the others beat their breasts, often also gashing themselves with knives.

#### MOURNING FOR AHAD.

The Scriptures abound with references, in which the annual mourning for Adonis is mentioned as an illustration. The Hebrew prophets denominate it אֶבֶל יְהוֹדִי, ABEL IHID; הָךְ (HAD) being the Semitic numeral, one. Thus the Syrians termed their chief divinity, Hadad, the Only One. The Hebrew language has the prefix aleph or yod,—Ahad or Ihid. Thus, in the Jewish Profession of Faith, *Deuteronomy* vi: 4, is the declaration, יְהוָה אֶחָד, YAWA AHAD, Jehovah the One. This designation was also used by way of emphasis to signify the one esteemed or con-

sidered above others, the *primus inter pares*. Thus the Syrian divinity, Adonis or Tammuz, was designated Ahad and Ihid, and his chief priest at each sanctuary was also so named. Hence, at Athens, we find this functionary styled the *agates*, or chief. In the twenty-second chapter of *Genesis*, Isaac is called *יְהוֹדִיָּה*, thy only one, *i.e.*, thy chief, thy principal one, thy beloved. He was *the one*. In this sense, too, the Semitic divinity, Adonis, was the Ahad, the one chief in the regard of his consort, Salambo or Astarté. Intelligent readers will not require to be reminded that these are the Baal and Ashtoreth of the Bible, and the Adonis and Venus of classic literature. The vernal rite of mourning for the divine youth cut off by cruel death was celebrated in commemoration of the grief of the Syrian Goddess, and was generally known as the "Lament for Ihid," as we find the designation in the Hebrew Prophets.

Amos is the first who names the custom, viii : 10:

"I will turn your festivals into mourning,  
And your songs of mirth to dirges;  
I will bring sack-cloth on all your bodies,  
And baldness upon every head:  
I will make it as the Mourning for Ihid,  
And its ending as the Bitter Day."

This is a very exact description, and very closely resembles that of the poet Mainander, which appears in Porphyry's treatise on *Abstinence* :

"Then they put on sack-cloth and sat down  
In the highway upon the filth ;  
And thus abased, with ardent zeal  
They propitiate the Goddess."

Jeremiah, when depicting the fearful horrors of the Skythic invasion, employs the same illustration to set forth the general calamity :

"Daughter of my people, gird thee with sack-cloth,  
Lie prostrate in the dust ;  
Set up a Mourning for Ihid,  
A wailing most bitter—  
For swiftly comes the destroyer upon us."

The writer of the twelfth chapter of Zechariah gives also a description of this disastrous event, and makes the same comparisons:

"It shall come to pass in that day  
That I will set out to destroy all the hordes  
That come against Jerusalem;  
And I will shed upon the House of David,  
And upon those who dwell in Jerusalem,  
The Spirit of earnest supplication:  
And they shall look upon him whom they slew,  
And will mourn over him,  
As in the Mourning for Ihid,  
And will grieve bitterly for him,  
As in the Bitter Lament for the First-Born.  
In that day, great will be the mourning in Jerusalem,  
As the mourning of Hadad-Rimmon  
In the Valley of Megiddon."

The prophet has added a parallel analogy, the Lament for the First-Born. The Orphic *Carmina* explain this personage as Protogonos of twofold nature, the child Zagreus, whom the Titans murdered. The Mourning for Hadad-Rimmon has been, with good reason, declared to be an allusion to the calamitous death of Josiah; nevertheless, Hadad (the Only One), was a name of Adonis, and Rimmon was the Assyrian Lord of the Sky. He was also called Yav or Yiv.

That the princes and inhabitants of Judea had adopted the Syrian worship is affirmed by the prophets. This, of itself, accounts for their references to it in their various writings. The prophet Ezekiel depicts it as a total apostasy. In the eighth chapter he describes an ecstatic vision, in which he was brought to the Temple at Jerusalem, and witnessed the rites and symbols of the Syrian religion. First, he saw at the opening of the inner gate, facing the north, the "image of Jealousy." Afterward, passing into the court, he found an opening in the wall and entered. He was in a crypt, on the walls of which were depicted the figures of the gods, the sacred animals and constellations. The seventy elders, composing the Judæan Senate, were there, with a son of the king's secretary at their head, offering incense to the "idols of the house of Israel." Next, proceeding again to the northern entrance, he perceived the Mourning Rite in full progress. "Then he brought me to the opening of the gate of the house of Jehovah at the north; and, lo! women sitting there, bewailing Tammuz."

(To be concluded in our next number.)

## V.—SEED THOUGHTS FOR SERMONS.

NO. X.

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

LXXV. *Piety is a Disposition Toward the Divine.* Like a plant in a dark cellar growing toward light, the soul of the believer gropes toward God. This is finely expressed in Robert Seagrave's hymn: "Rivers to the ocean run," etc. In Prof. O. Root's grounds, at Hamilton College, stood a large lilac bush, under whose shadow grew a young ash, whose growth, and even life, were threatened by the bush, that kept from it light and rain. The ash, bent out of its course, shot by the bush, and grew to the height of fifty feet, till, leaving all hindrances below, it rose above every overshadowing influence, and its leafy crown looked out unobstructed on the sunlit sky from sunrise to sunset. "So a soul that's born of God," etc. *The swan may be hatched in a hen's nest, but it is uneasy and restless until it finds its natural element, the water.* Though seen for the first time, it seems old and familiar; the swan plunges in, and, perfectly at home from the first, glides gracefully over its bosom. "Thou, O God, hast made us for Thee," says St. Augustine, "and our heart is restless till it rests in Thee!"

LXXVI. *Worldly Amusement.* Five forms of amusement bear the unmistakable stamp of this world: The theatre, opera, card-table, horse-race, and dance. Pollok said of the theatre: "It might be a school of good morals; it never has been;" and so we may say of all. Whatever they might be, they never have been helps to piety. *The carnal mind* is that which has supreme reference and deference to, and preference for, carnal things.

LXXVII. *Sneering is not Argument.* It may raise a smile of derision, but it convinces nobody. The same mode of assault has been used all through the centuries to make the grandest truths appear as absurd as a farce. "The blood" has been sneered at, the Lord's table caricatured, the inspiration of the Bible travestied; but all these are like the school-boy's attempts to excite laughter by charcoaling the features and lines of a Punch or Judy face over the pure, alabaster countenance of an Apollo or a Minerva. You cannot but smile at the caricature; but the statue still remains as the masterpiece of Angelo or Canova, and pilgrims will still seek it as a shrine.

LXXVIII. *Salamanders.* The fable, that there were animals that lived in the fire, came from the glowing brilliance of some metals that when they are heated to a white heat acquire a supernal splendor and apparently a new and mysterious life. The metal seems now to live, breathe, heave, move; at every new expansion and contraction, a hundred hues, indescribably brilliant and radiant, play around the molten surface. So of heroic and holy souls in the furnace-fires of trial. The flames cannot destroy, but only display, them. They manifest a new and divine vitality in fires that consume others.

LXXIX. *Prayer.* Bunyan says that "it will make a man cease from sin; or else, if he continue in sin, it will make him cease from prayer." Prayer and sin cannot live together and be active in the same heart.

LXXX. *Power of Prejudice.* Francis Bacon long ago told us that the principal hindrances to scientific progress or religious advancement are the *prejudices of men*: first, prejudices of the *race*, or "idols of the *tribe*"; second, prejudices of the *individual*, or "idols of the *den*" or cave; third, prejudices communicated by common contact, or "idols of the *forum*"; and, last, prejudices imbibed from the great teachers, or men of influence, "idols of the *theatre*."

LXXXI. *Analysis of I. Corinthians.* Grand truth, mystical union between Christ and the Church. This is the key to the main divisions. This union is, 1. Dishonored by factions. 2. Destroyed by impurity. 3. Signified in marriage. 4. Profaned by eating idol-meat. 5. Symbolized in the Lord's Supper. 6. Disgraced by disorderly assemblies; and, 7. Consummated in Resurrection. Sin defiles the Temple of the Holy Ghost; and deliverance comes only through the interpenetration of the believer's life with the supernatural life of Christ. Comp. Principal Edwards' suggestive Commentary.

LXXXII. *The Symbols of the Holy Spirit.* 1. *Wind* or *Breath*, representing *Life*. 2. *Water*, diffused in vapor, distilled in dew, descending in rain. 3. *Wine*, refreshing after effort, stimulating and strengthening for unusual exertion. 4. *Oil*, cheering, healing, anointing. 5. *Fire*, illuminating as *Light*, refining, transforming, or glorifying. 6. *Dove*, symbol of *Love* and tenderness, wooing and winning. 7. *Seal*, adoption, approval, authority. Combining all, we have *Life, Light, and Love*.

LXXXIII. *Christ's Miracles.* The famous clock in Strasburg Cathedral has a mechanism so complicated that it seems to the ignorant and superstitious almost a work of superhuman skill. The abused and offended maker, yet unpaid for his work, came one day and touched its secret springs, and it stopped. All the patience and ingenuity of a nation's mechanics and artisans failed to restore its disordered mechanism and set it in motion. Afterward, when his grievances were redressed, that maker came again, touched the inner springs, and set it again in motion, and all its multiplied parts revolved again obedient to his will. When thus, by a touch, he suspended and restored those marvelous movements, he gave to any doubting mind proof that he was the maker—certainly the master—of that clock. And when Jesus of Nazareth brings to a stop the mechanism of nature, makes its mighty wheels turn back, or in any way arrests its grand movement—more than all, when He cannot only stop, but start again, the mysterious clock of human life, He gives to an honest mind overwhelming proof that God is with

Him. For a malignant power might arrest or destroy, but only He could reconstruct and restore!

LXXXIV. *Christ as God's Servant.* Isa. xlii: 1. Word, *servant*, very comprehensive. Might mean a born slave, a steward having all control, a soldier, court-officer, or even military commander. "Servant of Jehovah" is used of a worshipper, ambassador, any one who performs a special service. In the latter chapters of this prophecy (xlii.-liv.), a peculiar intimacy and endearment implied, and marked distinction. See xliii: 10; xlix: 36; lii: 3; liii: 2. Indeed, the "Servant of Jehovah" seems here to be a complex person: the *Messiah plus the body of His followers*, or, as Paul writes, in Romans xii. and 1 Cor. xii., the Body with its members, as well as head. Christ's service was, I. *Voluntary, not compulsory*, service, not servitude. Philip. ii: 7. Caliph Haroun Alraschid, and Emperor Joseph II, of Germany, used to go in citizens' disguise through the streets of their respective capitals, mingling with the people, to learn their wants and redress their grievances. II. *Conspicuous for obedience*, implicit and immediate. Ps. xl: 8; Ps. cxliii: 1, 2. In Oriental courts and households, servants are often directed by signs, and even by looks alone—they watch the hand and the eye of the master or mistress. As to immediateness, compare Matt. iv: 18-22; Acts xxvi: 19. III. *Exemplified in service and in suffering*. Suffering, the severest test of obedience; activity is often congenial, but passive obedience requires great faith and patience. Christ's miracle of passion excelled all His miracles of power. The old Roman device was a bullock between an altar and a plough, "Ready for either." IV. *Illustrated the sublimest ministration*. It was mediatorship. Job ix: 33. Christ was the daysman, by nature and by office. The grandest work, with the lowliest humility. John xiii: 1-7. He "went about doing good." He served man by His obedience, vicarious death, and matchless example.

LXXXV. *To have simply done one's duty* is no mean victory. *To stand*, like the anvil beneath the blows of the hammer, and firmly resist the force of a repeated temptation, is grand and heroic. To be venal is no venial fault; no price which can be weighed in gold can pay a man for the sale of one ounce of his manliness. Conscience is a Samson whose locks are easily shorn, but they never grow again; whose eyes, once put out or seared with a hot iron, no prayer will restore. And men, as great and wise as Bacon, have, like him, been compelled to confess to their own meanness and the mercenary character of their virtue.

LXXXVI. *Capital vs. Labor.* The annual salary of Queen Victoria and family is five million dollars. The gross income of the English House of Lords is about \$75,000,000. A writer upon the present condition of English society said: "All through rural England we have continually before us that most saddening of all spectacles—two or three families living in great splendor, and hard by their gates the miserably poor, the abject slaves of the soil, whose sole hope in life is too often the workhouse—that famous device against revolution, paid for by the middle class—and the pauper's grave."

LXXXVII. *Self-made Men.* A half-drunken Congressman once staggered up to Horace Greeley and exclaimed, "I am a self-made man." Horace replied that he was glad to hear it, "for," said he, "that relieves God of a great responsibility."

LXXXVIII. *Expulsive Power of a New Affection.* Dr. Chalmers, riding on a stage-coach by the side of the driver, said: "John, why do you hit that off-leader such a crack with your lash?" "Away yonder there is a white stone; that off-leader is afraid of that stone; so by the crack of my whip and the pain in his legs, I want to get his idea off from it." Dr. Chalmers went home, elaborated the idea, and wrote "The Expulsive Power of a New Affection." You must drive off the devil and kill the world by putting a new idea in the mind.

## SERMONIC SECTION.

## THANKSGIVING SERMON.

By HOWARD CROSBY, D.D., NEW YORK.  
*And Og, the King of Bashan: for his mercy  
 endureth forever.*—Ps. cxxxvi: 20.

WHEN Israel was marching northward out of its desert sojourn, there must have been many a quaking heart in the host when the vast preparations of the Amoritish Sihon and the Batanean Og against them were known. The name and fame of the latter especially, in those rude days, must have had a weird effect upon the Mosaic army. He was a giant, one of the remnants of a marvelous race who had formerly lorded it over this portion of Western Asia, and both his person and his origin were calculated to give an air of romance to his character and exploits before which ordinary strength would be apt to yield. His kingdom was extensive and rich, full of cities and people, and covered with pastures and fertile farms. In the centre of his realm rose a most remarkable plateau of black basaltic rock, of triangular outline, being twenty-two miles long from its apex at the north to its base on the south, and eighteen miles broad along the line of its base. On the southwest corner of this island of rock, twenty or thirty feet above the rich and fertile plain, was the stronghold of Edrei, the capital of the giant's domain. Full of faith in God, right up to the frowning defences of this natural fortress the aged Moses led the army of Israel. He did not wait for Og to come out against him, but penetrated to the giant's capital, and, by the impetuosity of his attack, made havoc of the city and the kingdom. The old dominion of Bashan was wiped out, and the land became the inheritance of the tribe of Manasseh.

In all the memories of Israel's wonderful career, this conquest held a con-

spicuous place. The story of Og was told from father to son through all the generations of the national life, as at once a source of pride and encouragement; and we find it introduced into the religious services of the people, as a token of their thanksgiving and a lesson for their faith. The 136th Psalm is very evidently a Psalm for public service. It begins with the familiar doxology which David had introduced, "O give thanks unto the Lord: for He is good, for His mercy endureth forever," and then, after two repetitions of the invitation to praise, rehearses some of the striking exhibitions of the Lord's mercy, at the conclusion of each of which (given most briefly by allusion), the congregation shout the refrain, "For His mercy endureth forever." My text is one member of this responsive ode of thanksgiving—the member that has reference to the conquest of the great giant of Bashan. The nation felt its ancient victory to be a present blessing, and it also regarded it as a pledge of God's future care.

These are the two views of the text on which I base what I have to say this morning. The nation (I repeat) felt its ancient victory to be a present blessing, and it also regarded it as a pledge of God's future care. Its quotation of the fact, in connection with the mention of God's mercy, proves the former, and the very assertion in the refrain, "His mercy endureth forever," proves the latter.

Without dwelling farther on the case of ancient Israel, let us apply the example to ourselves on this our National day of thanksgiving.

I. Let us thankfully enumerate before God some of the triumphs of the Nation under the good hand of God over the giants that threatened us.

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



1. When our fathers first landed on these Western shores, they met three foes: the climate, the wilderness, and the savage. The bleak severity of the winter on Massachusetts Bay, and the deadly malaria of Jamestown, were alike enough to deter colonization. The first settlers at Plymouth nearly all soon lay beneath the sod on that exposed coast. The little colony was for a long time like a candle-light flickering in the wind. No human prophecy would have dared to predict its existence for a single generation. Before this feeble few was a vast, unbroken wilderness. The primeval forest covered the land, and not a farm could be tilled until hard labor had cleared the ground of its massive timber. And then there stole, with the light tread of the deer through the broad wilds, the jealous barbarian, who was by his nature the enemy of civilization and human progress. How, under God, we overcame this threefold obstacle, this three-headed Og, and gave our Nation a victory whose benefits we are to-day enjoying, is the trite, but never too trite, theme of every school-boy in the land.

2. As the colonies grew, a new giant presented himself in our path. The mother-country was determined to use the new settlements (that had been disregarded while insignificant, but which had become valuable by growth) for its own advantage. Their independence was curtailed, and they were made the hewers of wood and the drawers of water for the British Empire. This giant of governmental tyranny was a formidable ogre. Like Polyphemus, he had only one eye, and that a huge one, for self-interest. In spite of the protest of the oppressed people and a few men of justice in England, for years the system was maturing and strengthening by which the very life of the colonies was debased, and the foundation of their happiness and vigor was undermined. It is hard for us now to realize the fearful forebodings which filled the hearts of our fathers for the generation which preceded the Revolution, as they saw the bonds of political slavery draw-

ing the tighter around them, and the hope of eventual free development waxing weaker. The very distance from the mother-country, so far from contributing to their more independent life, only made their cry for redress the more indistinct and disregarded. It was a very dark day for this land when Attacks fell in the street at Boston under the fire of the British soldiery. How could this feeble and discordant band of colonies oppose the will of the foremost nation of the earth, whose fleets held the world in awe? It seemed like madness—that farmer's fight at Lexington. And even when Virginia came to Massachusetts and kissed her, and Washington was hailed with unanimity as the country's chieftain, it appeared as if the colonies had embraced one another only that they might fall together in their cruel fate. It was a fierce Og which then frowned on this inchoate Nation, before whom its heart grew faint. The leaders walked with halters around their necks, and men were sober before the cloud of British vengeance arising in the East. Oh! what a Red Sea deliverance was ours then, and what a song of praise the Nation sang upon its shore in 1783! God had now torn away the second great group of obstacles to the national progress, those which gathered around an irresponsible tyranny, and a new growth at once began, intensified and made more rapid by the stream of immigration opened from the oppressed and poverty-stricken districts of the European countries. The population in seventy-five years had multiplied from 3,000,000 to 30,000,000, an increase entirely unexampled in the whole range of the world's history. By the attractions of the fertile Mississippi valley, and by the discoveries of the precious metals far beyond, this population was diffused over the continent, and so the whole land was possessed—a political fact that could not have been guessed at by the shrewdest thinker of the age of Washington.

But, 3. With all this unrivalled prosperity, a new Og was growing up and



preparing his gigantic force for the destruction of the Nation. The original covenant against the tyranny of Britain had dared, with human inconsistency, to preserve and maintain a system of social tyranny, which was to evolve a fiery retribution in its turn. It was only thirty years after the successful termination of the revolutionary struggle, that symptoms of the coming eruption appeared. For forty years these symptoms continued to show themselves from time to time. Compromise after compromise was effected, palliatives administered, and the people tried to shut their eyes upon the disagreeable fact that they were living on a volcano. At length the terrific outburst occurred. Twenty-five years ago the whole world was shaken by the explosion. Its terrible history of desolation and blood shall ever be read with tears. It buried a million of men and \$3,000,000,000 of money; it filled the land with groans, and turned fertile fields to a wilderness; it blasted works of industry—dissipated the accumulations of generations, and threw back a large part of the land into a new childhood. But with all this, it was the destruction of Og. The giant died hard, but the grim monster at last succumbed, and the land of Bashan became the land of Israel.

Now, all these three great overthrows of the giants who threatened this people are *present* blessings. We cannot put them away in a book of history. They belong in our hearts. We give thanks for them to-day. The nation-life is one. It was this Nation—it was you and I—who landed at Plymouth, and mastered the wilderness. It was the Nation—it was you and I—who fought at Bunker Hill and Yorktown, and saw the red flag of Great Britain go down. It was the Nation—it was you and I—who struggled with Og from Sumter to Appomattox; and it was God's mercy which led us in each conflict and made our weakness strong. Such is our first thought from the text.

II. The other is this: that God's past acts for us are *pledges of his future acts* in our behalf. "For His mercy endureth

*forever.*" As the former thought calls forth our thanksgiving, this calls forth our cheerful hope. God delights in mercy. The flow of His mercy is constant. Its apparent cessation is simply the obstruction of its current by our wilfulness. God's mercy flows in accordance with the perfection of His character, His perfect holiness, His supreme and absolute righteousness. We may take a position of antagonism which may demand of God's mercy that its ushers should be very stern and very afflictive to prepare the way for it. And it is possible for a continued and persistent antagonism to increase this sternness to final retribution and destruction. It is thus the wilful rejection of the mercy of God. These truths hold good of the Nation as of the individual. On God's side, His past help is a pledge of His future help; but it is in our power to annul and make void this help by our own conceited self-sufficiency. Timid souls are seeing giants on every hand, when they ought to be thinking how giants are but straws before God. The negro question will certainly ruin us, the National debt will bury us, Socialism and Anarchism will make our land a desert—these are the sad moans ever on their lips, as they go shaking their heads, not to create a confidence in God, but a general distrust of everything. These croakers are the pests of the land—they are like the silly visitors who come to the sick man's bedside, and, with long face and sepulchral tone, quote all the terrible cases of like disease they ever heard of. Instead of acting the sprightly nurse, preparing the appropriate remedy, and by word and manner cheering the patient, they seem to have a morbid satisfaction in helping him down into despondency, and so diminishing the power of the system to resist the complaint. These political nuisances, like grave Mentors, caution the hopeful, and, with Delphic dignity, rebuke them as visionary. But, surely, it is better to be visionary, and have a good time of it, than to start the groaning so long before it is necessary.

But hopefulness in God for the Nation is not a visionary thing at all. It is simply using the great truth, "His mercy endureth forever." Such a hopefulness will set one to using the conditions by which the mercy is received. And if the persistent mourner here exclaims, "What is one man to the Nation?" "How can a single man's faithfulness avail the whole country?" the reply is, that the Church of Christ, be it small or large, is always salt enough to preserve the Nation, and *will* save the Nation, if it does not lose its savor. And one way for it to lose its savor is to get into the dumps, and fret about everything. The Church of the Lord Jesus is the core of this Nation. For *it* He preserves and guides its history. For *it* He overthrew the giants in the past. The rest of the Nation has no more to do with the determined motion of things than the cabin wood-work has to do with a steamer's progress through the water. The earth is for God's people. Institutions, governments, over-turnings, and all the wonders of air, land, and sea, are for them. The great chariot of Providence, as it rolls along the ages, carries within it God's own saints; and the noisy politicians, the kings and the pompous ones, have as much to do with it as the flies on the wheel. If God's people act in faith and common-sense, there's not an Og before us that will not be laid low. We shall have the mercy if we look for it and stand ready to receive it. The welfare of the land does not depend on Congress, or Wiggins, or on the editors of all the newspapers from the Bay of Fundy to the Golden Gate. The Lord could confound the whole of them with a breath. But the faith and faithfulness of the Church are the true elements of the national success, for they accept God's mercy; and it is only by God's mercy (not by man's arm) that Ogs fall and Bashans are acquired. So the future of our beloved country resolves itself into your behavior and mine as God's children. *Our private lives are to be godly.* We are to let God's grace act upon our hearts in its transforming

power, likening us to our Savior in truth and love. Under such a divine influence we shall abhor secret sin, we shall purge our commercial and professional lives of the deceptions, over-reachings, and collusions that are so prevalent; and we shall send forth upon others unobscured rays of godliness to enlighten their hearts and save them. And then *we shall in our public or political lives* make no terms with sin for the sake of friendship, or gain, or party. If a scoundrel is nominated for office, we shall use vote and influence against him, no matter to what party he belongs. We will not vote for the devil, although he carry the banner of philanthropy and moral reform. God will bless us in voting against him, although we may vote with a forlorn hope. We must recollect that our God is on the side of truth, and not on the side of Og. Oh! for Christian backbone! Away with doubts and fears when God is with us. Away with this truckling to the world's clamor and numbers when the Almighty is on our side. And away with our worldliness of heart and life, which makes us such cowards, and is the bottom secret of the whole folly. Let us stand up boldly by the side of God, and defy the world. Let the Church in solid ranks stand around Jesus, its Captain, and see the Lord's power consume the giants, as stubble is consumed before the flame. The Nation is safe while the Church is pure—and the Church is pure while its members are men of faith and faithfulness.

