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# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—SYMPOSIUM ON MODERN CRITICISM.

HAS MODERN CRITICISM AFFECTED UNFAVORABLY ANY OF THE  
ESSENTIAL DOCTRINES OF CHRISTIANITY?

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

NO. I.

THE task before us would be much easier if the terms of the question could be clearly defined. What is meant by *modern criticism*? When is a doctrine of Christianity *unfavorably affected*? What are the *essential doctrines* of Christianity? Without assuming to answer for others, and especially for the eminent scholars who are to come after us in this symposium, we desire only to make a general agreement with our readers as to the sense in which certain words are to be used in this essay.

Criticism is a very broad term. The epithet *modern* does not restrict, but enlarges its scope. For the critic, whether in ancient or in modern times, is a judge whose jurisdiction includes all arts and sciences, all literature, all opinions, all books. No intelligent believer in the Bible claims for it any immunity from the same rules of evidence, the same tests of authenticity and credibility, the same scrutiny into the genuineness of the record, the structure of its sentences and the meaning of its words, which we apply to any other book.

Viewed in this broad light, modern Criticism is the new field of the old conflict between Christianity and Infidelity: and the question before us is, whether, in our day, the faith which accepts the gospel, or the unbelief which rejects it, is making the greater advance in the world. We think there can be no hesitation in the answer to the question as thus expounded. Facts and figures on every hand show that during the present century Christianity has made more rapid progress, won more converts, pushed her outposts further into heathen lands, entrenched herself in more institutions of learning and of beneficence, translated her sacred records into more languages, ex-

pounded and defended these records in a more comprehensive and profound literature, and laid broader and deeper the foundations of her future growth than in any previous century of her existence.

The question before us is probably intended to refer not to criticism in general but to *Biblical* criticism, which is more distinctly recognized in modern than in ancient times as a separate department of sacred learning. Biblical criticism is of two kinds: that which relates to the text itself, and that which relates to the literary forms and contents of the Bible. The former is called *TEXTUAL*, or *LOWER*, and the latter the *HIGHER CRITICISM*. We cannot but think there is a great infelicity in the latter name. It has an air of assumption which creates prejudice against the thing it represents. And, after all, is it not a new name for an old thing—or, rather, for several old things? If the Higher Criticism undertakes to handle such questions as the integrity, the authenticity, the literary features and the credibility of the sacred writings,\* wherein does it differ from the old system of Christian Apologetics, or the more modern system of Biblical Introduction? And if it includes, as its more ardent advocates seem to claim, the exposition and arrangement of Scripture teaching as distinguished from Systematic Theology, † wherein does it differ from what is called Biblical Theology? It will be answered, that the Higher Criticism approaches these subjects in a different way—in the spirit of an investigator, not of an advocate: in other words, it undertakes to be an impartial umpire between those who believe and those who reject Christianity as its claims are set forth in its historic records. The question whether this *HIGHER CRITICISM* has unfavorably affected any of the essential doctrines of Christianity cannot be categorically answered, because there is no agreement among the critics themselves as to the results of their investigations. Doubtless, in the minds of many, the whole authority of the Old Testament Scriptures, and with it the infallibility of Christ, who so explicitly endorsed them, has been swept away by theories which claim to be based upon the Higher Criticism. Strauss, Renan, Wellhausen, Kuenen, and Robertson Smith are all higher critics; and, so far as their teaching is accepted, the essential doctrines of Christianity are unfavorably affected. But then these are not the only professors of the Higher Criticism. Scores of Christian scholars, no less able to examine the facts and to grasp the argument, have come by the same process to very different conclusions. And so the old war between Christianity and Unbelief is carried on under new names, and the Higher Criticism brings us to the same question we have already answered.

When is a doctrine of Christianity *unfavorably affected*? On this

\* See Briggs' "Bible Study," p. 87.

† *Ibid.*, p. 102.

point we need to guard against our natural, but often overweening, love for forms of speech to which we are accustomed, and modes of argument on which we have been taught to rely for the support of our creed. A doctrine is not unfavorably affected by being restated, even if the new statement be inferior in point of clearness to the old. We are not to make a man an offender for a word, nor to condemn as heresy his rejection of the form, so long as he adheres to the substance. For example: It is an essential doctrine of Christianity, that "In the beginning God created the heaven and the earth." But the *date* and the *process* of creation are not essential parts of this doctrine. Men may differ on these points as widely as possible, and yet "believe in God the Father Almighty, maker of heaven and earth." The writer of this article believes in immediate creation; but he denies that Archbishop Usher's Chronology, or the interpretation of those who make the word *day*, in the first chapter of Genesis, mean necessarily a period of twenty-four hours, are part of the Scripture given by inspiration of God: or that the hypothesis of creation by evolution through a long series of development, as held by many Christian scholars, is a rejection of any essential doctrine of Christianity. As a doctrine is not unfavorably affected by a mere change in its form, so neither is it so affected by rejecting as inapplicable some of the proofs on which it has been supposed to stand. There is much wresting of Scripture in the matter of quoting proof-texts. If a doctrine rests upon only one text, and that is shown to be interpolated or misapplied, then, of course, the doctrine falls. But none of the essential doctrines of Christianity are like a pyramid standing on its apex. They are all broad-based, and, at the same time, germinant; growing as the Scriptures grow, and becoming more clear as the Scriptures are more fully expounded. Our faith in the Trinity is in nowise affected, and the Scripture proof of that doctrine is not weakened in the least by the rejection of the interpolated passage concerning the three that bear witness in heaven (1 John v: 7).

To affect a doctrine *unfavorably* is to render it less credible; or, in other words, to destroy the faith of those who once believed it. Thus the study of the Scriptures in the time of the great Protestant Reformation unfavorably affected such doctrines as transubstantiation, purgatory, the supremacy of the Pope, and the worship of the Virgin Mary. All Protestants reject these doctrines—once universally regarded as essential to Christianity, and still so regarded by Roman Catholics—because we find no warrant for them in the Word of God. At the same time, we maintain that Christianity is purer and more complete without them. Neither Criticism in general, nor the Higher Criticism has led to a like rejection of any doctrine which Protestants, as a body, have regarded as essential to Christianity.

It remains to consider the question before us in regard to Biblical criticism in the strict and proper sense of the term—that is, TEXTUAL CRITICISM. This assumes the credibility, authenticity, and general integrity of the Holy Scriptures, or leaves the discussion of these subjects to other departments of Christian learning, and undertakes to ascertain what is the genuine original text, what is the grammatical structure of its sentences, and what is the precise meaning of its words, irrespective of any previously adopted theological system.

The general integrity and providential transmission of the Scriptures do not preclude mistakes in transcribing, nor the introduction into the text of one manuscript of an uninspired marginal note from another, nor the pious, but presumptuous attempts of some copyists to make the meaning of the original plainer by inserting their explanations of it. Textual criticism undertakes to remove these excrescences and additions by the collection and collation of ancient manuscripts and versions. This work is not altogether modern. It was begun by Origen in the early part of the third century, and the results of his labors are still spoken of with respect by all biblical scholars. Its highest achievements belong to the present century. Nearly two thousand ancient manuscripts have been collected, catalogued and analyzed. Every verse and word of the New Testament has been examined and compared in the MSS. of different ages and various languages, until there can be no doubt that we have in the latest editions of the Greek Testament what may fairly be called a correct copy of the original New Testament Scriptures. But great and precious as this work has been, its doctrinal and practical importance is liable to be exaggerated. The unlearned hear so much about "various readings," that they are tempted to infer that the Scriptures, in the sources nearest to the originals, are a tangled wilderness through which criticism must *cut* its way, and that the results presented in our Bibles rest very much upon learned human conjecture. Such conclusions are very far from being warranted by the facts. "The host of 'various readings,' which an examination of ancient MSS. versions and quotations has brought to light, perhaps a hundred and fifty thousand in number, alarms some simple-minded people. Analysis at once dispels the alarm. It is seen that a very large proportion of these readings, say nineteen-twentieths, are of *no authority*, no one can suppose them to be genuine; and nineteen-twentieths of the remainder are of no importance as affecting the sense."\*

"In the variety and fulness of the evidence on which it rests, the text of the New Testament stands absolutely and unapproachably alone among ancient prose writings."†

Dr. Scrivener, whose "Plain Introduction to the Criticism of the

\* Dr. Ezra Abbot, in Schaff-Herzog Encyclopædia.

† Westcott and Hort, Greek Testament, vol. i., p. 561.

New Testament" is pronounced by competent judges to be the best work on the subject in the English language, says: "One great truth is admitted on all hands—the almost complete freedom of the Holy Scripture from the bare suspicion of wilful corruption—the absolute identity of the testimony of every known copy in respect to doctrine and spirit, and the main drift of every argument and every narrative through the entire volume of Inspiration."\*

The same author quotes from Bently, whom he calls "at once the profoundest and the most daring of English critics," the following emphatic testimony: "Make your variations as many more and put them into the hands of a knave or a fool, and yet with the most sinistrous and absurd choice, he shall not extinguish the light of any one chapter, nor so disguise Christianity but that every feature of it will still be the same."† Thus, says Dr. Scrivener, "hath God's providence kept from harm the treasure of His written Word, so far as is needful for the quiet assurance of His Church and people."

The results of *Textual Criticism* down to the present time, in respect both to the purity of the text and the translation of the words into English, are embodied in the "Revised Version," which will always be a grand critical commentary for scholars, whether it comes into popular use or not. We can all remember the eager expectation, and in some quarters the alarm with which the appearance of the Revision was anticipated. It was regarded by many as the making of a new Bible. It was expected to revolutionize our Christian theology. Many hoped to find that the doctrines they disliked were obliterated from the authoritative records of Christianity. Still more were jealous for the truth, and troubled in heart with the fear that the old Bible in which their fathers trusted would be marred by human innovations. Both the hope and the fear would have been prevented by a more accurate knowledge of the province of Biblical criticism, and of the real purpose of the Revision; and certainly both the evil hope and the over-jealous fear have long since been removed by the study of the accomplished work.

Let us illustrate and verify these statements in regard to the doctrine of *Inspiration*. The word *θεόπνευστος* (2 Tim. iii: 16) is translated in the authorized version "given by inspiration of God;" in the Revised Version it is "*inspired of God*." Accepting the latter as the more literal translation, it is still an open question in what sense the Scriptures were inspired or *inbreathed*. And here the great canon of interpretation applies—that the more obscure and general passages must be interpreted by the plainer and more explicit. We are told (2 Pet. i: 21) that "holy men of God spake as *they were moved by the Holy Ghost*;" or, as the R. V. more tersely renders it, "*men spake*

\* Scrivener's Introduction to the Criticism of the New Testament, p. 6.

† *Ibid.*, p. 7.

from God, being moved by the Holy Ghost." Properly speaking, inspiration pertains not to the Scriptures themselves, but to the men who wrote the Scriptures. One of the most profound and far-reaching results of modern criticism is the clearer recognition of the human element in the Word of God. The inspired penmen wrote not as unconscious machines, like our modern type-writers; neither were they mere amanuenses, recording dictated words; but they wrote as intelligent men, recording their own knowledge and experiences. There can be no doubt that the clearer recognition of this truth has modified the doctrine of Inspiration as it is commonly held by Christians. It has brought out more clearly the distinction between *revelation*, or the supernatural communication of knowledge to the soul, and *inspiration*, or the influence of the Holy Spirit, under whose guidance knowledge, however acquired, is recorded in Scripture. It has done away entirely with the notion of a *mechanical* inspiration. Except in the few instances where it is expressly affirmed (*e.g.*, the Ten Commandments) God did not put into men's mouths or minds the very words they should utter in His name. And so also the old theory of different kinds and degrees of inspiration has disappeared. No theological writer nowadays tells about the inspiration of *suggestion*, of *direction*, of *superintendency*, and of *elevation*. We have come back to the more cautious statements of the Reformed Confessions, which declare that the Scriptures *contain* and *are* the Word of God, without attempting to describe the process, whether in the divine or the human mind, by which they become so. Is this an *unfavorable* charge? We think not. The proclamation of free-thinkers and infidels, that the doctrine of Inspiration has been thrown overboard by modern criticism is gratuitous. The wish is father to the thought. The three readings of 2 Tim. iii: 16, are equally conservative of the doctrine: "All Scripture is given by inspiration of God, and is profitable." (A. V.) "Every Scripture inspired of God is profitable." (R. V.) "Every Scripture is inspired of God, and is profitable." (Marg. of R. V.) Admitting that the second rendering is most correct; when interpreted by the context and in the light of other passages, it is synonymous with the third, which is placed as an equivalent in the margin of the Revised Version. To infer, from the phrase "every Scripture inspired of God," that there are some of the Scriptures *not* inspired, is a narrow and forced exegesis, which never occurred to the apostle's mind. He was writing to one who "from a babe had known the Holy Scriptures, which are able to make thee wise unto salvation." The intimation that some of these Scriptures are less inspired than the rest would have been as meaningless to Timothy or any other Jew as the phrase an "uncircumcised Pharisee." The universal belief of both the Jew and the Christian in those days is expressed by Peter (2 Pet. i: 19, 21): "And we have the word of prophecy (*i. e.*, the whole Scrip-



ture) made more sure . . . for no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Ghost."

There can be no doubt that the doctrine which modern criticism, as embodied in the Revised New Testament, was expected to affect most unfavorably, is that of the future punishment of the wicked. Superficial readers are even now under the impression that the teaching of the Scripture on this subject has been essentially modified and weakened. The substitution of the word *Hades* for Hell is thought by many to be equivalent to the abolition of Hell. Our space will not permit a full discussion of this point. It will be sufficient to observe (1), that all the most emphatic and most unpopular declarations on this subject are found in the teaching of Christ himself. These remain untouched by the revision of the text, and unimpaired in their terrible import by the new translation. To a thoughtful mind they are not modified at all in their meaning by the substitution of the words *condemn* and *condemnation* for *damn* and *damnation*. (2) The uniform translation of *αιωνιός* in reference to future retribution—showing that the same word in the original is applied to both blessedness and punishment—is a great gain in point of clearness. The word in the R. V. is uniformly rendered *eternal*, which takes the place of *everlasting* in the A. V. twenty-four times. Perhaps the most striking instance to the ordinary reader, is in Matthew xxv: 46: "And these shall go away into *eternal* (the A. V. being *everlasting*) punishment; but the righteous into *eternal* life." This shows that, according to Christ's teaching, the punishment of the wicked is as unlimited as the blessedness of the redeemed. (3) Perhaps the greatest gain is the transference to the English version of *Hades*, and the use of the word *Hell* as the synonym of *Gehenna*. It cannot be too soon or too thoroughly wrought into the apprehension of the Church, that *Hades* means simply *the realm of Death*, without specific reference to the moral character or condition of the dead. Both Lazarus and the rich man in our Lord's parable went to Hades; but in Hades, the one was in Abraham's bosom, and the other lifted up his eyes, being in torment. In Psalm xvi: 10, quoted and applied to Christ by Peter, in Acts ii: 27: "Thou wilt not leave my soul in *Hell*" (in the Psalm *Sheol*, in Acts *Hades*), the word Hell does not mean the place of punishment: neither is this necessarily its meaning in the Apostles' Creed, in the clause, "He descended into Hell." Whether Christ did, in fact, go to the place of punishment, is another question. These familiar statements do not teach it. Why will not Christian people at once accept this result of modern criticism? No intelligent man can suppose that it in any way affects the doctrine of future punishment.

If our space allowed we could show like results in regard to the Trinity, the person of Christ, the Fall of Man, the depravity of

human nature, regeneration, the personality of the Holy Spirit, the atonement, and, in short, all the doctrines which the great body of Christians regard as essential to Christianity. Biblical criticism has only made the Scripture proof of these doctrines more clear and consistent.\* This will doubtless be demonstrated by abler pens in this Symposium. In concluding this imperfect sketch we beg leave to observe, that the indiscriminate denunciation of modern criticism—whether in the pulpit or the press—by those who have not carefully studied the subject, is neither just nor wise. Great injury is done by giving to unbelievers, or to honest inquirers, the impression that the friends of Christianity shrink from the utmost scrutiny of its claims. Any indulgence of fear or anxiety lest criticism, whether higher or lower, should undermine the foundation of our religion, is unworthy of our professed faith. The town clerk of Ephesus, though a heathen, sets us a good example, and gives us good advice: "Seeing then that these things cannot be gainsaid, ye ought to be quiet and to do nothing rash."

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## II.—SYMPOSIUM ON THE "NEW THEOLOGY."

WHAT ARE ITS ESSENTIAL FEATURES? IS IT BETTER THAN THE OLD?

NO. I.

BY JAMES M. LUDLOW, D.D., BROOKLYN, N. Y.

THIS symposium should be opened by an accredited advocate, rather than, as in the present case, by an independent critic of the New Theology. An official prospectus of the movement is needed, and, appearing in the opening paper of this series, would give unity and definiteness to the discussion, which it may now lack. The writer regards it as due to himself to state, that the delay of other manuscripts led him to consent, reluctantly, at short notice, to prepare a paper to introduce the subject.

The New Theology is both a *sentiment* and a *system*; and, thus far, more of the former than the latter. This is frankly confessed by the leaders of the movement. Says the *Andover Review*:

"At present this general unity of spirit and aim, on the part of those who are commonly recognized as the advocates of the New Theology, exists, along with a noticeable variety of special opinions and judgments. Not all of these can be harmonized. Not all have vindicated their character as purely Christian."

In this paper we shall speak only of the sentiment of the New Theology—using the word *sentiment* in its wider significance as including the aim and purpose of the movement—leaving to others to discuss the special views of doctrine held by New Theology men.

1. The new movement is characterized by a disposition to recog-

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\* An exhaustive and conclusive article on *The Doctrinal Significance of the Revision*, by Llewellyn J. Evans, D.D., was published in the *Presbyterian Review*, April, 1883.

nize the significance of the present wide-spread and rapidly-increasing defection from the old standards of doctrine. The extent of this defection cannot be fully estimated. Perhaps the student who tries to keep abreast of the current theological literature is most impressed with the change that is taking place. Much as one may regret it, an open-eyed honesty must agree with Dr. Bissell—a most conservative witness:

"There can be, I think, no doubt that a large majority of the younger theologians of Germany have really adopted the chief conclusions of Professors Kuenen and Wellhausen;" yet, "Take the German books, and the translations of German books, out of our theological libraries, and you would be amazed at the emptiness of the shelves."—*The Pentateuch*, p. 5.

This new, at least semi-rationalistic, wave has already swept over England and dashed high against the old creed rocks of Scotland. Every pastor in New England and the Eastern portion of the Middle States—however it may be in the South and West—finds no longer that sweet and confiding equanimity with which the congregations of the last generation accepted the Catechism. A notable feature of this doctrinal estrangement is, that it is not accompanied by corresponding irreligiousness. Indeed, we will find as much conscientious living, as much spiritual longing, as much quiet confidence Godward, among those who are troubled about the old dogmatism, as among those who do not question it. Members of official boards in our churches, and those most depended upon for leadership in Christian charities, frankly confess to a certain amount of venial heresy.

We may, then, admit the reasonableness and evangelical spirit of those who say, "Let us review our positions as honestly and as fearlessly as our fathers did when, under the shaking of the older faiths, they made our creeds. They used all the new light of their day: let us do the same for those who are to come after us."

2. The New Theology, while advocating progress in theological science, makes no proposition of breaking away from the basis of the old. Its writers dislike the title, New Theology, as misleading. They prefer that of "Progressive Orthodoxy," "The Theological Renaissance," or, with perhaps a characteristic presumption, "The Real Theology." They would do for the Creeds what the Revisers have done for the English Scriptures—correct the standard version, not make a new one. Indeed, they propose to out-old the old, by going back to the early Greek theology, rather than stop at the Augustinian. Thus, so far as its pronouncement goes, this movement appears to be eminently judicious, whatever may be the utterances of some of its advocates.

3. The New Theology proposes a fuller use of the human reason, in dealing with sacred themes, than has heretofore been deemed safe by the guardians of orthodoxy. There is, no doubt, room for a wider

and freer philosophy in the study of Bible problems. Much of our theology is only the vision of divine verities through the Aristotelian telescope. Many of Bacon's Idols of the tribe, the den, the forum, and the theatre, are still enshrined in our temple of truth. Let us purge reason of prejudice, enlighten it by highest education, and bring it to sharpest inspection of doctrine: let the evidences of revelation be sifted through a closer knowledge of history; let theories of inspiration be tested with a subtler psychology; let the authenticity and genuineness of Scripture be challenged in book and verse by keener criticism, both higher and lower; let interpretation proceed only under strictest laws of language, and with all the new light which can be poured upon it from the times when, and the people to whom, the Bible was given; in a word, let reason, in all its legitimate use, put its hand to the edifice of faith to enlarge, to remodel, or to tear down;—we welcome it, for religion must, first of all, be honest with itself!

But right here is a danger into which the enthusiasm of the new movement may carry it. There is nothing more insidious than the assumption of reason; nothing more deluding and blinding than the pride of intellect. And one of the first temptations will be to overlook the fact that it is most reasonable to believe that there are some things which are beyond the scope of reason: to forget that the farthest reach of human wisdom is to recognize its own necessary limitations. From the very nature of the case, we should expect the contents of a Revelation from the Supreme mind to transcend the natural ken of the human mind; for, if they did not, the analogy of the universe instructs us that they would be left to be discovered by unaided intelligence. In this connection the language of a distinguished advocate of the New Theology is open to criticism: "It is as legitimate for the reason to pass judgment upon the *contents* of revelation as upon the grounds of receiving it." "Human nature—so far as it acts by itself—accepts Christianity, because it establishes a thorough consensus with human nature," Reason "enters into the material of a revelation, and plants its feet there."—*Munger's "Freedom of Faith."* Now, while it is doubtless true that there is a consensus of what is best and wisest in human nature with the Bible teaching, it is also true that only reverent acceptance of the Bible teaching ever enables a man to understand the judgment of his "better self." "The entrance of thy word *giveth* light;" the very light by which one is enabled to judge the ethics and spirituality of Bible doctrine comes after its acceptance, not before. "Taste and see," is the Bible prescription; not the reverse. The same writer also says: "The familiar illustration, drawn from the duty of the child to obey the parent without understanding why, is a partial fallacy. The highest relation between child and parent is that in which there is a sympathetic

obedience, because the child understands why." By the "highest relation" the writer evidently means the later, adult relation. But this is not the relation which our Lord commended as an illustration of the believer's attitude toward God: "Except ye become as *little children*," etc. If this office of reason, as the judge of the contents of revelation, be accepted by the New Theology, it will be new, indeed, and a novel interpretation—in fact, a new version—will have to be given to the illustrations of faith throughout the Scriptures. Then Abraham, as a man of a high order of faith, ought not to have gone out from Mesopotamia until he knew whither he was going. Moses should have demonstrated his faith at the Red Sea by calling a halt until Jehovah explained matters. Nicodemus was in the attitude of the true disciple when he insisted on the inquiry, "How can these things be?" Peter showed commendable faith by trusting his own knowledge of gravitation rather than the implied promise of the Lord, that he could walk on the water, etc. If, however, these writers mean that reason, thoroughly purged and empowered, would find Christianity thoroughly reasonable, the New Theology will do a noble and needed work in so teaching.