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#### THE SOURCE OF HOPE.

BY CHARLES H. HALL, D.D. [EPISCOPAL].  
BROOKLYN.

THE COLLECT. Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord, Amen.

*I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.*—Gal. v: 16.

DR. SOUTH has a famous sermon on the idea, that "no man ever went to heaven whose heart was not there before." This is a graphic way of ex-

pressing the idea of the Collect for this day, that "to obtain that which God does promise we must *love* that which he commands." And the Collect is the key-note of the Epistle from which the text is taken. The excellence of the suggestion is, that it tells us of the things that we must do *now*, and be so busy in the doing them that we have no time or desire to look beyond them to the future. Instinctively we mortals project our religious feeling into the future, and are anxious as to what we shall be hereafter—what will happen to us—what sort of sky will open beyond the last great change—whether some outside benediction will drop on us out of the vast unknown, or by some fatal chance the doom of horror and misery shall sound upon our startled, grieving souls. But the fact remains, that, if we love that now which God commands, we have the surest title to that which He promises. The true salvation is always here and now. In other words, if we walk in the spirit of Christ, and of this eminent follower who first illustrated it, St. Paul, and love the truth, then the truth shall make us free from the evil lusts of the flesh; and in the present health of the soul, we have the best assurance of its salvation. When the text says, that we must *walk* in the Spirit, we must drop the metaphor at once, in order to bring it nearest to us. The walking of the body is the ordinary act of going by the shortest way to a place that we seek. The walking of the soul is the practical industry to do what the Epistle describes—to forsake the works of the flesh, and to intend and accomplish the fruits of the Spirit. The works of the flesh are these, and are sufficiently manifest—that is, all manner of bad and naughty deeds of pride, anger and uncleanness. The fruits of the Spirit are equally definite—such as love, goodness, meekness and the like. The former deeds are those things which God commands us *not* to do. The latter are the things that *grow* out of the Spirit and mind of Christ. Christ was the Word of God to each one of us; that is, His whole life was the inter-

pretation, in picture and action, of what God means to have us be. To walk in the Spirit is to have the mind of Christ, and then God is in us, as He is in all good things; as He was in creation, when His Spirit brooded over the face of the deep; as He is in the new creation, while He ever broods over our darkness to give us light and new life, and to create for us a new heaven and new earth. Salvation, then, is not that at death a new life will then first begin in us, but that a new life has already begun in us. Heaven as a royal city, with pearly gates and gold-paved streets, will never be visible to any eyes that have not seen its pearls already in tears that angels catch and treasure up as a sinner repents, or in the gold of solid satisfaction, as a saint feels in his deepest nature when the peace of returning health begins to banish sin and assure him of pardon. The body is the teacher of the soul.

There was formerly in New York an old man possessed of a vast property, who for some years of utter decrepitude could not enjoy any of its advantages. The poorest news-boy in the streets, if young and well, might have been properly envied by him for the blessings that no gold could buy for him. So is the soul that is sick, corrupt with ill blood, ruled by a tyranny of cancerous lust, decrepit and doting with uncleanness, envyings, drunkenness, revelings, and such like, "of whom," says St. Paul, "I have told you in time past, that they who do such things shall not inherit the kingdom of God"—that kingdom which is as real now as it ever will be.

I passed a man, lately, in the street, whose unwholesome hue of skin, and adipose form, his unsteady gait and wandering, yea, pleading, beared eyes, all revealed that death had just as firm a hold of him, body, and I venture to say *soul*, too, as if we could see through him, and note the central vitalities that were already corrupt and rotten. Possibly he was finishing "barns" and gathering into safe-deposit vaults the fruits of his mortal works, and wheezingly saying to himself in secret, "Soul,

be of good cheer; take thine ease. Eat, drink and be merry, thou hast much goods laid up for many years"; but it needed no voice out of the heavens to say of him, "Fool, this night—this year—thy soul shall be required of thee." God help us to see ourselves as other spirits see us, as at best the servants in bondage to death of the body, at worst the victims to lusts that declare the death of the soul. It was an old tradition, you know, that two angels, one all light, and goodness, and beauty, the other black, degraded and hateful, took charge of every new-born child, and went with him wherever he went, tempting him into the two paths of life and death, and ruling his destiny. We recognize the force of the legend. Every day the increasing battle goes on in us, and it "is in ourselves, and not in our stars," that the issue lies. It is for each of us to choose whether we walk in the Spirit and in the unfulfilling law, that all things work together for good to those who love God, or "to fulfill the lusts of the flesh," when the only god is the belly, whose destruction is certain.

It is to be noted that St. Paul makes a distinction in his phrases between "the works of the flesh" and the "fruits of the Spirit." The *works* of the flesh are all ours. God has no part in them. We create them, and we create the power of evil in them which destroys us. We are just now familiar with the eloquent fact which temperance evangelists emphasize, that the use of stimulants has a dire and fatal tendency to raise a devil in our nerves which feeds as a worm within the body, and at last receives from frequent libations an awful—not regeneration, but *vitalized degeneration*, a separate-vigor of its own, that reproduces in this age the fact of the simpler ages, that one is possessed of a devil. It is the same with all the passions and appetites. No one of them ever leaves a man, who indulges them, just where he was before. No one of them is a mere dry, isolated fact, that drops into his record and stops there. If a bank-clerk steals his employer's

money, we do not put our funds in his hands, as if that were a simple fact, and he the same as before. If a woman loses her purity by a single act, no sensible man seeks her in marriage, on any theory that he can afford to condone the fall. Such is the nature of the soul that it lives in its own issues, or dies in its own empoisoned evil deeds. They are all our works—ours only. God has no part in them; good angels have no part in them; yea, that thing in us, which is truest self, the conscience, resists and struggles against them. As the eye weeps and inflames at the irritation of a grain of sand, so the conscience resists and inflames before the works of the flesh—before "adultery, fornication, uncleanness and such like." I do not wonder at the despair, the black despair, which, like a dark night in winter of clouds and sleet and chill, settles down on such souls as are victims to bodily lusts, namely, hatred, envyings, murders, drunkenness, and such like; and men hear the howling of fiends, and see lurid lights, and moan of a hell of fears, horrible to think of, as yawning before them. These things are the inheritance of their election. They need no revelation of any Bible, no exhortation of any prophet. They grow as do the cankers and mushrooms of the fat, damp, dark soils of our alleys. They are the Gospel spelled backward, the devils own special charge, whose emissaries are many, whose churches are gambling saloons and gin-hells, and the houses where the back-doors lead down to the chambers of death. It was a terrible accuracy in the man Paul, who, whatever he did not know, certainly knew men and human nature, that he called his awful catalogue—the *works* of the flesh—the steam of a fat, indulged, corrupted and diseased body.

On the other side of his contrast, the love, joy, peace and goodness of all our better life, are called properly the *fruits* of the Spirit—not merely the *works* of the Spirit, much less our *works*, but, better, the *fruits* that lie between the benedictions of God and the answering, grateful efforts of men. Fruits depend

on the soil and the healthy tree, and no less on the airs and sunlight of heaven. All unite in them, and the power of life that produces them is the middle ground between what God does for us and what we do in return for ourselves. "We love God because He first loved us." That sweeps away all metaphysics. We joy and rejoice in the Spirit of infinite goodness, that fans us with airs of purer worlds. We have peace as it comes to us from forgiveness and divine parental healing.

It seems to me that one habit of thought has become largely obscured among Christians—the habit of looking at all revelations of the Spirit of God as coming to us *through* Jesus Christ. We call Him the perfect man and perfect God, and then we practically dis sever these two thoughts of Him, and think of the Holy Ghost as more or less separated from Him, and working on us by itself; coming to us as a gust out of the blue skies, as a formless power, that neglects the thoughts of Christ. Were it not better for us to feel always as we speak of it, as being the mind of Christ; or, to use a figure drawn from mechanics, as being focussed on us through the revealing lens of the human character of Jesus. The Holy Spirit is the ideal man, made a potent reality in our souls. Thus St. John says once: "as he was, so shall we be," when we shall at last "see him as he is." That seeing Him as He is now is the real aim of God's power in us. It is the producing it, as the real light of the world, that justified the Apostle in saying that "we are partakers of the divine nature, having escaped the corruption that is in the world through lust"; or that caused another writer to say: "God is in you to will and to do of his own pleasure." God works by law, and is a unit in revelation. In the Church below there is the window of revelation, and the light that streams in through it is seen through the express image of God in the person of Jesus Christ. When we pray for knowledge of God's truth, which is the equivalent of eternal life, we should look for the answer in new

and warmer views of Jesus, as the Word of God to us—that Word which before all else tells us what we *should be now*; not what we shall *have*, nor even what we shall *be*. St. John had written the Apocalypse, when he confessed: "We know not what we shall be." All we know about it is, that it will be our assimilation to the ideal man, as God revealed him to us in His beloved Son. Thus God becomes practically one God to us. First, our Father; next revealed, not merely in order for scholars to dispute over it, but in real life; then in the united power of both, as the present God, the very mind of Christ, producing the fruits of Christ's life in us. It seems so simple to us in life, that after we have learned ever so many exact definitions of schools and sects, the Christian heart then begins to unlearn them as obscuring truth, rather than helping it to real life. If one has the mind of Christ, and in its essence that mind was "to love that which God commands," then the knowledge of such life becomes a potent life in us. We find our hearts have gone towards heaven, and may well trust that all the rest of us will follow in God's own time. If the sun is sparkling on the healthy leaves of a fruit-tree, and heavenly airs are fanning them, and a good soil lies below, we do not try to prove by abstract rules that probably the fruit will somehow drop down of a sudden on the twigs. The eye sees the work going on, and doubts about contingencies and dangers seldom disturb the husbandman. If there is a work of grace now stirring, if the Christ-thoughts become more and more our thoughts, if the world below sinks in value, and the character deepens on sound things, on truer judgments, on simpler goodness and wisdom, we need not to look to some far-off future to find hope. It comes of itself. It is a fruit unformed yet, inchoate, and still more or less acidulated to the taste; but it means eternal life. "This is eternal life, to know God and Jesus Christ whom he has sent." That is the profoundest text in the Bible, and its counterpart is in this Epistle. The

knowing Jesus Christ is found in walking in the Spirit of Jesus—in loving the things which God commands, as He did, and did so quietly, so habitually, that we all at last go back to Him alone for our help and hope. The man who has in him the fruits of the Spirit—love, joy, peace, long-suffering, goodness, faith, meekness, temperance—is under *no law* of “thou shalt,” or “thou shalt not,” any more than the angels are. He is a law to himself. He is as Christ was in this present world. He keeps the temptations of the flesh and its vile works at arms’ length—fights them off, and stands erect, a Son of God, and a joint-heir of Christ. What he will be, no tongue can tell; what he is, all true men discover, and learn of him what the reality of religion is, and what the truth as it is in Jesus means.

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**FUNERAL ADDRESSES IN MEMORY OF  
LEOPOLD VON RANKE.**

No. I.—BY REV. OTTO VON RANKE \*

[LUTHERAN]. †

*When the Lord shall release the captives of Zion, etc. (Luther’s translation).—*  
Psalm cxxvi.

TO-MORROW, before we accompany our beloved father’s mortal remains to their last resting-place, and lay him to sleep in the cold ground by the side of his wife, our memorable mother, who rests in God—Earth to earth, ashes to ashes, dust to dust—full of the glad assurance of the hope of the resurrection at the last great day, divine services will be held in the church.

No lack then of recognition; honor, love and gratitude will be brought, as a tribute to this intellectual hero, from every side. It seems to me a particularly happy dispensation of Providence that we shall be then addressed by a servant of the Church whom my father himself pronounced, “A preacher by the grace of God.”

\* Delivered beside his father’s coffin before a small assembly of the relatives and friends, in the residence of the deceased, on the evening of May 25th.

† Translated for the *HOMILETIC REVIEW* by Mrs. Dr. J. H. W. Stuckenberg, Berlin, Germany.

But to-day we have assembled for a more quiet home-service in these rooms where our beloved one lived and labored for his specialty, forty years of unremitting, unwearying toil. To-day, it is the privilege of the son to minister in his holy and glorious office beside his father’s coffin.

I shall base my remarks on the 126th Psalm, which, a week ago to-day, my brother read to father for his edification and to his great comfort. All who beheld our father upon his sick-bed during these last weeks of severe suffering, and especially these last days of his powerful conflict with death, were impelled to acknowledge, he, too, is a fettered captive, imprisoned by a poor, perishing, slowly dissolving mortal body. Wonderfully sublime it had been, during those ninety years of his life, to see what perfect control this spirit exercised over his weak, little body, subjecting it completely; and now in these last weeks his soul was afflicted in the prison of his perishing body.

And, therefore, when Sabbath evening finally brought the hour of release—it had seemed to us almost too long, so that we often exclaimed in our distress, “It is enough, Lord, O receive his soul unto thyself! Make haste to deliver, Lord, O make haste to deliver.” In spite of all our tears of filial gratitude, we were full of consolation, assured that the Lord had opened the prison-doors and set the captive free. The prayer appointed for the day was realized in him, “Thou, O Lord, art our father, our redeemer; thy name is from everlasting. The Lord hath done great things for us; whereof we are glad.” Great things—He gave us such a father; great things—he maintained this father’s intellectual strength unimpaired for ninety years and five months; great things—now, after a brief sowing in tears, He has prepared an eternal harvest of joy for him above!

“Man is like a tree, he also receives strength from air and light, from wind and wea her—yes, even from the storms themselves”—these were my father’s



words on the 21st of last December, in that speech which now has become, in part, his last legacy to posterity. No matter to what age a man attains, a thousand roots still bind him to his native earth,—to that my father was a striking testimony.

How fondly he clung to his native soil, to yonder fertile meadows by the streams, to Wiehe, his birthplace, and to its pear-tree! During his last years he was always planning to visit them once more. And it seemed to him a special source of gratulation that his favorite child, his daughter, who to-day is detained by sickness from attending this solemn family service, was led, by her marriage, back to his old home. How warmly and vividly he cherished the memory of his parents! What pleasure he took in telling about his grandfather, pastor in Ritteburg, and with what ardent affection he regarded his brothers and sisters! Held by them in highest honor, he felt for their joys, triumphs and blessings, as well as for their sorrows, cares and tears, the most heartfelt sympathy. We bury him tomorrow, on the birthday of his brother Ferdinand. And, his own family! He was true and grateful to the memory of his beloved Clara, our mother, to his last moments. How he rejoiced in the welfare of his children! "Three blooming families surround me," was his frequent, grateful boast. What pleasure he took in his maturing granddaughters, as, every Sunday, they repeated the gospel for the day to him! How he trembled for the life of my son Eberhard during his severe illness! How earnestly he blessed your little Henry!

"But I have another, older family," he was accustomed to say, "my scientific, my historic, family—the family of my pupils and of my pupils' pupils." To them he felt a close relation. How he rejoiced at their triumphs! His life was bound up in them. How he mourned when death made a gap in their number! I call to mind Siegfried Hirsch, Köpke, Pauli, Nitzsch, Arnold, Yes, indeed—he was right—"old age is solitude." How his large circle of

friends thinned out! Beside his coffin I will mention names that were ever dear to his heart: Eichorn, Savigny, Neander, and Friedrich Strauss, the Grimm brothers, Karl Ritter, Schelling, Drake and Dove, Ehrenberg, Pertz and Lepsius, Field-Marshal von Manteuffel and Frau von Manteuffel, King Max of Bavaria, Prince Albert, the father; Friedrich Wilhelm IV. and his Queen Elizabeth.

Yes, his friends passed on before—but he still had his work. "It is work," he often said, "that keeps me alive. If a life has been precious, it has been made up of work and care." *Labor ipse voluptas*, was the motto he chose for our coat-of-arms.

How he toiled! It seemed as if the older he grew the more intense and unremitting he became in his work. He consecrated even the latest hours of the night to labor! And, at eighty-five, he undertook, with the courage of youth, the gigantic task of his "History of the World!"

Ought we now to lament, or, worse still, to rebel against God's will? Why was he snatched from us before his work was completed? It would have been such a joy to us to nurse and serve him longer—to labor on with him! . . . And yet, even here, I can only extol the goodness of God. How painful it would have been if the productive energy of his intellect had gradually failed, if what he would have written had indicated a diminution of power! But just that was so marvelous, so phenomenal, the thing to be most thankful for,—his last volume to appear always seemed the best, the most perfect, of his works. "I would be glad," are the closing words of the sixth volume, "to be permitted to trace the progress of the world's history still further." This desire was not fulfilled. But, with all our grief, there is a satisfaction in the thought, he did not live too long; even at ninety, for his work, death was premature. When this intellectual hero was called from the field, it was in the full strength of all his faculties.



I have much more to say, but I must bring my remarks to a close. There are still, however, two things I dare not leave unspoken beside this coffin. The one was his love and veneration for our reigning dynasty; there could not have been a subject more faithful to his king. With his whole soul he was the historiographer of the Prussian State. King Frederick William III. he held in honor, although he entered into no personal relations with him. He was permitted to call King William IV. his friend. His Majesty, our emperor, has heaped honors and distinctions upon him. The visits from the Crown Prince, from both the Princes Albert, father and son, and from the Grand Duchess of Baden, were occasions to him of much joy and encouragement. Also, that father was a Christian, not only in name, but in spirit and in truth; that he regarded religion as the essential element in the development of the world's history, must be evident to all who read his works. In his domestic life, too, religion was always a very living factor. I shall never forget how, during my childhood, we were obliged every morning early, often with the most scanty light, to read aloud three Bible passages from a little book called "The Threefold Cord."

I shall never forget how, in the days of my youth, Strauss,\* of blessed memory, administered the Lord's Supper to us here at home, and how my father, deeply moved, began, before the celebration was concluded, to speak in his capacity as house father and household priest! I shall never forget how, all through these years of my manhood, father always encouraged and inspired me to proclaim with joy the evangelical doctrines of salvation.

We find a prayer in his diary which closes with these words: "Almighty One, and Triune God, Thou hast called me from nothing; I am prostrate here before the steps of Thy throne."

Yes, I am prostrate here before the steps of Thy throne—especially true

\* G. F. A. Strauss, Court Preacher and Professor.

during the last days, these hours of hardest conflict, these last hours of his peaceful going home. We may well ask, Why he should have been obliged to suffer such agony? Why the Lord could not have led him out beyond the gates in a dream, and released him at once? I know only one reply to make, and that was Paul's answer, "That no flesh should glory in his presence." Even this wise man was not permitted to glory in his wisdom before God. He, too, was obliged to "put off the old," the only essential in this world. Before the throne of his God there lay at last—not the learned man whose glance could penetrate and embrace thousands of years,—not the investigator whose name and labor will exert influence through centuries to come. At last, before God's throne, there was lying only a poor, sinful, weak child of man, who knew of but one consolation in life, and in death: Grace, only grace.

Indeed, during these last days, while father sometimes lay moaning, sighing and crying out, "Miserable thing, wretched man that I am, so needy!" I seemed always to hear Paul's exclamation in his cry, "Oh wretched man that I am! Who shall deliver me from the body of this death?" The answer has come at length. The Lord has delivered him from all evil, and helped him unto (Luther's translation) his heavenly kingdom.

It was on the evening of Cantate Sabbath that father went home; up there, in that blessed light, he will celebrate *Cantate* forever. "O sing unto the Lord a new song, for he hath done marvelous things." Amen.

## II.—ADDRESS BY RUDOLF KOEGEL, D.D. [LUTHERAN], CHIEF COURT PREACHER, BERLIN, GERMANY.

THE grace of our Lord Jesus Christ, who is the resurrection and the life, and the love of God the Father, who is not the God of the dead but of the living, and the communion of the Holy Ghost, who is a comforter of all that mourn, be with you all, now and evermore. Amen.  
*Even the youths shall faint and be weary,*

*and the young men shall utterly fall ; but they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run and not be weary, and they shall walk and not faint.*—Isaiah xl. 30-31.

On last Sunday, Cantate, while Art was celebrating her Jubilee in our midst, Science beheld one of her most eminent representatives close his eyes never to open them again. The coffin of the man and master who wrote Prussia's history and Prussia's fame, of a tried friend and a faithful subject, has been decorated by our venerable Emperor and Empress, our Crown Prince and his wife, with wreaths of recognition and gratitude. Our University escorts her incomparable teacher to his last resting-place. The capital of our empire is consigning one of the most celebrated of her honorary citizens to the tomb. All through the German empire, and far beyond her boundaries, throughout the world, wherever history is written or history made, sympathy will be felt for this occasion. How marvelously favored the life has been which ends here, a life permitted to overstep the boundary-stone set to human existence, in the ninetieth Psalm, by a decade of undiminished creative energy! The words he pronounced beside the bier of his brother Ferdinand have been still more significantly realized in his own career, "It was a life lived in continual progress," a life under the protection of the divine promise, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles."

It would be presumption were the present moment to seek expression for what the deceased has been to our own times, or they to him. Men who are more competent than I will celebrate his memory,—pupils of the master, who themselves have ripened into masters in their department of learning. A great historian of literature, torn from our midst a few weeks ago, dedicated his dying words in homage of the master who lies before us. Indeed, this

is no parting we have united to solemnize. As Leopold von Ranke belonged to us, so he continues to remain with us. In all our sorrow this is an occasion for thanksgiving! We offer thanks to the Father of Lights from whom—as our epistle for Cantate Sabbath reminds us—is every good gift and every perfect gift. How gifts were united here which either lie widely asunder or seem wholly incompatible; with an elasticity of will which could use the hours for such unremitting labor as to double the length of the day, there was combined a never-failing physical vigor—"His eye was not dim, nor his natural force abated." With the wisdom of his ripe experience, he retained his youthful ideality to the last; with the penetrative insight of a discoverer of principles, he united the formative hand of an artist; with his observation of details, his faithfulness of memory—a faculty he cultivated with as much painstaking as though it were a moral quality—he united an intuition for totality, a divination for the impulsive forces of historic life; with a self-renunciation which devoted itself to its object, without, however, losing itself in it, that creative faculty which unbolts the chambers of the buried past and infuses life into the dust of centuries; with an impartial justice that faithfully reflected event upon event in the career of nations, the gift of discerning the spirits,—and, crowning all, a heart that beat for the needs of our own times. It was not ingratitude; not that he was insatiable, nor, least of all, the fear of death, that led him to pray to live one *lustrum* longer; it was his anxiety to finish his "History of the World." God denied him and us that wish. "Poets," Ranke once said, "are born. It is the prerogative of musicians to create immortal works during their early years. Some departments of learning already yield rich results to youthful manhood's powers. But a *historian must become old*, if, in any sense, he is to gain control of the immeasurable reach of his studies, and to permit the fullness of a rich epoch to infuse him with its secrets." To our master, the writing of history

was something more than the mere removal of a death-mask. To him it was to realize the saying of the proverb concerning the office of a king: "It is the glory of God to conceal a thing; but the honor of kings is to search out a matter." Writing history was to him directing prophecy backward; just as Moses, in the Old Testament, sought after the footsteps of God, or as Paul, in the Areopagus at Athens, extolled God's directing hand in the career and the training of nations.

The man resting here was true, chaste, German, a man of reverence, and hence opposed to revolution. A man of reverence; up to his gray, old age he cherished most tenderly the blessed memory of his parents, the schools to which he owed his training, the cloister school at Donndorf, his *alma mater* Schulpforte, and the Thuringian soil where his cradle had stood. The last volume of his "History of the World," which appeared, manifests the ardor of his love of home by his prepossession for the Saxon emperors; with him we march through the golden plains, we hear the rushing of the Unstrut, and behold the imperial palace of Memleben restored again to its old-time splendor. A man of reverence! When he became the celebrated head of a school of historians, he desired to have it called "a family association in literature," rather than a school. Even on his death-bed he was moved to pain by sympathy for his invalid friend, George Waitz, who has now also gone home.