4. This suggests a commendable feature of the new movement, viz.: While claiming a wider use of reason, its leaders also give to the word reason a wider definition. They would make it include, besides the logical faculty, whatever in man enters into or takes part in the process of forming a judgment. For moral subjects the conscience wears the ermine: for purely spiritual matters the spiritual intuitions and acquirements come to the bench. This is wise; for we know many things which we arrive at by no process of ratiocination, and which no similar process can ever dislodge from conviction. Such are: the excellence of righteousness; the fact of sin; the prophetic suasion of the prayer spirit; the divine communion; the living and self-proving hope, the vitality of which is felt; and a thousand fulfillments of Bible promise within the soul. These are as truly known as if they were demonstrations by syllogism; and they are known in forms and meanings which could never be discovered by irreverent inquiry.

It is, perhaps, a legitimate criticism upon the Old Theology, that it confines itself too much to hard logic and proof-texts, thus limiting its field to a narrow section of what legitimately belongs to Christian evidence and doctrine, and endangering the correctness of its view by its incompleteness. Even so hard-headed a logician as John Stuart Mill confessed that strictly intellectual acumen could not grasp some truths which environ us so closely as to determine our welfare and happiness. After many failures, toward middle life, he wrote: "The maintenance of a due balance among the faculties now seemed to me of primary importance. The cultivation of the feelings became one of the cardinal points in my ethical and philosophical creed." As the

blending of all rays makes the only clear light, so the blending of all the faculties, logical, moral and spiritual, makes the only clear vision of the soul. The higher Christian consciousness is a real tower of refuge from assailing doubts, and not a cloud-castle. We are not indebted to the New Theology for the suggestion of this truth, but we owe it thanks for the emphasis which it is putting upon it.

5. The New Theology is disposed to find, so far as possible, the explanation of religious problems in known laws, as they are revealed in human history, conscience and experience; and less inclined than the Old Theology to refer all things to the arbitrary interposition of God. Thus, Revelation is declared to have been an historic development, keeping pace with that of the religious consciousness of the Jewish race. The chief danger from this conception of the growth of the Bible comes from the temptation to regard this religious consciousness of the Jews as supplying the force for the production of the divine light, making revelation the outflashing of human experience. If, however, the superhuman element in revelation can be kept sufficiently exposed—its infinite thought only limited in expression by the growing religious capacity of the Jewish mind—this view, while not lessening the authority of Scripture, will allow of satisfactory explanation of many of its difficult passages.

Similarly, these writers would regard the inspiration of prophet and apostle as commensurate with their own spirituality. They told to others, by pen as by voice, only what the Divine Spirit had first impressed upon their clear conviction, wrought into their experience, and made to be a force in their own lives. "The revelation of which each apostle was the bearer is not to be thought of as a set of religious ideas made over to him to be held as an external possession," but only, as first having entered his own soul, and there become thoroughly and humanly vitalized, they were to be given out to the world.

An objection to this view is that it tends to degrade the doctrine of the Scripture to the level of the lives of those who wrote it. Full reverence for the Bible demands the admission that its penmen were not only wiser than they lived, but also "wiser than they knew;" that they uttered words the full significance of which they themselves did not realise, but which was to be revealed, if not in the expanding Christian consciousness, in the widening observation and experience of subsequent generations. Thus only can we regard the books of the Bible as containing the "rule of faith and practice" for all time.

6. The New Theology marks a real advance in insisting upon the moral element in the act of faith, instead of regarding it, as it is too often regarded, as a divinely imposed Shibboleth, an arbitrary expedient to test the obedience of men to God. The entire significance of faith is commonly held to come from the fact that God has prescribed it: and it is well to have attention called to the essential excellence of

faith as the reason for the divine prescription of it, rather than of something else, as a condition of salvation. In its very nature Christian faith involves the honest recognition of the fact of sin and the duty of holiness, and thus is inseparable from repentance and consecration. Faith may be called a root of righteousness. The conscience element gives it its vitality. Abraham was the father, not of men of the faith, but of faithful men, and won that distinction, not merely by his credence of holy doctrine in an infidel age, but by his self-surrender to God and righteousness. It is this purpose of righting oneself by turning to Christ that God graciously, for Christ's sake, takes in lieu of actual and perfect righteousness; "imputes it for righteousness." Thus presented the doctrine of justification by faith certainly makes a more forcible appeal to men, in that it approaches them with the commendation of their own moral natures.

7. The New Theology is suspicious of metaphysics in dealing with the Divine being and character, and would confine itself almost exclusively to the consideration of God's moral relation to us, as suggested by our purest and tenderest feelings toward our fellow men. Niebuhr's words might be the motto of the new sentiment: "I do not know what to do with a metaphysical God: I will have none but the God of the Bible, who is heart to heart with us."

The world would lose nothing if the entire work of metaphysicians in theology were to be forgotten, while much will be gained if the popular mind can be made to look toward God simply as the infinite Conscience and Love. But we doubt if theology can ever be divested of its metaphysical character; and the doubt is suggested by the very methods adopted by those who would make the reform, for they use purely metaphysical conceptions as freely as do their opponents. Indeed, they cannot do otherwise. The human mind has not only a natural tendency to inquire the laws back of phenomena in the physical world, but also the laws of being back of every personality, and the principles back of all character. That our metaphysical insight is limited and faulty does not prevent the tendency, indeed the necessity, of so inquiring, if we shall have any definite thoughts at all about the subject. Practically, the question between the old and new theology is not as to the use or disuse of metaphysics, but as to which school has the best metaphysics.

8. The New Theology emphasizes the Fatherly relation of God to the universe as the primary one. It starts with the infinite love, in the light of which it would interpret all the out-goings of God to-us-ward: creation, providence and redemption are the evolution of the Divine affection. Of course, this evolution is in accordance with wisdom and justice, but love is the dominating sentiment, the starting, sustaining force. The idea of Divine sovereignty, to which the older theologians were inclined to refer all things as to their motive source, is especially

ignored by the New Theology, and the infinite affection made to take its place.

The chief criticism upon this seems to us to be that which lies also against the old view, viz: that it assumes the human prerogative of analysing the Divine consciousness. It is impossible for a man to so thoroughly analyse the motives which lead to his own actions that he can say, "This is the fountain-head; these others are only the confluent branches of my purpose" in doing so and so. Much less can man measure the proportions in which the divine motives mingle to make the infinite flow of that river of life which sustains the sentient universe.

This standpoint of the New Theology leads it to restatement of the doctrine of atonement, and those which relate to eschatology. To discuss these would lead us beyond our purpose in this paper.

9. If we are not mistaken, this new movement received its first popular impulse, and now derives its main support, not from the fact that it antagonizes this or that tenet of the old thought, but that it insists upon regarding the faith as wider than its formulas, however true the formulas may be.

It is often said that only a clear faith is a strong faith; that convictions are not real and influential unless they are so apprehended that they can be put into definite expression. But in fact, our strongest impressions often come from truths which lie only in part within the scope of our human faculties, truths which are too broad for the disk of our imagination, and too intricate to be penetrated by our preceptive acumen. The verities which sway us most do not so much enter into us as we enter into them. We do not bound them with our definitions; they bound us like vast provinces with which we have some communication, but which we cannot traverse; like horizons toward which we peer, but which we cannot pass. For instance, that which awes us when we contemplate the sublime, is not that which we can comprehend. Indeed, it is just the reverse—the impression being due to the sense of inability to take in so much of beauty or majesty. We are not awed until our minds are overpowered—until we realize that there is in the scene or the subject an intangible, invisible, unthinkable residue. It is the height of the mountain beyond where our imagination can climb, the expanse of the sea beyond the sailing of our fancy, the distance of the star beyond the survey of our thought, the mysterious majesty of vastness, that so greatly affect us.

Now religious truths, though they come closest to us of all truths, have this superhuman reach in them. We cannot crowd them under the objective lens of our minds. They touch us and then swell away into infinitude of meaning. God tells us, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Therefore, dogmatic formulas, framed with the



weightiest words and compacted with our grandest human thoughts, can indicate no more than infinitesimal segments of the entire circle of divine truth. No man ever had clearer or fuller logical grasp of redemptive truths than Paul had ; yet his stalwart thoughts staggered in bewilderment before the stupendous proportions and the fathomless glory of Divine grace. His vision became vague from the vast sweep and the blinding lustre of what he tried to discern. His vocabulary, though it was enriched by the terminology of Roman law and Greek philosophy and Jewish ritual, was too poor to apply to his theme. He, therefore, fell back upon interjections and adverbs—as in the famous saying, " *Oh*, the depth of the riches both of the wisdom and the knowledge of God! *How* unsearchable are his judgments, and his ways past finding out!" Our Saviour taught many things in parables, and we cannot get beyond the parable, except in reverent, wordless appreciation, any more than we can condense by chemical process the beauty of a flower into a glowing globule. The greatest stickler for the standard definition of the Trinity will confess that the word "person"—the best he can use—does not convey the distinctive relation he conceives to subsist between Father, Son and Holy Ghost. The faith that God, in that infinite righteousness of judgment to which our consciences stand in the relation of a frost-twisted dial-post to the movements of the sun, and in that infinite love of which human love is but a faint reflection, can "be just and yet the justifier" of the believer—that faith brings into the soul more light than ever scintillated from our words about satisfaction, justification and atonement. If Grotius' faith was limited by his ability to apprehend the exact form of his dogmas, well might he have longed for the faith of his unlettered serving-man, vague as that may have appeared to the philosopher. It was the vagueness of the daylight suffused with mists, and better than the sharpest gleam of the stars.

Herein, as we judge from the most recent writings of the New Theology, is a danger menacing the movement. It would attempt to define too sharply. There is no popular craving for new statements of belief, except as they shall be larger, less closely word-bound, than the old. Already the masses of believers are beyond their assumed leaders in this respect. The people are more liberal than the preachers; and preachers, in their individual admissions, are more liberal than their collective utterances in Conference and Assembly. This is, indeed, the hopeful sign in the impending change of religious thought—that men are being led by their hearts, their sense of need, their experiences, the common untranslatable teaching of the Spirit, rather than by formulas, old or new.

## III.—SABBATH-SCHOOL BIBLE STUDY.

BY PRESIDENT D. S. GREGORY, D.D., LAKE FOREST UNIVERSITY.

## NO. IV.

THE last paper was devoted to the application of the principles of the method of study, previously proposed, to the Gospel according to Matthew. It was confined to a single one of the courses previously outlined—that of the study of the books of the Bible as organic wholes. The special principles were presented, the aim, scope and organizing idea of Matthew unfolded, and the study of the first subject under the first Section of the Introduction outlined. The purpose of the present paper is to present the remaining subjects of the first Section.

Matthew, in the first Section of his Introduction, proposes to show the Jew that Jesus has the origin, human and divine, and the early life and history of the Messiah of the Old Testament Scriptures. The first Subject was the royal descent of Jesus, shown to be that of the Messiah from the Jewish Scriptures and public records. The Evangelist then proceeds to prove that Jesus had the divine and human origin of the Messiah, and that the experience of His early life demonstrates His Messiahship. These last points come within the scope of the present paper.

**Prophecy fulfilled.** Now all this 22 is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel [Gr. *Emmanuel*];

24 which is, being interpreted, God with us.

**Marriage, Birth and Naming.** And Joseph arose from his sleep, and did 25 ed him, and took unto him his wife; and knew her not till she had brought forth a son: and he called his name Jesus.

22.—**Now all.** That is, the betrothal, conception, etc. That it might be fulfilled. This was the purpose of God in carrying out His great plan. The fulfillment of prophecy in this Gospel takes various forms. The whole Gospel holds up Jesus over against the Old Test., and so is all a fulfillment. Some are *literal* and specific, as the birth in Bethlehem. Others are spiritual, as in this verse.—**Through, etc.** As the instrument.

23.—**Behold, etc.** The sign of deliverance given to Ahaz (Isa. vii: 14) has here its highest fulfillment.

25.—**First-born Son.** Language clearly against the Romish doctrine of the perpetual virginity. See xii: 46; xiii: 55.

## LESSONS.

1. The Incarnation as a fact needs special attestation. Even Joseph would not believe it without a sign. Let us not be surprised if it arouses the same incredulity in us and others. It is natural that it should do this, because, (1) It evinces immeasurable condescension

on the part of God. (2) It appears to be a violation of natural law. (3) It is associated with profound mystery: the union of the divine and human natures in one person. Yet it is not more truly mysterious than the union of our own body and spirit.

2. The Incarnation, however, receives abundant attestation. (1) God assigned it prophetic testimony seven centuries before it occurred. Isa. vii: 14.

(2) He gave it supernatural proof in the process of its unfolding. Joseph's dream is one of a series bearing on it.

(3) He connected with a practical aim unattainable otherwise: "To save his people from their sins."

As this testimony is full and abundant it should overcome all natural doubt.

3. The supreme end, in the mind of God, in the Incarnation, is salvation from sin. This gives to *Jesus* His name, character and preciousness to His own people, as the *Divine Savior* of sinners, and likewise to all mankind.

4. Sin is the source of all departure from God, ruin, baseness, vice, misery. The supreme need of all men as sinners is, therefore, deliverance from sin. We should make haste to Christ for salvation and reconciliation to God.

### SUBJECT III.

THE BIRTH-PLACE AND EARLY HOME OF JESUS, THOSE OF THE MESSIAH OF THE PROPHETS. ii: 1-23.

[The Evangelist meets the common objection of the Jews in an argument based upon well and widely known events and facts, which were doubtless matters not only of popular tradition, but also of civil and ecclesiastical record, and which the Jew could investigate for himself.]

I. THE MANIFESTATION OF JESUS as the King of the Jews to the World IN BETHLEHEM. 1-11.

#### CHAPTER II.

The Epiphany. Coming of the

1 **Magi.** [Probably a well-remembered event.] Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men [Gr. *Magi*.] (Compare Esther i: 13; 2 Dan. ii: 12) from the east came to Jerusalem, saying, Where is he that is born King of the Jews? [Or, *Where is the King of the Jews that is born?*] for we saw his star in the east, and are come to worship him.

**Official Inquiry of Herod and Decision of the Sanhedrim.** [Doubtless matter of permanent record.] And when Herod the king heard it, he was 4 troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ 5 should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by [Or, *through*] the prophet [Micah, vi: 2].

6 And thou Bethlehem, land of Judah,

**Subj. III.**—Jesus, when He entered upon His ministry, appeared before the nation as *Jesus of Nazareth*. The Jew objected that He should not come out of this despised place, and insisted that He should have been born in Bethlehem of Judea, to fulfill prophecy. Matthew must, therefore, prove that the place of the birth of Jesus was Bethlehem, and he must also account for His identification with Nazareth.

1.—**Magi.** The learned and priestly class among the Persians and other Eastern nations. See Dan. ii: 48. They represented the learning of the Oriental world.

2.—**Born, etc.** The coming deliverer everywhere expected through the Jews scattered from Spain to India. The 70 weeks (heptads) of years prophesied by Daniel (ix: 24-26) had almost expired. Balaam's star (Num. xxiv: 1) was connected with this. Also a divine revelation to the Magi.

3.—**Herod.** The Great, reached the throne (40 B.C.) by murdering the Macabean family, and would keep it by destroying the Royal Son of David.—**Troubled.** He feared a rival; the Jews, the destruction of their expected king, or the trials to be connected with His coming. Such a commotion must have been long remembered.

4.—**All the chief priests, etc.** The Sanhedrim, or Jewish Council of Seventy (Num. xi: 16, 29), head of the Jewish system and proper authority (in

Art in no wise least among the princes of Judah:

For out of thee shall come forth a governor.

Which shall be shepherd of my people Israel.

**The Plot. The Babe found and worshiped.** [Herod cunningly plans for ascertaining the whereabouts of his supposed rival in order that he may secretly destroy him.] Then Herod privily called 7 the wise men, and learned of them carefully what time the star 8 appeared [Or, *the time of the star that appeared*]. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him. And they, having 9 heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child 10 was. And when they saw the star, they rejoiced with exceeding great 11 joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshiped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

II. THE CONCEALMENT OF JESUS FROM ALL THE WORLD IN NAZARETH. 12-23.

[The Evangelist now carefully shows how Jesus came to be a resident of Nazareth, and so called the Nazarene.]

**First step: Herod foiled. Magi 12 warned.** And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

**Second step: Joseph warned. 13 Flight to Egypt.** Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying. Arise and take the

the two classes mentioned) to answer Herod's question.

5.—**Of Judea.** *Ephratah.* Micah declares it too small to be named among the divisions (Josh. xv: 59) of Judah. This authoritatively settled the place.

6.—**Be Shepherd.** That is, feed, protect and control.

7.—**Privily called, etc.** He proposed to find out in this way the abode of the infant Savior that he might destroy Him. The Magi were to be used as tools of the crafty and cruel monarch.

9.—**The Star.** Two common views: *first*, a natural phenomenon, probably a remarkable conjunction of Jupiter and Saturn, which according to Kepler occurred three times in the years 6 and 7 B. C. (common chronology); *second*, a *miraculous* star created for this purpose, visible perhaps to the Magi only. The latter view best suits the narrative. It was *His* star. They saw its rising in Babylon, and after their four months' journey to Bethlehem it appeared in the zenith.

11.—**The young child.** Not the Madonna and child as in the Romish Mariolatry.—**Worshipped.** The Messiah who was to bless the Gentiles. Their gifts recognized Him in His threefold character—*gold* (tribute), as a King; *frankincense* (worship), as a God; *myrrh*, as a Sufferer. It was probably in some shepherd's cottage to which they had removed. The events of Luke ii: 8-38 had already occurred.

II. Bethlehem was thus the birth-place of Jesus, as established by Herod, the Sanhedrim, the Prophets and the Magi. His way to Nazareth and seclusion must now be shown by a series of facts and divine interpositions.

12.—**Warned.** Herod was foiled by a twofold divine interposition.—*Another way.* The great highway to all the East led through Jerusalem. They probably crossed to Jordan above the Dead Sea, and so avoided Jerusalem.

13.—**Into Egypt.** The only accessible place of refuge, 60 miles from Bethlehem by traveled roads across the desert, yet beyond the reach of Herod.

15.—**Fulfilled.** Old Test. prophets

young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet [Hos. xi: 1], saying. Out of Egypt did I call my son.

**Third step: The Massacre, leading all to believe Jesus died.** Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. Then was fulfilled that which was spoken by [through] Jeremiah the prophet (Jer. xxxi: 15), saying, A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she would not be comforted, because they are not.

**Fourth Step: Recall from Egypt.**

19. But when Herod was dead behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. And he rose and took the young child and his mother, and came into the land of Israel.

**Fifth Step: Direction to Nazareth.** [The objection of the Jews to Jesus as a Nazarene is thus completely met. Jesus is the Messiah.] But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he

quoted in *three ways* not to be confounded: "That it might be fulfilled,"; "So that it was fulfilled"; "Then was fulfilled." In the *first form* the fulfillment is the special object. E. g., Matt. i: 22-3. In the *second*, the fulfillment comes within the scope, but is not the sole thought of the Holy Ghost. E. g., Matt. ii: 23. In the *third*, the fulfillment as a fact corresponds with the prophecy in spirit, without being its positive object. E. g., Matt. ii: 17.

16.—**Slew all.** Not knowing of the flight of Joseph, Herod and all the Jews must have supposed that he perished in this massacre of the innocents. This prepared for his seclusion and safety until he should be prepared for his ministry thirty years later.—**Two years.** Careful investigations lead to the conclusion that Jesus must have been born about 4 years before the date fixed upon by our common chronology (introduced in the sixth century), and probably somewhere from February to April. Taking the *two years* Jesus could not fail to be included.—*In Bethlehem.* The region was small and the number few, but it exhibits Herod's character.

18.—**Ramah.** Means *high place*. There is a ruin bearing this name just out of Bethlehem by Rachel's tomb. Rachel's weeping (Gen. xxxv: 18-20) was a type of this.

20.—**Land of Israel.** The land of the *covenant people*—including Judea, Samaria and Galilee—in which the Messiah must grow up.

22.—**Archelaus.** Augustus had divided Herod's kingdom among the three sons, Archelaus, Herod Antipas and Philip. Archelaus, like his father, was a suspicious and cruel tyrant, and after nine years was banished by Augustus for cruelty to the Jews.

22.—**Warned of God.** God thus marked all his way from Bethlehem, the birth-place, to Nazareth, the home of Messiah.

23.—**Nazareth.** On the borders of the Gentiles, was very remote and obscure as contrasted with our Lord's claims (Jno. i: 46). The Hebrew word means *shoot* or *branch* (Isa. xi: 1). Jesus was

23 withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken [through] by the prophets, that he should be called a Nazarene.

the little shoot from the fallen trunk of Jesse, which had all its remaining life and so was Israel's only hope.—**Nazarene.** Various predictions of his low condition were thus fulfilled.

#### LESSONS.

##### I. From the **Manifestation.**

1. Jesus should be sought after with joy by all men.—(1). *The Mighty* of the world should seek and accept Him as the Magi did, whom tradition represents as Kings. He is the Supreme, Lord.—(2). *The wise* of the world should accept Him. He is the Divine Wisdom. Prov. viii. Colos. ii:3. Science and Philosophy owe homage to Christ. The true scientist and genuine philosopher will bring it to His cross.—(3). All nations should seek and find Him. He is the "light to lighten the Gentiles." The enlightenment, elevation and progress of the nations of the earth find their truest measure in their treatment of Christ, the Saviour and King.

2. He is feared and opposed by the sin and the selfishness of the world. He was opposed by Herod, and has been ever since by those of the same spirit. By so much as we are pervaded by the spirit of selfishness and sin, we will find opposition to Him and fear of Him in our hearts.

3. We should always be watching for the manifestations of the divine presence and glory.—(1). The star led the Magi to Jesus of Nazareth, and the stars may lead us to God. All nature may to us become vocal with His praise. Ps. xix.—(2). The Magi found God's highest glory shining from the humblest cottage, and we too may expect to find it among the lowly in the human heart and home. We should find Jesus the "chiefest among ten thousand and the one altogether lovely."

##### II. From the **Concealment.**

1. The uselessness of every effort to thwart God's plan. When the city becomes unsafe for His servant (Elijah) He leads him into the wilderness. When Old England becomes uncomfortable for His faithful He leads them into New England. When Bethlehem

and Judea become unfit for His Anointed He leads them to Egypt and Nazareth.

2. The harmony which pervades God's plans, as seen through the lapse of time. The appearance of Jesus as from Nazareth seemed out of place to the Jews. It is the fittest possible from our point of view: because it kept him away from the unwise zeal of his friends and the malignant opposition of his enemies, and because it fulfilled prophecy.

##### III. From both **Manifestation and Concealment.**

1. God in His revelation of the Gospel meets all the reasonable needs of men. *Nazareth* was naturally a great stumbling block to the Jew, and so God condescends to show him how, *by a wonderful series of events into which he could look for himself*, the Divine Hand had led Jesus under angelic guardianship from Bethlehem to Nazareth. He would leave the unbeliever without any reasonable excuse, so that if he perishes he does so because he chooses to perish.

2. God's wise and loving plan was about that helpless life of the infant Jesus. So His plan takes in the lives of all those who are one with Jesus by a living faith. In the way of duty, in the fulfillment of their divinely appointed work, they are absolutely safe in His keeping.

3. Obscurity in His youth was the best for His development. So it usually is for young manhood. Under the guidance of God, it leaves time for reflection; lays a foundation for character in the simple virtues with self-restraint and self-sacrifice; begets strength from the necessity for exertion; and thus prepares, when larger opportunities offer, for the achievement of the greatest success. Not many wise, not many mighty, not many noble; but God hath

chosen the ignorant, the weak, and the base things of this earth to confound and bring to nought the mighty.