How true a heart has ceased to beat, no one knows so well as you, beloved relatives, you, his only brother, you, his tenderly-loved children and grandchildren! His study-cell was neither desolate nor solitary. How tender the bond that united him to the wife that preceded him to eternity fifteen years ago on Sunday Jubilate, his appreciative help-meet, your memorable mother! How hearty his gratitude toward the nurse of his old age! With what joy he, who was so sparing of every minute, listened while his daugh-

ter and daughter-in-law played Bee-thoven! How faithfully, as you, my colleague, acknowledged last evening beside his coffin, he endeavored to strengthen, encourage and admonish you to be firm in ministering the Word that preaches reconciliation! How devoutly he blessed his grandchildren! Verily, his blessing will be handed down even to your children's children. Filled with presentiment, he foretold on the betrothal-day of one of his daughters-in-law, that she, one day, should close his eyes; and it was so.

The secret of his peace and of his strength was his covenant with God. "They who wait on the Lord renew their strength." He who has here entered into rest was not ashamed of the Name above all other names, of the crucified and risen Son of God; he believed in our Lord and Savior Jesus Christ. Who does not know, how, in his "History of the Reformation," he eulogizes Germany's greatest book for the people, "Luther's Smaller Catechism!" "This book is as child-like as it is profound, as comprehensive as unfathomable, simple and elevated. Happy," he exclaims, "he who nourishes his soul therewith, and who abides by its teachings." Beside this coffin we could say in perfect truth, "To me to live is Christ, to die is gain!" Sunday after Sunday he had his granddaughters read to him the gospel and epistle for the day. That remained his practice up to the week before his death. And during the agonies of these last weeks, he compared himself to the sick man at Bethesda waiting patiently for the angel to trouble the waters. In the appalling struggles from which he was not spared, in his sigh, "Oh wretched man that I am," the promise of the 126th Psalm was impelled from the lips of one of his sons, and the parting words of his brother was the consolation, "The Lord is my shepherd, I shall not want."

The prayer composed by him during his last years, which he inscribed on the last page of his diary, a monument to him, an inheritance to us, shall be

our close: "Who is the power that creates life in me? Who giveth knowledge and understanding? Who preserveth the soul that it may not fail? Thou, the Almighty One and Triune God, Thou hast called me out of nothing. I am prostrate here before the steps of Thy throne. Amen."

### THE SHIPWRECK OF PAUL.

By J. REV. JACKSON WRAY [CONGREGATIONAL], LONDON, ENGLAND.]\*

*When we were escaped, then we knew that the island was called Melita, and the barbarians showed us no common kindness, &c.—Acts xxviii: 1-6.*

THAT wind is called an ill wind which blows nobody good. Here is a case in point. The sailors of that Alexandrine corn ship regarded it an ill wind that wrecked their ship, risked their lives, and robbed them of their goods. But had it sunk them in mid-ocean instead of bringing them to a good place to winter, it would have been a worse wind. It blew good to the islanders, for they got healing for the body and gospel for the soul. It blew good to the apostle, for he was received with an angel's welcome and became a dispenser of rich blessings. Indeed, can we call any wind an ill one? The stormy wind is ever fulfilling God's word. It is better than the south wind blowing softly, but often bringing peril. "Mysterious providences" is a phrase we ordinarily affix to unpleasant things, but in the light of accomplished facts our view of

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His spacious church is well filled, the hundreds of young people and Sunday-school pupils being a cheering feature. The building was begun by Whitefield, May, 1756. Members of the royal family, Lords Chesterfield, Bolingbroke and Halifax, David Hume, David Garrick, and others crowded to this centre of Whitefield's power. It still is a fountain of healthful influence.—Eds.

what is good or ill may be corrected. Our partial knowledge leads us to misjudgments. Wait till to-morrow. All will be well. Impatience is rebuked by the revelations of providence.

Luke speaks here of "barbarians," a rude, uncivilized people who did not speak Greek, but by Greek, Jew and Roman were regarded heathen. We Englishmen have something of this feeling towards aliens, but we call it "patriotism." Worst of all is this clannish spirit when shown in the assumption of excellence by some portion of the Christian Church who say, "The temple of the Lord are we!" The Lord Jesus requires us to put away such pride of exclusiveness and to become like a little child in order to enter heaven.

"No common kindness" was shown by these "barbarians." No, you are wrong, Luke. Call them friends, neighbors, aye, Christians in a large sense, for did they not realize the Spirit of the Master? "I was alungered and ye gave me meat, naked and ye clothed me." Take off your hat and bow your knee, proud Jew. I'd rather stand with them, at last, than with many robed and titled ones.

To feed the welcome fire and strengthen the blaze, Paul gathers wood in his hands. Those hands were always ready for service: to gather golden coin to the coffers of the Church, or to make tents for his own support; to raise the dead, or gather converts to Christ; to quell a mob, or, "beckoning," hold an audience with a wizard's spell. He now gathered sticks, for he was all things to all men, and had no respect for the "blue blood" which looks disdainfully on meaner men. He flung the fagots on the fire, and soon a numb and frozen viper warmed by the heat, with its natural malignancy, leaped forth and fastened itself on the apostle's hand. All vipers are venomous, but the Southern viper is especially so. The bystanders infer that Paul is a man guilty of crime, saved from the flood to die by the viper's fang. Notice, that even heathen have a conviction of the retributive justice of God. It is only the civilized

fool who says, "No God," and he says it in his heart. Also notice how ready people are to jump at conclusions. Paul's chain settled the fact to them that he was a guilty criminal, and so we unjustly judge the accused and arrested before he is proved culpable. The innocent are often overshadowed. Charity, or love, "believeth all things." The proverb is, "We guess eggs when we see eggshells," but there is a barn-door fowl as well as a cockatrice. Isaac Watts advises us always to "Endeavor to believe a story to be wrong which ought to be wrong." Remember the moral effect upon ourselves of the judgment we pass upon others.

The viper on Paul's hand produced no fatal harm. Was it a miracle? Perhaps the frost or fire had eliminated the poison. Possibly the salt, sodden hand, soaked in the brine of the sea, was proof against it. What we call miracles are the lawful manipulation of laws we may not see. We do know this, that Paul "must stand before Cæsar." He must go to Rome. Neither the High Priest, the Jewish Parliament, the oath-bound conspirators, the devil himself, the storm-lashed Mediterranean Sea, nor the venomous viper, can prevent his going to Rome. So we are going to heaven, and God is our continual guard. All nature is used by Him for our good and we need not fear. I wish I had time to develop this idea of vipers. Ingratitude is one that attacks us. Its fangs are sharp, but it may be shaken off. Slander is another. It would be venomous if its power were as good as its will. But integrity comes out unharmed. The barbarians cried out, "He is a god!" It would have been truer to say, "He has a God." That was the secret of his safety. Have you one? If God be for us, who or what can be against us? The forty men at Jerusalem must have starved, or else they broke their vow, who swore that they would kill Paul. So every conspiracy against God's cause must come to naught. Men blunder. God is faithful. "No doubt this man is a murderer," said the Melitans. In five minutes they were as

sure that he was a god. "No doubt we shall drown," said the sailors, for "all hope was taken away" that they should be saved. So you in trouble are ready to give up, but the everlasting arms are about you. Fear not, Jehovah is faithful. That is the only thing of which "there is no doubt." He will protect His own. Here is a man called one minute "a murderer," the next he is called "a god." Dear me! I was once awfully sensitive as to what men said of me, but have learned the wisdom of what Paul said, "It is a small matter that I be judged of man's judgment." He left all things with God; neither unduly cast down by difficulty, nor elated by success, but doing all things as unto the Lord and not unto men. I like to hear "well done" spoken by my fellow, but I prize the Master's "Well done" above all things else. Cease them from man whose breath is in his nostrils, forget human criticisms and look above you. Forget earthly disasters, trust in God, and all things will work together for your best good.

#### CHRIST AND COMMON LIFE.

BY REV. WM. S. JEROME [PRESBYTERIAN], KING'S FERRY, N. Y.

*The Son of Man came eating and drinking.*

—Matt. xi: 19.

THIS statement is made by Christ himself. He is comparing Himself and His work with the person and work of John the Baptist.

1. *We have here a strong proof of the Humanity of Christ.*

The name He uses is His favorite title. About eighty times He calls himself "the Son of Man." He was representative of the race of mankind, not of any special class, single tribe, or one age. And this fact strongly attests His oneness with men. He ate and drank like them. "The king himself is served by the field." We must all eat to live. Nothing but food and drink can sustain physical life. Christ was not exempt from this necessity of our nature. As man, He was subject to the laws under which we live. No manna fell from heaven for Him. He was weary

and hungry and thirsty. There is in the record of His life an apparent effort to bring in the divine and miraculous as little as possible. His birth and resurrection were miraculous, but His life was upon the plane of mortality. His weariness by the well, His sleeping in the storm, His need of food and drink, attest His humanity, His perfect union with our race. This fact, that He ate and drank like men, is the one touch of nature which makes the whole world His kin.

II. *But Christ ate and drank with men.*

Not only as others, but *with* others. He was no recluse or ascetic, in marked contrast to John. He did not separate Himself from men, even the most sinful and degraded. He sat at their tables. He attended their feasts, even giving opportunity for the charge that He was a glutton and winebibber. And His example is for us. John represents the old dispensation, whose motto is, "Thou shalt not." Jesus represents the new order, which is a life of liberty, because a life of love. The law of the one is abstinence; of the other, temperance. The religion of Christ forbids nothing not harmful. The spirit of His teaching is, "Every creature of God is good." This is a far higher view than that which forbids their enjoyment. It is a common idea that there is merit in denying ourselves proper pleasures merely for the sake of the denial. The Romish idea of the separation of the religious and secular has great influence. But, as has been said, one evil of the monastic system was that it gathered the salt of the earth into piles, instead of scattering it abroad. The religion that cannot stand the strain of business, or politics, or variety, is not worth much. The Christian who cannot buy and sell, visit or travel, without losing his piety, has little to lose. We need Paul's sturdy common-sense: "Meat commendeth us not to God," "All things are lawful." "All things are yours." Religion does not consist in outward observance, but in the inward spirit. God's gift are for our use. He deals with us as with sons. He has made all things beautiful, and given all things for our enjoyment. We

honor Him, we follow Christ, not by rejecting His gifts, but by using them to the good of others, and to His glory.

III. *But see again how Christ sanctified the common duties of every day.*

Nothing is so common as eating and drinking, and because common it becomes commonplace. The temptation is twofold to make the hours for meals mere feeding-times, or to become an epicure and gourmand. Christ's words and example furnish a safeguard against both dangers. He taught us the value of a man, the dignity of our bodies; hence, the nobility of labor for the supply of our needs. "Our vile bodies" is not a Scriptural phrase. Our bodies are temples of the Holy Ghost. Let us honor the body, because it is the casket of a priceless jewel. He who recognizes the body as God's gift will never dishonor it, or misuse its powers and appetites. If our bodies are God's temple, those who supply its needs are in a true sense His ministers. The daily meals may be family sacraments, cheered by Christian intercourse and hallowed by prayer. The labors of the kitchen, the time spent at table, are of divine appointment. Our tendency is to not make enough of our family meals. The common meeting-place, its lessons are powerful in the training of the young. Just because we must eat three times a day, we should take care that the act does not become mere animal gratification. The custom of asking a blessing is according to Christ's example, and recognizes the sacramental nature of the meal. The supply of our daily needs may prove to us means of grace, help to holy living. "The trivial round, the common task," will give opportunity for self-denial, and growth in Christian graces. God hath shown us that He has made nothing common or unclean. He has appointed no work which is beneath any of His creatures. Whether we eat or drink do all to the glory of God, because Christ has sanctified these duties of common life, these necessities of our bodies, and what He has thus cleansed and honored, that call not thou common.



These, then, are the lessons of the text Christ came, not to separate the religious and the secular, but to make every duty a religious service. He came to fit men for this world as well as the next. He did not come to take away any real pleasures, but to give additional gifts to men. He gave new meaning to life. He dignified what was common and despised. He glorified our humanity. He consecrated our earth and our bodies. He taught the true meaning of life. He showed how to redeem it from monotony, and make the daily road a pathway to heaven :

“Make this forenoon sublime,  
This afternoon a psalm, this night a prayer,  
And Time is conquered, and thy Crown is won.”

#### THE TERMINI OF TWO CITY ROADS.

By T. DEWITT TALMAGE, D.D. [PRESBYTERIAN], BROOKLYN.

*Ponder the path of thy feet.*—Prov. iv. 26.

It was Monday, September 20, at a country depot. Two young men are to take the cars for the city. Father brought them in a wagon with two trunks. The evening before, at the old home, was rather a sad time. The neighbors had gathered in to say good-bye. Indeed, all the Sunday afternoon there had been a strolling that way from adjoining farms, for it was generally known that the two boys the next morning were going to the city to live, and the whole neighborhood was interested, some hoping they would do well, and others, without saying anything, hoping for them a city failure. Sitting on the fence, talking over the matter, the neighbors would interlard their conversation about the wheat crop of last summer, and the apple crop yet to be gathered, with remarks about the city prospects of Edward and Nicholas, for those were the names of the two young men—Edward, seventeen, and Nicholas, nineteen; but Edward, although two years younger, being a little quicker to learn, knew as much as Nicholas.

Father and mother on Monday morning had both resolved to go to the depot with the boys, but the mother at the last moment backed out, and she said

that somehow she felt quite weak that morning, and had no appetite for a day or two, and so concluded to say good-bye at the front door of the old place. Where she went and what she did after the wagon left, I leave mothers to guess. The breakfast things stood almost till noon before they were cleared away. But little was said on the way to the railroad station. As the locomotive whistle was heard coming around the curve, the father put out his hand—somewhat knotted at the knuckles, and one of the joints stiffened years ago by a wound from a scythe—and said: “Good-bye, Edward; good-bye, Nicholas! Take good care of yourselves, and write as soon as you get there, and let us know how they treat you. Your mother will be anxious to hear.”

Landed in the city, they sought out, with considerable inquiry of policemen on street corners and questioning of car-drivers, the two commercial establishments to which they were destined, so far apart that thereafter they seldom saw each other, for it is astonishing how far apart two persons can be in a large city, especially if their habits are different. Practically a hundred miles from Bowling Green to Canal Street, or from Atlantic Avenue to Fulton.

Edward, being the youngest, we must look after him first. He never was in so large a store in all his life. Such interminable shelves, such skillful imitation of real men and women to display goods on, such agility of cash-boys, such immense stock of goods, and a whole community of employees! His head is confused, as he seems dropped like a pebble in the great ocean of business life. “Have you seen that greenhorn from the country?” whispers young man to young man. “He is in such and such a department. We will have to break him in some night.” Edward stuck at his new place all day, so homesick that any moment he could cry aloud if his pride had not suppressed everything. Here and there a tear he carelessly dashed off as though it were from influenza or a cold in the head. But some of you know how a young



man feels when set down in a city of strangers, thereafter to fight his own battles, and no one near-by seeming to care whether he lives or dies.

But that evening, as the hour for closing has come, there are two or three young men, who sidle up to Edward and ask him how he likes the city, and where he expects to go that night, and if he would like them to show him the sights. He thanks them, and says he shall have to take some evenings for unpacking and making arrangements, as he had just arrived, but says that after a while he will be glad to accept their company. After spending two or three evenings in his boarding-house room, walking up and down, looking at the bare wall, or an old chromo hung there at the time that religious newspapers, by such prizes, advanced their subscription lists, and after an hour toying with the match-box and ever and anon examining his watch to see if it is time to retire, and it seems that ten o'clock at night, or even nine o'clock, will never come, he resolves to accept the chaperoning of his new friends at the store. The following night they are all out together. Although his salary is not large, he is quite flush with pocket-money, which the old folks gave him after saving by for some time. He cannot be mean, and these friends are doing all this for his pleasure, and so he pays the bills. At the door of places of enchantment, his companions cannot find the change, and they accidentally fall behind just as the ticket office is approached, or they say they will make it all right, and will themselves pay the next time. Edward, accustomed to farm life or village life, is dazed and enchanted with the glitter of spectacular sin. Plain and blunt iniquity Edward would have immediately repulsed, but sin accompanied by bewitching orchestra, sin amid gilded pillars and gorgeous upholstery, sin arrayed in all the attractions that the powers of darkness in combination can arrange to magnetize a young man, is very different from sin in its loathsome and disgusting shape.

But after a few nights being late out,

he says: "I must stop. My purse won't stand this. My health won't stand this. My reputation won't stand this." Indeed, one of the business firm, one night, from his private box, in which he applauded a play, in which attitudes and phraseology occurred, which if taken or uttered in his own parlor would have caused him to shoot or stab the actor on the spot—from this high-priced box sees in a cheaper place the new clerk of his store, and is led to ask questions about his habits, and wonders how, on the salary the house pays him, he can do as he does. Edward, to recover his physical vigor and finances, stopped awhile, and spent a few more evenings examining the chromo on the wall, and counting the matches in the match-box.

"Confound it!" cried the young man, "I cannot stand this life any longer, and I must go out and see the world." The same young men, and others of a now larger acquaintance, are ready to escort him. There is never any lack of such guidance. If a man wants to go the whole round of sin, he can find plenty to take him, a whole regiment who knows the way. But after awhile Edward's money is all gone.

He has received his salary again and again, but it was spent before he got it, borrowing a little here and a little there. What shall he do now? Why, he has seen in his rounds of the gambling table men who put down a dollar and took up ten, put down a hundred and took up a thousand. Why not he? To reconstruct his finances he takes a hand and wins; is so pleased he takes another hand and wins; is in a frenzy of delight, and takes another hand and loses all.

When he first came to the city Edward was disposed to keep Sunday in quietness, reading a little, and going occasionally to hear a sermon. Now, Sunday is a day of carousal. He is so full of intoxicants by 11 o'clock in the day, he staggers into one of the licensed rum-holes of the city.

Some morning, Edward, his breath stenchful with rum, takes his place in

the store. He is not fit to be there. He is listless or silly or impertinent, or in some way incompetent, and a messenger comes to him and says, "The firm desire to see you in the private office."

The gentleman in the private office says.

"Edward, we will not need you any more. We owe you a little money for services since we paid you last, and here it is."

"What is the matter?" says the young man. "I cannot understand this. Have I done anything?"

The reply is: "We do not wish any words with you. Our engagement with each other is ended."

"Out of employment!" What does that mean to a good young man? It means opportunity to get another and perhaps a better place. It means opportunity for mental improvement and preparation for higher work. "Out of employment!" What does that mean to a dissipated young man? It means a lightning express train on a down grade on the Grand Trunk to Perdition.

It is now only five years since Edward came to town. He used to write home once a week at the longest. He has not written home for three months. "What can be the matter?" say the old people at home. One Saturday morning the father puts on the best apparel of his wardrobe, and goes to the city to find out.

"Oh, he has not been here for a long while," say the gentlemen of the firm. "Your son, I am sorry to say, is on the wrong track."

The old father goes hunting him from place to place, and comes suddenly upon him that night in a place of abandonment.

The father says: "My son, come with me. Your mother has sent me to bring you home. I hear you are out of money and good clothes, and you know as long as we live you can have a home. Come right away," he says, putting his hand on the young man's shoulder.

In angry tone, Edward replies: "Take your hands off me! You mind your own

business! I will do as I please! Take your hands off me, or I will strike you down! You go your way, and I will go mine!"

That Saturday night, or rather Sunday morning—for it was by this time two o'clock in the morning—the father goes to the city home of Nicholas, and rings the bell, and rings again and again, and it seems as if no answer would be given; but after awhile a window is hoisted and a voice cries, "Who's there?"

"It is I," says the old man.

"Why, father, is that you?"

In a minute the door is opened and the son says, "What in the world has brought you to the city at this hour of the night?"

"Oh! Edward has brought me here. I feared your mother would go stark crazy, not hearing from him, and I find out that it is worse with him than I suspected."

"Yes," said Nicholas, "I had not the heart to write you anything about it. I have tried my best with him, and all in vain. But it is after two o'clock," says Nicholas to his father, "and I will take you to a bed."

On a comfortable couch in that house the old father lies down coaxing sleep for a few hours, but no sleep comes. Whose house is it? That of his son, Nicholas. The fact is, that Nicholas, soon after coming to the city, became indispensable in the commercial establishment where he was placed. He knew, what few persons know, that while in all departments of business and mechanism and art, there is a surplus of people of ordinary application and ordinary diligence, there is a great scarcity, and always has been a great scarcity, of people who excel. Plenty of people to do things poorly or tolerably well, but very few clerks, or business men, or mechanics, who can do splendidly well. Appreciating this, Nicholas had resolved to do so grandly that the business firm could not do without him. Always at his place a little after everybody had gone; as extremely polite to those who declined

purchasing as to those who made large purchases. He drank no wine, for he saw it was the empoisonment of multitudes; and when any one asked him to take something, he said "No" with the peculiar intonation that meant no. His conversation was always as pure as if his sisters had been listening.

He went to no place of amusement where he would be ashamed to die. He never betted or gambled, even at a church fair! When he was at the boarding-house, after he had got all the artistic development he could possibly receive from the chromo on the wall, he began to study that which would help him to promotion—study penmanship, study biographies of successful men; or went forth to places of innocent amusement and to Young Men's Christian Associations, and was not ashamed to be found at a church prayer-meeting. He rose from position to position and from one salary to another salary.

Only five years in town and yet he has rented his own house, or a suite of rooms, not very large, but a home large enough in its happiness to be a type of heaven. In the morning, as the old father, with handkerchief in hand, comes crying downstairs to the table, there are four persons, one for each side; the young man, and opposite to him the best blessing that a God of infinite goodness can bestow, namely, a good wife; and, on another side, the high chair filled with dimpled and rollicking glee, that makes the grandfather opposite smile outside, while he has a broken heart within.

Well, as I said, it was Sabbath, and Nicholas and his father, knowing that there is no place so appropriate for a troubled soul as the house of God, find their way to church. It is communion day, and what is the old man's surprise to see his son pass down the aisle with one of the silver chalices, showing him to be a church official. The fact was, that Nicholas from the start in city life honored God, and God had honored him. When the first wave of city temptation struck him, he had felt the need of divine guidance and divine protection,

and in prayer had sought a regenerated heart, and had obtained that mightiest of all armor, that mightiest of all protection, that mightiest of all reinforcements, the multipotent and omnipotent grace of God, and you might as well throw a thistle down against Gibraltar, expecting to destroy it, as, with all the combined temptations of earth and hell, try to overthrow a young man who can truthfully say, "God is my refuge and strength."

But that Sabbath afternoon, while in the back room, Nicholas and his father are talking over any attempt at the reclamation of Edward, there is a ringing of the door-bell and a man with the uniform of a policeman stands there, and a man with some embarrassment, and some halting, and in a roundabout way says, that in a fight in some low haunt of the city Edward had been hurt. He says to Nicholas: "I heard that he was some relation of yours."

"Hurt? Is he badly hurt?"

"Yes; very badly hurt."

"Is the wound mortal?"

"Yes; it is mortal. To tell you the whole truth, sir," says the policeman, "although I can hardly bear to tell you, he is dead."

"Dead!" cries Nicholas. And by this time the whole family are in the hallway. The father says: "Just as I feared. It will kill his mother when she hears of it. Oh, my son, my son! Would to God I had died for thee! Oh, my son, my son!"

"Wash off the wounds," says Nicholas, "and bring him right here to my house, and let there be all respect and gentleness shown him. It is the last we can do for him."

Oh, what obsequies! The next-door neighbors hardly knew what was going on; but Nicholas and the father and mother knew. Out of the Christian and beautiful home of the one brother is carried the dissolute brother. No word of blame uttered. No harsh thing said. On a bank of camellias is spelled out the word "Brother." Had the prodigal been true and pure and noble in life, and honorable in death, he could not

have been carried forth with more tenderness, or slept in a more beautiful casket, or been deposited in a more beautiful garden of the dead. Amid the loosened turf the brothers who left the country for city life five years before now part forever. The last scene of the *fifth act of an awful tragedy* of human life is ended.