1 Cor. i: 26-31.

4. God chooses the best place for His

children. Without this miraculous exclusion from the gaze of the world, it would have been impossible for Jesus to grow up and mature under the conditions of human life.

#### IV.—ADVANTAGES OF GREEK TO THE AVERAGE CLERGYMAN.

NO. I.

BY HOWARD CROSBY, D.D., LL.D., NEW YORK.

THE Word of God was the instrument of power, which the apostles used for forming the Christian Church. They spake the Word of God with boldness (Acts iv: 31). They could not leave the Word of God to serve tables (Acts vi: 2). They were handlers of that Word (2 Cor. iv: 2) not deceitfully. They call it the sword of the Spirit (Eph. vi: 17), and as a sword it is called living and powerful, piercing even to the dividing asunder of soul and spirit (Heb. iv: 12). The rulers of the Church who followed the apostles are spoken of as those who spoke to the people the Word of God (Heb. xiii: 7). The Christian ministry have ever had it as their main duty to divide rightly (orthotomein) the word of truth (2 Tim. ii: 15). This is their work as feeders (pastors) of the flock, and also as evangelists enlarging the flock. It is the Word of God which converts and which edifies.

Hence the life-long study of that Word is their high duty. Every way in which the revelation of God may be understood should be diligently used by them in order that they may impart the truth aright to the people. The deep things of God are to be *searched* (1 Cor. ii: 10). A man does not catch them in the air as he breathes. There is too much theology and religion that is caught in this way, and human crudities are taught as divine revelation. No minister of Christ can avoid careful and prolonged study of the Word of God without depending on his own smartness and fancy, and we must remember that God's thoughts are not our thoughts (Is. lv: 8). The minister is to give God's thoughts and not his own, and the Word of God is the only depository of God's thoughts.

The notion that any one who is converted can be a minister of the Word is thus a most pernicious one, and has been the fruitful source of perverted teaching and consequent infidelity. Every Christian can testify for Christ, but every Christian cannot instruct the Church in doctrine and build it up in divine knowledge. For this a special training is absolutely necessary, and that training is in the thorough study of the Holy Word.

This Holy Word was given to man in the Hebrew and Greek languages, and hence the knowledge of those languages is indispensable

for a thoroughly-equipped minister. I do not say it is indispensable for a minister, but for a *thoroughly-equipped* minister. The Word has been translated into most of the languages of the earth, and these translations are, in the main, faithful, and ministers unacquainted with Hebrew and Greek can use these translations to edification, but they are precluded from nice analysis and from certainty in comparison of texts and from exactness in rendering the idea of the sacred writer. All the advantages which come from this close and intimate understanding of the Word they fail to receive, except as they come by them at second-hand through learned commentators, and where these commentators differ they have no independent tribunal of their own judgment at which to decide the question. Many commentators of greatest learning are skeptics or infidels, and their unbelief has warped their interpretation. The minister of the Word should be able to bring a sanctified judgment to bear on their work, and, as an appreciative scholar of the sacred tongues, to dis sever the false from the true. Given a fair knowledge of Hebrew and Greek and a sanctified common sense, and a minister can do this. He need not be a dictionary or encyclopaedia of the sacred languages. All he needs is an average acquaintance with vocabulary and grammatical system.

This need, always important, is in these days especially conspicuous when so many questions of interpretation are brought prominently forward by opposers of the truth, and when history, ethnology and the natural sciences are ransacked to furnish weapons for infidelity. The *exactness* of the Scripture record is the hinge on which the whole question of modern scepticism turns, and that exactness cannot be studied in English or French or German, but must be studied in Hebrew and Greek. Only the minister who has this ability can with authority meet and confute the onsets of learned infidelity on its own chosen ground. The minister without this ability must always play a secondary part, repeating what other have said, and can never speak with that peculiar assurance which belongs to an original explorer. The confidence of the people will also be more largely placed in the pastor who can go to the original sources for the truth of God. They will be quite sure that he will not set up a doctrine from a perverted or misunderstood text, and that they will not be misled by a wild exegesis. A Christian minister should have, first of all, a true piety and a sincere devotion to his calling as God's ambassador. But after that essential he needs a knowledge of the Word of God as the ground of all else. In his seminary studies the Bible should be continually before him. Its Hebrew and Greek should become perfectly familiar to him. His theology should all grow out of this root. His main work for his seminary course should be work, prayerful work, on the original texts of the Holy Word.

If a man comes out of the seminary with this equipment, he is ready



to *expound the Scripture*, and that is the highest duty of the Christian preacher. There is too much of "making sermons" which is not expounding Scripture. It is a philosophical lecture, a rhetorical display, a comment on current events. These are all very good in their way, but they are not the making known of God's revelation, which should be the distinctive feature of the work of God's ambassador. Too many ministers now shrink from exposition, because they know their incompetency through ignorance of the original languages of the Bible. Too many have an idea that expounding Scripture is not preaching, as if an oration was the only thing that should be spoken from a pulpit. It is this error which has led to the two extremes of dry technical disquisition and "pulpit pyrotechnics." A thorough knowledge of Hebrew and Greek will prevent both by leading the minister to develop the meaning of God's Word.

In our next article we shall furnish examples from Scripture texts of the way in which this knowledge avails the true preacher.

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#### V.—MATTHEW ARNOLD AND CHRISTIANITY.

BY REV. NEWELL WOOLSEY WELLS, BROOKLYN, N. Y.

THE prospective return to our shores of this justly distinguished visitor renders not altogether untimely a brief examination of the attitude maintained by him towards the faith which has its home in the hearts of our people, and of which we regard our national life as a partial expression. Illustrious to a degree, both as poet and as literary critic, it is matter for sincere regret that Mr. Arnold should ever have turned aside from the pathway of the literateur to assume the responsibilities of the theologian. Gifted with clear intellectual vision and possessed of an unusual grace of expression, he is lacking in that essential qualification of the teacher of things divine, humility. He ever conveys to his reader the impression that he esteems himself above his theme. His attitude to his reader is one of perpetual condescension, and, therefore, invariably irritates. Even so calmly philosophic a writer as Professor Bowen, of Harvard, cannot resist the temptation to denounce him as "a supercilious literary prig;" and the even-tempered critic, Mr. Whipple, in like manner is stung into penning the caustic sentence: "The Almighty may very properly condescend to the human beings He has created; but He is the only being who has a right to condescend—except, it seems, Mr. Matthew Arnold; and the latter uses his privilege at times in a fashion which makes us regret that the exception was made in his favor." So, too, in an admirable essay upon his poems, that most genial and sympathetic writer, Mr. Richard Holt Hutton, alludes to our author's "calm egotism," while throwing over it the cloak of his tender charity.

Now, Mr. Arnold is by profession a devoted friend of the Bible.

He cannot endure that it should meet with detraction at the hands of another. In opposition to M. Sainte Beuve, who, with that far-sighted wisdom that is not from above, informs us that, "unless we mean to prefer Byzantinism to progress, we must say 'Good-bye to the old Bibles,'" he says, "We look with apprehension on all that diminishes a man's attachment to the Bible." So, too, does he profess devotion to Christianity—the religion of the Bible. In opposition to Professor Clifford, who called Christianity "that awful plague which has destroyed two civilizations and but barely failed to destroy such promise of good as is now struggling to live amongst men," he says, "Christianity is the greatest stroke ever yet made for human perfection." And yet Mr. Arnold is by no means satisfied with the present condition of the Christian religion. Two things about it "must surely be clear to anybody with eyes in his head. One is, that men cannot do without it; the other, that they cannot do with it as it is." What is the difficulty? It is this: The Christian religion, as known to us, is a perversion; it is the expression of a false idea, namely, that the Scriptures are infallible as a rule of faith and practice. "We have been trained to regard the Bible . . . as a talisman given down out of heaven, with all its parts equipollent." "It is as if a hand had been put out of the sky, presenting us with the Bible, and the rules of criticism which apply to other books did not apply to the Bible."

We are willing to admit that there have been times in the history of the Church when an ignorant fanaticism has substituted the Book for Him who is within and behind the Book; times when, to a superstitious devotion, biblical criticism has seemed like an assault upon the throne of the Almighty. Such was the time of Galileo and Columbus. But the Church has had its revolutions as well as the State, and out of these has come in even fuller measure human liberty, liberty of conscience and liberty of reason. Never was there a time in the whole history of the Christian religion, when there was less ground for such an assertion as that of Mr. Arnold, than the present. Never was the relation that exists between the living word and the literal word more universally and more clearly recognized than now. And never did human hearts more truly and gladly receive the quickening impulse of the living word, while human intellects were freely, yet reverently, handling the literal word.

But, to Mr. Arnold, the Christianity of the present is a perversion; and he seems to regard himself the chosen of heaven for setting it straight. He begins his corrective work with the assertion that the Bible is "not metaphysics, but literature;" its language being "fluid, passing and literary—not rigid, fixed and scientific;" and that, therefore, only he is capable of interpreting it properly who possesses the cultivated taste of the literary critic. "But literary criticism is extremely difficult. It calls into play the highest requisites for the

study of letters; great and wide acquaintance with the human mind; knowledge of the manner in which men have thought; their way of using words and what they mean by them; delicacy of perception and quick tact; a favorable moment and the *Zeit Geist*." Only he who possesses these qualifications can be regarded as an authoritative interpreter of the Scriptures; and forasmuch as Mr. Arnold essays their interpretation, we have reason to believe that he regards himself as one favored with the needed qualifications.

What are the results of his investigations? As to the Scriptures themselves, he has ascertained that "the Old Testament is really a majestic homage to the grandeur of righteousness or conduct;" while the New Testament again "is really an incomparable elucidation by Jesus Christ of what righteousness in fact and in truth is." With Mr. Arnold righteousness has no suggestion of a forensic nature; it is simply the equivalent of conduct. Conduct is "the word of common life," as righteousness is "the word of religion," and morality "the word of philosophical disquisition." The sum of Old Testament truth is that salvation is the result of right conduct; the sum of New Testament truth is that Jesus Christ discloses the nature of right conduct and the method of its realization.

The important thing, therefore, is to become acquainted with Jesus Christ's "incomparable elucidation." Can we do so? Not with absolute certainty, since His reporters read into their biographies certain "turbid Jewish fancies" of one and another kind, with which their minds were filled. They were ignorant men, slaves of Scripture-letter, bound to identify their Master with the Messiah "which was for to come." Jesus was too far above them for their comprehension of Him. So that we must be contented with but an approximate conception of His person, a partial comprehension of His words. The culminating pathos of the life and death of Jesus is the profound misunderstanding of Christians with regard to them. So-called orthodox theology Mr. Arnold, with his customary modesty, affirms to be "an immense misunderstanding of the Bible, due to the junction of the talent for abstruse reasoning with much literary inexperience."

Let us with becoming humility, therefore, turn to see what Mr. Arnold's literary experience enables him to offer in place of the "misunderstandings" of the Christian Church: "misunderstandings" at least nineteen centuries old.

#### THE PERSONALITY OF GOD.

From the recorded utterances of Jesus we are compelled to believe that, to Him, the God over all was a person. He said "Thou," in speaking to God, "He," in speaking of God. He called God "my Father" and "your Father." He ascribed to God personal acts, such as seeing, hearing, knowing, loving, working, giving, sending. He

bade His disciples believe in God, pray to God, and think of God as interested in them and mindful of them.

But Mr. Arnold informs us that "the term God . . . is by no means a term of science or exact knowledge, but a term of poetry and eloquence, . . . a literary term, in short." And so, "instead of proclaiming what the Bishop of Gloucester calls 'the blessed truth, that the God of the universe is a person,' Jesus uttered the warning for all time against this unprofitable jargon, by saying, 'God is an influence, and those who would serve Him must serve Him, not by any form of words, but by inward motion and reality.'" And thus we are to interpret those matchless words, "He that hath seen *me*"—not mine influence—"hath seen the Father!"

We ask Mr. Arnold, What is God? This is his answer: "All we say is, that men do not know enough . . . to warrant their pronouncing this (!) either a person or a thing." God is "the eternal, not ourselves, that makes for righteousness;" God is "a power;" God is "an institution;" God is "an influence;" God is "a stream of tendency by which all things fulfill the law of their being." Thus Mr. Arnold answers our question.

#### THE TRINITY.

From the reported utterances of Jesus we are constrained to infer that He regarded God as a Trinity, consisting of three persons:—Father, Son, and Holy Spirit. He spoke of the Father as sending the Son, and of the Son as coming from the Father, though the two continued one; of the Father loving the Son and the Son loving the Father; of Father and Son as sending and giving the Holy Spirit, whose activities were to be those of a person convincing and comforting. In giving His disciples their commission He commanded them, if His "reporters" have written the truth, to baptize "into the name of the Father and of the Son and of the Holy Spirit."

But Mr. Arnold asserts that the expression, the Trinity, jars with the whole idea and character of the "Bible religion," and that the names given to the so-called persons of the Godhead were given simply that, by the suggestion of tender and endearing relationships the truth might be kept in mind that "the power not ourselves that makes for righteousness" is not far from every one of us. And in regard to the "formula of baptism" the literary experience of our author enables him to declare that "it is extremely improbable that Jesus should have ever charged His disciples to baptize all nations in the name of the Father, the Son, and the Holy Ghost. . . . It is almost impossible He can have given the charge. . . . It is by far too systematic and what people are fond of calling an anachronism." We suppose that this elimination is made by Mr. Arnold by virtue of that "delicacy of perception" which he asserts to be one of the qualifications of the literary critic. A cultivated æstheticism must henceforward be regarded as the true test of historic accuracy.

Having been led by our "literary inexperience" to regard the God revealed by Jesus Christ as a personal God, the Creator of all things, and the Supreme Governor of his creation, we find no difficulty in accepting it as both possible and natural that, while revealing much, He should also conceal much, and are not surprised as we discover Him disclosing at times for certain specific ends the operation of laws entirely unfamiliar to us. That the Bible—a book whose records sweep over a period of at least four thousand years—should contain the description of unusual and marvelous events, which we call

## MIRACLES

is not to be wondered at, however foreign such events may have been from our own experience.

But Mr. Arnold tells us that the Bible miracles are "unsavable things." They have "no reality." "The Time-Spirit is sapping the proof from them." It is easy to explain how they secured a hold on human credulity. The reporters of Jesus believed in them, for the same reason that Sir Matthew Hale, with his calm, judicial mind, believed in witchcraft—a form of miracle—namely, because such belief was in the air. We have yet to see whether Mr. Arnold's "quick tact" has enabled him to discover how such belief came to be in the air. Given a belief in the Bible doctrine of miracles, and one can explain the existence of a belief in witchcraft; but how account for the irruption of such a belief as that of miracles in an age of universal skepticism? When Jesus revealed to the guileless Israelite, Nathanael, his acquaintance with his past—"When thou wast under the fig-tree I saw thee"—so startled was the ruler that he instantly confessed the divinity of the new Rabbi. It is familiarity with the miraculous that leads men to the ignoring of it. Such seems to be the testimony of history. And yet, with our literary inexperience, perhaps we should accept, without questioning Mr. Arnold's declaration, that "the miraculous data of the Bible . . . proceed from a medium of imperfect observation and boundless credulity."

It will readily be seen that such a declaration necessarily sweeps from our creed not only all assertions concerning the miraculous *operations* of Jesus, but also all those that touch upon His miraculous *experiences*—experiences that we have regarded as fundamentals of our faith—viz., His marvelous birth and resurrection. To Mr. Arnold these are nothing more than legends. A considerate Zeit Geist helps him to this conclusion.

It is not in accordance with the purpose of this paper to present the arguments against such a view of our Lord's resurrection as that entertained by Mr. Arnold—namely, that it was not physical, but purely spiritual. If there is one well-attested fact of history, it is that of the resurrection—not merely of Christ's influence, but of Christ's body. The legendary hypothesis demands infinitely greater credulity

than is involved in the acceptance of the rising of Jesus as an historic fact. Reason itself is against it. Nothing but the strange antipathy to the truth, which is characteristic of the wisdom of this world, can account for the unwillingness of so many to accept evidence which, if offered in support of any natural fact, would be deemed overwhelming.

REDEMPTION.

From our study of the life and doctrines of Jesus Christ, we gather the following as truths concerning the person of the Redeemer and His work of redemption:

1. That Jesus was God incarnate; Son of God and Son of man, in whom was all the fulness of the Godhead bodily; the Maker, "without whom was not anything made that was made;" the Made, in bearing whom a virgin travailed in pain.

2. That He was sent to earth by the Father, yet came freely, to seek and to save the lost. To accomplish this mission, though equal with God, He thought not equality with God a thing to be grasped at, but emptied Himself of the divine glory and became a servant, subject to His own laws and liable to temptation and death.

3. That He not only declared the way of salvation, but was Himself the way. As the antetype of the official types of the old dispensation, in His redemptive work, He executed, and still executes, the office of a prophet, of a priest, and of a king; as a prophet, revealing the will of God in order to the salvation of men; as a priest, offering Himself a sacrifice, with the purpose of satisfying His own sense of justice, as well as that of the Father, and of breaking down human antagonism to the person and will of God by His revelation of love in death, and making continual intercession for those in whose behalf He died and rose and revived; and as a king, subduing men to Himself, governing them, and defending them, and holding in check and triumphing over all His kingdom's enemies.

4. That having been begotten by His Spirit unto newness of life and made able and willing to accept Him as a Savior, all those whom the Father has given Him are justified, adopted and sanctified. In this life they experience, in growing measure, assurance of God's love, peace of conscience, joy in the Holy Spirit, increase of grace and perseverance therein to the end. At death they enter upon spiritual perfectness, while their bodies rest in the grave, as in a bed, until the resurrection. At the resurrection, their perfected souls and their glorified bodies shall be united, and then the exalted Redeemer will publicly recognize and acquit them, and receive them unto Himself in the Paradise of God.

This plan, infinitely beyond human invention, worthy of a divine mind, is that which stands out in unmistakable lines on the pages of the Bible. In its outworking earth harmonizes with heaven, the human meets with the divine in joyful recognition and acquiescence, and there is peace.

But Mr. Arnold, starting with his axiom that "conduct is three-fourths of human life," finds nothing of such a plan in his expurgated version of the Scriptures. To him Jesus is but a Jew—a remarkable Jew, indeed—a Jew in perfect accord with "the power not Himself (!) that made for righteousness," yet but a Jew, the actual son of Joseph and Mary. Mr. Arnold honors Jesus. We find no trace of his customary superciliousness in his treatment of His character. It were strange, indeed, could he stand in that majestic presence without some sense of awe. Jesus, so he writes, "was led by the Spirit of God; He lived to God; and in His life to God He persevered even in the cruel bodily death of the cross." "Every self-willed impulse trying to assert itself without respect to the universal order He died to." Of His "life and death, the scope was to redeem us from all iniquity." Do we ask how the Jew Jesus could be said to redeem from iniquity? The answer is ready: "First of all, he rendered an unbroken obedience to the law of the Spirit; He served the Spirit of God; He came not to do His own will, but the will of God. Now the law of the Spirit makes men one; it is only by the law in our members that we are many. Secondly, therefore, Jesus Christ had an un-failing sense of the solidarity of men; that it is not God's will that one of His human creatures should perish. Thirdly, Jesus Christ persevered in His uninterrupted obedience to the law of the Spirit, in this un-failing sense of human solidarity, even to the death, though everything befell Him which might break the one or tire out the other." But then Mr. Arnold tells us that "Jesus died to redeem," what does he mean? Not vicariously, of course. No! Such a notion "will never truly speak to the religious sense, or bear fruit for true religion." The death of Jesus was the culmination of his self-renouncement, which was "the secret" of the secular of joy in right-doing; and right-doing was the outward expression of an inward right-being. This inwardness of righteousness which Jesus exemplified in Himself, and sought to bring about in others, was what Mr. Arnold calls His "method." Jesus aimed at securing, not faith in Himself, as a personal Redeemer, but faith in His method and secret as the way of life. The "unalterable object" of true, saving faith is, "to die with Christ to the law of the flesh, to live with Christ to the law of the Spirit." "All impulses of selfishness conflict with Christ's feelings; He showed it by dying to them all; if you are one with Him by faith and sympathy, you can die to them also. Then, if you thus die with Him, you become transformed by the renewing of your mind, and rise with Him . . . You rise with Him to that harmonious conformity, that sense of pleasing God, who trieth the hearts, which is life and peace, and which grows more and more till it becomes glory."

Such is Mr. Arnold's plan of salvation. All that is necessary in order

that men may be saved is that they take time to attend to Christ. But alas!—and here is a fundamental weakness in the scheme before us—the words of Jesus indicate the sad truth, “Ye *will* not come unto me that ye might have life.” The will is enslaved by sin, not simply weakened, but enslaved. Mr. Arnold sees nothing in sin but a failing; and here again his scheme is radically defective. There is no provision in it for guilt’s removal; no provision for redemption; it discloses no need of what we understand by “repentance.” Religion is simply “morality touched with emotion;” nothing more. Hollow and helpless such a scheme! It has no sufficient Saviour for the sinner.

What must be said, then, in view of his elimination of the doctrine of God’s personality and trinity, the doctrine of miracles, the doctrines of the atonement of Christ, of regeneration by the Spirit, of justification by faith, of the resurrection of the body; what can be said but that which Prof. Patton said in the *Presbyterian Review* for January, 1884, that Mr. Arnold is an “arch-enemy of the Cross of Christ?” A sad sentence to pen, yet the truth stands none the less true for its sadness. We have no fears as to the result of his enmity. Hitherto he has dulled his own sword. When he shall have exemplified his creed by an exhibition of the “mildness and sweet reasonableness” of Jesus in self-renunciation, it will be time enough to speak of results. When that time shall come, he will have another creed; and to that creed the Christian Church will be able to say, Amen.

## VI.—MODERN WRITINGS BEARING ON THE RELATIONS BETWEEN INTELLIGENCE AND RELIGION.

By PROF. A. WINCHELL, LL.D.

IN the August number of this journal appeared an article by the present writer, setting forth the general reason for holding that the truths of science are capable of contributing to the ends of the religious teacher. Several requests subsequently received, among them one from the editor, to supply a list of works which might be advantageously consulted by the young clergyman with a view to availing himself of the store of facts and principles afforded by science, elicited the promise which the writer here attempts to fulfill.

For the purpose of imparting method to the citations proposed and rendering them more useful by indicating just where in the system of religious faith they severally find their most important adaptations, we outline preliminarily our conception of that system, from a logical and psychological point of view. The cognition of Divine Existence is the central support round which all other religious knowledges and faiths cluster, as dependent and subsidiary. But this cognition is not simple; and its several elements come into existence at successive stages of intellectual development. First of all is the *DIVINE INTUITION*—the immediate feeling or apprehension of divine existence. In its lowest stage unconscious—the *sensus nominis* of all men—it is the basis of *Savage Theism*. In its higher stage, conscious or ecstatic—it is the basis of *Mystic Theism*, as of Plotinus, and many others.

Next, the cognition of divine existence comes through the action of the RE-



REFLECTIVE INTELLECT. The lowest stage is an unconscious inference from Nature to God—a spontaneous conclusion which subsumes the primary principles elucidated in the next stage. This is *Popular Theism*—the theism impressed by the spectacle of the universe—a perfectly legitimate and indestructible kind of theism. The higher stage of reflective theism is elaborate, coming as a conscious inference, and constitutes *Philosophic Theism* in its various ramifications.

1. Assuming God as a *HYPOTHESIS*, it finds every requirement fulfilled, as shown by Stillingfleet and others. 2. The universality of Theistic Ideas, Sentiments and Practices, affords *ETHNIC PROOF*. This may rest on the authority of a universal intuition, or on the consensus and authority of peoples, as argued by Cicero, Seneca, Plutarch, Clement of Alexandria, Lactantius, and many moderns. 3. We have the *COSMOLOGICAL* evidence as a source of theistic knowledge. This is based on ideas of reason as exemplified in the Cosmos (not “cosmological” of Kant)—evidence relied on by Job, David, Pythagoras, Anaxagoras, Socrates, Plato, and the generality of mankind. It is “popular theism” analyzed. It involves three steps: (A) What may be styled an *Attributive Step*—inferring the display of certain attributes in the world, as (1) *Causation* (*Ætiological*, based on the idea of causality) revealed in (a) Creation (Aristotelian, Cosmological of Kant); (b) Sustainment (as pointed out by Aristotle, Augustine, Alfarabi, etc.); (2) *INTELLIGENCE* (based on the idea of intelligence), involving the principle of Intentionality or Design—the Final Cause of Aristotle. This is the “Socratic Argument” or “Physico-Theological” of Kant. It has two branches: (a) *Teleological*, from coadaptation of structural parts—the favorite argument of the past—perfectly valid as far as it goes, but only one step in the complete Cosmological evidence; (b) *Homological*, from adaptation of parts to an abstract concept, involving the principle of method, plan, archetypes, as argued by Aristotle, Galen, Butler, R. Owen, McCosh, and many others. We thus establish the exercise of certain attributes in creation—power, intelligence, goodness, justice, etc.; then, by means of (B) the *Ontological Step*, we reach the idea of World-Maker; and this, through (C) the *Illative* or *Infinite Step*, based on our notion of the Infinite, becomes indefinitely expanded, and thus identified with the notion of Infinite Being already presented in direct Intuition.

There remains (4) the pure *ONTOLOGICAL* or *IDEOLOGICAL* evidence, based on pure ideas, as of God, perfection, infinity, existence, intelligence, unity, etc.—employed by Plato, Anselm, Descartes, Bossuet, Leibnitz, Malebranche, Ulrici, Luthardt, and many others. This has been the favorite argument in philosophy. With some minds it has no force. Evidently, different grades and qualities of intelligence find different avenues leading to the clearest convictions; but there is no intelligence to which some avenue is not accessible. Around the cognition of Supreme Being, however attained, cluster accessory beliefs, sentiments and observances, which shape themselves into religious systems moulded to race and state of culture.

This is an outline of the field of religious thought, sentiment and practice, accessible to us in the realm of Nature. Our present inquiry is, What are the bodies of fact and doctrine which illumine the several parts of this field? What are the sciences most richly available, and who are the authors who have brought them within easiest reach? What are the philosophic principles which must guide us in the interpretation and use of science, and who are the authors giving the most direct and lucid statements of them?

In the popular apprehension the bearing of science upon religious belief is greatly misconceived. It is the *interpretation* placed on scientific fact and doctrine which comes into contact with principles embodied in theology. Science consists simply of ascertained facts, and principles generalized from them. Pure science cannot be challenged; but the philosophic interpretation of it may be colored by

prejudice, traditions, obscurity of apprehension, or even blank ignorance. The student and teacher of theology needs to acquire knowledge of scientific truths, and also to settle himself in some sound philosophic principles to apply to the interpretation and application of scientific truth. Those who fail in the latter are often swept away by the noisy flood of shallow and unsound interpretations; and may be led thus to distrust the scientific principles which have suffered from misinterpretation, or reject the religious doctrines to which they are misapplied. Still more certainly will those be swept away who have failed to acquaint themselves with the facts of science, as well as the philosophy of interpretation. Our citations will be restricted to works in the English language, and mainly to works published or republished in America. As many more equally worthy could be cited from German, French and Italian writers. The place of publication, when not mentioned, is generally New York. Most important titles are starred.

To begin with evidence from the intuitions, we express the firm conviction that they should be recognized as arising with the development of our being (innate or connate) and possessing absolute authority. This is the very basal principle of philosophic theism and the theistic interpretation of Nature. The doctrine ought to be well studied and immovably fixed. One of the most profitable works, according to the writer's experience, is Sir William Hamilton's *Lectures on Metaphysics*\* (8vo, 718 pp. Boston, 1867). Lowndes' *Introduction to the Philosophy of Primary Beliefs* (12mo, 296 pp. London, 1865) has been found valuable. McCosh's *Intuitions of the Mind Inductively Investigated* (8vo, 448, 1867) is a more copious discussion. But for incisive statement, see the chapter entitled *Beliefs of Reason* in Jackson's *Philosophy of Natural Theology*\* (8vo, 398, 1874), pages 249-289. On the Intuition of Divine Existence, see works on the religious nature of savages. The present writer (if the reader will pardon such references) once compiled a body of facts in the *Methodist Quarterly Review* (1875, pp. 5-57 and 357-378). On the universality of the theistic intuition, and the content of the ethnic systems, and the generalization of a common creed, see works on the ethnic religions, which, within a few years, have become numerous, ranging as to bulk, from Moffat's *Comparative History of Religions*,\* Part I. (12mo, 250, 1871), Part II., *Later Scriptures*, and Maurice's *Religions of the World* (12mo, 250, London, 1877), to chapters in Max Muller's *Chips from a German Workshop* (2 vols. 12mo, 374 and 492, 1869), *The St. Giles Lectures*, 2d series, Hardwicke's *Christ and Other Masters*\* (crown 8vo, 592, London, 1875), Clark's *Ten Great Religions*\* (8vo, 527, Boston, 1875), and the larger works of Johnson, Inman, Hardy, Renouf, etc.

The spontaneous or unconscious inference is excited by the contemplation of the easily accessible and comprehensible phenomena of nature. The deepest and earliest impression made on the writer's mind came from Nichol's *Architecture of the Heavens*\* (12mo, 158, 1842). Other eloquent portrayals of astronomical phenomena may be found in Mitchel's *Planetary and Stellar Worlds* and *Popular Astronomy*. In Mitchel's *Astronomy of the Bible*\* (12mo, 322, 1863), as in Chalmers' *Astronomical Discourses* (12mo, 263), Balfour's *Botany and Religion*, Cooke's *Religion and Chemistry*\* (8vo, 348, 1864), and Le Conte's *Religion and Science* (12mo, 324, 1874), we have deliberate attempts to awaken theistic conviction without conscious analysis of the intellectual process. The same is true of many of the writings of the elder Agassiz—for instance, *Contemplations of God in the Cosmos*\* (Christian Examiner, Jan. 1851, pp. 1-17). Much of like purpose may be found in Whewell; see especially *Indications of the Creator*\* (1846, being Part IV. of the *Philosophy of the Inductive Sciences*), Richard Owen, *Eccece Hall Lecture*, London, Burr, *Eccece Cobam*,\* or *Parish Astronomy* (Boston), and *Pater Mundi* (2d. ed. 12mo, 249, Boston, 1870). A most impressive demonstration of power in the creation is given by C. B. Warring\* in *Popular Science Monthly* (xvii., 612-8, Sept. 1880), and a similar one by E. L. Larkin in *Kansas City Review of Science and Industry* (vii. 96-9, June, 1883). A

connected picture of the world's history is attempted in the writer's *Sketches of Creation* (12mo, 459, 1870); and of similar scope and design is Dawson's *Story of the Earth and Man* (12mo, 403, 1873); while more restricted themes are popularly discussed by Hugh Miller in *Footprints of the Creator* (12mo, 337, Boston, 1857), and other works. Much to be commended, also, are McCook's *Tenants of an Old Farm* (12mo, 460, 2d ed., 1885), and Miss Buckley's books on Natural History.

The Cosmological reasoning involves, in the Attributive Steps, the data especially of the physical and biological sciences. The text-books on these sciences set forth in direct statement, the facts which illustrate power, intelligence, goodness, and other attributes. There are numerous other works which make prominent the plans and methods of nature, and thus supply materials for the homological argument. Let us arrange a statement of some American titles: I. GIVING FACTS and PHENOMENA: 1. BIOLOGY, Miss Buckley's little books for plain popular zoology, *Life and her Children*, *Winners in Life's Race*, *The Fairy Land of Science*, and *A Short History of Natural Science* (all London, but there are probably Amer. editions); for more systematic reading, Orton's *Comparative Zoology*,\* Tenney's *Natural History* (especially for genera and species), Packard's *Zoology*\* (recent and thorough), Huxley's *Manuals of Vertebrates*\* and *Invertebrate Animals* (structural, and embracing extinct forms). The best for American species in general is Jordan's *Manual of the Vertebrates*. There are larger works for the study of particular classes. For Botany, Gray's *Lessons*\* and *Manual*,\* or Wood's *Class-Book*, and for more advanced structural study, Bessey's *Botany*\* and Gray's *Structural and Systematic Botany*. 2. ANTHROPOLOGY; Peschel's *Races of Man*\* (12mo, 528, 1876), best elementary ethnology, Figuier's *Primitive Man*\* (8vo, 348, 1870)—popular—Lubbock, *Prehistoric Times*\* (3d ed. 8vo, 640, London, 1872), Geikie, *Prehistoric Europe* (8vo, 592, London, 1881), Nadaillac, *Prehistoric America* (8vo, 566, 1884). There is much anthropology in the writer's *Preadamites*. 3. GEOLOGY, elementary text-books, like the writer's *Geological Excursions* (12mo, 234, Chicago, 1884) rudimentary; *Steele's Fourteen Weeks* (12mo, 280, 1877)—easy—Dana's *Text-Book*\* (12mo, 358, 1874), Leconte's *Elements*\* (8vo, 588, 1878), Dana's *Manual* (3d ed., 8vo, 911, xii. pl., 2 charts, 1880)—a copious exposition and book of reference. 4. ASTRONOMY, text-books, like Steele's *Descriptive* (326)—easy—Peck's *Text-Book* (330), Gilbert and Rolfe's *Astronomy*\* (404, Boston)—all new and beautifully illustrated, and reading books like Newcombe's *Popular Astronomy*\* (8vo, 565, with star maps, 1878), and Young's *The Sun* (12mo, 321, 1881). 5. GENERAL PHYSICS, Gage's *Text-Book on the Elements of Physics*\* (12mo, 414, Boston, 1882), Everett's Deschanel's *Natural Philosophy* (8vo, 1,078, 1873), Maxwell's *Theory of Heat* (16mo, 333, London, 1875), Sir John Herschel's *Familiar Lectures on Scientific Subjects*\* (12mo, 507, 1872), Tait's *Recent Advances in Physical Science* (12mo, 363, London, 1876); Tyndall's books on *Heat*, *Sound* and *Forms of Water*, Guillemin's *Forces of Nature* (8vo, many illus. transl. London), Schellen, *Spectrum Analysis* (8vo, 455, transl. 1872), Youmans' ed. of papers on *Correlation and Conservation of Forces* (crown 8vo, 438, 1865).

II. Touching the existence of Plan and Method in the World. 1. IN ANIMAL ORGANIZATION. Owen, *On the Skeleton*\* (12mo, Phila.), L. Agassiz, *Essay on Classification*, in "Natural History of the United States," vol. i., and separately published. 2. IN PLANT ORGANIZATION, Gray and others on plant morphology and classification, in works cited. 3. IN CHEMISTRY, Cooke's *Religion and Chemistry* (8vo, 348, 1864), pages 267-348. 4. ON THE SYSTEM OF THE WORLD. The works on physical science reveal the laws and plans, but the writer's *World-Life* (12mo, xxiii. 640, Chicago, 1883) attempts to unfold the method of cosmic history. See also, the Duke of Argyll's *Reign of Law* (12mo, 435, London, 1867), and *Unity of Nature*\* (8vo, 571, 1884), Cocker's *Theistic Conception of the World* (8vo, 426, 1875), and *Christianity and Greek Philosophy* (8vo, 531, 1870), Guyot, *The Earth and Man* (12mo, 334, Boston, 1851), Whewell, *Philosophy of the Inductive Sciences*\* (Edinburgh, 1840),

Pres. Thos. Hill, *The Natural Foundations of Theology* (1874), and *Testimony of Organic Life to a Divine Plan and Order in the Economy of Nature*; "Bibliotheca Sacra" (Nov. 1874), Drummond, *Natural Law in the Spiritual World\** (12mo, 414, 1884).

Under the head of Plan and Method comes the all-comprehending method of EVOLUTION. Do the facts revealed by the sciences exemplify such an order of succession as to justify the inference of material continuity amongst them? If they do not, then evolution is not a fact in nature, and that is the end of discussion. If they do, then evolution is a fact in nature, and we are entitled to make the most of it. We must accept it as expressing the mind of the Creator, and must interpret and apply it. Now, whether evolution is the method of nature or not, can only be ascertained by a study of the facts embodied in the sciences discussed by the books just cited. These are all the data and all the proofs. Every faithful student can possess himself of the evidences and form his own opinion. But there is a whole library of books in which attempts have been made to select and arrange the most telling facts in the various sciences; and there are books, also, which attempt to furnish facts presenting difficulties. There is the celebrated first work by Darwin, *On the Origin of Species\** (12mo, 432 pp. in the Amer. ed. of 1860), as also his several later works, too voluminous to recommend here. There is also the work of Wallace, the co-founder of the doctrine of Natural Selection, entitled "*Contributions to the Theory of Natural Selection\**" (12mo, 384, 1871); and the work of Mivart *On the Genesis of Species\** (12mo, 314, 1871), and Gray's *Darwiniana\** (12mo, 396, 1878), consisting of keen and candid discussions. There is still lacking a conveniently concise and general work, giving a systematic presentation of the evidences of Evolution, though there exists a book (not seen by the writer) in which extracts from Darwin's writings are methodically arranged; and the present writer has given a brief summary of *Evolution* in McClintock and Strong's *Cyclopaedia, Supplement*, and a full account of *Darwinism* in *Encyclop. Brit.*, Amer. ed., *Supplement*. Cazelle's *Evolution Philosophy* is a discourse about evolution, and O. Schmidt's *Doctrine of Descent and Darwinism* fails in method, and is injected with philosophy which, besides being needless, is often unsound. For the latter reason Hæckel's works are not recommended to ordinary "lay" readers. The scientific opponents of the doctrine are few, and generally seize upon some weakness of Darwinism to use as a weapon against Evolution. Of these, the leader in America is Sir William Dawson, whose positions are stated in *Story of the Earth and Man\** (before quoted), *The Origin of the World*, and *Nature and the Bible* (12mo, 257, 1875). The elder Agassiz often inveighed vehemently against all "development theories," though under the assumption that development necessarily precludes intelligence and creative origination. On this see his *Life* recently published by Mrs. Agassiz in two volumes.

After the *Fact* of Evolution is affirmatively settled, there remains the *Interpretation* of the fact. What moral, religious and theological inferences must be drawn? Theology was too precipitate in affirming materialism and atheism as corollaries. But the error is retrieved when theology produces such vindicators as McCosh, Beecher and Savage—the latter in *Religion of Evolution* (12mo, 253, Boston, 1877). On the scientific side, sound philosophic interpretations were long since put forth by Wallace, Gray and Mivart, in the works already cited, and by Lyell in *Natural Selection not Incompatible with Natural Theology\** (London, 1861). See also Henslow, *The Theory of Evolution of Living Things, and Application of the Principles of Evolution to Religion, considered as illustrative of the Wisdom and Benevolence of the Almighty* (crown 8vo, London, 1876). The writer has outlined a theistic interpretation of Evolution in the *Christian Philosophy Quarterly* for April, 1882. Instead of mindless materialism, Evolution constitutes the grandest conceivable exemplification of intelligence.

But if intelligence is delineated in nature, have we warrant for ascribing it to

conscious being? Here is the place for works which vindicate the legitimacy of "final causes." They must be philosophic and planted on the intuitional basis. Theological students generally are acquainted with Janet on *Final Causes*\* (8vo, 508). That strong and admirable work by Jackson, *The Philosophy of Natural Theology*,\* pages 4-138, strikes to the point. The writer may state that he has outlined his conception of the argument in *Reconciliation of Science and Religion* (12mo, 403, 1877), pages 108-115, 150-177. For a general defence of religious faith and, incidentally, of teleological reasoning, see the works of Cocker, Jackson, and the Duke of Argyll, before cited; as also, Murphy, *The Scientific Bases of Faith* (8vo, 474, London, 1873). A new aspect of teleology is presented by Stanley in *Mind* for July, 1885, under the title, *Is the Design Argument Scientific?* Passages may be cited from very many modern scientific writers admitting the validity of the doctrine of final causes, some of which are the following: Sir Wm. Thomson, Presidential Address, Brit. Assoc., Edinb., Aug. 2, 1871; Huxley, *Critiques and Addresses*, Amer. ed., pp. 272, 274; Gray, *Darwiniana*\*; R. Owen, *Comparative Anatomy*, and *Transactions Zool. Soc.* London, vol. v., p. 90; Newcomb, *Presidential Address*, Amer. Assoc., St. Louis, Aug. 22, 1878; Leconte, *Religion and Science*, pp. 45-62, 109, 110; Newberry, *Presidential Address*, Amer. Assoc., Burlington, Vt., 1867; Barnard, *Presidential Addr.*, Amer. Assoc., Chicago, 1866. (See numerous citations in Cocker's *Theistic Conception of the World*, and Jackson's *Philos. of Nat. Theol.*)

The apprehension of a personal Creator, established by reasoning set forth in the works cited, is not directly an apprehension of God, but of a demiurge; and hence Kantian attacks on the argument. We must take, finally, (O) The Illative Step. Thus intuitively, through the infinitation of the concept of a demiurge, we posit Infinite Being for world-maker, and find ourselves exactly where we started; for Infinite Being logically excogitated is identical with Infinite Being spontaneously intuited. There can be but ONE Infinite Being. The end of the rational cycle coincides with its beginning. But this last step is purely transcendental, and the student must return to works before cited, on the human intuitions and their authority.

On certain teachings of the Bible reached by scientific evidence, special references may be made: (1) On CREATION, Cocker's *Theistic Conception of the World*, ch. iii.; Guyot, *Creation; or, the Biblical Cosmogony in the Light of Modern Science* (12mo, 134, 1844); Dana, *Manual of Geology* (3d ed. 1880, pp. 845-850). Compare, also, Dawson in works cited, and in *Archæia, or Studies of the Cosmogony and Natural History of the Hebrew Scriphures*, and the writer's *Reconciliation of Science and Religion*, pp. 356-363. (2) On ADAM, see the writer's *Preadamites* (8vo, 500, Chicago, 1880); *The Genesis of the Earth and of Man* (12mo, 297, Edinburgh, 1857), edited by R. S. Poole, and by Lenormanta scribed to Poole as author; McCausland, *Adam and the Adamite, or the Harmony of Scripture and Ethnology* (3d ed., 12mo, 328, London, 1862), and *The Builders of Babel* (12mo, 339, London, 1871), rejecting his crude notion of the origin of Americans. (3) On the DELUGE, Dawson's *Archæia* and *Nature and the Bible*, p. 250; also the writer's *Reconciliation of Science and Religion*, pp. 363-368. (4) On FUTURE EXISTENCE; the anonymous work, *The Unseen Universe,\* or Physical Speculations on a Future State* (4th ed., 12mo, 197, 1876)—generally attributed to Balfour Stewart and P. G. Tait.

The foregoing references are not more numerous than some will demand; but if others desire fewer, the starred titles indicate first preferences for that class. The writer fears some important references have been overlooked, which ought to stand in place of some introduced. Assuredly, many important works are regretfully omitted.

## VII.—SEED THOUGHTS FOR SERMONS.

NO. I.

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

I. *Memory.* There are reasons for believing that all impressions made upon memory are essentially indelible and imperishable. De Quincey says: "I feel assured that there is no such thing as *forgetting* possible to the mind. A thousand accidents may and will interpose a veil between our present consciousness and the secret inscriptions on the mind; accidents of the same sort will also rend away this veil; but alike, whether veiled or unveiled, the inscription remains forever, just as the stars seem to withdraw before the common light of day, whereas, in fact, we all know that it is the light which is drawn over them as a veil, and that they are waiting to be revealed, when the obscuring daylight shall have withdrawn." Coleridge says: "There is both proof and instance that relics of sensation may exist for an indefinite time in a latent state in the very same order in which they were originally impressed; it is even probable that all thoughts are in themselves imperishable, and if the intelligent faculty should be rendered more comprehensive it would require only a different and apportioned organization—the body celestial instead of the body terrestrial, to bring before the human soul the *collective experience of its whole past existence*. And this—this, perchance is the dread Book of Judgment, in whose mysterious hieroglyphics, every idle word is recorded." What an agent in reward or retribution!

II. *Recurrence of Doctrine.* That was a brilliant suggestion of Dr. A. J. Gordon, that doctrinal truth has a procession through the ages. We must discriminate between innovation and renovation. Reformations are simply revivals of truth lost sight of, or buried under rubbish of error. About one hundred years lie between the great Reformers who represent often opposite phases of related truths. Huss, on the Bohemian Reformation, sounded the watchword of the Calixtines, "the Eucharist for the people." A hundred years later, Luther trumpeted forth "Justification by Faith." Another century, and Owen, the non-conformist of Oxford, the centre of the Puritan movement, emphasized righteousness of life, the counterpart of justification by faith. Another century, and Wesley in Oxford insists on the witness of the Spirit; interior vital, spiritual life, the counterpart of external rectitude. Then another century, and Spurgeon and Moody preach salvation by the objective work and word of Christ. Every doctrine lies in two opposite poles, or extremes. Heresy is dividing these, and asserting one to the exclusion of the other. Hence in time an old doctrine comes about in a recurrence to be the "present truth," needing emphasis in view of present error.

III. *The sudden decease of public men,* in life's prime, should be a warning. The average duration of human life among men of mark, is shortening; and apoplexy, paralysis, angina pectoris, cerebral hemorrhage, and softening of the brain, are amazingly common among brain-workers. The fatality among journalists is especially startling. We are a fast-living and a fast-dying people. Our habits are bad. We work hard half the time, and worry the other half. We eat and sleep irregularly, and tax our powers unduly, keeping the bow bent until the string snaps simply from constant tension. We turn night into day, without restoring the balance by turning day into night. We live in an atmosphere of excitement, and push on to the verge of death before we realize our risk. We put stimulus in the place of strength, that we may do, under unnatural pressure, what we cannot do by nature's healthy powers. Instead of repairing the engine, we crowd fuel into the boiler and get up more steam; and, by and by, something breaks, or bursts,

and the machinery is a wreck. It is not hard work that kills so much as work under wrong conditions. To do, with the aid of even mild stimulants, like tea and coffee, not to say tobacco, opium, quinine, etc., what we cannot do by the natural strength, is the worst kind of overwork; and yet public men are subject to such strain that they are almost driven to such resorts. Where they ought to stop, and sleep and rest, they "key up" with a kind of artificial strength, and get the habit of unnatural wakefulness; and then wonder why they are victims of insomnia.

Prof. Tyndall, one of the most tireless men of brain in our day, said to the students of University College, London: "Take care of your health. Imagine Hercules, as oarsman in a rotten boat; what can he do there but, by the very force of his stroke, expedite the ruin of his craft! Take care of the timbers of your boat!" And Dr. Beard adds: "To work hard without overworking, to work without worrying, to do just enough without doing too much—these are the great problems of our future. Our earlier Franklin taught us to combine industry with economy; our "later Franklin" taught us to combine industry with temperance; our future Franklin—if one should arise—must teach us how to combine industry with the art of taking it easy."