What made the difference between these two young men? Religion. The one depended on himself, the other depended on God. They started from the same home, had the same opportunities of education, arrived in the city on the same day, and, if there is any difference, Edward had the advantage, for he was brighter and quicker, and all the neighbors prophesied greater success for him than for Nicholas. But, behold, and wonder at the tremendous secret!

Voices come up out of this audience and say, "Did you know these brothers?" "Yes, knew them well." "Did you know their parents?" "Yes; intimately." "What was the city, what the street, what the last names of these young men? You have excited our curiosity; now tell us all."

I will. Nothing in these characters is fictitious except the names. They are in every city, and in every street of every city, and in every country. Not two of them, but ten thousand. Aye, aye! Right before me to-day, and on either side of me, and above me, they sit and stand, the invulnerable through religious defence and the blasted of city allurements. Those who shall have longevity in beautiful homes, and others who shall have early graves of infamy, and I am here to-day in the name of Almighty God to give you the choice of the two characters, the two histories, the two experiences, the two destinies, the two worlds, the two eternities.

Standing with you at the forks of the road something makes me think that if to-day I set before the people the termini of the two roads, they will all of them take the right one. There are before me in this house and in the invisible back of this—for journalism has

generously given me every week full opportunity to address the people in all the towns and cities of Christendom—I say in the visible and invisible audience, there are many who have not fully made up their minds which road to take. "Come with us!" cry all the voices of righteousness. "Come with us!" cry all the voices of sin.

Now, the trouble is that many make *disgraceful surrender*. As we all know, there is honorable and dignified surrender, as when a small host yields to superior numbers. It is no humiliation for a thousand men to yield to ten thousand. It is better than to keep on when there can be no result except that of massacre. But those who surrender to sin make a surrender when on their side they have enough reserve forces to rout all the armies of Perdition, whether led on by what a demonographer calls Belial, or Beelzebub, or Apollyon, or Abaddon, or Ariel.

We have talked so much the last few weeks about the abdication of Alexander of Bulgaria, but what a paltry throne was that from which the unhappy king descended compared with the abdication of that young man, or middle-aged man, or old man, who quits the throne of his opportunity and turns his back upon a heavenly throne, and tramps off into ignominy and everlasting exile! That is an abdication enough to shake a universe. In Persia they will not have a blind man on the throne, and when a reigning monarch is jealous of some ambitious relative, he has his eyes extinguished so that he cannot possibly ever come to crowning. And that suggests the difference between the way sin and divine grace takes hold of a man. The former blinds him so he may never reach a throne, while the latter illumines the blind that he may take coronation.

Why this sermon? I have made up my mind that our city life is destroying too many young men. There comes, in every September and October, a large influx of those between sixteen and twenty-four years of age, and *New York and Brooklyn damn at least a thousand of them every year*. They are shovelled off

and down with no more compunction than that with which a coal-heaver scoops the anthracite into a dark cellar. What with the wine cup and the gambler's dice, and the scarlet enchantress no young man without the grace of God is safe ten minutes.

There is much discussion about which is the worst city of the continent. Some say New York, some say New Orleans, some say Chicago, some say St. Louis. What I have to say is, you cannot make much comparison between the infinities, and in all our cities the temptation seems infinite. We keep a great many mills running day and night. No rice mills or cotton mills. Not mills of corn or wheat, but mills for grinding up men. Such are all the grog-shops, licensed and unlicensed. Such are all the gambling saloons. Such are all the houses of infamy. And we do the work according to law, and we turn out a new grist every hour, and grind up warm hearts and clear heads; and the earth about a cider mill is not more saturated with the beverage than the ground about all these mind-destroying institutions is saturated with the blood of victims.

We say to Long Island neighborhoods and villages, "Send us more supply;" and to Westchester and Ulster and all the other counties of New York, "Send us more men and women to put under the wheels." Give us full chance, and we could grind up in the municipal mill five hundred a day. We have enough machinery; we have enough men who can run them. Give us more homes to crush! Give us more parental hearts to pulverize! Put into the hopper the wardrobes and the family Bibles, and the livelihoods of wives and children. Give us more material for these mighty mills, which are wet with tears and sulphurous with woe, and trembling with the earthquakes of an incensed God, who will, unless our cities repent, cover us up as quick and as deep as in August of the year 79 Vesuvius avalanched Herculaneum.

Oh, man and woman, ponder the path of thy feet! See which way you are

going. Will you have the destiny of Edward or Nicholas? On this sacramental day, when the burnished chalices stand in the presence of the people, start from the foot of the cross for usefulness and heaven. Plutarch tells us that after Cæsar was slain and his twenty-three wounds had been displayed to the people, arousing an uncontrollable excitement, and the body of the dead conqueror, according to ancient custom, had been put upon the funeral pile, and the flames arose, people rushed up, took from the blazing mass torches, with which they ran through the city, crying the glory of the assassinated ruler and the shame of his assassins. On this sacramental day, when the five bleeding wounds of Christ, your king, are shown to you, and the fires of his earthly suffering blaze before your imagination, each one of you take a torch and start heavenward—a torch with light for yourself and light for others; for the race that starts at the cross ends at the throne. While the twenty-three wounds of Cæsar wrought nothing but the consternation of the people, from the five wounds of our Conqueror flows a transforming power to make all the uncounted millions who will accept it, forever happy and forever free.

### JUDAS.

By H. F. SMITH, D.D. [BAPTIST],  
MOUNT HOLLY, N. J.

*Have I not chosen you twelve and one of you is a devil? etc.*—John vi: 70, 71.

DID Christ know the character of this man of Kerioth? John ii: 24, 25; John xiii: 11.

A number of questions will suggest themselves; but we note only the brief account given in the Bible.

#### I. THE DEVELOPMENT OF HIS DEPRAVITY.

As treasurer, he develops selfishness, avarice, *thievishness*: a typical defaulter. The anointing at Bethany showed Satan in possession. Conference with the chief priests, and the compact with them. The upper room, the betrayer revealed. The kiss, and the cowardly disappearance.

## II. HIS DREADFUL DEATH.

The accounts in Matthew and Acts are not contradictory: one is supplemental to the other. *Conviction, remorse, SUICIDE.* Matt. xxviii: 3-5.

## III. HIS DOLEFUL DESTINY.

Matt. xxvi: 24. "OWN PLACE." The two Scripture hints indicate his dark doom.

## REMARKS.

1. This *betrayed a minister.* Official prominence has special dangers. Hierarchies have been traitors, in destroying foundation doctrines, and individuals have pierced Christ in the house of His friends.

2. But the loyal far outnumber the betrayers. Do not forget the faithful standard-bearers.

3. A warning to all against making worldly gain out of professed godliness. Let avarice be shunned.

4. Each impenitent sinner will have his "over place." *Remorse* will be his constant companion.

5. Contrast the joy in prospect of departure which a loyal faith yields. 2 Tim. iv: 6-8.

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**TRANSFORMING POWER OF THE DIVINE IDEAL.**

By REV. JAMES L. ELDERDICE [METHODIST PROTESTANT], ST. MICHAEL'S, MD.

*But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory.*—2 Cor. iii: 18.

## I. HOW CHARACTER IS TO BE TRANSFORMED.

By beholding the "glory of the Lord."

1. Character develops according to the pattern of some ideal.

2. The nobler the ideal the nobler the man, and the grander the man the grander the ideal he is capable of cherishing. Man and his ideal reciprocally influence each other.

3. Christ is the Divine ideal. There is no higher.

(a) Looking at Him we first see our true condition, are enlightened as to our moral deformities.

(b) Looking at Him we behold what

perfection is, our unloveliness fades, our ideal towers, and we become transformed.

## II. THE PROGRESSIVE CHARACTER OF THIS TRANSFORMATION.

"From glory to glory."

1. From death of sin to glory of a new life. "New creature."

2. From the new birth to the glory of Christ-likeness.

3. From the glory of Christian experience to the glory of Christian reward hereafter. "Exceeding and eternal weight of glory."

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**THE SALOON-KEEPER'S LEDGER.**

By REV. LOUIS ALBERT BANKS (METHODIST), BOSTON, MASS.

*Be not among winebibbers . . . For the drunkard . . . shall come to poverty. . . Who hath woe? etc.*—Prov. xxiii: 20, 21, 29.

## THE SALOON IS DR. TO—

1. Babblings.
2. Redness of eyes.
3. Poverty.
4. Contentions and Wounds.
5. Stupidity.
6. Social vice.
7. Sorrow.
8. Woe.

## CR. BY \_\_\_\_\_.

Add it all up, put with it that unknown quantity of nameless horror, "A drunkard's hell," and ask if any other business would be allowed to continue a single day with a ledger account like this.

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**ANARCHISTS IN THE GOVERNMENT OF GOD.**

By REV. F. J. MUNDY [CONGREGATIONAL], LYNN, MASS.

*Look unto me and be ye saved all ye ends of the earth.*—Isaiah xlv: 22.

1. The Anarchists are sinners against the Government and condemned to die.

2. Sinners are Anarchists in the Government of God and condemned to die.

3. Anarchists are sinners against the Government and *worthy* of death.

4. Sinners are Anarchists in the Government of God and *worthy* of death.

5. The Government makes no provision for the salvation of Anarchists.



6. In the Government of God provision has been made for the salvation of Anarchists.

"Look unto me and be ye saved."

### THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Wickedness Open before God. "And God saw that the wickedness of man was great in the earth, and that," etc.—Gen. vi: 5. Justin D. Fulton, D.D., Brooklyn.
2. The Power of Memory in Judging the Soul. "My transgression is sealed up in a bag, and thou sewest up mine iniquity."—Job xiv: 17. Thomas Armitage, D.D., of New York, before the Faculty and students of Cornell University.
3. Error and Disaster. "Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflown with a flood?"—Job xxxiii: 15, 16. Rev. C. P. H. Nason, Chelsea, Mass.
4. Divine and Human Side of the Ministerial Office. "Behold, I am according to thy wish in God's stead; I also am formed out of the clay."—Job xxxiii: 6. Rev. George Elliott, Baltimore, Md.
5. The Only Solvent Man. "Thus saith the Lord, Let not the wise man glory in his wisdom," etc.—Jer. ix: 23, 24. A. J. F. Behrends, D.D., Brooklyn.
6. The Crown Fallen from our Head. "Woe unto us that we have sinned."—Lam. v: 16. Rev. Louis A. Banks, Boston.
7. The Abiding of the Spirit the Glory of the Church. "Be strong all ye people of the land, saith the Lord, and work: for I am with you. . . . According to the word that I covenanted with you when ye came out of Egypt. . . . fear ye not."—Hagai ii: 4, 5. Rev. C. H. Spurgeon, London.
8. The Eternal Endurance of God's Truth. "Heaven and earth shall pass away; but my words shall not pass away."—Mark xiii: 31. R. S. Storrs, D.D., Brooklyn.
9. Believers as Blessed as the Blessed Virgin. "And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it."—Luke xi: 27, 28. Rev. C. H. Spurgeon, London.
10. The Betrayal and the Betrayer. "And he that betrayed him had given them a token . . . whomsoever I shall kiss, that same is he. And . . . he goeth straight-way to him and saith, Master, master; and kissed him."—Mark xiv: 44, 45. L. T. Chamberlain, D.D., Brooklyn.
11. Knowing the Gift of God. "If thou knewest the gift of God," etc.—John iv: 10. A. T. Pierson, D.D., Philadelphia.
12. Who are Christians. "They follow me."—John x: 27. Richard G. Greene, Orange, N. J.
13. The Effect of Cheerfulness. "He that sheweth mercy with cheerfulness."—Rom. xii: 8. J. B. Thomas, D.D., Brooklyn.
14. More of Christ, Less of Ethics. "And I know that when I come unto you, I shall come in the fullness of Christ."—Rom. xv: 29. Wm. M. Taylor, D.D., New York.
15. The Garments of the Renewed Soul. "Put on therefore, as God's elect . . . a heart of compassion, kindness, humility, meekness, longsuffering," etc.—Col. iii: 12-14 (Rev. Ver.) Alexander MacLaren, D.D., Manchester, England.
16. The Anticipation of the Judgment. "Some men's sins are open beforehand, going before to judgment; and some they follow after"—1 Tim. v. 24. A. T. Pierson, D.D., Philadelphia.
17. The Child of Lust. "Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death."—James i: 15. Rev. Clearfield Park, Milfield, N. J.
18. The Attitude of the Christian Pulpit to the Labor Question. "If ye fulfill the royal law according to the Scripture, thou shalt love thy neighbor as thyself, ye do well." etc.—James ii: 8. Charles H. Eaton, D.D., New York.
19. Disturbances in Nature an Argument for Holy Living. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be?" etc.—2 Peter iii: 11, 13. George B. Spalding, D. D., Syracuse, N. Y.

### SUGGESTIVE THEMES.

1. A Foolish Bargain and What Came of It. ("And he [Esau] sold his birthright unto Jacob."—Gen. xxv: 33.)
2. A Timely Example to Employers and Employed. ("Boaz said, The Lord be with thee; and the reapers answered, The Lord bless thee."—Ruth ii: 4.)
3. Manliness the Condition of Respect and Power. ("Shew thyself a man."—1 Kings ii: 2.)
4. The Nobility of Self-sacrifice for a Good Cause. ("If I perish, I perish."—Ester iv: 16.)
5. Satisfaction with God's Character. ("As for me, I will behold thy face in righteousness; I shall be satisfied when I wake with thy likeness."—Ps. xvii: 15.)
6. A Kingly National Gift. [A Thanksgiving Theme.] ("Thou crownest the year with thy goodness."—Ps. lxxv: 11.)
7. The Highest Liberty is Found in Obedience to Law. ("I will walk at liberty, for I seek thy precepts."—Ps. cxix: 45.)
8. Observation a Source of Wisdom. ("I looked upon it and received instruction."—Prov. xxiv: 32.)
9. Obscure Merit Unrewarded. ("Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."—Eccl. ix: 15.)
10. The Selfish Indifference of the Church to the Cry of a Perishing World. ("Send the multitude away."—Matt. xiv: 26.)
11. Faith Surmounting Failure. ("Master, we have toiled all the night and have taken nothing; nevertheless at thy word I will let down the net."—Luke v: 5.)
12. Curiosity-Seekers in Religion. ("He [Zaccheus] sought to see Jesus who he was."—Luke xix: 1-9.)
13. Freedom from Blood-Guiltiness. ("Wherefore I [Paul] take you to record this day, that I am pure from the blood of all men."—Acts xx: 26.)
14. The Assurance of Faith. [Sacramental.] ("And we know that we are of God. . . . And we know that the son of God is come, and hath given us an understanding, that we may know him that is true," etc.—1 John v: 19, 20.)



## THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

NOV. 3.—MAKING LIGHT OF GOSPEL INVITATIONS.—Matt. xxii: 1-10.

The interpretation and application of this parable are obvious on the surface. We pass, therefore, at once to the consideration of two practical points: When or How men make light of Gospel invitations, and the Danger of so doing.

I. WHEN OR HOW MEN SLIGHT THE INVITATIONS OF THE GOSPEL:

1. When they neglect the Word of God, which is full of them, and which authoritatively announces them to the world.

2. When they absent themselves from the sanctuary, where they are proclaimed by God's own ambassadors.

3. When they fail to give heed to the divine message, when it is personally and solemnly addressed to them.

4. When they absolutely and persistently, Sabbath after Sabbath, refuse to accept the invitation, and refuse to come to the feast of love spread for them.

No greater slight can be conceived possible than this, when we consider (a) Who gives the invitation, (b) the character and condition of those to whom it is made, and (c) the honor and infinite good involved in the invitation.

II. THE DANGER OF SLIGHTING THESE INVITATIONS.

1. It cannot fail to provoke the anger of God. "The King was wroth." The like done to an equal would be resented as a gross insult. Done to the great God, ten thousand times, it is sure to arouse His hottest displeasure.

2. It inevitably forfeits all the blessings of Christ's mediation and sacrifice proffered to man in the glad tidings of the Gospel.

3. It shuts the door of mercy against the sinner, and dooms him to the wrath and curse of a slighted, wronged, and incensed God of justice.

"They made light of it." And just so a multitude of perishing sinners, every Sabbath, in God's own house, "make light" of the Divinest messages of mercy and love that ever came forth from Heaven, or that ever fell upon the ears of men or angels.

NOV. 10.—PREPARATION FOR THE LORD'S WORK.—Isa. vi: 1-8; Matt. x: 19, 20.

A special "anointing" from on high is needful whenever we undertake any special service for the Master, and God is ready to give it. Isaiah, in view of his unfitness and sinfulness, cried, "Woe is me," when summoned to deliver God's message to His guilty people. But a "seraphim" snatched a coal from the altar, and flew and laid it upon the prophet's lips, and straightway his "sin was purged," his courage revived, and he cried out, "Here am I; send me." So when Christ sent out His Apostles to preach salvation to a lost and hostile world, He endowed them with special power, and charged them thus: "When they deliver you up (to governors and kings) take no thought how or what you shall speak: for it shall be given unto you in that same hour what ye shall speak: For it is not ye that speak, but the Spirit of your Father," etc.

In like manner, God, at sundry times, calls His people, often individually, often an individual church, often the church collectively, to do a special work—it may be a difficult and important work, demanding a high order of talent and consecration; or it may be a quiet and seemingly humble service—it matters not. The latter often requires more grace and self-denial than the former. But, whatever the service, the plain call to it, in God's providence, pledges His promise for all strength and grace necessary to its acceptable performance. The grace, the strength, may not be given in advance, as in the case of Isaiah. But, venturing forward in faith, God will, in the hour of need, more than verify His Word. His strength and all-sufficiency will be made manifest in our weakness and insufficiency. He will give us wisdom which our adversaries shall not be able to gainsay.

The season is at hand when pastors and churches are anxiously considering the condition and prospects of God's work in the midst of them and plan-

ning for the winter. All true believers, we may hope, desire to see God's stately steppings in the sanctuary. "Lord, wilt Thou not revive us again?" is the prayer that is going up from many a burdened heart and many a praying circle. Let all such take home the lesson of this topic.

I. THAT SPECIAL PREPARATION IS NECESSARY FOR A SPECIAL WORK OF GRACE, WHETHER IT BE IN THE INDIVIDUAL HEART, OR IN THE CHURCH.

God himself recognizes this fact in His promises, and in the economy of His providence. *As thy day is, so shall thy strength be.* He calls to no duty, whether in the way of performance or endurance, that He is not ready to impart the requisite ability to perform it to His acceptance and glory.

If a "revival" blessing is desired, (a) a preparation of the heart is demanded, that it may enter heartily into God's work. (b) The life, too, needs searching and cleansing—"purged of sin," as with Isaiah. (c) The "stumbling-blocks" must be removed, that the Spirit of God may have free course. (d) A spirit of prayer and renewed consecration must be sought with importunate and persistent supplication.

II. THE BLESSED RESULTS OF THE WORK WILL BE LARGELY PROPORTIONED TO THE CHARACTER AND DEGREE OF THE PREPARATION.

(a) The soul that seeks and obtains a full preparation will enter with joy into the work, and receive a special and full baptism of the Holy Spirit.

(b) The soul that fails to seek and get a full measure of preparation will receive only a partial blessing: "measure for measure."

(c) While the soul that fails to prepare for the day of merciful visitation is sure to be passed by and will not share in the blessing. His fleece will gather no dew.

November 17.—CHRISTIAN HEROISM.—Daniel iii: 18.

The service of Christ demands *heroism* of the truest and highest kind. This world is radically hostile to Christ

and His religion, and no disciple, in any age or land, can be, in all things and at all times, true to His Master, in the full sense of the term, and not encounter opposition and obstacles that will demand the very highest type of heroism to meet and overcome. Examples of the sublimest heroism are not wanting in the history of the Church. We have such in Noah, in building the Ark; in Abraham, in the sacrifice of Isaac; in Daniel; in the three Hebrew worthies; in Paul, and the other disciples; in the long line of the prophets, martyrs and witnesses to the truth, and in the lives of such missionaries as Brainerd, Martyn, Carey, Judson, Morrison, and Harriet Newell. And in the grand roll of honor, read off in the final day, will be found the names of untold thousands of true heroes, whose deeds were never recognized on earth—men and women, who, in humble life, or in private stations, away from the observation of men, heroically endured and wrought for the Master, and won a crown as bright as any worn by martyr-saint!

*Never was there greater need of Christian Heroism than at the present time.*

I. IN THE PULPIT. The tide of change, of insidious and seductive error, of wordliness and spiritual declension, is rising high and beating fearfully against the old foundations of faith, and spirituality, and a godly life. The pulpit of to-day is assailed by more potent and dangerous influences than if we were in the midst of fiery persecution. To stand firm for God and truth, and "the simplicity that is in Christ,"—to lift high the banner of righteousness and wage uncompromising war with sin and error in every form—requires the heroism of apostles and martyrs. Would to God our pulpits everywhere, in city and country, responded to the demand!

II. IN ALL THE WALKS OF PRIVATE CHRISTIAN LIFE. This is a day that puts to a severe test the fidelity of the heart to Christ. Oh, there are so many false Christs in the world, false standards of duty, counterfeit experiences, "lying and seducing spirits," evil examples

and declensions, and so much "conformity to the world," and worship of "mammon," and lowering of the standard of discipleship, that to meet the full demands of Christ-likeness and Christ's service calls for more heroism than it would to face the stake! Alas, how little of it, comparatively, do we see!

III. IN THE GREAT MISSIONARY WORK, TO WHICH GOD IS CALLING HIS PEOPLE. Never was there such a call—never such a harvest waiting to be gathered! But the men, the consecrated spirit, the heavenly anointing, the means necessary—where are they? If, at the loud trumpet-call that is now ringing out over the Church, a million saints, of the spirit of Paul and Martyn and Brainerd and Judson and Mrs. Judson and Harriet Newell, were to come forward and take hold of the work, in a single generation the Millennium would be ushered in

IV. IN THE MART OF BUSINESS. Terrible is the strain here, and how many fall and go down in the awful wreck and ruin of character, many of them, too, bearing the name of Christ; and all because they have not true manliness, true courage, to face temptation and disaster—have not heroism sufficient to live up to the principles of righteousness.

V. IN PUBLIC LIFE, IN POLITICS, IN ALL PLACES OF HONOR AND TRUST. Heroism is here demanded, and heroism of the genuine stamp. *Dare to do right*, though office be lost, or election fail, or poverty come, or clamor assail. *To do right is to win!* To do or connive at wrong is to lose, always!

NOV. 24.—SAY NOT FOUR MONTHS AND THEN COMETH HARVEST.—John iv: 35, 38; Matt. ix: 37.

*God, in His gracious and providential preparation, has always been in advance of the faith and work of His people.*

So was it when Christ spoke these memorable words. His disciples were waiting for the harvest to ripen in the future. But the Master bade them "Lift up your eyes and look on the

fields; for they are white already to harvest."

So has it ever been: so will it ever be. Whenever and wherever God's people have a mind to work, and in faith and prayer enter upon it—be it at home, or in some distant field—they are sure to find that God has been before them there, shaping and directing in the way of preparation. Often the field is found "white already to harvest," and they have only to put in the sickle and reap it.

And in no former period of the world has this principle of God's providence received more signal illustrations than in our own age. Go where the missionary may—in any land or isle in heathendom—he finds that God has strangely and wonderfully anticipated him. As it was when our American missionaries landed at the Sandwich Islands, doubtful of their reception: to their joy and surprise they found there had just been an uprising of the people, who had cast away their idols and were "waiting for a new religion!" And marvels as great are repeated every year in other lands, as in China and Japan, and other fields, showing that the God of Missions is abroad in all lands, preparing the way, planting the seed, ripening the harvest, and sounding the trumpet in the ear of the universal Church, "Lift up your eyes and look on the fields; for they are white already to harvest."