IV. *The principles of the doctrine of Christ.*—Heb. v: 12 to vi: 3. In every science and art, there are certain rudiments which must be mastered before there can be any progress. The old artists used four elementary colors—white, yellow, red and black—and marvelous effects were produced by their skillful use and combination. In mathematics, the elements are the axioms, and, in language, the alphabet; and they must be learned so thoroughly that they need never be taught us again.

So in our holy faith there are grand fundamental, elemental principles, which are here referred to, under three terms: "first principles," "principles" (more properly, "beginning"), and "foundation." The first of these words means, literally, a small upright rod or post, and is applied to the *gnomon* of a sun-dial, and hence comes to mean an *index*. The second means beginning, or starting-point; and the third means basis or foundation. Disciples should be able to leave behind them the elementary truths of the Gospel, as a starting-point is left behind in a race, or a foundation is left behind in a building. We are to settle these first principles firmly and fixedly as beyond doubt, so that we shall never have a question about them, and as something on which life and faith are to be built up. To be forever "going back" to the foundation, is to forfeit all progress; but to "fall away" from these first principles, to forsake these foundations, is final and fatal apostasy. They appear to be six in number:

1. The Inspiration of the Holy Scriptures.—2 Tim. iii: 16.
2. The Incarnation of God in Christ.—1 Tim. iii: 16.
3. The Expiation of Sin by His death.—1 Tim. ii: 6.
4. Justification by Faith in Christ.—Rom. v: 1.
5. Regeneration by the Holy Spirit.—John iii: 3, 5.
6. Resurrection of the Dead and Future Awards.—John v: 29.

V. *A fierce battle* is now being fought between a sound scriptural and spiritual faith, on the one hand, and skepticism, wickedness and worldliness, on the other. One of the Erskines used to say that he could call God to witness that he had done his best to bring on a definite issue between Christ and the adversaries of the truth. And so every true disciple must do his utmost to compel men to *take sides* where they belong, and to bring on the heat of the contest between the truth and error. The preacher is called to be a leader. "In the name of our God, let us set up our banners." Standing firm by the flag of the Cross, let us rush forward into the thickest and holiest of the fight. The Captain of our salvation Himself sounds His clarion, and leads to the very front. Who will follow, and, in the spirit of holy heroism, stand by the colors?

## SERMONIC SECTION

## GOD'S RESERVE OF GOODNESS.

By J. R. MILLER, D.D. [PRESBYTERIAN],  
PHILADELPHIA.

*Oh how great is thy goodness, which thou  
hast laid up for them that fear thee.—Ps.  
xxxii: 19.*

GOD never gives all he has to give. The time never comes when he has nothing left to bestow. We never reach the best in divine blessings. There is always something better yet to come. Every door that opens into a treasury of love shows another door into another treasury. The unrevealed is ever better than the revealed. There is no danger that we shall ever come to the end of God's goodness, or to any experience for which he will have no blessing ready.

Yet the divine goodness is not emptied out in heaps at our feet, when we first start in faith's pathway. Rather, it is kept in reserve for us until we need it, and then disbursed. That is the thought in these words: "How great is thy goodness which thou hast laid up for them that fear thee." The goodness is *laid up*, stored away, kept in reserve. We think of one gathering food in bright summer days, when the harvests are golden, when the fruits hang on bending boughs, when the hillsides are purple with their vintage, and laying up for winter's use, when the fields shall be bleak, and the trees and vines bare. We think of youth toiling and garnering wealth, in the days of sturdy health and sinewy arm, for the time of old age and decaying powers. We think of a father gathering riches and securing them in safe investments or deposits for his children when they shall grow up. So God has laid up goodness for his people. The thought is very beautiful.

1. He laid up goodness *in the creation and preparation of the earth.* Ages before

man was made God was fitting up the earth to be his home. The story is all told in a few brief words in the first chapter of Genesis. First, there was chaos, a world without beauty, light or life. Then light was made to shine upon the formless void. Then the waters were gathered into seas and lakes, and the dry land emerged—plains, hills, mountains. Then life appeared, vegetable, animal, in succession. At last, one particular spot was chosen and fitted up to be a home for man—a garden of Eden, a Paradise, filled with the rarest things of creation. All this for man not yet made. All the varied and exquisite beauty and variety of scenery; all the wealth hidden away in mountains and hills; all the useful things prepared and stored up in nature, were for man's happiness and comfort.

Think, for example, of the vast beds of coal laid up among earth's strata, ages and ages since, in loving forethought, that our homes may be warmed and brightened, in these late centuries. Think of the minerals that were piled away in the rocks and hills, before there was a human footprint on the sand. Think of the laws of nature, as we call them, all arranged to minister to man's pleasure and benefit. Think of all the latent forces and properties that were lodged in matter, to be brought out from time to time, at the call of human need. Look at the springs of water opened on every hillside, in every valley, to give drink to man and beast. Note the provision in every clime and zone for food and raiment. Look at the medicinal and healing virtues, stored away in leaf, in root, in fruit, in bark, in mineral.

I simply touch thus upon thoughts which must have, for every devout student of God's works, a wondrous fascination. It fills us with admiration

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.]



and praise to think that for countless ages before the race began, God thought of us, foresaw our needs and laid up goodness for us in the secret storehouses of nature. Surely no sane man will say it was an accident. Nay, the marks of design are seen everywhere; the prints of God's fingers are on all these beneficent arrangements.

2. God laid up goodness for his people in his eternal covenant. If somewhere away down among the earth's strata, among the traces of the leaves and ferns of past ages, as you sought you came upon your own name, spelled out plainly on the rock of coal, how marvelous it would seem. "Who knew me then, when these things were laid here?" you would ask in amazement. Yet there is a place where your name was written, before there was a fern or a leaf. It is a wonderful thought that before the world was made the plan of redemption was arranged, and blessings were laid up in the covenant of love for God's children.

Shall we call the witnesses? Our Lord himself says that the kingdom of glory, into which, at the end, the redeemed shall be welcomed, was prepared for them, "before the foundation of the world." Peter says that Christ himself was "fore-ordained before the foundation of the world," as the Lamb, by whose precious blood we should be redeemed. Paul says we "were chosen in Christ before the foundation of the world." And John says that the names of those who are saved were written in the Lamb's Book of Life, "before the foundation of the world." So God wrote our names on the scroll of life, and began laying up goodness for us in the storehouses of His covenant, away back in the infinite ages that are past, before the mountains were brought forth or ever he had formed the earth or the world. The goodness we are enjoying to-day is from a storehouse old as eternity.

3. The goodness of God was laid up for us by Jesus Christ, in His incarnation, obedience, sufferings and death. The children into whose hands there comes, at their Father's death, a large inherit-

ance which he has gathered during his life, never can know what it cost him to make this provision. They never can know how he thought of them in all his toils; how love for them inspired his heart and nerved his arm; how often he denied himself and made great personal sacrifices, that he might save and lay by the more for them.

We do not know, as we enjoy the blessings of liberty, how much it cost our ancestors to procure it and preserve it for us; how much blood has been shed; how many lives have been laid upon the altar, as the price of the privileges that bring to us such peace. And we forget, while we pillow our heads on the promises of God, while we rest secure in the atonement, and while we enjoy all the blessings of redemption and the hopes of glory—we forget what these things cost our Redeemer. Turn back and read the story of Christ's humiliation, His condescension, His birth in a manger, His poverty, His toil, His persecutions, His agony and shame, His torture, crucifixion, death and burial. What was He doing during those long years of poverty, those sharp days of temptation, those keen hours of agony? He was laying up treasures of blessing and glory for you. He was preparing eternal joys for you. He was storing up an atonement to cancel your sins. He was filling a fountain in which you might wash and be clean. He was purchasing eternal redemption for you. In all His weary, painful, suffering life; in His obedience and submission; in His agonies and death, Christ was simply laying up blessings for His people. There is not a hope or joy of our Christian faith that does not come to us out of the treasures laid up by the obedience and the sorrows of our Blessed Lord.

"O Lamb of God, who by the mystery of Thy Holy Incarnation; by Thy Holy Nativity and Circumcision; by Thy Baptism, Fasting and Temptation; by Thine Agony and Bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial, and by Thy crying and tears hast made for us eternal redemp-

tion, hast opened to us the gates of glory—praise and glory be to Thy holy and blessed Name forever."

4. God has *laid up* His goodness. The word means *hidden* or *reserved*. The goodness was stored away for use when needed. The treasures were not all opened at the beginning. The world is many centuries old, but every new century has seen new storehouses unlocked; and still we have not received all that God has to give.

This is true of the *world of nature*. Originally the wants of men were few and simple; but as the race multiplied and civilization advanced, new needs continually arose; and to meet these new needs, new supplies have been brought forth from God's treasures. No thoughtful person can study the history of the unfolding and disclosure of the powers of nature, as seen in the great inventions and discoveries of the past centuries—such as the compass, the art of printing, coal, steam, navigation, electricity—and not be struck with the fact that they have all been made just when the interests of the race demanded them. So far as we know there has been nothing new created since the beginning, but there has been a continual succession of developments and disclosures of hidden treasures and powers. To illustrate, when primitive materials for light were about to be exhausted, the great reservoirs of oil in the bowels of the earth were disclosed; they were not then new made—they had been gathering there for ages—but the hidden stores were now first unlocked. And, further back, when the forests were being fast cut down and there seemed danger of a scarcity of fuel, the vast coal beds were found. They were not created just then for the emergency—ages before they had been laid away and then covered up—but at the time of the world's need the stores were brought to light. In like manner, in these recent days, men are just discovering the powers of electricity—not a new creation, but an energy which has flowed silent and unseen through all space from the beginning,

only to become known in these late days.

The same is true of the supply of the needs of *individuals*. No devout person can look back over the years of his own life and not see, how, always, just at the right moment, a treasure-house of goodness has been opened to meet his want. We grow anxious and fearful as we see our supplies melt away. What shall we do to-morrow or next day? But when the morrow comes, it brings us to the door of a new storehouse and puts the key in our hand. The same is true of *spiritual* goodness. Take the Bible for illustration. It is a great treasury of hidden and reserved blessing. There has not been a chapter, not a line, added to the Bible, since the pen of inspiration wrote the last words; yet we know that every generation finds new things in the blessed Book. This is so in our personal experience. As children we study it and con its words, but many of them have no meaning for us. The light, or the comfort, or the help, is there, but we do not see it, we cannot see it, until we have more experience. The same law applies in all *learning*. The rich treasures of high culture are not unlocked to the school-boy until he passes through a long preparatory education and training. "I have yet many things to say unto you, but ye cannot bear them now," was one of the Master's words to His disciples. They were not sufficiently advanced in spiritual knowledge and experience to be able to receive and understand the hard truths He had to communicate to them. A young Christian cannot understand the deeper truths of spiritual life until he advances further in personal experience. There are many things that can be learned only when the heart has been prepared to receive them. So it is that the rich truths of the Bible can be understood only as our experiences prepare us to receive them.

You may write with lemon juice and the words will fade out, leaving no trace, but expose the page to the heat and every line will come out bold and

clear. The words of the Bible, in like manner, seem to hide away, and their meaning to fade out. We read them in sunny youth, but they do not appear to have any special meaning. Then we go on into the midst of the struggles, trials, and conflicts of real life, and new senses begin to flash out in the familiar Scriptures. Promises that seemed pale before, as if written with invisible ink, begin to glow with rich meaning. Experience reveals their preciousness. The heat of trial brings out the hitherto invisible truths. Every Christian who has lived many years, and passed through sore afflictions and trials, knows how texts he had known perhaps from childhood, but in which he had never before seen any special preciousness, all at once, in some new experience of need, begin to flash out and pour bright light upon his path. Yet the light was not new; it was shining there all the while, but he could not see it before because other lights shone about him obscuring this.

Passing over the Pennsylvania railroad in day trains, when you near the summit of the mountain the employees go through the cars and light the lamps. It seems a strange thing to do at mid-day, and a very useless thing. Those dim lamps give no light in a car filled with sunshine. But while you are wondering what it means, your train plunges into a long, dark tunnel, where no sunshine ever penetrates. Then you understand why the lamps were lighted: then you see the use of their light. So it is that the meaning of many of the most precious words of the Scripture has to be learned. We see no beauty or bright beam in them at first, when the world's light floods our path. They lie in our memory, and the years come and go, bringing new experiences. The light of human joy wanes. Health gives way. Disappointment comes. Sorrow breaks in upon our homes. Some human trust fails. The sunlight that flowed about us yesterday has been put out, and our path sweeps into the darkness. Then the words of God that seemed so pale and common-

place before, like the dim lamps in the noon-day, flash out in full splendor, and pour heavenly light about us. Did those words have no light in them until just now? Yes, the light was there all the years; the texts meant just that—all of that—the first time you ever read them. They hung above your head with all this wondrousness of help, comfort and divine revelation all the time you were moving along through the lovely valley and up the mountain side; but it was not till you plunged into the darkness that you saw the brightness. The goodness, the comfort that came so sweetly was not prepared for you new that moment. God laid it up, long years since, in the precious words of inspiration; but you never found it before: the storehouse was unopened till now.

5. It follows, then, that the storehouses of goodness are *not opened until we come to where they are*. They are placed, so to speak, at different points along our path; the right supply always at the right place. At every river there is a bridge. In every desert there are oases, with their springs of water and their palm trees. At the foot of each sharp, steep hill there are alpenstocks. In every dark gorge or tunnel there are lamps. For those who fear God and walk in His ways there is not a real need of any kind along the entire path to heaven's gate, without its goodness laid up in reserve. But we shall not get the goodness until we reach the point of need, where the supply is laid up. When the Israelites came to the edge of the wilderness, where no bread could be gotten, the manna began to fall; and wasn't that soon enough? When they came to a place where there was no water the smitten rock gave its supplies; wasn't that soon enough?

A great many people find the bulk of their anxiety in forecasting future possible needs or trials. Many of these may never come at all, and those that do come will bring with them their own relief. It may not be disclosed in advance, but why should it be? Will it not be soon enough when the shadow deepens for the lamps to be lighted?

Will it not be soon enough when the larder is empty for God to send bread? When you get to Marah's bitter waters of sorrow you shall find the tree to sweeten them. Will not that be soon enough? When you reach your Gethsemane and lie in the deep shadows, with the agony in your soul, will not that be soon enough for the angel to come?

The treasury of goodness is always just at the point in the path where we shall need it. So it comes that many of God's storehouses are in very strange places. Take a few illustrations: "In the time of trouble he shall hide me in his pavilion." It is very clear that you cannot get that promise when you are in no danger or trouble. God does not say He will hide you in His pavilion when you are in joy and safety, but when you are in trouble. That goodness is laid up only where the way is perilous or where the storms break. "When thou passest through the waters I will be with thee." That promise is hidden in the very midst of the wild waves. You cannot find it in any sunny field amid the flowers, but only when you are plunging in the mad billows.

Take one other illustration. God gives many promises of special favor and blessing to the widow and orphan; for instance: "Leave thy fatherless children, I will preserve them alive; and let thy widow's trust in me." It is easy to see where this cheering promise is to be found. It never can come to the tender wife when she leans upon the strong, manly arm of her husband, and is sheltered and supported by his love, nor to the happy children when they cluster around the living, loving father's knee. There is no need then for the promise. It can be found only by the dark coffin, or by the grave of love, where stricken ones with crushed hearts mourn over the husband and father dead. This rich promise is hidden amid the desolation of the household. This goodness is laid up in the midst of the darkness of sorrow.

So we see that these divine treasures are placed in the midst of the very

needs themselves which they are meant to meet and supply; therefore we cannot get the help or the comfort until we stand within the circle of the need. It is plain also that we cannot expect to receive grace and goodness in advance. God does not give grace to meet temptation when there is no present temptation to be met. He does not give grace to endure bereavement when the family circle is unbroken and there is no bereavement to be endured. He does not put the alpenstock in the hand when there is no mountain steep to climb. He does not give us night-lamps to carry around with us, when the bright sunshine pours all about us. He does not flood our souls with heavenly comforts when our hearts are overflowing with human joy. Why should He?

Many a mother, when she reads how some other Christian mother bore herself with sweet calmness and resignation when her child lay dead amid the flowers, says, as she presses her own little one to her bosom with all maternal fondness and tenderness, "I could not give up my child in that way; I have not grace enough to do it." But why should she have such grace now? Will it not be quite time enough for her to have the grace bestowed when she is called to enter the experience? Such strength God never gives in advance. *That* storehouse can be gotten at only when the little heart is fluttering in its last pulses, or when your child's lips are pallid in death. While the child lives the mother's duty is not sorrow, not submission, but rather, with loving fidelity, to train it for a noble, beautiful life, for Christ and for heaven: and for this duty she will receive wisdom and skill and help from God, if she seeks. If death should come to her child, then she will have grace given to meet bereavement and endure sorrow quietly and sweetly.

Many people worry because they have not "*dying grace*." They read of saints who have met death without fear, even with emotions of rapture and triumph. At once they begin to torture themselves with the question, "Could I meet death in that way?" And the answer

they get from their trembling hearts is, that they could not. Death is still terrible to them. They cannot think of it with a sense of joy and victory. They cannot say, "Yea, though I walk through the valley and shadow of death, I will fear no evil." Then the next question is, "If I were a true Christian, would I thus be afraid to die? Would I not rejoice to depart and be with Christ, my Saviour?" Foolish people! what business have they now with dying? God has never promised dying grace when one's duty is to *live*. He gives *living* grace then: grace for temptation, grace for struggle, grace for toil, for service, for all duty. For every hour there is some allotment of obedience or submission, and for each hour strength will be given. "As thy days so shall thy strength be." Then when the hour of death comes, God will give dying grace, and the believing soul will pass into the strange mystery, sustained by the Divine arm and supported by the Divine Presence. The promise is, "When thou passest *through the waters* I will be with thee;" it is not, "When thou art approaching, yet far away;" nor even "When thou drawest near;" but, "When thou *passest through*." The storehouse in which God has laid up dying grace is found only in the valley itself, and you cannot get it until you enter the shadows. Grace for duty, for toil, for love, for honesty, for earnest service in every good cause, for heroic struggle, for unselfish ministry, for holy influence; grace for noble and beautiful living and for loyal devotion to Christ while the heart's pulses are full and while God wants us still in this world; but not yet grace for dying, since death is far away; then grace for dying when the life's work is done, its duty finished, and the call comes to leave this world and depart home.

6. There is one other application of this text; God's goodness is *laid up in heaven*. The best is not here—is never here—but there, in reserve. Peter speaks of the inheritance incorruptible, undefiled, unfading, which is *reserved in heaven* for those who are kept in this

world by the divine power. So Paul speaks of the crown that is laid up for all those who love Christ's appearing. No eye hath seen, no ear hath heard, no heart hath conceived of the things which God hath prepared for those that love Him.

The Rabbins say that when Joseph had gathered much corn in Egypt, and the famine came on, he threw the chaff into the Nile, that when the people who lived in the cities below saw it on the water they would know there was corn laid up for them. So, what we have in this world of divine goodness is little more than the husks of the heavenly fruits, which God sends down upon the river of Grace as intimations to us and assurances of glorious supplies laid up for us beyond the grave. Many things here prove only shadows. Life is full of unfulfilled hopes. But if we are God's children we shall find in heaven the blessed substance of every empty shadow we have chased in this world in vain, and the full fruition of every fair hope that on earth seemed to fade. The best is yet on before, and to the Christian, death, instead of being a loss, or a going away *from* goodness, is a glorious gain and a going to the richest, fullest, most soul-satisfying good.

A poet represents our first parent as trembling when he thought of the sun setting the first day of his life, and of night's coming. It seemed to him, as he saw the orb of day sinking out of sight, that only calamity and disaster could result to this lovely frame, this glorious canopy of light and blue. But, to his amazement, when the sun went down softly and silently, thousands of brilliant stars flashed out, and lo! Creation widened in man's view. The night *revealed* far more than it *hid* from sight. Instead of fly and leaf and insect, which the sun's beams showed, the darkness unveiled all the glorious orbs of the sky which had been hidden by the sun's beams. So we shun and dread death. It seems to be darkness, and to hide and eclipse the lovely and beautiful things on which our eyes have been trained to look. But death will reveal

far more than it hides. If it shuts our eyes to the things of earth and hides these, it will unveil before us the splendors of eternity. Ah! it is *life* that shuts in our view, that hides the realities of the universe, just as day hides the glories of the sky; and it is death that reveals. The best things are reserved till we reach heaven.

So I have tried to open out to you a little of the great meaning of this text. It reveals the goodness of God in everything. Sorrow comes, but, veiled in the sorrow, the blessed angel of comfort comes too. It grows very dark sometimes, but in the darkness the lamps of heavenly promise shine out. Losses are endured, but there is a divine secret which changes loss into gain. Disaster falls, but in the very heart of the disaster goodness is hidden. There are bitter cups, but in the bottom is always a blessing. Death comes to those we love, but Christian faith knows that it but leads out of shadows and sorrows into eternal realities and eternal joys.

So this truth interprets the past, and shows divine goodness in everything. Then it forecasts the future and shows that whatever may come will bring only goodness. The path leads on from blessing to blessing, and up at last to the gate of pearl and the glory of heaven.

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#### MORAL PURITY.

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*Blessed are the pure in heart.*—Matt. v: 8.

I BRING you to-night as text a declaration which needs no manner of argument. The holiest man you ever saw and the vilest agree in pronouncing this word true. No infidel, however rabid against Christ, has ever ridiculed or called in question this declaration. Every Jew who rejected and crucified its Author would have said, It is true. Every heathen devotee who daily washes in the holy Ganges is only saying in his own way, "O how blessed it would be to be pure in heart!"

We have here, therefore, one belief which we may call universal. Were all the tribes and nations of our world to hold an ecumenical conference for the purpose of agreeing upon a new and universal religion for humanity, all, civilized and uncivilized, Christian and pagan, Mohammedan and Jew, all could cordially unite in laying down as the fundamental principle and starting-point, "Blessed are the pure in heart."

Now this, surely, is something remarkable, the more remarkable because what we have said of this beatitude cannot be said of the others in the midst of which it stands. Men are by no means equally ready to agree in saying, Blessed are the poor in spirit, the meek, the persecuted and despitefully entreated for Christ's sake. Why is it that they single out this beatitude and say, It is well said? To this question I have given some thought, and the best reasons I can give as an answer are the following:

1. Pure things are always the best of their kind. Ask even a child what is the best gold; you will get the answer, "That which is the purest." The best milk is pure milk, the best water pure water, the best air pure air. So I suppose all men have been constrained by a kind of intellectual instinct or necessity to say that the best man is, must be, the pure man.

2. Again, in trying to estimate the rank and value of different kinds of purity, one must come to the conclusion that heart-purity is the highest of all. True, it is a blessed thing to have a pure body—pure blood, pure breath, pure complexion, everywhere the purity of absolute health and cleanliness. But if we had to choose between this purity and purity of mind—pure thoughts, pure imaginations, pure intellectual tastes and habits, I think we would all say, Give me the pure mind. It is better to have an unwashed body than a filthy mind. If my mind is pure it will quickly find a way to purify the body. Or if, through temporary subjection to disease or to some cruel Andersonville prison-keeper, I absolutely

cannot observe cleanliness of body, my pure mind shall all the sooner escape its jailer and revel in immortal purity.

But blessed as is purity of thought and imagination and intellectual tastes and habits, heart-purity rises a step above it. It is purity of love and aspiration, and by as much as our aspirations and desires and loves are deeper and higher and more vital than our fancies, by so much is heart-purity higher in the scale of excellence than even purity of thought. An animal's brain is sometimes removed by an experimenting naturalist, and the animal goes on performing its functions in some modified way. Take away its heart, and life goes with it. So with the man; his heart is his inmost citadel. Moreover, as we saw that the pure mind will either purify or throw off an impure body, so a pure heart will infallibly purify or supplant an impure mind. That central heart-longing for purity necessarily fills the mind with images of pure things, and forces the imagination to feed itself on purity. And because this is universally true and can never have escaped the observation of thoughtful men, this, I must suppose, is a second of the reasons, and a powerful one, why all men have ever agreed in the sentiment, Blessed are the pure in heart.

3. As a third reason, I mention the fact that heart-purity commends itself to all men's judgment as the only fitting and reasonable thing. The filthiest man in body would think it absurd to stand out as a public advocate of filthiness. He would not venture anywhere to hire a hall and mount the platform and eulogize the luxury of life in a pig-sty. He knows that such unreason is intrinsically disgusting and shameful, and that it would justly consign him to prison or the mad-house. Just so, purity of mind is the only rational thing in the realm of mind, and purity of heart the only rational thing in the realm of the heart. And this is so plain and indubitable, that no lowest pagan, no still lower Christian apostate, has ever for a moment soberly thought of

teaching his fellow-men, Blessed are the unclean in body, mind or heart.

4. But if this heart-purity commends itself to the universal human judgment, much more does it commend itself to the universal human conscience. All men feel that what they regard as personal impurity is something more than unfitting. All perceive that it is wrong, it is something blameworthy. Jew and Gentile feel this alike; even though they may indulge in admitted impurities and may feel that there is a certain terrible fascination in some kinds of uncleanness, they all know and feel that it is something which they ought not to tolerate—something for which they deserve punishment. Something within them does punish them with sharp rebukes, something lashes them at times for being so impure as they are. As the apostle says, "They show the work of the law written in their hearts, their thoughts, the meanwhile, accusing or else excusing one another." Experiencing this in all ages and in all climes, men have everywhere been constrained to confess, "Unblessed, O most unblessed, are the impure in heart!"

5. Fifthly, I believe that even within the sphere of men's experience in this life, the good fruits of heart-purity are so evident and indisputable that all men may well be moved thereby to unite in the sentiment of the text. Every human being desires the pure heart-love of at least a few other human beings. The most savage has some code of honor and loyalty and decent living, and, judged by that code, he wishes at least his wife and children to be pure. He does not want treachery and lust and all vileness to rule in the hearts next to his own. Low down as he may be, he can still discern the beauty of a holier life. Even he can be touched by the spectacle of the pure love and sacrifice which bring the patient missionary again and again to his wretched hut. So, too, the vilest debauchee, when wrecked in soul and body, bankrupt in fortune and in health, loathsome to every sense, even he can yet discern beauty in the Godlike long-

suffering of that Christian charity by which wronged and outraged society picks up this disabled and brutalized enemy, and tries to provide for his support and healing in some asylum which its own pure and loving beneficence has provided. There, as at the end of all sinful courses, the mind is ever led to two confessions: first, "The way of the transgressor is hard;" and second, "Blessed are the pure in heart."

6. Again, the pure in heart are blessed because they are free from forebodings and fears of the future. No man living expects to escape death. No man living can help asking, After death, what? And in proportion as one perceives that he is impure in character, in just that proportion does he experience a certain fearful looking for of judgment and fiery indignation. He feels that impurity of character has no rights which eternity or God, or even fate, is likely to respect; and however he may love his impurity, there is one thing which he dreads with an ineffable revolting of spirit, and that is the day of future arraignment for the deeds done here in the body. Trembling with this foreboding, who so emphatically as he can exclaim, "Blessed are those pure in heart who have no such fears!"

7. But beyond all these reasons for pronouncing the pure blessed, our Lord has given us a reason of his own. He says they are blessed, "for they shall see God." What a word! we are too familiar with it. Would it might come to us with the freshness of a first-time utterance! Meditate a moment in silence upon it. Methinks I hear a mingling of multitudinous voices. Philosophy says, "I want to see God. I have heard of Him ever since I have heard of anything. I have been told He is the one self-existent Being, that which is the ground of my being and of all the beings round about me. I am a fruit hanging upon a tree which I have never seen. I want to see God." Science says: "I am told that God launched our flying planet and sent it spinning around its grooveless orbit swifter than a cannonball, more regular than the most deli-

cate chronometer; that He started those wasteless fires and forces of the sun; that far beyond remotest telescopic vision He bestrewed the heaven and heaven of heavens with worlds and systems and galaxies innumerable. Anon I am taken back through thousands and thousands of years; am shown, through geologic evidence, what then was the condition of land and sea, of wind and tide, of animal and plant. But there as here, then as now, the evidence of creative working is on every hand. God is there, though man is not as yet. Before all things, beyond all things, beneath all things, is this world-making, world-controlling God. I crave to see this beginningless and measureless World-maker. I want to see God."

The reformer says: "They tell me that God is a Spirit, and, free from every limitation and defect, He embodies in Himself every natural and moral perfection. I have never seen a being perfect in anything. How often have I seen and grown weary of the imperfect? In His hatred of evil and love of good, God, they tell me, is alike perfect, and in all ages He has been the Friend of truth's champions, the upholder of the righteous cause. I am told He was Luther's strong tower, that in Him Paul lived and moved and had his being; that to David He was a sun and shield; that Abraham was permitted to be called the friend of God, and that Enoch walked with Him into the very skies. Who can think of this great Friend of the world's righteous leaders and not long to behold Him?"

The great heart of universal man lifts its voice: "They tell me God is my Father; that He loves me; that in His invisible nature He encompasses my life; that He is perpetually thinking of me, longing in some way so to signal to me through the things that are seen that I shall take notice of His effort and recognize His viewless hand. I am told that He is waiting to deliver me from evil, that He longs to free my burdened conscience; that He tenders me a perfect, blissful, everlasting love. I must see such a Being, if He can be seen. I must see God!"



Why do not men thus demand to see God? Why do they not cry out for the vision of this divine and perfect Father? Alas, how well we know the reason. Our hearts are not pure, and we are afraid to behold Him. As soon as He begins to disclose Himself, we cry out, like Peter, "Depart from me, for I am a sinful man, O Lord!" With Job we cry, "Lo, I am vile!" And the nearer God comes the viler we perceive ourselves to be. In His light we see light; and how true is the revelation! We are the most defiled and degenerate race upon the planet. Even in physical respects this is true. We contaminate the air we breathe, we defile the waters in which we wash our raiment and our habitations must be perpetually purified, or we poison not only others, but ourselves, to death. In the state of nature such a thing as a filth and disease among swine is unheard of. Among us, in our cities, such diseases continually walk in darkness, rising every now and then to the dimensions of direful plagues and pestilences, devastating continents. The undomesticated swine are a most cleanly race compared with ours.

In the mental and spiritual spheres we are no better. Wherever man has left the traces of his thoughts and imaginations and desires, he has left the trail of his impurity. We need not visit the haunts of the pre-eminently vile and vicious for the evidence. Go rather in the opposite direction; seek out the highest forms of intellectual and spiritual activity, and even there we cannot shun that evidence if we would; even there the trail of the serpent is over them all. Left to itself, the race not only revels in unholy imaginings and desires and purposes; it even exalts and adorns and glorifies its impure creations. It seeks to give them the charm of supreme and perfect literary form, polluting even the poetry of every nation. It bodifies them forth in every form of art, until it would seem as if the only pure studios and art galleries of the world were those which nature holds high up above our cor-

rupting touch, in the chaste skies of morn and even. In heathendom the very altars of religion have been dedicated to deities of unnameable loathsomeness. Not infrequently the most magnificent temples, like those of Babylon and Phœnicia and Corinth, were built and maintained upon a scale of imperial magnificence, simply by the harlot-hire of priestesses consecrated to divinities of shameless lust. Even in lands called Christian, if we but remember and apply Christ's true and sobering definition of the murderer as the one who wishes deadly ill in heart, and His description of the true adulterer as the man who is adulterous in heart, who shall say that according to our light we have been any better than the very heathen? Do we not rather hear a startling voice coming to our ears with the dreadful words, "It shall be more tolerable for the land of Sodom"—rotten Sodom, doomed Sodom—"it shall be more tolerable for Sodom in the day of judgment than for you."

Is then our text only a cruel mockery? Does it forever stand there in its place among the precious beatitudes merely to show us our misery in a fiercer light? Will Christ tantalize us with the suggestion of the blessedness of the heart-pure only that we may be the more bitterly punished for our lack? Believe it not. Then were we already in the hopeless hell. Believe the rather that He doth summon you to consider the blessedness of the pure, that He may fill you with sweet, effectual desire for its possession. Does your burdened heart cry out, "O Christ, pure Christ, tell me the secret of this heart-purity; tell me the way to win its sure beatitude?" If seriously and sincerely this is your cry, be not afraid: He has lessons of hope and cheer for such as you.

His first lesson is that human uncleanness comes not from without, but from within; not that which goeth into the mouth, He says, defileth the man, but that which proceedeth out of the man, that defileth the man; for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts,

blasphemies: these are the things which defile a man. Now while this saying is sharp and humiliating to us, it still has another aspect, of which you may not so often have thought. For, humiliating as it is, it still gives us the cheering assurance that if ever, by any means, we can once get pure at this centre within, then no surrounding defilement can ever destroy our purity. Our heart life will then be as Christ has elsewhere described it, a well of water springing up unto everlasting life. Go and stand beside the mighty geyser, which springs from the deep recesses in the heart of the earth and flings its sparkling flood a hundred feet aloft in the sunlight. Can you corrupt it? Its springs are forever beyond your reach. Can you pollute it? The mud which you cast against its colossal pillar is thrown off with a swifter motion than that with which you projected it. Just such is heart-purity, as Christ describes it.

His second lesson is a corollary from the first. It is that no outside applications can cleanse the heart. One such outside application is a merely outward, formal and ritual religion. How laboriously complicated and detailed were the purifications which the strict Pharisees were trying to carry out. Christ looked at and through the whole, saw in it only a self-deceiving self-righteousness, a contrivance not for the extirpation, but for the covering up of the deeper impurities of soul and spirit. Agonized by a divine compassion, He over and over uttered the sharp alarm cry, "Woe unto you, scribes and pharisees, hypocrites, for ye are making clean the outside of the cup and of the platter, but within they are full of extortion and excess." Just such another external application is the worship of the beautiful, the outside polishing of manners, the setting up of æsthetic monuments to those whom it may chance to be the fashion to honor. Christ saw this too, in His day, and seeing through its inanity and perversion, uttered another piercing love cry: "Woe unto you, scribes, pharisees, hypocrites, for

ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Woe unto you because ye build the tombs of the prophets and garnish the sepulchres of the righteous, confessing in the very act that ye be children of them which killed the prophets."

Call this not a harsh lesson. It is on the contrary one full of hope and cheer.

The Master who so correctly and instantaneously exposes the worthlessness of all false methods of purification must surely know something of the method absolutely the best. This natural inference is most perfectly sustained in the third of Christ's lessons to the seeker of personal purity. This lesson is that purity is possible, but possible only and by means of fellowship with Himself. In the case of the eleven disciples the blessed possibility became the more blessed fact. "Now are ye clean," He says to them on that ever-memorable farewell night; and He states the means by which they had been purified: it was fellowship with Himself. "Now are ye clean through the word which I have spoken unto you." They had held converse with Him. They had even permitted Him to wash their feet. In holy fellowship they had found the secret of holy character.

Perhaps you say, "I agree in acknowledging the blessedness of heart-purity; I agree that impurity has its seat within and that no external application can ever eradicate it; I agree that if the one pure One can effectually establish fellowship with us, His occupancy of the heart, to whatsoever degree it may extend, must displace and supplant its former impurity. But that pure One no longer teaches in our streets; He no longer washes with fleshly hand the feet of His disciples. How am I to find that holy fellowship which made the disciples clean?" Sometimes we get fresh views of truth by turning its statements round and inquiring whether in inverted form they still hold good. Some propositions will bear this treatment, and some will not. The Bible

says God is light; but it will not quite do to say of the light that it is God. On the other hand, it matters not whether we say, God is the creator of all things, or the creator of all things is God. I wonder whether it would not remain true were we to reverse the language of our text and say, Blessed are they who see God, for they shall be pure in heart. I think it would, and that, so re-read, it might prove the best answer I could possibly give to your question. Let us look at it.

Can purity of heart be gained by looking toward and trying to see God? Is the precious secret so simple? I think it is. Have you never noticed the effect of a sudden realization of the presence of God? Nothing stills unholy passion so quickly as that. Nothing so effectually banishes unholy imaginations; nothing so cripples and annihilates the power of temptation. The poet understood it when he sang:

"Oh, utter but the name of God  
Down in your heart of hearts,  
And see how from the world at once  
All tempting light departs."

Who knows not this power of the thought of God to banish evil, to drive away temptation, to quell the tempests of unholy passions and tempers? But if such be the efficacy of the mere thought of the All-holy, what must be the purifying effect of trying to hold fast to the thought, of trying to look directly toward, trying to see Him? Over a mind in that attitude impurity has already lost its power.

Again, looking toward God is the only way in which to obtain a true vision of ourselves, and without a true vision of ourselves we shall never appreciate our lack of purity and seek it with full purpose of heart. Few people understand this matter. Most think that in order to gain a correct and radical view of their own impurity they must practice what is called introspection; must in some way turn their eyes around so that, like some outside party, they can look within and study the seat and fountain of their corruption. This is an entire mistake. God has not so made us that

we can walk out of our own silent brain-chamber through our own eyes, and then, turning about, look on our own faces as our fellow men look on them. No; if we desire to see how our countenances look to our fellow men, if we wish to see in what measure they wear the aspect of cleanliness and beauty and health, we must take an altogether different method. We must first find in the glassy pool or in some product of human art a pure, true, undistorting mirror, and then, looking away from ourselves into it, behold what manner of image we project upon that pure, responsive surface. Just so with respect to our spiritual lineaments. God in Christ is the one pure, responsive, undistorting mirror into which we must look, would we see a perfect image of our own unloveliness. Here we can not only see, but also test and measure this unloveliness. The image we behold is seen to be one of deformed and polluted character projected upon a character pure and perfect. The two are in such intimate juxtaposition that we cannot deceive ourselves as to our shortcomings of every kind. In that vision we can measure and test ourselves neither by our own self-excusatory standards nor by the standards of other men's impurity. The absolute standard stands life-size before us, and upon it, with all our moral defects and impurities, we are projected in an image perfect as the light of God's sunbeam can make it. Against that luminous and spotless background all our deformities, all our dwarfedness, all our uncleannesses of body, soul and spirit stand out in such awful distinctness that the vision seems more than we can bear. This self-revelation in the light of God and of His perfect holiness is what the Bible calls enlightenment. Did you ever wonder how men get enlightened? You see it now. It is by looking unto God and trying to see God.

But it is something beyond enlightenment of which we are in search. Enlightenment alone gives us intolerable misery. We are in search of a blessedness, the beatitude of the pure-hearted.

How shall we pass from the misery of self-knowledge to the blessedness of purity? Again I answer, by looking on God, by steadfastly beholding God. Mirrors are of two kinds, the strictly opaque and the partially transparent. In the first we get but a single vision; in the second we see at first simply ourselves, but, gradually, focalizing our eyes for remoter objects, we begin to perceive the things which lie beneath and beyond the shining surface on which our lineaments were pictured. Such a mirror is the face of Christ. When first we turn our eyes upon it we are so dazed that we can see nothing but the ugliness and vileness of our own image there reflected; but as we continue to gaze, and the tears of shame and grief and penitence clarify our vision, we see new and astonishing things. We see that the pure and undistorting mirror is itself alive and palpitating with the sympathy of a measureless love. Our eyes meet eyes of recognition—eyes of compassion, eyes of holiest affection. Before these the old image of our own ugliness fades out from the field of our vision, our eyes find themselves focalized to the seeing of diviner things within and beyond the surface of the mirror, even to the heart of God. This is the scene which truly transforms, this the vision which brings heart-purity. For, as the apostle says, "Beholding with open face, as in a glass, the glory of the Lord, we are changed from glory to glory as by the Spirit of the Lord." Here is the holy fellowship which makes holy character.

From this point onward all is plain. If troubled with visions of your own deformities, what means it? Simply that you have ceased to look on God. The remedy is not in studying those deformities and in brooding over them. It is in looking on God. As often as that old image of your own worthless, and worse than worthless self, swims into your field of vision, it is a proof that your eye, even if rightly directed, is focalizing itself upon the wrong object, focalizing itself upon a shadow, not upon the luminous Face, not upon

the heart of God. Lengthen the focal line of your vision. Look through and beyond all shadowy images. Look into the very depths of God.

Here is the one only secret of victory over all impurity of soul and body. Look on God. See God. In every place, at every time behold God. So shalt thou surely triumph. "Blessed are they who see God, for they shall be pure in heart."

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### THE GLORIOUS GOSPEL.\*

BY REV. F. J. MUNDY [CONGREGATIONAL].

*The glorious gospel of the blessed God.*—

1 Tim. i: 11.

THE right hand of God upholds His creations. It satisfies the desire of every living thing. It appears clothed in flesh, pierced with nails, dripping blood. It sustains His weak children, wipes the tears from the eyes of the redeemed, and is glorious. The praise of God leaps from lips consecrated by the Holy Spirit. It blends with the melody of all creation, rolls over the heights of Calvary, rushes into the heavens, sweeps over the sea of glass mingled with fire, and with the songs of the hundred and forty and four thousand, breaks upon the ear of Jehovah, and is glorious.

The voice of God delivers this Sinai digest, every word of which is underscored by a mountain's shudder. This voice is softened and made familiar by the adoption of human tones. It speaks to the great tempest whose waves are frightened, dead; it speaks wisdom to the world, defeat to the devil, health to the sick, sight to the blind, food to the hungry, comfort to the sorrowing, absolution to the sinful, life to the dead. This voice is all broken, and every fragment laden with the bitterest grief, in the requiem over Jerusalem. It reaches its sublimest utterance in the blood of sprinkling that speaketh better things than that of Abel, and is glorious. The place of God's feet is glorious. So testified the bush in the wilderness, whose

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\* Preached at the Madison Avenue Congregational Church, New York, on the occasion of the ordination and installation of Rev. F. W. Price.

every branch was clothed with the glory of I Am that I Am, as with a garment. So testified the mount where Moses would have been slain by a stroke of glory but for the rocky fortress. So testified the Shechinah, while the high-priest greatly trembled. So testified Pentecost, with cloven tongues of fire.

The Gospel exhibits the love of God in an offering of such wondrous merit as to become our sacrifice and worship, our altar and victim, our incense and fire, our priest and temple, our wisdom, righteousness, sanctification, redemption—our all and in all. The Gospel exhibits Jesus Christ appared in the nature of Abraham, consenting to life upon its lower plane: the manger for His cradle, the mountain for His home, tears for His meat and drink, the wine-press of the wrath of Almighty God for His field of labor, scourging for loving-kindness, wound-prints for benediction. The Gospel exhibits a dying Christ, in the midst of agonies most appalling, rescuing a redemption trophy from among thieves. The Gospel exhibits a risen Christ separating Himself from His disciples, rising all gloriously into the heavens, pleading His humiliation, His sufferings, His blood shedding in our behalf; and surely this gospel is glorious.

1. The Gospel appears unto us glorious (and this is the first definite thought of the hour) in the consideration of it with reference to its cost. The belief is common among men that value and cost are commensurate. This belief is based upon the law which forbids the best fruits to grow upon those briars and vines of the woodland around which labor has not stood. "Nothing good but costs," is trite, truthful, and of almost universal application. If the fruit of the scholar's doings is spread before us, if this fruit is rich, ripe, and sweet to the taste of the soul; if it is nutritious and gives strength to the mind, we know that the tree of knowledge has had the first place in the vineyard of life, and the best care of its owner. Did pleasure-plants spring up underneath its shadow, though each were a thing of

beauty, we know that they have been cut down, and, when withered by the sun, the dew and the rain, have given the strength of their decay to the roots of the tree of knowledge for drink. If we would appreciate our liberties, so rich and so full, our privileges so broad and so grand, we must become familiar with the legends of nations and compute their worth in tears and treasure and blood; we must consider them as a result to which heaven has largely contributed.

Far, far awry, in the distant thought of God,  
Liberty there was born;  
Far, far away in His most precious blood,  
It reached its height of form.

We must look upon these liberties and privileges as an aggregation of blessings, for which heroes in many generations have toiled. We must look upon them as monumental of the best deeds and of the best dying of a great multitude that no man can number. It is likewise true—it is true many times told—that computing the price paid for the Gospel prepares us, in thought, in heart and soul, for the profoundest of sympathy with him who declares unto us that it is glorious.

Let us take the back path of the Gospel; follow it over Calvary to the throne of God. Along the way behold persecution quenching the thirst of her swords in the warm blood of the saints. Behold machines cruelly competing with machines in wringing moans from the children of God. Behold the tender and the delicate, whose death-screams and bone-crushing blend at the jaws of the beasts. Behold horses, wild and frightened, plunging through the hills, filling them with the shrieks, trailing them with the blood, leaving among them the broken bodies of such as counted not their lives dear for the excellency of the knowledge of the gospel. Behold prisons in which darkness is king, dampness is queen, chains, hunger and drought belong to the court. Behold the cabinet of Jesus Christ pouring out most precious blood and yielding up sublime lives for the sake of the gospel. Behold the cross at Jerusalem's

outer gate. Here weeps, moans, bleeds, prays, dies, the Holy One and the Just. Behold Him, the King eternal, immortal, invisible; the only wise God, stooping in the incarnation to kiss the world, to meet its needs, to bring it within the help and the influence of the throne. The price paid for the gospel is great beyond computation. Bewilderment and failure have attended the effort. Yet it is the declaration of the failure, that the gospel, when considered as to its cost, is glorious.

2. The Gospel appears unto us glorious in the consideration of it as bringing the possibilities of grander and completer life to humanity. Judaism spread its feast of fat things for the Jews. Those of the highways and the hedges were neither urgently invited or compelled to come in. Judaism sent out but few missionaries; the gospel is glad tidings of great joy to all people. The gospel brings the possibilities of grander and completer life to all people. Pagan morality was not superior to the morality of pagan gods. Let me here venture a general statement, and send such of you as have time for research to history for its verification. This is the statement: Whatever idolatrous peoples daringly and irreverently originate their own gods, they will never rise in morality above the morality with which they have invested those gods. They whose gods are continually warring among themselves will find the gates of heaven upon fields of battle smoking with the blood of the slain. Heathen divinities were little better than splendid imaginary devils. The heights of Olympus, darkened with the immoralities and reverberating with the shrieks of imaginary wounded divinities, were hell. The gospel appears, and men are confronted with morality of the living and true God. Godlikeness is the ideal toward which every man must struggle. Godliness is the supreme good. This being so, all things must be changed. The ideal man is no longer the hero with garments rolled in blood, who can count the slain of many battles. The gospel favors agriculture rather than warfare.