Since I began the preparation of this month's Prayer-Meeting Service, there has come to me from the Messrs. Carters a small volume entitled "The Crisis of Missions." It is from the pen of the beloved brother who prepares "The Missionary Field" for this Review. I wish it were possible to give to our readers the substance of it—the condensed and stirring facts and appeals along the line of this lesson, and be able to echo the trumpet-peak by which the author summons God's people to enter in and possess the land—to rally, in force and in faith and in the power of the Holy Ghost, to go forth at once to the conquest of "the world"

for Christ. Surely if the inspiration and the force of this "Crisis of Missions," were imbibed and felt by the whole sacramental host, there would be a mighty uprising, a grand anointing, and a holy crusade to storm the kingdom of darkness all along the line, and speedily add the crown of earth to Christ's many crowns!

*Practical Application.* We have space to indicate only two lines of it.

1. In the way of *reproof*. Christ's words were words of faithful, solemn rebuke to His disciples. And God's providences administer the same rebuke, and with infinitely greater emphasis, to His whole Church in these latter days. Never were His marvelous workings throughout heathendom so manifest as they are at this very time. "Facts are the finger of God;" and can there

be a doubt as to the *direction* that Finger now points; or as to the *significance* of these wondrous interpositions of Providence? And yet, how few see that Finger stretched across the sky; or heed the amazing significance of God's wondrous doings before the eyes of the nations, or hear His trumpet-calls from the walls of our modern Zion!

2. The call is to *Prayer*. And the call comes from the very lips of the Master himself, and in His own emphatic words, and is enforced by ten thousand occurring facts in the providential world, and by all the light of Prophecy and Revelation focalized at this very point:

"The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

#### HOMILETICS.

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

1. *Will you give the best method of preparing sermons, especially with reference to the use of books, commentaries, sermons, etc., upon the theme in hand? How much and how should they be used?*

2. *How much may one use another's thought without plagiarism, and without dwarfing himself?*

3. *What course of study would you recommend to a young minister, in order to develop and enlarge his mind? Is general reading in a special line best suited for this purpose?*

I have already spoken of the general reading in theology, philosophy and ethics which is useful to a minister for the maintaining of the intellectual life and the solidifying of his preaching, or, in Sydney Smith's terse language, "what is needful to have and shameful to want." It is quite easy to give advice that one does not himself find so easy to follow, and to recommend books that one does not himself read; and it is likewise absurd to expect that an ordinary hard-working pastor can carry out so extended a system of reading as a purely scientific or literary man is forced to do; for the minister is not primarily a learned man, since the very chief

Apostles were called unlearned and ignorant men (*ἀνδρ. ἀγράμματοι καὶ ἰδιῶται*); although it was added "and they took knowledge of them, that they had been with Jesus." They drew, indeed, from a fountain deeper than books, because Christ opened to their minds things divine, and revealed that knowledge of God which is more intimate and spiritual than lies on the surface, like intellectual or natural knowledge. But, for all this, it is nevertheless true, that unstudious ministers, as a general rule, survive their usefulness in the pulpit; and there is at least one field of study which may be said to be absolutely essential to the preacher, to the maker of real sermons, though even here there is room for exceptions, since divine truth is something to be interpreted by the prophet rather than translated by the scholar, viz.: the study of the Scriptures in their original languages. One might say, that a minister should never dare to preach on a text that he has not carefully examined in the original; yet there is a quaint story told of John Bunyan, which is not without instruction to the arrogance of the mere scholar; one of this class,

from Cambridge University, encountered the unlicensed tinker and asked him how he, not having the original Scriptures, had the hardihood to preach. To this, Bunyan answered by asking the scholar if he himself had the originals, those written by the prophets and apostles. No, but he had what he knew to be true copies of the originals. "And I," said Bunyan, "believe the English Bible to be a true copy also;" upon which the university man went his way; and was not Bunyan, in the main, right in saying that the plain English Bible, before the new translations, revisions and commentaries, good as they are, had been made, contained the gospel of our Lord Jesus Christ in all its spiritual fullness and saving power? But for the preacher to plant his feet on the original record, as on a rock, is to stand more firm. He should teach his people this truth, so that they shall not be offended when the meaning of a passage is discussed. The reality and usefulness of commentaries may be overstated, but the value of exegesis for purposes of instruction cannot be. Original and conscientious exegesis is becoming more and more the only foundation of preaching and theology—the preparing of those living stones which the reason builds into the harmonious structure of divine science. It is for this cause that the preacher should be, for himself, a Hebrew and Greek scholar, so that he shall be able to carry forward all his life the exegetical study of the whole Scriptures. His commentaries, translations, revisions, dictionaries, grammars, chrestomathies are nothing more than helps to this broad study of the Word, by which the Scriptures may be co-ordinated and compared with themselves, and the true "mind of the Spirit" evolved. Commentaries may be a slavery and a snare if a man be not himself an accurate scholar, able to judge, or, at least, to form an independent opinion, one not only drawn from the grammatical analysis of a passage, but from the survey of a book and of the complete Scriptures, in the spirit of the language employed

and in the usage of words, terms, and ideas. This daily systematic study of the Scriptures in the original, carried through long periods, and the professional life, with all aids of learning possible, fits one to preach better than the study of isolated passages for the sole purpose of making sermons. Topics for preaching will spring up fresh and abundant—they will be like the suggestions of the Divine Spirit. This will make the full and spiritual preacher, who goes to draw from the everlasting fountain. The minister should have enthusiasm enough to pursue this systematic study by himself, setting apart certain hours for it, but he also may be urged on by association with his brethren in study together of entire books of the Old and New Testaments; and surely young ministers may thus, by mutual stimulation, acquire more Hebrew and Greek than they have done in the seminary or college, especially if one or more of their number is an able and earnest scholar. I think it to be the duty of a young pastor, at his settlement, to form, with others, such an association for a thorough study of the Scriptures, giving much time, and, I might say, prayerful thought to it, and letting nothing interfere with it. His own library will gradually show the influence of this strenuous and continuous study. His commentaries, selected with intelligent care, will, by and by, extend themselves over the whole Bible, and instead of the dusty and old-fashioned Rosenmuller, or Bengel, he will have the best representatives both of the old and new learning; and, for one, I do not think that some of the older commentaries are to be neglected; for example, Bengel, Calvin's Commentaries, Luther on Psalms and Galatians, Leighton, Lightfoot, and before all, Chrysostom, who still remains a mine of theological learning and devout thought. But the minister now has an untold advantage in his access to such scholars as Ewald, De Wette, Meyer, Godet, and the best modern English commentators; and he has no excuse in remaining ignorant of the freshest Biblical re-

searches that are brought to his door in English translations. If he can go to the German and French sources, so much the better; but he should go to these for critical, not homiletical, purposes. The homiletical portion of Lange's Commentary, no one, probably, conceives to be of much value. The preacher wants only light, not methods, in his professional work. He asks no one to do his thinking. Pulpit helps are pulpit hindrances. They enfeeble the preacher's invention. In preparing a sermon, let him first make his plan and write his sermon; and after that, if he please, he may read the sermon, the article, the review of another upon the same topic, and may then, perhaps, be able to correct an erroneous statement or strengthen a weak one; but his dictionary, grammar and commentary—his Winer and Buttman—these are the best tools to help him quarry the original stone. The polish and decoration come when the material is prepared and is already reared upon the constructive lines of architecture which he knows to be firm and true, because laid in faithful and solid scholarship. Thus strong and spiritual preachers are made. I would only add, that the revival of interest in Hebrew study among settled pastors, is one of the best signs of the times.

Of course a book might be written upon the intellectual life and culture of the minister in its varied directions, linguistic, scientific and philosophic. The more a mind is enriched the richer will be its product. The better it is trained the sharper its penetration. A philosophic mind reaches the heart of a subject far more readily than a half-educated one, however bright in wit and rhetorical endowment. The success of F. W. Robertson as a preacher was due in a great measure to the philosophic discipline of his powers. Yet rhetorical culture must be added, as representing the external side of the mind, its expressive power. Rhetoric is not altogether an art or superficial study—it allies itself with psychology and logic, and also with literature. Literature is

a universal language, in which the mind expresses its thought, emotion and inventive fancy in the most living form. It is the moral and intellectual life of humanity embodied in speech, and in its grand departments of historic and creative literature, the preacher may find the human soul, which he is appointed to guide and save, imaged forth more clearly than in any other way, from the book of Job to Shakspeare's dramas, and from Shakspeare to the last work of literary genius which sets forth in vital color and expression the original ideas of the mind.

Literature, says Matthew Arnold, is the best that has been thought and said in the world, and in order to know ourselves and the world we must know the best that has been written and spoken. Literature, indeed, comprehends all knowledge worth knowing and recording, forming the image and expression of the human soul, not only in conduct but in beauty, not only regulating the moral sense, but feeding the emotions and desires. We often see scholarly ministers, where we do not sometimes see ministers of literary cultivation. There is a difference here. There is vigor but not culture of mind, strength but not gentleness. Why not the two combined, as in the blessed One, of whom a quaint English poet, Thomas Dekker, wrote:

"The best of men  
That e'er wore earth about him was a sufferer;  
A soft, meek, patient, humble, tranquil spirit,  
The first true gentleman that ever breathed."

In this connection it might be said that when Art shall assume its true place in education—a place which it has not yet obtained in America—excepting in the department of the art of money-making—then æsthetic culture, in its important relations to the interpretation and expression of Christian truth, in the world of the ideal in religion, will be recognized by preachers of "whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."



There is real poetry in the Bible and in the religion of Christ; for it is "the eternal law, that first in beauty should be first in might." Among books which should be found in a minister's library and diligently read, there might be less useful, enriching and mentally-taxing books than Ruskin's "Modern Painters," Kugler's "Handbooks of Painting," and Fergusson's "History of Architecture." But the wide-open book of Nature is also spread out for the minister's study, in which the mind touches its native soil and is reinvigorated. The soul of Nature is divine. The beautiful and the good go together, and the moral impulse is profoundly allied with the natural when unperverted by sin. God should be regarded as immanent in nature, which is the manifestation of Himself and His thought. When we once realize this truth then the world becomes anew thing to us. Then the study of nature will be quickening to all the best that is in us. The contemplation of nature in its æsthetic aspects, however, does not give us, as it seems to me, positive thoughts or ideas, so much as it refreshes and inspires the mind, renders it productive, and impels it to new achievement. It makes it over, as a dip into the ocean in summer heats makes over the body and cures its lassitude and infirmities. It is like the lifting influence of good music. Frederick the Great was wont to listen to music when he was planning his most heroic campaigns. George Eliot said that she always wrote best after listening to the music of the great masters in Germany. Her mind was aroused and made creative.

I have thus desired to show that the minister in the range of his studies not only should read books of knowledge, but books of inspiration. His preaching will be indescribably improved; for who has not caught fire in sermon-making at times from the poetry of the prophets? Dante, Shakespeare and Tennyson may also, now and then, awaken in us a subtler thought, penetrating to the heart of things. Our confessions and creeds are themselves sym-

bols. The mystery of divine truth can, in one sense, be only made known to us through the forms of language and expression. We see as through a glass darkly. Yet the preacher has a superiority to the ordinary speaker, in the intellectual posture of his audience and their moral and spiritual preparation for the reception of divine truth. Carlyle says: "What an advantage has the pulpit where you address men already arranged to hear you, and in a vehicle which long use has rendered easy; how infinitely harder when you have all to create—not the ideas only and the sentiments, but the symbols and the moods of mind! Nevertheless, in all cases where man addresses man, on his spiritual interests especially, there is a *sacredness*, could we but evolve it, and think and speak in it. Consider better what it is thou meanest by a symbol; how far thou hast insight into the nature thereof."

I have been led away, by the interest of the theme of the intellectual culture of the ministry, from the immediate questions of my correspondent, and have only left myself room to say, that in the actual preparation of a sermon, as far as my judgment goes, the books one should read should be limited pretty much to the Scriptures themselves, and to those scholarly aids that enable us to come at the exact meaning and substance of the text. That is the primary and essential thing. In a word, the sermon should be drawn by our study and thinking from the exhaustless soil of the Word rather than from the comparatively thin soil of a book, or an article in a theological review, or another sermon. To be sure, a preacher has a right to draw from all sources where he can get help and light upon his theme, but his study should be systematic and general rather than spasmodic and topical, and it should be, in making sermons, rather directed to the broader principles of truth, with his own thoughtful application of them to the subject in hand, than applied merely to topics for the exigencies of pulpit ministration from week to week.

## PASTORAL THEOLOGY.

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

## I.

## HOW THE PASTOR MAY HELP THE PREACHER.

THERE are many ways. We select, for the present, one. Talk with your congregation about the sermons you have in mind to preach. If you never tried this plan, you have no idea how much it will help you.

Of course, we mean, talk with your congregation, not as a congregation, collectively, but as persons, individually. Do this in the course of your pastoral visiting. Take not the most cultivated only, and not the least cultivated only, but both these classes, and then the intermediate class also, if you can find this class. Perform an "example" in what the old arithmeticians used to call "alligation media," and make up for yourself a sort of ideal average human being. This ideal average human being is your true hearer, whenever you preach. Always preach to him. Luther, in his "Table-Talk," said: "When I am in the pulpit, then I resolve to preach only to serving-men and housemaids." Ordinarily, or, not to say ordinarily—for we preachers must not exaggerate, as we are so apt to do—often, the average man is a much neglected hearer. There is no way of coming to know this true hearer of the sermon—the aforesaid ideal average man—equal to that of the pastoral call, if the pastoral call be rightly conducted.

Do not be afraid, when making a pastoral call, to speak of the sermon you are planning, by and by, perhaps not next Sunday, to preach. You need not speak of it as a "sermon"—probably you had better not—it will seem too much like making of your work a "profession"—like talking "shop." You need not even speak of your purpose to preach it. But speak (anonymously) of the sermon, nevertheless. Mention the text you have thought of for it. Do not mention it as a proposed future text of yours, but simply as a passage, a verse, a clause, a phrase, of Scripture. Ask Deacon A—, Brother B—, Sister C—, or even it may be some one not a

member of the church, no matter—ask, "What do you understand that Scripture to mean?" You will need to conduct your inquiry with some skill, not to let it seem formal, or in the nature of catechetical examination. Be genial, easy, brotherly, docile, rather than didactic—social, rather than official. Your object is to arrive at the actual existing state of knowledge, or of doubt, or of ignorance, or of misunderstanding, as to that particular Scripture, in that particular person's mind. Lead a little, if you must, but avoid leading, if you can; somehow, at any rate, get your friend to express himself frankly, and, so far as possible, without bias, or even suggestion, communicated from you.

You will be surprised, once and again, by the revelations with which you will meet. You will begin to understand one reason, at least, why so much preaching, such as preaching frequently is, remains without fruit. A large proportion of all the sermons preached next Sunday will fail of true contact with the hearer's mind, will be "in the air," as we say. It was so last Sunday. The preacher was in one relation to the text or the theme, his hearer was in another relation, and the sermon began, continued, and ended, without consciousness, on the preacher's part, that such was the case. That preacher's labor was largely in vain. It might have been otherwise had he practiced beforehand on the plan of conversation with his hearer now recommended.

No preacher need fear that he shall make his sermon less interesting to his hearer by thus talking with that hearer about it in advance. On the contrary, he will make it more interesting. The persons most eagerly attentive, and most profitably retentive, out of all the congregation, will be precisely those persons with whom the preacher has, as pastor, previously talked on the subject discussed in the sermons.

*Unrelatedness* is one of the deadliest inherent foes to the true success of the

sermon. You must in some way get vital and vitalizing contact and connection with your hearers. No amount of mental intensity, no amount of moral earnestness even, will compensate for lack of relatedness. You need an opportunity of personal communication with your hearer, held under circumstances such that he can, that he must, that he will, say something back to you. You will thus, and you can in no other way, learn where he is, mentally and morally—and where he is, you have got to reach him, if you are to bring him to where you wish him to be. And what else than this is the object of your life whether as pastor or as preacher?

We have said enough to suggest to the responsive mind all we mean. To the irresponsive mind, we could never say enough to express it all. We fervently believe that any pastor who, in good faith, and wisely, will pursue the line of preparation for his pulpit thus pointed out, and who will do this without at the same time neglecting his study, will immensely, indefinitely, increase his power as preacher.

We should like to receive, in due time, reports from not a few among our brethren who shall think well to try for themselves the suggested experiment.

## II.

### HINTS TOWARD MAXIMS RELATING TO PASTORAL VISITING.

1. Make wise use of good religious literature in the form of book, tract and newspaper, to supplement and continue the influence of what you say in personal conversation while prosecuting pastoral work.

2. Task your tact to select such reading-matter adaptively, and then to present it skillfully, never making of yourself a mere peripatetic tract-distributing machine.

3. For example, avoid using the word "tract," where the use of that word might rouse a prejudice unfriendly to the effect you seek to produce.

4. So, too, especially if the reading-matter proffered be of slight pecuniary value, *lend* it, instead of giving, that it may be the more esteemed.

5. Never suffer yourself to be a pecuniary gainer, to the value of even a cent, by the efforts you may make to put reading-matter into the hands of your people.

## III.

### QUESTIONS AND ANSWERS.

What is "theosophy"? Is it worth while for the pastor to concern himself about the subject?

"What is Theosophy?" is the title of a seductively written booklet just published in Boston, having the evident design to drive an entering-wedge for the introduction of "occult science," so called, which is an alternative name for "theosophy," among us Americans. The author hides under an anonym. He dedicates his booklet "To My Little Boy." He says, "Theosophy means God's wisdom." Hardly. The sense rather is, Wisdom concerning God, or derived from God, or God-like.

Our readers will understand the matter best if we say, in one word, that "theosophy," as currently used nowadays, means "Buddhism"—Buddhism of the sort known as "Esoteric." That is the truth of the whole affair. And it is the fact that Buddhism is now turning the tables on Christianity by setting up a propaganda among the Western nations.

It may be well enough for ministers to become, for their own enlightenment, acquainted with the facts existing as to this curious state of things; but they had better do so armed in soul with a good shield of faith able to quench all the fiery darts of the adversary.

To indicate the ubiquitous spread in our own land of the Buddhist craze, we may mention that the present writer came last spring into personal knowledge of the case, in a very remote Western city, of a highly intelligent and even actively enterprising Christian lady, who was deeply infected with curiosity—a not wholesome, a dangerous curiosity—to learn everything she could about "theosophy." It is doubtful if her pastor was aware of the alien leaven that was working in that heart.

What we should advise on the point is, that the preacher introduce quietly into his sermons antidote to this in-

sidious mischief, in such form as to be recognizable to those already interested, *without* communicating any knowledge, or rousing any curiosity, on the subject among others than they. This will be likely to call out question or remark in private, with the pastor, from secret dabblers in "theosophy," if such there be, among his congregation. These cases may then be dealt with in pastoral conversation. Great patience of wisdom will be necessary. Seek this from God, who giveth to all men liberally.

2. "Is the promise made by Jesus [Matt. xviii: 19, 20, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them,'] as long as time, and as broad as discipleship?"

The foregoing question is asked us from the South-west by a minister, who, in a friendly spirit, criticises the interpretation of the text, incidentally given (September) in the present department of THE HOMILETIC REVIEW. Our answer is:

Yes. In neither of the two respects named by our correspondent is there any limitation either expressed or implied, whether in the text, or in the context, of the passage under consideration. The Savior, throughout the entire discourse, is speaking to his "disciples" in general, of the "church," or "congregation," in general. In the particular verses quoted and interpreted by us, he makes his language as wide and inclusive as possible. He says, "If two of *you*," (or two from among you), that is, two of you "*disciples*." What could be clearer than that He meant to include the whole body of Christian church-members? The idea of a hierarchical *class* is out of the question. The next following verse uses language more unlimited still: "Where there are [any] two or three [the limiting words, "of you," now disappear] gathered together in my name, there am I in the midst of them." The promise here implied was thus made even more with reference to the future, the unlimited future, of the church's history,

than it was with reference to that immediate present, the period of Christ's earthly life, in which it was first spoken to the "disciples."

It is not much in our way of doing things here, to support so unquestionable an interpretation as the foregoing with authorities cited; but our correspondent, with others, may be glad to see what Dean Alford, himself member of an ecclesiastical hierarchy, that of the Church of England, has to say on this passage:

"That it [ecclesia=church] cannot mean *the Church as represented by her rulers*, appears by verses 19, 20 [the very verses now in question], where *any* collection of believers is gifted with the power of deciding in such cases."

The italics are Dean Alford's own. We may unqualifiedly say, Yes, to our correspondent's neatly-put inquiry. Christ's promise *was* "as long as time and as broad as discipleship."

3. "What is the import of the Scripture, 'A time to dance'? *When* is this time? And *what* is this dance?"

The foregoing threefold question comes to us from Vermont. The writer finds in that State what, in the northern part, at least, of this country, he would find almost anywhere else, "a good many dancing Christians." His righteous soul is vexed, and he desires to know what he shall say to such Christians when they quote Ecclesiastes to him in the phrase, "A time to dance."

Well, tell them that the phrase directly expresses nothing more than the obvious truism, that human life, among its many vicissitudes (see the context) contains, for most people, a time in which to be merry. That is the whole meaning of the words, as the words are used by the writer of Ecclesiastes—the whole express meaning; that is to say, "To dance" is simply a symbolic expression for "to be joyful"—since lively motion of the body is a natural language for joyful feeling.

This answer satisfies at once all three of our correspondent's interrogatories. For, of course, the "time to dance" is "when" you feel like it, "when" your inward state of heart prompts you

to frisk about in frolic motions of body. And as to "what" the dance should be, we reply, Any modest, saltatory exercise of your limbs that your irrepressible mirthfulness spontaneously suggests.

This explanation of the text obviously excludes from consideration the idea of set occasions arranged for the purpose of dancing. Such occasions may, or may not, be right; but they are not at all within the purview of the text. The text no more recommends balls and assemblies than its companion text immediately preceding, "A time to *mourn*," recommends the getting up of funerals, or other melancholy occasions, for the purpose of engaging in grievous social outcries, or beatings of the breast, such as were customary among the ancient Jews, and are now customary widely in the East, to express emotions of sorrow, especially at the death

of friends. For the word "mourn" here, we suppose, had not, as might hastily be inferred, the sense simply of inward sorrow, which might be silent, but the somewhat technical sense of formal demonstration of grief. In short, the contrast was between joy, on the one hand, expressing itself physically with motion, and grief, on the other hand, expressing itself physically with gesture or with sound.

The general subject of dancing, as dancing is practiced in modern social life, we do not touch upon here, for the very good reason that it is not touched upon in the text supplied to us by our correspondent. Although this is the department of Pastoral Theology, we like to govern ourselves by the excellent rules proper to our neighbor department of Homiletics — and *stick to our text*.

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#### THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

ZOROASTER.

In his recent novel, "Zoroaster," Mr. Crawford represents that great religious teacher as a disciple of the prophet Daniel during the Jewish captivity, and also as the friend of Darius the Great, under whom he effected the religious reformation of the Persians. We are asked if there is any historical ground for this; or is it merely the fancy of the novelist?

Mr. Crawford's book is made up of such an agglomeration of fact and fiction, put together with such disregard for all distinction between the two, that the ordinary reader quite naturally assumes the whole to be invention. There is a legitimate field for the historical romance; but the first principle to be observed is that of fidelity to the actual facts so far as the writer makes use of them. Where the history is unknown, he may draw upon his "historic imagination" for color and detail, but this invented part must be true to the times and places involved. In this sense a historical romance may be a better history than the bare annals alone would constitute. But Mr. Craw-

ford's book is not even a historical romance, but a novel in which some known names and events are made use of. The character attributed to Daniel is inconsistent with the impression one would get from the Scripture account of the prophet, which is the only reliable picture of him. The doctrine which Zoroaster is represented as receiving from the Hebrew prophet, is, in some points, antagonistic to the Jewish faith, and rather allied to the pantheism of India; indeed, it is utterly impossible that Daniel could have so taught his disciple. Admitting that Zoroaster may have lived at that age of the world, it is also impossible that he should have sustained the relation to Darius which Mr. Crawford asserts. We are historically acquainted with the Persian court and personages of that reign, and no room for Zoroaster as the virtual Prime Minister, as well as High Priest, remains. Such works, however brilliantly written, tend to bring the historical novel into disrepute.