The swords must be turned into pruning-hooks: instruments of cruelty into instruments of mercy. The gospel talks not of the survival of the fittest, but of the smoking flax, of the bruised reed, of the breaking heart. Feeble children, whose future cannot be filled with service to the State, may no longer be destroyed, as under an ancient civilization. He who hath said—and said it with the tenderness of an Infinite Mother—"Suffer the little children to come unto me; forbid them not; for of such is the kingdom of heaven," stands forever as the guard of infancy and of weakness. The force life may no longer predominate. As far as God's thoughts are above our thoughts, so far is the life of principle and of love above the force life. The one is earthly, the other is from heaven. The one regards its own interests; the other recognizes the rights of those who have no defense. The force life whets the glittering sword, grasps the bow of the mighty, and cries, Let the blood of the weakest arbitrate! The life of principle and of love casts the sword into its scabbard; it casts the bow into the dust. It has no mission to destroy. Its days it would pass in peace; its years it would pass in blessing. Its creed is: man at peace with himself, man at peace with his brother, man at peace with his God. The reception of the gospel is a universal privilege. It means health to the body, strength to the mind, life to the soul. The gospel renders man grander all the way from that which goes to the dust to the spirit that goes to God who gave it. The gospel is likewise the beautiful garment of nations. The soul of our civilization is the Gospel of Jesus. This gospel claims the individual, it claims the nation, it claims the world for God and for His Christ. The full recognition of its claims would result in the exaltation of the whole creation to the supreme good. The rejection of the gospel imperils every interest of body, of mind, of soul, of civilization. The gospel is the power of God unto salvation. The rejection of the gospel implies the wild and the awful determina-

tion to contend with the power of God outside the realm of salvation.

Conflict with this power has been engaged in. The angels first tried it, and one third of the stars of God shriveled up into devils. The first parents of us all engaged in this conflict. They desired more knowledge, and they learned of the thorn—oh, my God, it pierces every interest!—and of the sweat-drop and in it the agony of the blood-drop, and of a very large place for graves: but oh! my soul, enter thou not into the secret of corruption!

This conflict was engaged in by the world, and the roar of the flood rolls down through the history of the ages. The cities of the plain tried it; they were stormed with fire unto destruction. Egypt tried it. God drafted the Red Sea, and in its bosom the battle-ery was smothered. Babylon, the walled city, the beauty of Chaldea's excellency, engaged in this conflict. In the mountains a noise was heard. It was the movement of the Lord of hosts, mustering His hosts to battle. Babylon is as when God overthrew Sodom and Gomorrah. It is no more inhabited; neither dwelling from generation to generation. The Arab pitches not his tent there; the shepherds make not their folds there. The wild beasts of the desert lie there, the satyrs dance there, and there are the palace homes of the dragons. Jerusalem engaged in this conflict. She stoned the prophets sent with messages of salvation upon their lips; and last of all, the Jewish nationality broke the golden bowl of the heart of Christ, and dashed the blood of Emanuel in the face of God! For many feet the ruins of Jerusalem mingle with the rubbish of ages. France engaged in this conflict. Her attack was against the doctrines of God's existence and the resurrection from the dead. In Reason France sought God. Her hereafter was to be rounded by an eternal sleep. France has been made again and again, at the point of the sword, to bite the dust until dirt and blood have mingled between her teeth. Spain engaged in this conflict: there the horrors of the

Inquisition moved against God in Protestantism. The great and terrible God has written His autograph in retributive providences all over the pages of the history of Spain. Spain has received double from the Lord's hand for all her sins, and the duality has been of judgment and not of mercy. The cup of trembling has been placed to the lips of Spain, and she has drunk it to the very dregs.

The angels engaged in this conflict; the world engaged in it; the nations have engaged in it; *individuals* have engaged in the conflict. The daring sacrilege of Belshazzar hurled down the gauntlet at the feet of the Almighty. That night was Belshazzar, king of the Chaldeans, slain. Judas Iscariot sold his God for thirty pieces of silver, hurled back the price of innocent blood, and went out and hanged himself. Pontius Pilate, though the voice of conscience rumbled through his soul; though this voice was emphasized to tones of thunder by the dreams of his wife, yet, as a measure of policy, he passed the Just Man on to crucifixion. Pontius Pilate was disgraced and banished—banished from all save the blood spots upon his soul. Tradition says that Pontius Pilate sought refuge from conscience in suicide. Julian the apostate engaged in this conflict with the power of God. In the presence of an assembled multitude it is said that he drew a dagger and thrust it defiantly toward the God of heaven. Julian lay dying, and with a hand tremulous in the grasp of death, he took of the blood that was flowing from a mortal wound, and flinging it unto the heavens, he gasped out, "Thou hast conquered, Galilean!"

Thomas Paine engaged in this conflict. His was a massive intellect. Some of his political inspirations have become embalmed in our own institutions, and they will live forever. His was the pen of a ready writer, but with that pen Thomas Paine scratched this Ark of God, and died. As the life forces were slowly ebbing, an attendant was asked by him, "Have you ever read any of my books?" The reply was: "I at-

tempted once to read your 'Age of Reason;' it made me so miserable that I threw it into the fire." Thomas Paine said: "Would to God that all into whose hands that book has come had burnt it." He turned his face to the wall and died.

Voltaire engaged in this conflict. He declared that he would destroy the temple that was built upon the foundations of the apostles and prophets, and these in turn resting upon the concrete of the blood of the Son of God. As well attempt with an arm of flesh to tear the throne of Jehovah from where it is buttressed in the eternities, as to destroy the Church, for God is in the midst of her. When dying, the screams of Voltaire to the God who had forsaken him, and his shrieks to the Christ whom he had so deeply pierced, rose to such a tempest that nurse and physician were swept from his presence.

Unto such as antagonize the gospel, either by open hostility or by simply rejecting it, it must be said, tenderly, it must be said lovingly, that they are condemned already, for not believing in the only begotten Son of God. The little stone that was cut out of the mountain without hands—the Rock of Ages, rolling from out the mountain of the eternities, impelled by love—must become the chief corner-stone of the temple of character, or a stone of crushing. The gospel is a savor of life unto life, or of death unto death. The Christless shroud is very, very cold; the Christless grave is very, very dark. It must be said to them, tenderly and lovingly, that they can never enter yonder city that hath no need of sun, for the Lord God and the Lamb are the light of it; that, though they have been homesick always—and who among us all has not been homesick for a better life and for a better country?—yet those beautiful words of Heine, the German poet, will never be actualized in their experience, when he says: "Blessed are the homesick, for they shall get home." Though they have sought pleasures and found them not, they can never stand at God's right hand, where there is full-

ness of joy and pleasure for evermore, but, journeying from God's presence, they must forever wander to the left, away from eternal day, deeper and deeper into eternal night; down, down—Great God! the stars go out down there! Away from eternal life; deeper and deeper into eternal death! No rest, or peace, or joy, or hope, or song, or Christ, or God, or heaven!

The way of the gospel is the way of life. The central figure of the gospel is the open door through which if a man enter not he is a thief and a robber. May the Spirit of the living God enable such as are rejecting the gospel to bow at the cross and kiss the bleeding feet of the wounded Christ. May the spirit of wisdom and of power, the spirit of knowledge and understanding, the spirit of counsel and of might, the seven spirits of God and the one Holy Ghost, enable us all to meet the obligations, to perform the duties, to partake in the benefits of the glorious gospel of the blessed God, of the glad tidings from out the glad world—yea, from out the glad heart of that God whose very nature is broken up into melody when there is a returning of His prodigal children from off the dark mountains by the way of the cross of His Son: for He hath said that He joys over such ones with joy and rejoices over them with singing.

This glorious gospel of the blessed God, my brother and my friend, is committed unto your trust.

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#### THE PERMANENCE OF CHRISTIAN FAITH.

BY ARCHDEACON FARRAR, IN PHILADELPHIA.

*And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that these things which cannot be shaken may remain.—Heb. xii: 27.*

"In this remarkable verse the writer goes to the very heart of the philosophy of religion and history." One of the weaknesses of men is to cling unduly to the old and refuse the new. Blessed the Church which brings from its treas-



ure-house things both old and new. When this Scripture was written, the new life was calling, but Jesus lingered under the shadow of the Law. Christ had come, but they could not get beyond Moses. They thought that their temple, their sacrifices, their priesthood, and their worship, were perfect, permanent and divine, and when Christ taught that they were imperfect and transitory, He was rewarded with Calvary. So to-day, when a man utters a necessary new truth, "there is again the shadow of Calvary." "An unprogressive Church is a dying Church, a retrogressive Church is a *dead* Church." There are ecclesiastical systems, organizations, and orders, which God is shaking to the ground every day. They are removed because they have become "obsolete and obstructive." Men confound the instrumental with the fundamental. They are removed because men have made fetiches and idols of them, and forgotten that they are not ends but means.

In an era like this of change, as the Reformation was, it is well for men to know that there are things with assured foundations set with the double seal of God. It is of these things which I desire to-day to speak.

In times like these it is usual to meet young men and women, who, mistaking their ignorance for knowledge, and their cleverness for genius, say to others, and endeavor to persuade themselves, that they have lost faith in all things. Clergymen in England, and I suppose in America, receive letters, and even poems, from people of this sort, who have nothing to do but to write them. The thing I speak of is not honest doubt; it is the spurious offspring of self-distrust and self-conceit. It needs a moral, not an intellectual cure. Life sometimes knocks this nonsense out of people who entertain it. But when disbelief is not the efflorescence of wanton idleness, but real and terrible, then must men look for its reasons, and first must they look and see if there is not some serious impediment in themselves. "First see that thou art polished from thy rust."

#### RELIGION'S NON-ESSENTIALS.

People often worry themselves because they cannot believe this or that, when this or that has nothing to do with true religion; when this or that is not insisted upon by the universal Church. You feel uncertainty about this or that passage in the Old Testament, about the sun standing still, or about the rising of a dead man at the touch of Elisha. I counsel you to study these things humbly, get the best accounts of them you can, but remember that they are questions of history, of archaeology, to which you, at the best, cannot bring intelligent consideration. Finally, if you cannot understand them, let them go. These are not generally necessary to salvation.

There is not a word about them (the speaker cried) in the Apostles' or the Nicene or the Athanasian Creed, nor in the Thirty-nine Articles of the Christian faith, nor—more important still—is there a word about them in the Lord's Prayer, nor in the Sermon on the Mount. You will not be questioned about these at the bar of judgment. You will be asked if you have kept your body in temperance, soberness and chastity; if you have been rigidly honest; if you have heightened the moral standard of the world by your presence in the world.

#### PROBLEMS FOR ATHEISTS.

If you meet with an atheist do not let him entangle you into the discussion of side issues. As to many points which he raises, you must learn to make the Rabbi's answer, "I do not know." But ask him these seven questions:

First. Ask him, Where did matter come from? Can a dead thing create itself?

Second. Ask him, Where did motion come from?

Third. Ask him where life came from, save the finger tip of Omnipotence?

Fourth. Ask him whence came the exquisite order and design in nature? If one told you that millions of printers' types should fortuitously shape themselves into the divine comedy of Dante or the plays of Shakspeare, would you not think him a madman?

Fifth. Ask him from whence came consciousness?

Sixth. Ask him who gave you free-will?

Seventh, and last, Ask him whence came conscience?

He who says there is no God in the face of these questions talks simply stupendous nonsense. This, then, is one of the foundations; one of the things which cannot be shaken, and will remain. From this belief in God follows the belief in God's providence, the belief that we are His people and the sheep of His pasture.

Do not, I entreat you, confuse the truths of Christianity with a mass of disputed or disputable questions. Christianity does not depend on this or that particular view of sacraments or mysteries. Christianity is not what St. Augustine taught, nor St. Anselm, nor Bishop Pearson, but what Christ taught. Do you believe in the Lord Jesus Christ? Do you keep His commandments? Do you love your brother as yourself? These are the questions for you to ask yourself. In heaven there are neither Anglicans, nor Catholics, nor Dissenters; neither high, low nor broad Churchmen; neither the Damnamus of Augsburg, nor the Anathema of Trent. It is the abode of saints—that is, of the good. So taught the founder of this, your city of brotherly love, saying it would be for you to stand or fall as you fulfilled the teaching or neglected it. If we are Christians, if we are good men, according to our lights, nothing can make us afraid.

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#### SPIRIT AND UNDERSTANDING.

BY REV. JOHN P. COYLE [CONGREGATIONAL], NEW YORK.

[Preached the morning after the Flood Rock Explosion.]

And suddenly.—Luke ii: 13.

WHILE the writer of this text had no more explicit reference to the teaching of this sermon than to the event that has suggested it, yet it is not wrong to read lessons into Scripture, provided they crowd nothing else out. As the water pipes in the kitchen do their own work

and are convenient to hang things on besides, so those who live and work much with the Bible find its conjunctions and adverbs handy to hang lessons on that will be there when needed and do no harm meanwhile. The words can thus be put to mnemonic uses. Moreover, it is worth while observing the remarkable tact of the Spirit of Wisdom as displayed here and elsewhere in Scripture in the reserve that keeps the writers within such limits that truths of later development may be construed into their words.

There are two classes of persons in these days between whom a mutual distrust exists, because they fail to appreciate each other's attitude toward the events of the universe.

1. The first class expects all things to come to pass gradually, so that their courses may be traced. The motive of this class is intellectual, the mind wants to correlate facts and is unwilling to put up with a disjointed universe; and the *penchant* of the scientific intellect of to-day is to co-ordinate things on the line of natural causation. Sudden transitions, having been heretofore supposed to argue the absence of natural causes, are unwelcome to the scientific mind, and the temptation is to deny their occurrence.

2. The other class cares little for natural causes, but rather delights in things supposed to be unexplainable by any but extra-natural interventions. Its motive is more emotional than intellectual. It knows that worship is the highest exercise of the mind, and it desires sudden and mysterious events to quicken the feeling of reverence. And that such things do quicken it there is no doubt.

3. Between these extremes our text mediates by affirming the sudden occurrences, but associating them by a copulative, rather than an adversative conjunction with the things that went before them. In this it has the authority of many scientific men (notably Dr. Mouldsley), who assert that there are indeed leaps and sudden changes and specific differences, while they assign

them to natural causes, thus contrasting them only with other events and things, not with nature as a whole, and connecting them copulatively instead of adversatively with other phenomena.

Nor does this destroy the value of such events as calls to worship. The surprise caused by a sudden event often wakes up a sleeping sense of reverence whether the event is explainable or not. As to the production of such a sense, it is true that ignorance is in an important way the mother of devoutness, but *blank* ignorance does not produce the best quality of devoutness. The amazement produced by the sudden revelation of new and hitherto unsuspected courses of natural causation, running back indefinitely into the mystery of all being, is as much above the stupid wonder of the believer in magic as the esthetic emotion of one who gazes down a seeming endless avenue is superior to the dumbfoundness of one who has suddenly brought up against a wall. God means to surprise us, but He does not mean to put us to confusion. The scientific mind is compelled by the facts to concede the actual occurrence of sudden and surprising events. With the universe full of God the devout mind can afford to concede the presumptive universality of natural causes. Science has kept saying "not suddenly;" religion has reiterated "but suddenly;" the Bible calmly says "and suddenly." The "and" suits science, the "suddenly" suits religion. Let us seek to be devout and scientific both and sing with *spirit and understanding*,

"Deep in unfathomable mines  
Of never failing skill," etc.

#### A COMPREHENSIVE DESIRE.

By R. S. MACARTHUR, D.D., [BAPTIST],  
NEW YORK.

*Brethren, my heart's desire and prayer to  
God for Israel is, that they might be saved.*

—Rom. x: 1.

PAUL had just spoken with apparent severity of his brethren. To them the doctrines he was declaring were peculiarly offensive. They must have regarded him as a traitor to his most sol-

emn obligations. While discharging a duty to which he was specially appointed, he had abandoned the faith of his fathers; he now preached the faith which he had despised. Still he loved his kindred according to the flesh. His loving heart gushes forth in the expression of this comprehensive desire. Let us study its characteristics.

I. IT IS A HEART-FUL DESIRE. "My heart's desire." Not all who are interested in the salvation of men are influenced by this desire. There may be (1) A professional desire. The Evangelist, the teacher, the pastor may have it. (2) There may be a deuteous desire. Better this than no desire. (3) There may be an intellectual desire. Paul's intellect was active, but it was sweetly submissive to Christ. When the light flashed upon him new meaning was given to previous reasoning. He always loved the Messiah. He was a "Messiahian." Doubtless he wished to convince others. But the desire of his heart was mightier far than the desire for any intellectual victory. This gave him power. It gives power to-day. This is true of music, of art, of poetry. No heart, no power. Love evokes love. Heart responds to heart.

II. IT IS A PRAYERFUL DESIRE. "Brethren, my heart's desire and prayer," etc. Genuine desire must voice itself in prayer. Our heart's desire is our prayer. The heart that goes out to men must go up to God. Often the shortest and surest way to reach men is by way of God's throne.

III. IT IS A FRATERNAL DESIRE. "Brethren for Israel." Paul was a cosmopolitan man. But he was also the Apostle to the Gentiles; still he gave the offer first to the Jew. He was a Hebrew of the Hebrews. The bluest Hebrew blood was his; and there is much in blood. The Christian is the true Jew. Judaism is the root; Christianity is the flower and the fruit. Judaism the gray dawn of the morning; Christianity is the supernal splendor of noon-day. When Paul became a Christian he found that for which he always sought. Now he longs for his brethren. So ought we.

There is a sanctified patriotism. "North America for Christ;" this is a glorious motto. How shall we realize it? Bring our children, our class, our neighbors, to Christ.

IV. IT IS AN EVANGELICAL DESIRE "that they might be saved." This was Christ-like. Nothing short of this could satisfy the apostle. Not enough for them to be saved from national disaster; not enough from earthly sorrow. They must be saved from sin here, and death hereafter. Are you saved? Then make Paul's comprehensive desire yours.

#### SACRAMENTAL MEDITATIONS.

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SON AVENUE [PRESBYTERIAN] CHURCH,  
BROOKLYN.

The simplicity and singularity of the Lord's Supper impress us. It is a feast solemnly unique and full of suggestiveness. If we gain a vivid realization of the sweetness of the truths which these sacred symbols are designed to convey, we shall find the ordinance a joyous and comforting one. We sometimes lament our distance from God and the dimness of our spiritual vision. By a proper use of this ordinance, however, we shall bring spiritual realities near to us in all their preciousness and power.

First of all, we are to regard this feast as something provided by, and to be received directly from Him. The gift of God is His Son. In this holy ordinance our fellowship is immediately with the Father and with His Son, our Lord Jesus Christ. "He that eateth my flesh and drinketh my blood hath eternal life."

Again, this feast reminds us of the vital and abiding fellowship of saints; the great company of believers on earth and the glorified in heaven. We have just repeated together the Apostles' Creed, "I believe in the Communion of Saints;" and we often sing that inspiring hymn of Charles Wesley:

"Let saints below in concert sing  
With those to glory gone;  
For all the servants of our King  
In heaven and earth are one."

This is one of the vastest and most comprehensive conceptions possible of

the unbroken unity of the Church militant and triumphant; of that "one array of the living God," to whose command we bow.

In this connection, read that striking passage in Hebrews (xii: 18-25), in which the author draws a contrast between the burning mount, rocked by tempest, clothed with blackness, and Mount Zion with its angels and the "general assembly and church of the First-Born, and the spirits of just men made perfect." Read these words, and keep in mind this pregnant thought, that what of future glory and felicity, eye and ear of man have never yet measured, are really and practically a part of our present possession as a stimulus and joy. What an endowment of power from on high will be ours, if we only grasp these essential facts!

One more thought, consolatory and admonitory, attracts our attention at this period, when the old year is dying, and 1886 about to open a new volume; it is "the power of an endless life," to which the priesthood of our ascended Lord stands matched and mated. Nearer and nearer to that life we daily come. These waning hours remind us of the duty of "redeeming the time"—buying up the opportunity—while yet time is ours. Death has been busy among us. The varied experiences of a pastor's life, as he visits among the sick and receives the messages of the dying, and comforts the bereaved, add emphasis to these admonitions of the Word.

Remember, beloved, that ye are not your own, but are bought with a price, even this precious blood of Christ. Redeem the time for love's sake, and not from motives of mere prudential policy. Let this year close with adequate thanksgiving, and with a consecration that shall make the new year a blessed one, indeed.

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

1. Achan, a Representative. "And Achan . . . was taken."—Josh. vii: 18. Joseph Parker, D.D., London.
2. The Peerless Edifice. "The palace is not for man, but for the Lord God."—1 Chron.

- xxix: 1. T. D. Witherspoon, D.D., Louisville, Ky.
8. "The mighty Waters rolling Evermore." "Thy judgments are a great deep."—Ps. xxxvi: 6. Henry J. Van Dyke, Jr., D.D., New York.
4. The Significance of Family Worship. "To shew forth thy loving kindness in the morning and thy faithfulness every night."—Ps. xcii: 2. T. D. Witherspoon, D.D., Louisville, Ky.
6. The Traveler's Religion. "I am the Lord thy God, which teacheth thee to profit: which leadeth thee *by the way* that thou shouldest go."—Isa. xlviii: 17. Henry J. Van Dyke, Jr., D.D., New York.
6. Barking the Fig-tree. "He hath laid my vine waste, and barked my fig-tree."—Joel i: 7. W. F. Gill, D.D., Brooklyn, N. Y.
7. Preparation for Beatific Vision. "Blessed are the pure in heart; for they shall see God."—Matt. v: 8. A. T. Pierson, D.D., Philadelphia.
8. Relations of Conduct to Ceremonies. "Was unto you, scribes and Pharisees, hypocrites! For ye pay tithes of mint, etc., and have omitted the weightier matters of the law," etc.—Matt. xxiii: 23. J. L. Withrow, D.D., Boston.
9. Personality and Responsibility. "Son, why hast thou thus dealt with us?"—Luke ii: 48. Phillips Brooks, D.D., of Boston, in Westminster Abbey, London.
10. Departed Saints yet Living. "Now that the dead are raised, even Moses shewed at the bush, when he called the Lord the God of Abraham," etc. . . . "For he is not a God of the dead, but of the living; for all live unto him."—Luke xx: 37, 83. Rev. C. H. Spurgeon, London.
11. Every Life a Purpose of God. "They shall look on him whom they pierced."—John xix: 37. A. T. Pierson, D.D., Philadelphia.
12. The Individualism of Duty. "If I will that he tarry till I come, what is that to thee? Follow thou me."—John xxi: 22. Rev. Geo. Elliott, in Union Square M. E. Church, Baltimore.
13. What makes Life worth Living. "All things work together for good to them that love God."—Rom. viii: 28. Rev. W. Hay Aitken, in Trinity Church, New York.
14. Economy of Power. "Every man that striveth for the mastery is temperate in all things."—1 Cor. ix: 25. Rev. George Elliott, in Union Square M. E. Church, Baltimore.
15. The Certainty of Truth's Triumphs. "For we can do nothing against the truth, but for the truth."—2 Cor. xiii: 8. J. L. Withrow, D.D., Boston.
16. Complete in Christ. "Ye are complete in him."—Col. ii: 10. Edward Payson Terhune, D.D., Brooklyn.

17. The Secret of Grand Historical Characters. "By faith," etc.—Heb. xi: 4. Archdeacon Farrar, in Harvard College chapel.