As to the time of Zoroaster, many scholars fix upon that era as approximately correct. Bishop Browne (Speak-

er's Commentary, note to Genesis i.) thinks that Zoroaster was *probably* brought into contact with the Hebrews, and *possibly* with Daniel. Perhaps the idea may have gathered credence from the fact that the oldest Greek writer who wrote about the author of the Zend-Avesta was Xanthus of Sardis, a contemporary of Darius the Great; but even this writer spoke of him as having lived before his time. Baron Bunsen attributes the belief to the fact that he was said to have lived under the reign of a certain King Vistaspa, whose name has been confounded with Hystaspis, the father of Darius. But Vistaspa was doubtless one of the ancient Bactrian kings, of whose personality we know nothing beyond what is contained in the myths of Firdasi (a Persian poet of about the eleventh century, A. D.). The Bactrian Empire was overthrown by the Assyrians as early as the eighth century B. C. (some say the twelfth).

Ploetz, one of the most careful German chronologists, places the writer of the Avesta about 1,000 B. C., some five hundred years before Darius. Prof. Whitney assents to this date.

Max Muller says (Chips from a German Workshop, Vol. I., p. 84): "It can now be proved, even by geographical evidence, that the Zoroastrians had been settled in India before they immigrated into Persia. That the Zoroastrians and their ancestors started from India during the Vaidik period can be proved as distinctly as that the inhabitants of Massilia started from Greece." Professor Roth, of Tübingen (quoted by Muller) says: "The Veda and Zend-Avesta are two rivers flowing from one fountain-head: the stream of the Veda is the fuller and purer, and has remained truer to its original character; that of the Zend-Avesta has been in various ways polluted, has altered its course, and cannot with certainty be traced back to its source." Spiegel does not hesitate to associate the Persian and Hebrew religions at the origin of the latter in the times of Abraham, and inclines to believe in the personal intercourse of Zoroaster with the "Father

of the Faithful." Bunsen would give from 2,500 to 3,000 B. C., following the estimate of the ancient Greek writers, Plato, Endoxus and Aristotle, who represent Zoroastrianism as a light from the remotest antiquity. Berosus was of opinion that 2,234 B. C. was not too remote. Hang makes the Gathas, the earliest hymns in the Avesta, as ancient as the Song of Moses.

We can only say that, if Zoroaster lived as late as the time of Darius, he was not the founder, but probably only a reformer, of the religion which goes by his name.

#### CHRIST AS A TEACHER OF THE DIVINE FATHERHOOD.

We are asked, Upon what grounds is Christ called *the teacher* of the doctrine of the fatherly love of God to men? Does not such a title imply that, except for the teaching of our Lord, mankind would have been without the conception? And is it not true that other pre-Christian religions than the Jewish contained the same comforting and enabling thought?

It is unquestionably true that the *idea* of the Divine Fatherhood is to be found outside the Bible system. Paul admits it before the Athenians, "As certain of your own poets have said, For we are also His *offspring*." Virgil makes a character pray thus:

"*Pater, O hominum Divumque, Eterna Potestas.*"

The word "Jupiter" is derived from *Jovis-Pater*. Plutarch defined the difference between superstition and piety thus: "The superstitious man is one who recognizes the absolute government (turannikon) of God, and not its paternal care (*patrikon*)." Homer occasionally involves the idea, as in these lines (translated by Worsley):

"Such is the mind that dwells in the spirit of earth-born mortals,  
As is their day which still the *Father* sendeth upon them."

Among the many titles which the ancient Accadian hymns ascribe to the Moon-god, Hurki, is this, which Tomkins translates from Lenormant's reading:



"God's sire and men's, of childhood guide,  
Father mine, of life the giver, cherishing, be-  
holding all."

Zoroaster recognized Mazda as the  
"All-good," the "Helper who gives to  
pious hearts to inherit the earth," the  
"Father of truth," the "Parent of good  
thoughts"—"who was the Father of  
pure spirits at the beginning," "who  
created through his purity the love of  
father to son."

The Rig-Veda speaks of Varuna as—  
"Your loving Lord, who offers you good increase,  
He, the Creator, grant you long to live."

A Vedic hymn thus describes the  
birth of mind:

"Then first came love upon it, the new spring  
Of mind—yea, poets in their hearts discerned,  
Pondering, this bond between created things  
And uncreated."

But we are aware of nothing in the  
pagan writings which leads us to be-  
lieve that the idea of the Divine Father-  
hood was anything more than an idea,  
a poetical figure, or, at best, but a  
longing, a cry, and not a creed. We ob-  
serve in the expressions of the most  
exalted writers nothing like a sweet  
conviction of it, or a saving influence  
from it over their lives. As near an ap-  
proach to filial communion with Deity  
as we will find in reading a thousand  
pages of uninspired scripture is this  
line from a Vedic hymn:

"Yearning for Him, the far-seeing, my thoughts  
move  
Onwards, as kine move to their pastures."

Faith in the affection of Varuna, or  
the Sky-Father, is matched by faith in  
the affection of the soulless earth, which  
is called Mother-Earth, as we, too, call  
it in our poetry. At the lighting of the  
funeral pile which is to consume a dead  
body, an address is recited by the  
Brahmins, commending the spirit to  
the Sky and to the Earth, and to both  
with equal hopefulness:

"Depart, depart, along those ancient paths,  
By which our fathers have gone home to rest;  
The god Varuna shalt thou now behold,  
And Yama, the two kings who take our gifts.

\* \* \* \* \*

In highest heaven, fit meed of thy deserts,  
Leave there all evil, then go home once more,  
And take a form of radiant glory bright . . .  
There, where the pious dwell and roam in  
peace.

Go to thy loving mother—home to Earth:

With wide-spread arms and blessing-bringing  
hands,

She takes the pious to her kindly breast,  
As 'twere a maiden's bosom soft as wool,  
And holds thee safe from danger's threatening  
edge.

Open thy arms, O Earth, do him no harm,  
Receive him gently with a loving kiss,  
And wrap him round, O Earth, as when a babe,  
His mother in her garment folds to rest!"

In spite of all the high theistic say-  
ings of the Veda, they seem not to in-  
fluence the common heart of the people.  
Bunsen tells us that when Sakya-Muni  
came to help men to be free, he found  
"the millions of his fellow-countrymen  
plunged into the catastrophe of a fear-  
ful nihilism, combined with the utter  
externalization of the religious con-  
sciousness by superstitious usages, and  
the consequent fading out of the sense  
of moral personality." And after all  
the ancient Vedic teaching, together  
with the Brahmic and Buddhistic "im-  
provements," this keen observer re-  
marks of the ordinary Hindoo man,  
"He is a blank page between the Bible  
of nature-worship and that of Chris-  
tianity; but this page is blank!"

Admitting all the bright things in  
pagan writings, and giving fullest weight  
to all their approximations to Christian  
sentiments,—which are so bepraised by  
many critics who would depreciate  
Christianity by the comparison,—these  
pagan scriptures are really the saddest  
of all human productions. Their aspi-  
rations are deep-drawn sighs, because  
they have no knowledge of the reality  
of that to which they aspire. One of  
the Vedic hymns—that in which Love  
is said to have been the source of Mind  
—is called "The Thinker's Question,"  
and ends with doubting the truth of its  
own sentiments:

"The Most High Seer that is in the highest  
heaven,

He knows it, or perchance even He knows not."

We cannot, therefore, in any strict use  
of language, say that the heathen world  
had ever been taught the paternal love  
of God; for a teacher is not one who may  
casually mention an idea, but one who  
conveys the impression of that idea to  
another, so that the pupil receives it as

one of his convictions, an ingredient of his knowledge, a part of his own intellectual life. One of the Buddhistic hymns expresses this well: "Though thou shouldst rehearse a hundred of such hymns in the empty swell of thy words; better is the one word of the doctrine that shall give one man rest." And none of these religions seem to have had the *teaching power* to give "one man rest" in the love of God.

With this only worthy idea of what teaching implies, we do not hesitate to say that the Bible is the only real textbook of the Divine paternity the world has ever had, and that Christ was and is the only Teacher of it. He only has made men believe it, feel it, and live by it.

Observe some features of our Lord's tuition of this grand truth.

I. He taught it *repeatedly*. It was a constantly recurring topic. The expressions, "The Father," "Our Father," "My Father," "Your Father," occur nearly a hundred times within the few pages of the Gospels. During the three years of His ministry He probably uttered the thought more times than it had appeared in the uninspired literature of all nations since the world began. Some gold grains have been found in nearly all our States, but they are not, therefore, regarded as gold-bearing lands, and spoken of in comparison with California. The simple abundance of this soul-enriching truth in Jesus' teaching would give Him the pre-eminent title of its Teacher.

II. Our Lord made the Divine paternity not merely one of His doctrines, but the *centre and life of all His other doctrines*. What to others had been at the utmost but a casual meteoric fancy, dropping, almost as soon as uttered, back into the black depths of doubt and ignorance, was the sun in Jesus' system. Because God is our Father, He upholds us in the hands of His loving Providence, pardons our offences—having borne in His own heart the penalty—perfects our souls by the indwelling of His own spirit, and brings us to the heavenly home whose joy is that of His own presence. Take away all the sayings about

God's love from pagan religions and they will not be materially mutilated. Take the idea from Christianity and the system vanishes; its entire substance is annihilated.

III. Our Lord most effectively taught the Divine Fatherhood of God by *exemplifying in His own life the Divine love*. His teaching was by demonstration. Baron Bunsen, speaking of the decay of the early faith men had in the nearness of the Godhead, explains that sad fact when he says: "It must needs behold a vision of the divine in this world, or after a few generations it will find itself at sea and sink into skepticism." In Jesus the world beheld the divine; beheld it radiant with love, tender, humanity-embracing. His words, which broke the hearts of men with their pathos of affection, were sealed as divine by His miracles, and especially by His resurrection.

IV. In His human nature, in which He was made in all things "like unto His brethren," He *exemplified the Divine Sonship*. As a man, His life was lustrous with the outshining of the consciousness of the love of His Heavenly Father. No child ever spake to his earthly parents with more confidence, intimacy, and evident assurance of communion, than Jesus talked with the invisible Father. When men saw Him at prayer, they knew of His having entered the secret place which the saints of other religions had only longed for—the very bosom of God; and in amazement they voiced the great longing, "Lord, teach us to pray." He was so sure of and so absorbed in the Divine affection that He was willing to die on the cross rather than depart in the least from the will of the Father. Though racked by terrible suffering, when seemingly deserted by the Deity, as men taunted Him with the cry, "If thou be the Son of God, save thyself," His heart never wavered; it was sustained by His inner knowledge, which neither the woes of time, nor the darkness which swept over Him from the abyss, could obliterate; so that He died saying, "Father, into Thy hands I commend my spirit." The

pagan Centurion, at that most unfavorable moment for so judging, was forced to confess, "Truly this was the Son of God." A child in its mother's arms is no more impressive an illustration of the filial relation than was the whole life of the man Jesus an illustration of the same possible relation between humanity and God.

V. Our Lord taught this doctrine not only by precept and exemplification, but with *spiritual power*, conveying the *experience* of it to others. What a marvellous teacher of music he would be who, when he touched the hands of the pupil, imparted to them some of his own talent and skill! With such power Jesus taught men the love of God — putting it into their hearts. They not only heard of it, they felt it. "To as many as received Him gave He power to become the sons of God." The spirit of discipleship becomes the "spirit of adoption whereby we cry Abba, Father." Millions have had this heart-tuition from the great Teacher. The persuasion of it comes independently of argument, and even independently of thorough Scripture learning. It is said that one of our most famous theological professors was accustomed to visit a venerable negro to take lessons in certain phases of Christian doctrine which the learned man could not get from his books, but which the illiterate man learned while upon his knees. Visiting a poor bed-ridden woman in one of our hospitals, I was greatly impressed with her Christian assurance. There was an almost superhuman composure and confidence with which she spoke of her good Father in heaven. They called her "Old Sunshine," because she seemed to be in a state of inner transfiguration, many beams of which suffused her outward life. I asked her, "But *how do you know* that God is your good Father? She replied, "Does not a child know its father's voice? The voice itself taught me. I could not doubt it if I tried."

Madame Guyon delighted to sing:

"I love my God, but with no love of mine;

For I have none to give.

I love Thee, Lord; but all the love is Thine;

For by Thy love I live."

These persons had been to Christ's school, and had learned to know the love of God by its immediate impression. The "love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

A practical consideration grows out of the fact that Christ is the only teacher of the loving Fatherhood of God, viz., *Whoever would have the comfort of this conviction must go directly to Christ for it.*

If the great philosophers and religious teachers of the ages have not been able to demonstrate this truth to their own complete satisfaction, surely we of ordinary minds cannot hope to do so, searching for its proofs in the limited area of our own lives. We must take the delightful lesson first from Christ, and then we shall find its corroboration in our observation of the things of daily life. Reversing this process we can make no progress. A teacher does not set before the pupil a mass of figures, and ask him to discover a rule which shall reduce them to a solved problem. But he gives the pupil the rule, and that enables him to reach a solution. So Christ reveals to us the principle which underlies all these perplexing details of life. It is this: a heavenly Father's love arranges whatever occurs. Beginning with this rule, applying it to everything, all life becomes clear and beautiful. Reverse the process, determine to form your conception of God from what you see of His dealing with you, and you can reach no satisfactory conclusion, simply because life's problem is too much for any man to solve without the heaven-revealed rule. An ant, gifted with the reasoning faculty, crawling across the lines of the marvellous frescoes of Raphael on the ceiling of the Sistine Chapel, could see as much of the beauty and harmony of those masterpieces as we can of the full order and beneficent meaning of the life of humanity which fills history and covers the globe. I have two friends who are studying the life-problem, the one without and the other with the Christ-given explanation. The former is in health and

possessed of abundant means. But he talks pessimism as he sits on his piazza and overlooks his flower-laden grounds. The world, even from his stand-point, does not demonstrate a paternal providence. The other is a blind man. His affliction has not only shut out the cheer of vision, but brought him incessant bodily pain and hopeless poverty. But he long ago accepted by faith the doctrine of the Divine love, and from his stand-point he finds everything proving it. He has become an enthusiast for his faith. His heart overflows with gratitude, and his life is almost transfigured with the brightness of His Father's face. He goes in and out with a strange freedom of manner, which comes from a realistic interpretation of the promise, that God will guide him with His eye, and, if necessary, send the angels to bear him up in their hands lest he dash his foot against a stone. His life flows as serenely as the brook

that runs singing by his cottage door, of which he says mirthfully: "See, the brook is blind also, but it feels the banks that lovingly guide it; and so do I feel the safe restraints of my Father's promises." The first of these men, interpreting God by what he sees in the world, is like a man who should look at the sun through a piece of rock crystal, which projects all its imperfections against the fair orb, and who should conclude that the sun is but a shapeless body which can never illumine the universe. The latter, interpreting life by the revelation of God's love, is like one studying the rock crystal in the sunlight. How beautiful is the crystal! The dark things of his experience are only like the graceful moss-fibres imprisoned in the transparent mass. The mysteries of daily life are the curious refractions and reflections of the light that plays through it and glances in broken rays from its sides.

#### THANKSGIVING SERVICE.

##### A Historic Contrast.

OUR first Thanksgiving Day in this country was that appointed by Governor Bradford, of Massachusetts, in 1623. Contrast common life then with that we enjoy in 1886.

Henry VIII. was upbraided for wanton extravagance in having a bed-tick stuffed with feathers.

Saw-mills enabled common people to have wooden floors, instead of stone or earth, about 1666.

Anthracite Coal utilized for warming and manufacturing purposes in 1770.

Goal-gas light, 1792.

Electric light, 1874.

Stoves, The Franklin, 1745.

Cotton goods—muslins, calicoes—used by English not before the eighteenth century. Common dress of men made of leather.

Glass mirrors in England, 1673.

Watches, 1658.

Coffee, 1641.

Tea, 1666.

Potatoes not commonly used before 1754.

Meats not within the ordinary purse-

limit until the eighteenth century. Says Macaulay: "It is the fashion to place the golden age of England in times when noblemen were destitute of comforts, the want of which would be intolerable to a modern footman; when farmers and store-keepers breakfasted upon loaves, the very sight of which would raise a riot in a modern workhouse."

Sewing machines, 1849.

Newspapers introduced by Roger L'Estrange in 1663.

Medicine—"Starve 'em and bleed 'em" practice until recently.

Anæsthetics, 1844.

Death-rate in seventeenth century, one in every 17 persons annually; in nineteenth century, one in 40. Macaulay says of the former period: "Men died faster in the purest country air than they now do in the most pestilential lanes of our towns, and men died faster in the lanes of our towns than they now do on the coast of Guinea."

Production to the acre in seventeenth century averaged less than

seven bushels. The advance of agricultural knowledge has advanced the average to thirty bushels.

The majority of occupations now followed were unknown two centuries ago; estimate the limitation of enterprise.

Recent inventions have given to each person a help in the way of comfortable living equal to half a dozen servants who should labor gratuitously.

Traveling—Coaching in seventeenth century *versus* steam-rail and steam-boat.

Old writers speak of the incessant danger from traveling. Statistics show that a man may now ride 100,000 miles every year for forty years without chance of injury.

Men formerly limited for life to their neighborhood; the world now open for inspection.

Pianos, 1717.

Studies in science, art, etc.

Respect for Clergy. Lord Clarendon complained that in his day there was such confusion of rank that damsels of much culture had married clergymen. Queen Elizabeth gave special command that servant-girls should not marry ministers without the consent of the master or mistress. A "young Levite's" salary was called fair at ten pounds a year.

To carry out this contrast read Macaulay's History, Chapter III, and Ludlow's Chart, page, "Useful Arts."

#### PAUL'S IDEA OF ENOUGH.

*Having food and raiment let us be therewith content.*—1 Tim. vi: 18.

"Raiment,"—"covering" (R. V.) "Be content"—"have enough" (marginal reading.)

The Apostle, living in his own hired house, and paying his rent from the proceeds of tent-making, was as independent a gentleman as walked the streets of Rome. He differed from most people in that he was wise enough to see that, in order to get on top, it was folly to begin by getting under the mass of wordliness and then try to burrow up. He balanced his mind

with a sublime philosophy and sat down above the world, with as little care for the shape secular things assumed as a king has for the mere carvings of his throne.

*Fichte*, the German philosopher, wrote: "Since I could not alter what was without me, I resolved to try to alter what was within me."

*Descartes* laid down as one of the practical rules of life: "I must not seek to gratify my desires so much as I seek to restrain them."

*Sir Thomas More* wrote in his journal: "I make it my business to wish as little as I can, except that I were wiser and better."

Plato taught his disciples: "We should not demand that things should be as we wish, but we should wish that things should be as they are."

*Horace* said of the money-scrambling Romans: "What they have, that they are." The Christian idea is just the reverse; a man really possesses, enjoys the world, in accordance with what *he is* in himself. Faith makes the whole world "Our Father's house"; takes away every solicitude for the future, for we are "heirs of God." A good conscience before God brightens everything with the reflection from our hearts of "the light of His countenance."

#### THANKSGIVING DAY SALUTATION TO FRIENDS.

*Is it well with thee?*—2 Kings iv: 26.

The text is an Oriental equivalent to our common salutation, How do you do? The universality of the question among friends implies the constant presentiment we have, that men are always under impending evil. When we separate for a time, we are like soldiers leaving the bivouac for the battle, and when we meet again it is as soldiers returning from the conflict, scanning each other's persons for the wounds. Solicitude is necessarily one of the bonds of friendship; and when friendship deepens into love, solicitude deepens into anxiety.

Our common use of the salutation is

a trivial one. What if health of body is continued for a little? or what if disease has cut some of the strands that bind us to life? So soon all must be sundered. Therefore, enlarge the meaning of the query to take in the *soul's* condition.

The Shunamite said, "It is well," though her child lay dead in her house. Washington said, "It is well," though they were the last words he uttered as he was leaving the glory of earth. Fichte, dying, exclaimed, "Now I am getting well."

There are three prominent indications of being unwell in body (1) pain (2) weakness (3) numbness, or lack of sensation. The same may indicate *soul illness*.

1. *Spiritual pain* (a) of conscience. (b) of fears for the future.

2. *Moral weakness*. Inability to do what we know to be duty.

3. *Lack of feeling*. Dull conscience. Indifference to spiritual truth. No sensation of the world to come which presses so close upon us.

*Christ's question*, "Wilt thou be made whole?"

*Christ's healing*, of the morally-deformed Zaccheus; of the demoniac Saul, who thought he was doing God's service in slaughtering the innocent; of the lust-fevered adulteress. The *beginning of Christian Experience*, in peace of conscience, soundness of motive, the clear vision of hope.

*The end of Christian Experience*, being made whole in the perfect likeness of

Christ. "I shall be satisfied when I awake in Thy likeness."

#### Thanksgiving Hints.

GRATITUDE TO PROVIDENCE A NATURAL IMPULSE.

The Kaffirs of South Africa will not gather the maize until after they have celebrated the Festival of the First Fruits.

THANKSGIVING SHOULD BE JOYOUS IN ITS EXPRESSION.

Mrs. Browning describes a morose saint thus:

"She thanked God and sighed—some people always sigh in thanking God."

MERE OUTWARD ABUNDANCE CANNOT BRING HAPPINESS.

The Poet Heine went to visit Baron Rothschild.

Heine—"How fares it with you?"

Rothschild—"I am crazy."

Heine—"Until I see you throwing money out of the window I shall not believe that."

Rothschild—"That is just my form of craziness, that I do not pitch money out of the window."

THANKS FOR SECULAR BLESSINGS EXPRESSED IN RELIGIOUS DONATIONS.

A violent thunder-storm once preserved the town of Basle from the shells of the Russians and Hungarians who were besieging the place. The pious people, in gratitude, founded a training-school for Christian Missionaries. This was the origin of the Basle Missionary Society, which has sent out over five hundred devoted men to the heathen.

## MISCELLANEOUS SECTION.

### THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D., PHILADELPHIA.

#### PART I.—MISCELLANEOUS.

##### THE INTERNATIONAL MISSIONARY CONVENTION.

REV. WM. OSBORN, a former missionary of the Methodist Church to India, proposed, early in the summer of 1884, a convention of returned missionaries. At Wesley Park, on the Canada side of

Niagara Falls, the first convention met in August of that year; the interest and profit attending it led to a permanent organization; a constitution was adopted, officers were elected, and the new association began its career. The second meeting was held last summer at the same place.



The Thousand Island Park Association invited the Union to hold its convention this year in its tabernacle, and offered free entertainment to all missionaries. Accordingly, the Union assembled August 4th, at the Thousand Island Park, on Wellesley Island. About sixty missionaries were present, representing Europe, Asia, Africa, North and South America; more particularly, China, India, Japan, Burmah, Siam, Assam, Bulgaria, Buenos Ayres, Greece, Italy, New Hebrides, Western Africa, Zulu Land, etc. Among those present were Rev. Dr. Gracey, President of the Union; Rev. Dr. Happer, for forty-two years in the Canton Mission of the Presbyterian Church; Warren, "who succeeded in finding the Garden of Eden at the North Pole before others had been able to find the Pole itself;" the heroic Wilson, "too modest to tell his thrilling story of those awful days at Chieng Mai seventeen years ago, when the Presbyterian Mission there was ready to be offered, and the executioners even more ready to slay;" Chandler, of India, the sweet singer; Parks, lately editor of the *India Evangelical Review*; Smith, whose successes, since the famine and the fever in North China, have thrilled many praying, waiting souls; the venerable Goodrich, "who has perhaps traveled over more of China and preached the Gospel more widely than any other living American missionary;" Young, of Canada, who told a touching story of the Lord's work among the North American Indians; Dr. Samuel R. House, who for more than thirty years was a missionary and a physician in Siam; Mellen, who for near a quarter of a century preached to the Zulus; Rev. Dr. Thompson, for twenty-four years in the Presbyterian Mission of Japan; Baldwin, of Foo Chow; Comfort, of Assam Baptist Mission; Booth, of the Reformed Mission in Japan; and Chamberlain, of the Reformed Mission in India.

"The convention was a school of nations; the teachers were men and women who had gained their knowledge of those nations at the fountain-

head. Probably in no place in the world can so much information be gained in so short a time of the various peoples of the earth as was given at that assembly. The convention resolved strongly in favor of co-operation and union among missionaries of different churches in foreign lands."

**Rev. W. Fleming Stevenson, D.D.**, Author of "Praying and Working," etc., died very suddenly in September. He was, perhaps, the most conspicuous man, not only in the Irish Presbyterian Church, but beyond the Atlantic, in his advocacy of Foreign Missions. He made a tour of missions as the representative of the Church; his addresses and writings have done as much as those of any man of this country to promote intelligent zeal. He died instantaneously, at about sixty years of age. Details have not yet reached us.

**Bishop William Taylor** has begun two chains of missions across the Dark Continent, and projects two more. He makes a compact with the chiefs and people, agreeing on his part to furnish good teachers and preachers, without expense to the tribes, and to buy tools and machinery for industrial schools; he asks, in return, a thousand acres for each school-farm, a few acres cleared and planted to provide food for teachers and preachers; houses built for workers, and a small monthly fee for tuition of day scholars. Boys and girls may work for their tuition; and those who wish a full course must remain five years. By these equitable mutual agreements, the natives are made to feel that they are partners in the work, and a permanent and self-supporting basis for the missions is secured. May God bless the Methodist Missionary Bishop of Africa!

**Japanese in California.**—A Japanese church has been organized in California by Presbyterians, which now numbers forty-two members. The evening school numbers twenty-nine pupils, and the Sabbath-school twenty-two. Religious services have been held upon Sabbath evenings, at which Rev. Mr. Kerr and the pastors of San Francisco have preached. Rev. David Thompson, of

the Japan Mission, but now on leave of absence, has devoted time and labor to this Japanese congregation. Rev. John Carrington, formerly a missionary in Siam, has been conducting the night school. Toward the close of the year, Mr. Morita, a young Japanese Christian, was employed to labor among his countrymen in San Francisco. More adequate provision should be made for missionary work among these people. The number of Japanese in San Francisco is continually increasing. There are now about 400.

**Thirteen Missionaries** on Sept. 14, in the 2d U. P. Church of Philadelphia, took leave of their own land and friends. Rev. J. S. Barr and wife, bound for India; Rev. J. R. Alexander and wife, for Egypt, accompanied by eight young ladies as teachers, of whom two are daughters of Rev. David Strang, and one, Miss White (M. D.); and the thirteenth of this missionary band was Miss M. B. Edgar, bound for Latakia, Syria.

**"Our Country,"** by Rev. Josiah Strong, is one of the most interesting and important books of the time. He was engaged in Home Missionary work in Ohio, and has studied this whole question to the bottom. He presents, within some 200 pages, an array of facts as to the national resources, Western supremacy, immigration, Romanism, Mormonism, intemperance, Socialism, wealth, the population of great cities, etc., which will surprise and startle all who have not examined and collated facts. The book may be obtained of Baker & Taylor, 9 Bond St., New York, and every citizen ought to read it.

**Drunkenness in India.**—Archdeacon Farrar says: "In India, the English have made one hundred drunkards for each Christian. England is girdling the earth with drunkenness."

**The Bible and Schools.**—Those who thrust out of the schools the Word of God, yielding to infidel influence and Romanism, as in Chicago and Cincinnati, may well consider the example of Holland. Twenty-five years ago, the reading of the Bible was forbidden in the public schools of that country. Now, it is said, there is scarcely a town

of any importance which has not its free, popular Bible school; and in many public places the public school is almost deserted. These Bible schools are maintained by private expense, and cost the Christian public nearly two million dollars.

**Home Influence** has much to do in molding character, and in shaping our course of life. Dr. Alexander Duff, for many years a missionary in India, whose name is a household word in many a Christian family, testified that his father was a man of profound missionary spirit, with whom love for Christ's kingdom was a passion. The cause of modern missions was much upon his heart and lips. He "rejoiced in tracing the triumph of the Gospel in different lands, and in connection with the different branches of the Christian Church." To interest his children, he procured pictures of Juggarnath and other heathen idols, to show the awful sin of idolatry, and to excite the compassion of the children towards the poor blinded idolaters. These talks on heathenism were well mixed with statements of the love of Jesus for perishing sinners. Is it any wonder that the mind of Duff was well instructed touching the condition of the heathen, and that his heart beat for them in loving sympathy, which ripened into unreserved consecration to the cause of Christ in India?

**A Dying Chinese.**—A West China woman, dying in Kiukiang, called for a missionary. It was too late to do more than point her to Christ, who gave His life for all. "But not for me, a poor Chinese woman—no one could care so much for us," was her moan. Again and again she was assured that even a poor Chinese woman might have salvation. Gathering her last remnant of strength, she cried: "Why doesn't some one tell the women of my province?" and her soul had fled. There were four million of women in her province, and not a missionary among them!

**A Missionary Hero.**—Molokai is the "lepers' island," of the Sandwich group. Leprosy there is fatally frequent, and it is necessary to separate

the infected from the healthy; every one, therefore, who is seized by the disorder, is removed thither, to remain till he dies. A young priest, Father Damiens, like the Moravians in Africa, spontaneously devoted his life to comforting and helping these poor creatures in their horrid exile. The *Mission News* says, that this Apostle of the Lepers of Molokai is beginning to pay the penalty of his heroism. Shut away from all civilized and healthy humanity, for a long time Father Damiens continued in good health, though alone among the dead. But the stroke has fallen at last. In a letter, written recently, he says: "Impossible for me to go any more to Honolulu, on account of the leprosy breaking out on me. The microbes have finally settled themselves in my left leg and my ear, and one eyebrow begins to fall. I expect my face soon to be disfigured. I feel calm, resigned, and happier among my people. Almighty God knows what is best for my sanctification, and with that conviction I say daily a good *Fiat voluntas tua.*" Where is the heroism that surpasses this?

PART II.—MONTHLY BULLETIN.

ARABIA.—A young layman, an earl's son and an Oriental scholar, an elder in the Free Church of Scotland, proposes to establish a mission at his own expense among Mohammedans in Arabia, and direct it in person.

FRANCE.—Professor Yeatman spoke on the "Religious Condition of France and the Work of the Paris City Mission," at the annual meeting held in London. The City Mission is an independent and undenominational society, makes domiciliary visits, bringing Gospel truths home to the people, reading and explaining God's Word, distributing tracts, etc. Each agent receives \$500 per annum, one-third paid by the Society or pastor employing, and two-thirds by the Paris City Mission. Since its origin, six years ago, the little band of seven members of the Paris Mission have made 49,077 visits, and 5,336 to the sick; meetings attended or held, 11,684; Bibles and New Testaments given or sold, 10,087; tracts and por-

tions distributed, 171,274; attendance at the meetings—adults, 214,975; children, 130,863; making a total of 345,838. In 1813 Protestantism in France could not count one hundred and fifty pastors, and had not a single work of its own, either of charity or instruction, or evangelization. To-day that same Church counts nine hundred devoted pastors. It has thirty-seven homes for orphans and abandoned children; asylums for the blind, the deaf and the dumb, forty-two retreats for the aged, two convalescent reformatories for prisoners—all the outgrowth of Christian faith and duty. In a word, it is to-day active in all charities which flow from the fountain of Christian duty and love. Note the marked progress of all societies organized for special Christian work. The French Bible Society, which, in 1875, circulated but 16,000 copies, in 1885 circulated 60,000. The Societe Evangelique, for the first two years of its existence, received but 1,650 francs, to-day its annual receipts are more than 125,000 francs. The Societe Centrale began with three missionaries; it now employs one hundred and seventy, has built within a few years eighty new churches, and opened three hundred and sixty missionary stations. To advocate Christian principles there are to-day in France no less than seventy-three religious newspapers, not including a number of monthly magazines. And all this is the work, not of the Government, but of Frenchmen themselves, moved by the spirit of Christian faith and duty.

HAWAIIAN ISLANDS.—First native Hawaiian pastor ordained in 1849; since then, ninety-five, of whom forty-seven are now at work either as home pastors or foreign missionaries. Since 1852, when the first Hawaiian Evangelists went to Micronesia, no less than seventy-five have gone as missionaries, about half of them women. The total contribution to Foreign Missions has been over \$170,000, and for all purposes, from the beginning, \$818,000. The white residents are rapidly leaving, and it is feared the country will become a Chinese colony. The Japanese immigrants,

brought to the Islands at considerable expense, appear anxious to get away again and leave the field to the Chinese.

INDIA.—At Lucknow, where so many were murdered during the Sepoy rebellion thirty years ago, two thousand children, nearly all of Hindu or Mohammedan parentage, recently marched in a Sunday-school procession. The "Indian Witness" reports, through Rev. Mr. Badley, a Methodist missionary, the baptism, within a fortnight, of *four hundred and fifty-three persons*, including entire villages of the Tharus, an aboriginal tribe of the Gonds in Central India.

AFRICA.—Among the obstacles to the Gospel, in Western Africa, is the great number of tribes. In the limits of the field occupied by the Gaboon and Corisco Mission there are at least twenty; many of these, like the Jews and the Samaritans, have no dealings with each other. The dialects that they speak, though belonging to the same family of languages, often differ from each other as much as English from German.—The colored Baptists of the Northwest have sent two missionaries to the Congo field, and show increased interest in that mission. They have a membership of about 930,000 in the United States, and though very poor, accept the sacrifice necessary to send the Gospel to the land of their fathers.

TRAFFIC IN NATIVE AFRICAN GIRLS.—The *Natal Mercury* is our authority for saying that unscrupulous white men in Zwaziland, Tongaland, and Delagoa Bay devote themselves to the purchase and sale of native girls and sometimes boys. These gentlemen (principally English and Frenchmen) reside at times in the Bombay range of mountains, and others in Delagoa Bay. They purchase the girls from Eway-way's territory and Tongaland principally, and sell them to any white man who is willing to give them their price—which varies from £8 to £15—in either cattle or money.

GREENLAND.—7,000 Esquimaux converts are under the fostering care of the Danish Missionary Society.

S. AMERICA.—The first Protestant mission in Guatemala was opened by

the Presbyterians two years ago. The city has a population of 1,200,000, of which 180,000 are white. The Gospel is freely preached, influential classes welcome the missionary, and the President himself sends five children to the first school opened. Having broken loose from Rome, the danger is that the people will drift into infidelity. A Protestant church, the first in the city, was organized last December.

CHINA.—The converts of the English and American churches together amount now to about 50,000, as against half a dozen forty-five years ago. In one mission alone of the Church of England—in the province of Fuh-Kien—there are some two thousand baptized members. The mission was begun in 1850, and for the first ten years there was no apparent result, so that in 1861 the C. M. S. was on the point of transferring the one surviving missionary to another mission, and abandoning this altogether.—While the recent outrages against Chinamen in this country have evoked earnest remonstrance in all quarters, they are bearing their legitimate fruit in provoking the Chinese to similar outrages upon the foreign missionaries and their property. There has been a riot in W. China by which mission property was destroyed, though the missionaries themselves escaped injury. The mob ruined six missionary places and the house of the British residents, robbing and rifling, and then tearing down; burning the Romish Cathedral, etc., and destroying the personal property of missionaries, who saved only the clothes they wore! A despatch from Shanghai, Sept. 1, states that the natives of Sechuen Province and of N. Cochin China are killing Christians. In Cochin China alone, fifty Christians have been massacred and their houses burned. In Sechuen, a general massacre of Christians was reported to be going on. And this despatch attributes these outrages to the "imprudence of the missionaries!" Mr. Gamewell forcibly says, "We have to foot up some of the bills that are being run up in our Western territories."

## PREACHERS EXCHANGING VIEWS.

## "The Vacation Scandal."

## A SOUTHERN VIEW.

It seems to be certain that Dr. Bacon has some grounds for his impressions. My view simply is this: His generalization is too sweeping. He has apparently fallen into the mistake of regarding as representatively "American" what prevails in circles that have New York and Boston as centres. But this is a large country.

I should like to learn that Dr. Bacon's sweeping assertions respecting the Protestant ministry of New York are exaggerated. But on this point I know nothing. But I do know that it would be a great distortion of facts to assert of Protestant ministers in the large towns of the Southern States, that, generally, year after year, without mutual consent, without a thought of the common needs of the people, of the common interests of the Church, of the common honor of the ministry, they simultaneously desert their work in the interest of their personal comfort. All this may, as Dr. Bacon says, be true of New York pastors. But it is not true of some other pastors. Nor is it necessary to assert that these other pastors are any better as men or pastors than those in New York. Something is to be allowed for Church authority, for the pressure of public opinion, for "the tradition of the elders," which is not always bad.

I have some personal acquaintance with the customs prevailing among Protestant ministers in Richmond, Norfolk, Petersburg and Lynchburg, Va., and in Savannah, Macon and Atlanta, Ga. I have some impressions gathered from various sources respecting similar customs in other large Southern towns. Perhaps Dr. Bacon would not regard any of these towns as "large," but they certainly are "American." In all of these towns the Protestant ministers enjoy vacations from time to time. With few exceptions, it is not the habit of any of them to take vacations every year as a matter of

course, and only for their personal comfort.

In several of these places I know that among Presbyterian ministers there is a regular understanding among themselves on this subject—they are never all absent at the same time—certainly, this is true when the absence is only for their personal comfort. Arrangements are uniformly made to have one or more churches open at least once every Sunday. There are, for example, four Presbyterian churches in Richmond, Va. With rare exceptions, all have been open at least once every Sunday during the past summer, and two or three Presbyterian ministers have been constantly in the city, although the First Church was practically vacant, owing to the protracted ill-health and absence of its pastor.

Baptist and Episcopal ministers are not less thoughtful and provident for their flocks than their Presbyterian brethren. Methodist ministers, overlooked by their presiding elders, are perhaps held to a more rigorous performance of duty. I am informed by one of them, that, in the city of Baltimore, for example, vacations are the exception rather than the rule with the ministers of the Methodist Episcopal Church, South; and that this remark is applicable, in his opinion, to all the large towns covered by that Church—their flocks are never left wholly without pastors. In this respect this great Church is almost as particular as the Church of Rome, and with far less reason.

It would indeed be monstrous, a refinement of cruelty worthy only of devils, if Rome left her people without pastors. But no intelligent Protestant thinks that, except as a matter of personal comfort, it makes any difference whether a true Christian has, in sickness and death, the services of a minister or not.

It is on this account, as well as for the truth sake, that some of us object to Dr. Bacon's sweeping charges against Prot-

stant ministers, with the implication, not very obscurely hinted at, that Roman Catholic priests are not obnoxious to them. Comparisons are odious; particularly in this case, where the circumstances are so different; and to some of us especially, who have seen both classes of men work side by side in ordinary as well as in heroic times, Christian love and duty do achieve in some places, if not in New York, what the Roman Catholic Church has accomplished by the force of a noble discipline.

Dr. Bacon has brought a very serious charge against his brethren in New York and America. Some of his brethren outside of New York object to being placed without proof in this condemnation. The impressions he has somehow acquired are not according to the facts in one section of America. I believe, and would like to be assured, that this is true also of other sections.

Salem, Va.

E. C. GORDON.

#### Our Education Boards.

In the HOMILETIC REVIEW (Aug., p. 128), Dr. John Hall makes some statements in reference to "the working of Education Boards" that are a little surprising as coming from a man of his great wisdom. After speaking of the danger to those who receive aid from these Boards, he says, "There is danger, too, of those who, if they chose, could pay their own way, turning from a profession that is fed in this way."

If there were deep love for Christ and an earnest desire to save souls, such an excuse would not stand in the way an instant. If the Education Boards keep such out of the ministry, they are doing a good work. Our Savior said, "How hardly shall they that have riches enter into the kingdom of God." But he did not blame the poor, nor their benefactors, for this. Nor ought Education Boards to be held responsible for the pride of rich young men.

2. Again he says, "That benevolence is needed to found colleges is one thing; it is to the average man a quite differ-

ent thing, that church benevolence supports him while in attendance." Though I have often seen these referred to by able men as the same in principle, I have never before known of any one saying they were different. We should be pleased to have the distinction brought out. In the one case the young man has given him, perhaps, nine-tenths of the cost of his tuition. In the other, he has given him the whole. In the one case he is "independent;" in the other, he is a beneficiary."

3. The Doctor also says, "The question is sure to be asked at no distant time, Why cannot the Church draw students at their own cost, and as truly as do Law, Medicine, and Physics?" Surely such a question is not difficult to answer. Men engaged in those professions are paid for what they do, in proportion to their labor, *by those for whom they work*. The same may, perhaps, be largely true of clergymen in our wealthy churches. But it is not true of those who labor among the feeble churches and over-numerous infant churches in our great mission fields. A large share of the recompense received by the average minister must come in some other way than the parish stipend, and he must "be drawn" into the ministry by other inducements than those which actuate the average lawyer or physician.

Murdock, G. GEO. J. E. RICHARDS.

#### Be Sure of Your Facts.

In the sermon, "Boys and Girls like Apple Trees" (Sept., p. 244), occur two errors as to facts in nature, which deserve correction. Says the author:

1. A worm at the heart of an apple tree does *not* kill it; it does not kill any tree. The worms which kill apple trees work just under the bark at the roots, and, in fact, kill the tree then only when they girdle it.

2. It kills an apple tree to girdle it as surely and quickly as any other tree. One of the difficulties of getting an orchard started is to keep the mice in winter from girdling the young trees.



I have known men to lose hundreds of trees in a single winter from this cause alone.

In so happy a subject as the sermon suggests, there is no need of making analogies. One can find enough and be true to the nature and habits of the apple tree.

What the preacher refers to in the last point noted is undoubtedly the fact, that, at about the 20th of June, the old bark may be carefully stripped from an apple tree, leaving the new incipient bark, and the tree thrives under such treatment; but that is not *girdling* the tree; to girdle is to cut through the bark and sapwood around the tree, and who does that kills whatever tree he does it on.

THEO. B. WILLIAMS.

#### The Bicycle for Pastors.

Economy of time and strength is of so much importance to a pastor, that any one does a favor who suggests a labor or time saving expedient.

The type-writer is undoubtedly a good aid in the study, but it has a rival for out-door work in the bicycle. It is no exaggeration for me to say, that I do my pastoral work in a congregation of over 200 families, by the aid of this handy vehicle, with less than half the physical labor and less than one-quarter the waste of time required of me as a pedestrian.

There is an entire satisfaction with my use of the wheel on the part of my people, evinced by their words of encouragement and other tokens.

No doubt, there are hundreds of pastors who recognize the advantages of the wheel, but are deterred from its use by the fear that they cannot learn to ride without great risk, or that they will present an unministerial appearance. The tricycle takes up too much room on sidewalks, costs too much, is useless on most country roads, and looks like a sick-man's wheel-chair. It will never be popular for general use. Most bicycles are so high as to cause the riders to appear rather more suggestive of an acrobat than is consistent

with dignity or safety. But all bicycles are not tall. The last year has brought out a class of so-called "Safety" machines, which are comparatively free from liability to pitch forward, are easy to learn, easy to mount, easy to step down from, and not inconsistent with ministerial dignity. There are two classes of these machines operated respectively by levers connecting with the cranks and by an endless chain. The prices are about the same as for other first-class wheels, ranging from \$90 to \$140. It is always possible to get one at second-hand, practically as good as new, for from \$75 to \$100. The writer rides a lever-movement wheel, 44 inches in diameter, known as the Facile. He has no fault to find with it. The Columbia Safety is a good wheel of the chain style. Either can be learned in less than a week, the dealers' catalogues say "in half a day," and might be safely guaranteed to give satisfaction to any reasonable person.

For a pastor, inclined to make the experiment, it would be a good plan to join the "League of American Wheelmen" as the first step, by which he would not only be giving his moral support to this society, which has thus far defended the use of the bicycle from the corruptions of the race-track, but he would put himself in a position to receive all necessary information and assistance.

A. C. WHEATON.

#### Political Sermons.

Do not ministers, as a rule, make a mistake in preaching political sermons on Thanksgiving Day? If I am not mistaken, this is one reason the churches are not well attended on such occasions. In "our church" we have changed that old custom. The Dominie announces, "No Politics, but a few words to stir your gratitude, and plenty of good, hearty, praise music." The result is, that where four churches used to unite, and get a representation of a half-house-full from all, now we are full and crowded all by ourselves. A hint from experience is better than theorizing. I give mine.

COMMON SENSE.

## EDITORIAL SECTION.

## HINTS AT THE MEANING OF TEXTS.

## Christian Culture.

TRUE RELIGIOUS EXPERIENCE BEGINS IN  
THE CONSCIENCE.

*Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well. . . . Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, etc.—Isa. i: 16-18.*

*Saint Bernard* used to say that he embraced God by His two feet, that of His justice, and that of His mercy. His justice with the hand of conscience in consecration to holy living; His mercy with the hand of faith in trusting Him for forgiveness.

*Horace Bushnell* found difficulty in bringing his restless mind into Christian confidence until after consecration. In the midst of his doctrinal doubts he said to himself: "I have no doubt that there is a distinction between right and wrong. I feel sure on that one point. Am I willing to throw myself over the line between the wrong and the right, toward the side of the right, and hereafter consecrate myself irrevocably, utterly, affectionately, to the following of the best light I possess?" He knelt down, and rose a humble believer.

## MAN'S NEED OF THE SUPERHUMAN.

*Lead me to the rock that is higher than I.—*

*Ps. lxi: 2.*

Unless the rock be beyond our height it cannot shield us from the sun-glare, nor from the arrows of the enemy.

We need —

I. *A Faith that is beyond the range of earthly knowledge.* Daniel Webster said he would not believe in a religion whose doctrines he could comprehend.

II. *A Power to Help us that is beyond our own power, in order to conquer ourselves.*

## THE PRAYER OF COWARDICE.

*Wherefore criest thou unto me? Speak unto the children of Israel that they go forward.—Exod. xiv: 15.*

Duty, in this instance, was clear.

The path was plain. The command to go forward was peremptory. It was simply cowardice that led the children of Israel to hesitate. And God justly rebuked it.

And the same spirit is often manifest, God's Word, or Spirit, or Providence, or all combined, makes the path of duty open and plain to spiritual apprehension: there is no good reason for doubt or hesitation. But unbelief, or cowardice, holds us back. And we cry out to God—not to lead us and strengthen us for the service and crown our obedience with success, but in the spirit of trembling and uncertainty, as if God's commands were not reasonable and safe, or our duty clear. We should not be surprised when God rebukes this kind of praying.

## THE OVER-TEMPTED.

*Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin.—James i: 13, 14.*

A common question of weak men is, Why does God let me fall when I do not want to fall?

(1) This question involves a radical error. At the time of falling, the man is willing to fall. At other times when the temptation is absent he wants to be true and pure; but the vision of the sin weakens the will.

(2) If it be true that at the time he cannot control his will, it remains a fact that he could have controlled the incipient thoughts which excited the desire and undermined his purpose. Rousseau, in his Confessions, brings out this fact. He says: "The sophism which destroyed me is that of most men, who complain of lack of strength when it is already too late for them to use it. It is only through our own fault that virtue costs us anything: if we could always be sage, we should rarely feel the need of being virtuous. But in-

clinations, that might be easily overcome, drag us on without resistance; we yield to light temptations of which we despise the hazard. Insensibly we fall into perilous situations, against which we could easily have shielded ourselves, but from which we can afterwards only make a way out by heroic efforts that stupify us, and so we sink into the abyss, crying aloud to God, Why hast *Thou* made me so weak? But, in spite of ourselves, God gives answer to our conscience, 'I made thee too weak to come out from the pit, because I made thee strong enough to avoid falling into it.'

Lord Lawrence records an amusing illustration of the power of temptation. He desired to purchase a horse for which the Sheik who owned him had declined to take less than three thousand rupees. The wily Englishman put a far less amount of gold in a bag, and while conversing with the Sheik kept the pieces jingling. The sound so excited the miserly cupidity of the man that he could not return to his home without the gold, and allowed himself to defraud his own judgment. Thus the devil leads men to ruin by temptations which their candid thoughts confess to be utterly trivial, their evil desires alone making them resistless.

### Revival Service.

#### DELAYING CHRISTIAN PROFESSION.

*Follow me.*—John i: 43.

The command is for *instant obedience*. A common objection of honest souls is this: while I am *now* disposed to give myself up in Christian consecration, I have no confidence in my *future* strength. I must wait until I am stronger before I profess to have devoted my *whole life* to Christ.

Reply—I. *You are living only in the present. The future is not.* For you there may be no earthly future, for you may die to-night. Your responsibility is for the *now*.

II. *Duties will come not in the mass, but one by one.* Strength for each is all you will need.

III. *You will grow strong for coming*

*duties only as you perform present ones.* No one can step to the top of the pyramids; but he can climb one block; and from that he can reach another. Says Robert Browning:

"I see a duty and do it not,  
And therefore see no higher"

IV. *God's grace is promised only for time of need.* No man to-day can be prepared for to-morrow's duties.

V. *God's strength is our only strength, and that is pledged.* "I will be with you even to the end of the world." He "will not suffer you to be tempted beyond that you are able, but with the temptation will provide a way of escape."

### Funeral Service.

#### CONSIDERATIONS UNDER ADVERSE PROVIDENCES.

*In the day of adversity consider.*—Ecc. vii: 14.

1. Consider our natural *inconsiderateness* while in prosperity.

2. Consider the *Providential Design* of afflictive dispensations.

(a) To rebuke our thoughtlessness. (b) To correct our faults. (c) To test our principles. (d) To regulate our duty. (e) To purify and strengthen us.

3. Consider the *alleviations* afforded by God's great goodness.

(a) Your adversities are not peculiar. "Many are the afflictions of the righteous." (b) Not blind Fate but an All-Wise God governs the world, and not a sparrow falleth to the ground without his knowledge. (c) Your afflictions are not penal but disciplinary, the chastisements of Love. (d) They are mixed with a thousand blessings. In the darkest hour, the most of life's essential blessings are still left to you. (e) You are not to bear them long. They are "but for a moment." (f) You are not to bear them alone. "My grace is sufficient for you." "Call upon me in the day of trouble; I will deliver thee." (g) They will work out for all who "endure" them a more exceeding glory in the future world.

## LIVING ISSUES FOR PULPIT TREATMENT.

## The Waste Side of the Liquor Question.

DUE weight is not given to the economic side of the Rum question. The untold miseries and horrors of intemperance have been set forth a million times in truthful and vivid language.

Attempts also have been made to estimate the number of victims annually sacrificed to the god of Drink, and the amount of crime caused by it, to gauge the poverty and other personal and social evils which can be traced to this one source. Judge Noah Davis says that at least 90 per cent. of the poverty and 80 per cent. of crime existing among us are due, directly or indirectly, to the use of liquor.

This, however, is only *one side* of the question. We present below another side, which, though not as dark and damning as the one commonly presented, is still a frightful one to contemplate, and one that is essential to a full view and estimate of the gigantic evil we are seeking to put down.

In the two tables presented below, prepared with great care from authentic sources, we give the WASTE side—the waste in *Materials*, and the waste in *Labor*—and we ask our business-men, our laboring-men, our drinking-men, and the friends of temperance everywhere, to look at and study these tables until they take in the awful truth they express:

## LABOR LOST IN MALT LIQUORS.

	Capital Invested.	No. Persons Employed.	No. Acres Cultivated.	Value of Land.	Amount of Materials Used. Bushels or Pounds.	Value of Materials.	Wages Paid.*
Breweries.....	\$164,260,560	20,532					12,198,053
Malt Houses. ...	30,786,843	7,521					
Barley.....		62,219	2,053,256	82,120,240	41,065,125	30,736,843	
Hops.....		7,301	73,917	2,956,680	36,958,612 lbs.	14,783,444	

## LABOR LOST IN DISTILLED LIQUORS.

	Capital Invested.	No. Persons Employed.	No. Acres Cultivated.	Value of Land.	Amount of Materials Used.	Value of Materials.	Wages Paid.
Distilleries, etc.*	\$21,247,595	5,551					*2,663,967
Grain lands.....		32,040	1,057,332	42,293,280	21,146,658		
Hop lands.....		191	1,919	76,760	959,950		
Rectifiers.....		1,468					

## LABOR LOST IN VINOUS LIQUORS.

Wines.....	\$2,581,910	967				1,340,629	*213,552
Grand Total ...	221,876,848	137,880				46,910,916	15,078,579

According to Mr. Clausen's and the brewers' estimates, there were, in 1883, engaged in raising materials and manufacturing them into liquors (as we have seen), 137,882 persons. In addition to the persons employed in distilleries and breweries and producing materials, Mr. Clausen states that 10,000 persons are employed in connection with breweries as blacksmiths, masons, coopers, carpenters, teamsters, etc. The distillers' products are not so large nor as bulky as the brewers', and will therefore not need so many barrels, nor equal labor of blacksmiths, masons, carpenters, etc.; yet we may safely estimate

that not less than 2,000 will be employed making barrels, stills, repairing, building, etc.

By the Internal Revenue Report, 1883, the following number of liquor dealers paid the United States taxes, viz.: Retail liquor dealers, 187,871; wholesale liquor dealers, 4,647; retail malt liquor dealers, 7,998; wholesale malt liquor dealers, 2,582; total taxed liquor dealers, 203,098.

If two persons are engaged in each retail liquor establishment (which is not higher than the average), there are employed in the retail liquor trade 391,739 persons.

\* As given in the Census Report, 1880, the others are based on the brewers' own estimates.

† Internal Revenue Report, 1883.



WASTED ON MATERIALS USED IN MAKING DISTILLED LIQUORS DURING THE LAST SEVEN YEARS.				
MATERIALS.	1882.		1883.	
	Bushels.	Market Value.	Bushels.	Market Value.
Malt .....	2,192,719	\$2,740,898.55	1,478,971	\$1,518,550.42
Wheat .....	391,241	\$71,551.25	291,308	\$313,339.60
Barley .....	59,675	\$51,688.50	73,390	\$68,610.30
Rye .....	4,228,649	\$3,532,165.16	2,987,473	\$2,240,577.75
Corn .....	20,051,239	\$14,035,867.30	13,428,469	\$9,400,128.30
Oats .....	168,483	\$92,668.40	122,583	\$56,388.18
Mill Feed .....	452,330		240,340	
	(Gallons).		(Gallons).	
Molasses .....	2,121,804	\$1,357,654.56	2,373,106	\$1,257,746.18
Other Materials .....	13,754		22,203	
Total Bushels .....	27,459,005		18,614,788	
Total Gallons .....	2,121,804		2,373,106	
Spirits Produced (Gallons) ..	105,853,077		74,037,135	

  

MATERIALS.	1884.		TOTAL FOR SEVEN YEARS.	
	Bushels.	Market Value.	Bushels.	Market Value.
Malt .....	1,633,914	\$1,496,966.74	11,954,133	\$13,251,887
Wheat .....	114,475	\$95,024.25	902,793	\$1,042,987
Barley .....	199,656	\$125,783.28	577,907	\$496,479
Rye .....	2,867,603	\$1,806,583.89	23,353,345	\$19,344,225
Corn .....	13,716,505	\$7,216,915.12	112,917,707	\$67,897,031
Oats .....	124,165	\$36,007.85	959,416	\$426,859
Mill Feed .....	241,073		2,722,840	
	(Gallons).		(Gallons).	
Molasses .....	2,259,536	\$1,183,660.04	17,371,895	\$9,057,910
Other Materials .....	591		250,523	
Total Bushels .....	18,927,982		153,745,764	
Total Gallons .....	2,259,536		17,371,895	
Spirits Produced (Gallons) ..	75,435,730		826,659,280	

These figures surely are enough to startle every business man, every friend of the laboring class (for this frightful waste falls most injuriously upon them), and indeed every citizen. *One hundred and fifty-three million bushels of grain in seven years worse than wasted, or twenty-two million each year!* If all this grain were thrown into the sea the loss would be nothing in comparison. But the product of it enhances the waste a hundred-fold. *Seventy-five million gallons of whiskey each year!* And this in a single branch of the traffic. Look at the figures for the entire traffic. Count the cost for a single year. What has the nation lost? The labor of 563,971 men engaged in breweries, distilleries and saloons, costing over fifteen million of dollars. The lives of a hundred thousand men per annum who go down to the drunkard's grave. And the loss of health and time and happiness and character, which is beyond all estimate. And what have we gained? An army of paupers, criminals, tramps, idiots, insane, and bankrupts in purse and character. We have gained also 200,000 centres of moral and political corruption, socialism and anarchism. Does it pay? Can we afford such a waste? Is it any marvel that we have "hard times?"

### The Gathering Storm.

*Am I my brother's keeper?*—Gen. iv. 9.

The frightful poverty, and the still more frightful harvest it is yielding of ignorance and vice and crime in sections of our large cities, notably in New York and Chicago, cannot be longer ignored with safety. Years ago the most elementary principles of humanitarianism should have urged the problem to solution. We are sure that but few of the clergy in the upper part of New York, and few of the officers of their churches, have any adequate conception of the terrible state of affairs in these sections of the city. The storm-mutterings now heard in the Henry George campaign and in the labor troubles, are warnings that must be heeded. If we will not heed Christian impulses, God will find a way to arouse us. Just look at this one class of facts brought out by Henry George in a recent speech:

"Why are there such poverty and such distress in this city on the one hand, and such wealth on the other? There is one great fact that will stare in the face any one who chooses to look at it: a vast majority of us, 99 per cent. at least, must pay the other one per cent by the week, by the month, or by the quarter, for the privilege of living and working here. See how we are crowded in New York. London has a population of 1,500 to the square mile. The city of Canton,



in overcrowded China, has a population of 3,700 to the square mile. New York, taking all its area, has a population of 54,000 to the square mile, and leaving out the uninhabited portions it has a population of 85,000 to the square mile. In the Sixth Ward there is a population of 149,000 to the square mile. In the Tenth Ward there is a population of 276,000 to the square mile. In the Thirteenth Ward there is a population of 224,000 to the square mile, and this includes in the square mile roads, squares and all open places. There is one block in this city which ordinarily contains 2,500 inhabitants, and every living-room in it is also a work-room. There is in one ward a tenement covering one-quarter of an acre

which contains an average of 1,350 people. At that rate a square mile would contain 3,456,000. Nowhere else in the civilized world to-day are human beings packed so closely. Nowhere else in the civilized world to-day is the mortality, and especially infant mortality, so terrible. In that district known as Mulberry Street, there is, according to the report of Charles F. Wingate, the Commissioner appointed by the Legislature or Governor (I forget which), to make an investigation of the sanitary condition of the district, a death-rate of 65 per cent., and in the tenement district it is said that 90 per cent. of the children die before they arrive at the age of five years!"

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#### EDITORIAL NOTES.

##### HOMILETIC REVIEW FOR 1887.

OUR arrangements for the coming year are on a scale commensurate with the high position and wide influence already achieved by the HOMILETIC REVIEW during the ten years of its existence. Encouraged by the strong encomiums of our patrons, and by the high appreciation of the religious public, we have made a more liberal and varied provision for the literary and spiritual instruction of our readers for 1887 than ever before—more liberal, we think we may safely say, than any other religious monthly in the world. We present below, in proof of this, a list of the leading subjects that will be discussed in the REVIEW during the year, and the names of the respective writers, so far as we are able to give them at this early date. There has been time as yet for only a very partial response to our letters of invitation; but we can safely say that each and all of the topics here-in announced will be discussed during the coming year by writers eminently qualified to do justice to them.

##### SYMPOSIUMS.

**I. How can the Pulpit best Counteract the Influence of Modern Skepticism?** The subject to be discussed in its scientific, historic, moral, social, ecclesiastical and practical aspects.

This important and eminently timely theme will be presented by 12 or 15 of the most eminent writers of the day, American and English, chosen with special regard to fitness. J. B. Thomas,

D.D., A. J. Gordon, D.D., Henry A. Buttz, D.D., Wm. A. Snively, D.D., Pres. E. G. Robinson, and others to be announced.

**II. The Danger from Excluding Religion from Secular Education.** To be discussed by 2 eminent Roman Catholic writers and 2 Protestant divines, Herrick Johnson, D.D., Samuel T. Spear, D.D.

**III. Should Women be Licensed to Preach?** 4 papers by those competent to discuss the question.—Francis E. Willard and others.

##### A SERIES OF PAPERS

On the following subjects, every one of which is a live theme, and many of them of transcendent importance.

**I. Under the general title of APPLIED CHRISTIANITY, the 12 topics named below will be treated, each by the best qualified writer we could find on that particular subject:**

1. The Relation of the Church to the enormous *growth* of our Cities. J. M. Sherwood, D.D.
2. The Relation of the Church to the *conversion* of our Great Cities. George F. Pentecost, D.D.
3. The Relation of the Church in our Wealthy Cities to the Waning Churches in our Rural Districts. Rev. R. W. Dale.
4. The best way to reach and interest the Laboring Class in Religion and the Church. A. J. F. Behrends, D.D.
5. The "Labor" Problem. T. T. Eaton, D.D.
6. Uniform Marriage and Divorce Laws. Judge Noah Davis.

7. How may the Great Temperance Cause be best Advanced?

8. How may the Prevalence and Alarming Increase of Gambling be Checked?

9. Ministers' Vacations. John Hall, D.D., Marvin R. Vincent, D.D.

10. The Sunday Question, especially in reference to the "Sunday Newspaper," and the opening of places of amusement. Talbot W. Chambers, D.D.

11. Prison Reform and our Criminal Class.

12. The Saloon and the Church.

II. The significance of the Prohibition Movement in the South. 2 papers. Prof. H. A. Seomp, Emory College, Ga. 1 paper.

III. Is Paul's Law of Charity a fair Argument in favor of Total Abstinence at the present day? 2 papers. Howard Crosby, D.D., T. L. Cuyler, D.D.

IV. What the Sunday-school asks of the Pulpit. 2 papers.

V. Simple Methods by which a Preacher may improve his Elocution. 2 papers. Rev. E. P. Thwing, Ph.D., and the other to be announced.

VI. The Drift of Religious Thought in Europe. 2 papers. Philip Schaff, D.D.

VII. Some of the Social Problems of the day in which the Church should interest herself. 2 papers. J. H. Ry-lance, D.D., R. Heber Newton, D.D.

VIII. Preaching by Colored Ministers at the South. How may the Standard be raised? 2 papers.

IX. How I manage the Inquiry-Room, in interviews with Dwight L. Moody, and several other well-known Evangelists and Revivalists.

X. Curiosities from a Minister's Cabinet. 12 papers, by Dr. A. T. Pierson.

XI. Homiletics. 12 papers, by Prof. J. M. Hoppin, D.D.

XII. Pastoral Theology. 12 papers, by Prof. W. C. Wilkinson, D.D.

XIII. The Study-Table. 12 papers, by James M. Ludlow, D.D.

Among the subjects treated will be:

1. Bible Truths in Secular Poetry.

2. Scientific Discoveries Illustrative of Religious Truths.

3. Statesmanship of the Bible.

4. Statesmanship of Missions.

5. The Modern Novel.

6. How the Great Secular Histories may serve the Pulpit. Illustrated by examples.

7. The moral element in Modern Literature.

XIV. Current Religious Thought of Continental Europe. 12 papers, by Prof. J. H. W. Stuckenberg, Berlin, Germany.

XV. The Prayer-Meeting Service. 12 papers, by J. M. Sherwood, D.D.

XVI. Etymology an aid to the Preacher; illustrated by examples. 2 papers, by Prof. Alex. Wilder.

XVII. The Poetic Element in Christ's Teaching. 2 papers. Thomas Armitage, D.D., and another writer.

XVIII. Modern Civilization and Christianity. 2 papers.

XIX. The Sympathy of the Roman Catholic Church for the Laboring Class. 2 papers.

XX. The Sympathy of the Protestant Church for the Laboring Class. 2 papers.

XXI. Best Methods of Getting Church Members to work. Chas. S. Robinson, D.D., Chas. F. Thwing, D.D., G. R. Leavitt, D.D.

XXII. New Reading of familiar texts in the Psalms. Prof. John De Witt, D.D.

Ways in which Clergymen will find the New Revision helpful. Prof. John De Witt, D.D.

XXIII. One of the most eminent and experienced teachers of Homiletics in the country will prepare a series of papers in the way of Criticism on the Preaching of Rev. C. H. Spurgeon, Rev. Henry Ward Beecher and Drs. Philip Brooks, John Hall, T. De Witt Talmage and Wm. M. Taylor. The object will be to make appear the elements which have given success to the preaching of these men.

In addition to these there will be single papers on each of the following subjects:

How to Develop the Grace of Benevolence in a Congregation. A. Lawson, D.D.

Is the Practical Business Sense of the Clergy Underrated? D. C. Eddy, D.D.  
The Position in Preaching. Prof. W. C. Wilkinson.

A Criticism on Pulpit elocution, by a Professor of Elocution in an Actor's School.

Drunkenness in Germany. Dr. Stuckenberg, Berlin.

Coincidences and the so-called miracles in our day.

Use of the Manuscript in Preaching. William M. Taylor, D.D.

How may Music be made more Effective in Divine Worship? Leonard W. Bacon, D.D.

How best to utilize the fruit of our Reading. Rev. W. F. Crafts.

Story-telling in the Pulpit. Edward E. Hale, D.D.

Should there not be a Professor of Elocution in every Theological Seminary? Prof. G. L. Raymond, of Princeton College.

Some of the best of the Recent Lives of Christ and their Characteristics. E. F. Williams, D.D., Chicago.

What can the Ministry do to Purify our Politics? Howard Crosby, D.D.

The Development of Church Life. A. J. Gordon, D.D.

Progress of "Progressive Orthodoxy." J. L. Withrow, D.D.

Christianity and the Labor Problem. W. M. F. Rounds, Sec'y Prison Assoc.

Recent Scientific Discoveries of special interest to Clergymen. Prof. A. Winchell.

Light from Recent Explorations in Palestine.

The Negro Element in Religion and Politics.

1. How the Pew can help the Pulpit.
2. The kind of men the Pulpit needs.
3. How to prepare for the Ministry. Wm. Ormiston, D.D.

The Effect of Christian Missions on the Social, Political and Religious Condition of Non-Gospel Nations.

The Legal Rights and Responsibilities of Clergymen. Rev. William Hull.

Hints to Clergymen who wish to Write for the Press. Editorial.

Bunyan, the Allegorist and Preacher, as a Study for Ministers. Prof. J. O. Murray, D.D., Dean of Princeton College.

Nearly all of these contributions will appear in our *Review* Department, making a larger number and a greater variety of topics than are ordinarily furnished in any single Review.

#### THE SERMONIC DEPARTMENT.

We shall spare no pains to make increasingly valuable, aiming to give in each number four full sermons and eight or ten outlines, in addition to the four or five outlines in the Prayer-Meeting Service, and eight or ten under "Hints at the Meaning of Texts," making, in all for the year, nearly fifty full sermons and 250 outlines, or a total of 300 or more.

In our next number we will furnish a list of the leading sermons for the year. Among them there will be given one each month from a leading preacher of Germany or France, translated for the *HOMILETIC REVIEW* by Mrs. Dr. Stuckenberg, of Berlin, Germany. The condensed sermons or brief outlines are too numerous to mention.

The "Homiletics," "Pastoral Theology" and "Study Table" Departments will remain in the hands of the accomplished writers who have had charge of them the present year, and whose services have been appreciated by our patrons. We have the assurance, from their interest in the work and the experience gained during the current year, that they will make their respective departments increasingly valuable in the year to come.

The EDITORIAL SECTION we shall strive to crowd with the best thoughts and most useful material that we are able to bring forth. Our motto is PROGRESS. And we appeal to our numerous patrons, if Progress has not hitherto characterized each and every year of our existence? And we mean not to stand still on this line, but to move steadily forward, God helping us, till we shall make a *HOMILETIC* and *REVIEW* magazine unequalled by any in the world, and one which, "No minister can afford to be without."

#### Gambling in Saratoga.

The Rev. Dr. Leech writes us a letter from Saratoga in reference to the interview with Anthony Comstock, which we published in our October issue. He says the reluctance of some of the clergy to permit the use of their churches for

the meeting against gambling grew out of the belief that a public hall would be better fitted for such a meeting. But will Dr. Leech tell us whether Mr. Comstock's statement is correct, that gambling is greatly on the increase in Saratoga, and that public sentiment in the Church, as well as out of it, is growing

more and more tolerant toward it? If this is true, will the doctor also be willing to tell us what steps the churches in Saratoga have taken to circumscribe and to overcome this frightful evil, and what success is attending their efforts? The experience of our Saratoga brethren may be helpful elsewhere.

### CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

[Want of space compels us to lay over to our next issue the most of this article.—EDS.]

#### BIBLICAL.

The new Commentary edited by Professors Strack and Zöckler is making rapid progress. A short time ago, the first volume on the New Testament appeared, containing the synoptical Gospels, and now the second volume is out, including the fourth Gospel and the Acts. An idea of the condensed character of the work may be inferred from the fact that the entire volume contains only 234 pages, about equally divided between the two books. The Commentary on John is by Prof. Luthardt, of Leipzig. For twenty-five years he has published works in defence of the genuineness of this Gospel, whose significance for the Christology of the N. T. is almost as great as that of Pentateuch for the law of the O. T. Besides his own works, the author makes special mention of the writings of Bayschlag (Halle), Godet (Lausanne), and B. Weiss (Berlin), as defending the Johannine authorship. Those rejecting this authorship have been forced gradually to bring the time of the composition nearer and nearer the period in which John lived. The Tübingen school originally put its origin in the second half of the second century; but further investigations compelled them to admit that it existed already in the first half of that century. Hilgenfeld places the date of its origin at 137, Keim at 109-117, and then at 130. In comparison with the synoptical Gospels the subjective character of the fourth Gospel is very marked. Luthardt says, that of all the disciples John most fully appropriated the testimony of Jesus respecting His eternal essence, and therefore also gave it most prominence in his Gospel. That John gives a picture of Jesus according to the subjective impression received by him of the Lord, has been called the subjectivity of that Gospel. Luthardt holds that this subjectivity does not make this Gospel unhistorical or its contents of an arbitrary character, as Keim claimed. "The fourth Gospel is the most subjective of all; but in its way it is just as historical as the others. Each Gospel presents the evangelical contents under a peculiar aspect, and this determines the choice and arrangement of the matter." John appropriates the events and makes them part of his personality, and then out of his own thought and life reproduces what he has appropriated. "This is not a change of history, for the very view which he

carries out in his representation is not foreign, brought as something extraneous to the history, but it is the product of that history itself. It is the innermost essence of the person and history of Jesus which he aims to present in his Gospel. And he can be free in the reproduction of the separate words just because he is conscious of standing in the centre of the knowledge respecting Jesus, and, therefore, in the highest sense thinks of Him historically."

The volume on Acts is prepared by Prof. Zöckler, of Greifswald. While holding that the book of Acts is beyond all question the work of Luke, he admits that neither the place nor the time of its authorship can be determined. He, however, thinks it probable that it was written about the year 70; but whether before or soon after must be left an open question.

While Luthardt and Zöckler are among the more orthodox Lutheran theologians, Prof. B. Weiss, Berlin, is inclined to be more critical, and to make more concessions to the negative tendencies. But, in admitting certain results of criticism, he is animated with deep reverence for Scripture, defends its reliability, and may be classed among the most positive of critical theologians. The negative school charge him with a lack of ingenuousness, because he does not admit more of the negative results; some of the more orthodox, however, think he yields too much. His labors, in connection with Meyer's Commentary, and his other exegetical and critical works, have placed him in the front rank of exegetical scholars, and not a few regard him as the chief attraction in the theological faculty of Berlin. He has just published a new Commentary on the Pastoral Epistles, as part of the Meyer series. His critical spirit sees the difficulties in defending the genuineness of these epistles, and he makes no attempt to disguise them. But the supposition, that Paul was not the author of the letters to Timothy and Titus, has by no means overcome them, but has rather added new difficulties and increased the number of unsolved problems. He, therefore, defends their genuineness, and thinks they are the last epistles written by the apostle. The entire volume consists of 400 pages, 100 more than the original volume on the Pastoral Epistles in the Meyer series. The learned Introduction occupies 72 pages.