### SUGGESTIVE THEMES.

1. Communion between Heaven and Earth.—("And the angel did wondrously; and Manoah and his wife looked on. For . . . when the flame went up toward heaven from off the altar, the angel of the Lord ascended in the flame."—Judges xiii: 19, 20.)
2. Man's Disappointments are God's Appointments. ("And the Lord said to Samuel, Harken unto their voice and make them a king."—1 Sam. viii: 22. also vs. 6, 7.)
3. Boyhood's Memories: Manhood's Longings. ("Oh, that one would give me drink of the water of the well of Bethlehem."—2 Sam. xxiii: 15.)
4. Under a Juniper Tree. ("And as he lay and slept under a juniper tree, behold, then an angel touched him, and said," etc.—1 Kings xix: 5.)
5. Motive the Criterion of Action. ("But so did not I, because of the fear of God."—Neh. v: 15.)
6. The Exceeding Blindness of Sin. ("Who can understand his errors?"—Ps. xix: 12.)
7. Religion of the Soul the Soul of Religion.—("Praise the Lord, O my soul."—Ps. cxlvi: 1.)
8. The Recognition of God in a Calamity through Physical Forces. ("There came a great wind from the wilderness, and smote the four corners of the house . . . Then Job . . . fell down upon the ground, and worshipped."—Job i: 19, 20.)
9. The Contrast between Truth and Error.—("The lip of truth shall be established for ever: but a lying tongue is but for a moment."—Prov. xii: 19.)
10. Heroic Treatment Necessary in Dealing with Evil Habits. ("Put a knife to thy throat, if thou be a man given to appetite."—Prov. xxiii: 1, 2.)
11. A Man's Religion may be his Ruin. ("For the bed is shorter than that that a man can stretch himself on it," etc.—Isa. xxxviii: 20.)
12. Religion or Ruin. ("Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin."—Ezek. xvi: 30.)
13. The Best Life Insurance. ("I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—John x: 28.)
14. The Skeleton in the House; or, The Tomb in the Garden. ("Now in the place where he was crucified there was a garden; and in the garden a new sepulchre,"—John xix: 41.)
15. The Lord's Workers are Weighted. ("Therefore I take pleasure in infirmities, in reproaches, etc.; for when I am weak, then am I strong."—2 Cor. xii: 10.)

### THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

JAN. 6.—THE GOOD FIGHT OF FAITH.—  
1 Tim. vi: 12; Eph. vi: 10-12.

The Holy Scriptures employ the strongest language and the intensest figures of speech in describing the conflict with sin and the race for the crown everlasting. Paul gives us a vivid picture of the contest in the passages referred to above.

I. IT IS A FIGHT. The Christian becomes a *soldier* the moment he submits to Christ. He enters into a solemn engagement to defend the cause of his Master, and contend earnestly till death for the faith once delivered to the saints. He vows to antagonize all the forces of sin and the machinations of the Devil,

in his own heart and life and in the world. Life, the Christian life, is an unceasing warfare and a warfare of the intensest kind. Into this strife enter all the elements of good and evil which exist in God's universe.

II. IT IS A FIGHT OF FAITH. The elements, forces, principles, combatants, are mainly invisible, moral and spiritual. The end sought, the final reward, is not temporary and earthly, but moral achievements—God's approbation, a home and glory in the skies. It is the great God in heaven who calls us to this fight; it is His cause; His are the enemies we are to face; our hearts and lives in this brief probationary state, are the theatre of this unceasing, tremendous conflict, in which Heaven and Hell, Christ and the Devil, are doing their utmost; the One to rescue and save, the other to ruin and damn the human race. No carnal ends or carnal weapons in this fight.

III. IT IS A GOOD FIGHT. Because (1) it is God's fight against sin and Satan and hell. (2) Because it is a fight for righteousness and peace and holiness. The Devil and his abettors are striving to destroy the reign of law and virtue and happiness, and make this world as vile and wicked and wretched as hell itself. (3) Because life or death, the triumph of sin or holiness, the supremacy of a God of eternal justice and love, or the reign of universal chaos and anarchy hang on the result.

IV. NOTE THE WORDS BY WHICH THE APOSTLE EMPHASIZES THIS FIGHT. "Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. vi: 10-12.) What a description! And it is not overwrought. Do we realize that it is true, and that it applies in all its amazing force to ourselves individually?

JAN. 13.—GOD'S SYMPATHY WITH HIS PEOPLE.—Zech. ii: 8.

First explain the force and beauty of the figure here employed.

I. GOD HAS A PROPRIETARY RIGHT IN HIS PEOPLE. (1) He created them, and created them for His own glory. (2) He redeemed them from death by an infinite sacrifice. (3) He has pledged His word and attributes and all the resources of His throne to bring them in triumph to heaven.

II. GOD, IN THE ECONOMY OF REDEMPTION, HAS MADE HIS OWN GLORY AND THE WELFARE OF HIS PEOPLE IDENTICAL. Their interests are not antagonistic, are not separate and distinct. They are His, to have complacency in and receive praise and glory from, through all eternity. And He is their Father, their Savior, their elder Brother, their King, their everlasting inheritance.

III. GOD HAS SPECIAL REGARD FOR AND INTEREST IN THE SUBJECTS OF HIS REDEEMING LOVE. He chose them in Christ before the foundation of the world. He gave His only begotten Son to save them from eternal ruin. His Spirit and His Providence have been at work these six thousand years to accomplish his purposes respecting them. They seem nearer to Him than the unfallen angels, for they have been rescued and ransomed from ruin and death at an infinite cost. He has peculiar regard for them as the fruit of the glorious redemptive scheme by which He seeks to "reconcile all things unto himself." They stand related to His moral dispensations, to the "everlasting kingdom" of the future state, to the exaltation and final glory of the Eternal Son of God in His work of atoning love and saving grace, as no other beings do.

Is it any marvel, therefore, that he who dares to touch one of these "little ones," touches the very "apple of His eye"? It matters not how unworthy and sinful and inferior His people may be, in themselves considered, and contrasted with angels. God looks at them in the light of His own eternal and far-reaching purposes. He thinks of them as the fruit of Christ's bloody sweat and

dying agony and travail of soul. In His eye they are holy, unspeakably precious, consecrated by the death of His well beloved Son, baptized by Heaven's love and the Holy Spirit's power. They stand intimately related to His eternal scheme of Grace. He sees in them the future heirs of His glorious Kingdom, the priests and kings of the Lord Almighty. They are to be the very "crown" and glory of Christ's own eternal reward and rejoicing. Hence their names "are graven on the palms of His hands." No weapon forged against or raised to injure them shall prosper. All their interests are safe in His hands. The gates of hell shall not prevail against one of His chosen ones. His infinite heart of love encompasses them ever. His everlasting arms are underneath them.

JAN. 20.—JESUS WEEPING OVER SINNERS.—Luke xix: 41, 42.

The Son of God in tears! The Lord of glory weeping!—weeping over Jerusalem, the city favored of God above all other cities—upbraiding her for her folly and wickedness; and while thus compassionating her He foretells the terrible destruction that was soon to come upon her. In all history I know not of a scene so infinitely tender and mournful as the artless pen of the evangelist here describes. It is at the same time full of instruction.

I. SIN IS NO TRIFLE. There is that in it which moves the God incarnate to tears. Stars may fade away, dynasties fall, and nations perish, and the events will not affect the Lord of heaven so deeply as the sight of sin laying waste a human soul, despoiling it of God's image, and rendering futile infinite grace to save it.

II. EVERY MAN HAS HIS DAY OF MERCIFUL VISITATION. Jerusalem had, nations have, churches have, individual sinners have. While these golden hours last, mercy may be sought and salvation found. But that "day" has an end without an exception. A patient, long suffering God may wait long, but not

forever. Mercy has its limits. The day of grace will close. Divine Love seemed loathe to forsake the temple and Holy City. But the hour was near at hand. Incarnate Mercy came now to weep over the city and announce her doom. And swiftly and terribly did it come upon her. It may be that Christ has already wept His last tears over many a sinner who frequents our sanctuaries, and spoke the awful words, "Ephraim is joined to his idols, let him alone."

III. THE SINNER'S DOOM IS SEALED WHEN CHRIST GIVES HIM UP. No power in heaven or earth could have saved Jerusalem after Christ had spoken these words. And equally hopeless the case of every man under the Gospel, no matter what his privileges and opportunities, when once God's tender Spirit has been finally grieved. Tears, prayers, pleadings, repentings, will henceforth avail him nothing. The die is cast. The day is lost. Salvation is beyond his reach. Sabbaths may still smile, the sanctuary invite, mercies abound, and all things seem to move on as before. But hope has fled. The Spirit of God has given him over. "But now they are hid from thine eyes." Awful words! And they are written over against many a soul once favored of God, even as Jerusalem was favored.

IV. IT IS A LOST SEASON OF MERCY AND OPPORTUNITY THAT WILL SO EMBITTER THE ETERNITY OF THE LOST. Had they never been exalted to heaven; had Christ never knocked at the door of their heart; had the golden sun of mercy never fallen and lingered on their path; had the Holy Spirit never wooed and striven, and Christian friends never warned and entreated them—how different it would be! But O, as the memories of earth rush over their thoughts, what pangs of regret will be felt! what lamentations will rend the air!

Christians! pray, plead, agonize in spirit, in behalf of unsaved souls.

Sinners! whose "day" of hope is not yet ended, fling not away your last chance. Heaven hangs on this hour, and will you waste it, lose it?

JAN. 27.—TRUSTING AND WORKING.—  
PSALMS xxxvii: 1-11.

The needful lessons of patience and confidence in God are taught in these inspired teachings.

I. THE LESSON OF PATIENCE. Impatience, even to fretting, fretting against Providence, is not the least of the sins of God's people. It is indulged in by many till it becomes habitual, destroying peace of mind and grievously offending God. There are many causes operating to produce this state of feeling, among which we may name: (1) Physical infirmities. (2) Disappointments in life. (3) Mysterious Providential dealings with them. (4) The inequalities in life everywhere seen. (5) The afflictions and hardships endured by so many righteous and godly souls, (6) and especially the prosperity of the wicked. These are dark problems which we cannot solve now; we must wait for a clearer and fuller revelation. We must take them on *faith*, waiting God's own time to explain. But, instead, we are apt to reason about them, sit in judgment on the ways of God, and get our minds confused, our hearts filled with unbelief, and our temper ruffled.

II. THE LESSON OF CONFIDENCE IN GOD. The Psalmist specifies various reasons for confidence and patience and unfaith-

ing trust in Him. As (1) God's even-handed justice—he will in due time rectify seeming inconsistencies. (2) God's providential rule takes in all events, all time, even eternity, so that He has ample opportunity to carry out His eternal plan of wisdom and love. (3) The triumph of the wicked is short—"they shall be cut down like the grass"—the prosperity of evil doers is short lived—"a little while and they shall not be." (4) God will vindicate His people. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. He shall bring forth thy righteousness as the light, and thy judgment as the noonday. . . . The meek shall inherit the earth; and shall delight themselves in the abundance of peace."

APPLICATION. 1. Let us be ashamed of our impatience and fretting. 2. Let us repose implicit, unshaken trust in the wisdom and covenant faithfulness of our God. 3. Let us pity and pray unceasingly for our fellow sinners who are most prospered now, lest they have all their good things here. 4. Let us not lay to heart our present trials, crosses, griefs, losses, knowing that they are "but for a season," to be followed by the vision of perfect day, and an eternal weight of glory.

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### HOMILETICS.

PROF. J. M. HOPPIN, D.D., IS EDITOR OF THIS DEPARTMENT.

I WILL try to answer such questions as are sent me upon the well-worn, but great subject of preaching, reserving the right to make from them a selection. I shall address myself mainly to younger ministers and students, not caring or presuming to teach older heads; and shall endeavor to follow the counsel of a clever young Athenian in one of Plato's Dialogues: "Let him carry on the discussion by means of questions and answers, and not after each question make a long speech evading the point at issue, and not troubling himself to answer, but rambling on until most of his hearers have forgotten what the argument is about."

*Is preaching on morality to be encouraged?*

Assuredly. It is not all, but it forms a valuable department of Christian preaching, if, indeed, it be drawn from a Christlike and divine source, if it be not a morality which moves on a natural level merely. I never like to hear morality run down, for any reason, in a sermon. The spirit of Christ is the spirit of righteousness. "The Father hath committed all judgment unto the Son." He is the revelation of God, who is the pure, the righteous One in man—in humanity. Ethical preaching is setting forth the law of righteousness as applied to human life in all its phases, whether outward or inward. It has,



like duty, of which it treats, two sides to it—to God and to man. These are both truly one, and are comprised in the law of love which the Savior proclaimed, and which is the essence of the gospel that led to vicarious suffering for the good of others. Without this ethical element, preaching loses its relation to human interests. It is a thing of philosophy. The sermon becomes an end, not a means. It is preached to be talked of, criticised, and widely reported—as if it were of any importance in itself. The Lord's house becomes a temple to man's intellectual glorifying. We seem to hear the pointed words of the prophet: "Your new moons and your appointed feasts my soul hateth; they are a trouble into me; I am weary to bear them. And when ye spread forth your hands I will hide my eyes from you: yea, when ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

If much of sublimated preaching, whether theological or spiritual, should be transformed into a preaching that has a human life in it, that beats with a human heart, that feels for human wants, that seeks men out in their sins, that contends against the actual evil in human nature, that comes home to men's business and bosoms, it would have a more living power. As it is, it beats the air of vain speculation. It winnows logical chaff. It weaves a rhetorical many-colored web in the morning, which it unravels at night. If its theology had only a moral basis of divine truth and sober earnestness; if it turned men into the active currents of doing good, of destroying (as Christ came into the world to do) all the works of the devil, of visiting the sick, of wisely aiding the poor, of promoting honesty in trade, of purifying politics, of reconstructing the criminal classes, of staying the tides of intemperance and prostitution in our cities, of carry-

ing light and health into the unreclaimed moral wastes in the midst of us, it would be more like the gospel first published—the evangel of good will to men. It would bring in a new year of God. It would result in the real reform of human society, the State and the world. The gospel in its essence is ethical and practical. The scope of Christian preaching may be described as sweeping the whole circumference of humanity, of which God himself is the centre. We have now the ugly problem of Communism confronting us here in America, as it does the people of Europe: Communism from a selfish point of view. But Christ taught in His gospel a communism of all the best interests of humanity in the light of the higher law of love, of the centre of communion in God: the inference being direct and irresistible, that the great Christian principle of brotherhood is to guide us in the most difficult questions which concern the common life of our sinful and suffering humanity. The preacher is united to every man by the kinship of Christ's renewing love, and suffers with him as a brother. He has "an enthusiasm for humanity." Should we indeed succeed in secularizing government and secularizing society, we should then have a system of political economy which would be without the gospel in it, which would be without the renewing moral element of Christian love, and which would be as powerless on all questions of political and social evil—such as chronic pauperism, public licentiousness, tramps, prison discipline, the degraded and criminal classes—as on questions of common morality in business, in neighborly intercourse, in the everyday affairs of human life. Morality ought to be preached from every pulpit in the land, with much more clearness and iteration than it is done, and with a deeper penetration into the motives of conduct and character, or our preaching will become more and more like a Sunday song—pleasant to the ear, and chiming with the opera music at the other end of the church.

*Which is the better system for making preachers: the Jesuit, or the Protestant?*

This is a pregnant question. It cannot be answered offhand. It brings two great methods of religious training, of training for efficiency in religious achievement—the repressive and expressive, if they might be so called—face to face. It is lawful to learn from our enemies. The Jesuit seminary system is a drastic and thorough one. It makes strong men. Its pupil (I speak of the best type) aims at complete self-renunciation; he withdraws from the world and consecrates himself to God; his heart cries with St. Francis Xavier, “*Amplius, amplius*—more, O Lord, yet more!” The Jesuit novice, though he may have been a rich youth, presents himself to the Superior, saying: “I am a poor man come to ask your hospitality. I have nothing but myself to offer.” He takes the four sacred vows of the Jesuit order before the canonical time: viz., those of poverty, chastity, obedience, and entire submission to the will of the Pope—to stay, do, and go, as he may command. He makes haste, as I quote from a Jesuit writer, “to go down into the mystic tomb, where, as St. Paul expresses it, one must put off the old man to put on the new. He disappears as though dead; for ten years the world sees him no more, hears not his name, speaks not of him.” His seminary life is a decade of religious incarceration, where, by deeper and deeper steps into that living tomb, the minister that is to be becomes, in Jesuit phrase, “*perinde cadaver*” to the world and human joys and affections. His constant companion is the “*Exercitia Spiritualia*” of St. Ignatius, by the study and observance of which he hopes to conquer every sinful affection and worldly desire. This is a book of dry directions, of military rules, with little of scriptural language or thought, or even of devotional matter; by the following of whose prescriptions with an unreasoning fidelity, and under the supervision of a skilled director, the thoughts are forced into one channel; the senses are repressed, as it were ex-

tinguished; the most interior operations of the mind are inspected and annotated; the gradual recurrence of wrong desires is reduced day by day to a mathematical point, till one after another the evil inclinations of the mind are abolished, and the man becomes holy and perfect. So it is claimed. By his own efforts, with the help of the book, the man does this work. It is a self-immolation. It is the deliberate suicide of every natural feeling, and a literal death to the interests of the common life of humanity. Sequestered for ten years, the youth emerges from his solitude a man of iron-will, of impenetrable mind, of a religion apparently without an earthly tie, his mind fixed on one idea, or *eidolon*—that of the Church, of serving the Church and the Society of Jesus. He has submitted his free-will to a system, doing nothing spontaneously, reducing his life to one word—*obedience*. Yes, whatever we have to criticise, there is a virility here which we cannot but admire.

The intellectual training of the Jesuit seminary is no less remarkable than the moral. It tends to make habile instruments. Oratory, or the art of persuasive speech, is sedulously cultivated. Rhetorical praxis and criticism by the whole body—exercises in the management of the voice and delivery of sermons—are very searching and severe. The style of preaching, which is the result of such training, while it has great power over the passions from its own self-poised knowledge, is bold, argumentative and masculine, chiefly addressed to the intellect and aimed at practical results. It is no reed shaken by the wind. Where there is want of erudition there is that depth of knowledge and energy of will which carry force. The language is popular, but rarely low. Many great bishop-preachers, as well as orators of Notre Dame, have been the fruits of this training. The powerful and popular preachers of the “Redemptorists” of New York, who could talk without notes straight to their hearers’ minds and hearts, have come out of this method.

It is said on good authority that five seminary years are spent in arts, when, without discontinuing their own studies, pupils must pass five or six years more in teaching junior classes, not reaching the study of theology till the ages of twenty-eight or thirty, when, after another year of novitiate, a further course of from four to six years is imposed, and not till this has been completed can the scholastic be ordained as a priest of the society. It is quality rather than quantity. It was a saying of Ignatius Loyola that "in those who offered themselves he looked less to purely natural goodness than to firmness of character and ability for business." It was a tool of steel-polish to be wielded by the society for churchly and missionary purposes, and also, must it not be said, for the tortuous plans of an absolutistic institution of probabil-

ism and power. We see the far-reaching sagacity of a system which chooses an instrument with consummate knowledge and shapes it with exquisite skill. If it be not consumed in the fires and broken in the welding it will come forth a strong, sharp instrument; and, if one purely chosen by the Spirit of God, it will not be destroyed, perhaps not seriously injured, by such a training, and may draw good from it. But the question is, Can a human system, which, in exceptional cases, does not materially damage an immortal nature stronger than itself, but which, by its own showing is, in many important respects, opposed to the inspired system of training for Christian life and preaching, be considered the best?

I have left no space for this side of the question, and must conclude the discussion of it next month.

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#### PASTORAL THEOLOGY.

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

##### YOUR IDEAL.

We speak here to pastors, and speak to them in their capacity as pastors; not in their capacity as preachers. The two functions are, indeed, seldom, if ever, to be separated—in fact, we may, however, profitably sometimes separate them—in thought. This we shall habitually do in this department of THE HOMILETIC REVIEW. We shall not disparage the preaching office; but the pastoral office we shall magnify and exalt. By so doing, we may confidently hope to help become a better preacher every minister whom in any degree we influence to become a better pastor.

These words reach thousands of pastors at a season dedicated by common consent to special exercises, public and private, in retrospect of the past and in prospect of the future—the beginning of a new year. It is a good time to consider seriously YOUR IDEAL AS PASTOR.

A man's ideal is a great force constantly working for the conformation of character, and so for the determination of career. This is the case, even when the ideal is but dimly, and, as

it were, unconsciously, apprehended. Much more is it the case when the ideal is instantly present to the mind, when it imminently gesticulates to the imagination; when, Nathan-like, it upbraids, or Paul-like, it inspires, the conscience and the will.

Every man's ideal is always in process of becoming higher and higher; or else, contrariwise, it is in process of becoming lower and lower. You do not continue the same from day to day. You are changed from glory to glory, in growing assimilation to what you steadily contemplate as your ideal—if your ideal is right. You undergo the opposite transfiguration as inevitably, if your ideal is unworthy.

This is not all. Your ideal itself does not remain fixed and constant. That also changes for better or for worse, according as you are living upward in your tendency, or downward. The nobler you are, the nobler will be the ideal you are capable of cherishing. A base man cannot continue to behold untarnished a glorious ideal. His own foul breath will have dimmed that ethereal image. On the other hand, every

added increment of purity and elevation in you will enable you to see more clearly and more truly the lineaments of a chaste and lofty ideal. The reciprocity of influence is complete—the influence of ideal on you, and the influence of you on ideal. You and your ideal rise or fall together.

Whence do you derive your ideal? Is it from yourself? That is, are you your own savior? Is it from your fellow-man? That is, can your fellow-man in anywise redeem you? There is only one safe source of ideal. Your pattern must be shown you—from heaven.

HE WENT ABOUT DOING GOOD. That is the short description, comprehending all, of Christ's ministry on earth. What better formula for expressing your office as pastor? The sphere of your "going about" is limited to what we may call your "parish." Your parish has elastic limits. These sometimes expand almost to embrace the world. "Who is my neighbor?" was asked of Jesus. Jesus answered so as to make it evident that, for practical purposes of neighborly beneficence, anybody is our neighbor whom we can reach to help. So, in a certain sense, your parish reaches everywhere to include all whom you can serve in "doing good." In the strict sense, however, it comprises the souls who belong, or *who ought to belong*, in your Sunday congregation. To these souls you are in a special sense pastor. Among these is properly your circuit in which to "go about doing good."

The idea of locomotion is necessarily, to some extent, involved in the phrase, "went about," describing the ministry of Jesus. He had not where to lay His head. Your case is different from His. You have a home. Your pastoral activity may often continue when you are at rest from locomotion. You may not unfrequently do good, and do good as pastor, without "going about." Thus, the saintly Adolphe Attwood exercised pathetically his pastoral office on his dying bed, as, month after month, his congregation gathered, by representatives, in the bethel of that chamber, to hear "farewells" breathed from their

pastor's lips. Still the idea of locomotion is not, and cannot be, wholly absent from the normal work of the Christian pastor. You are not to remain a fixed point for your people to revolve around. You are to unfix yourself and go about. This is the idea of pastorate, shepherdhood.

How much are you to go about? There is no absolute answer. Everything here is relative. You are to go about as much as is necessary to do the most good of which you are capable. Of this obligatory amount of purely and specifically pastoral activity, no fellow-man is to be the judge for you. You must yourself alone take the solemn responsibility of judging. The important points are, first, to have the standard by which you judge, that is, your ideal, right; and, secondly, to be tensely and, as it were, sternly, just against yourself in judging your own character by this right ideal.

It is possible that you are overexerting yourself as pastor. The evident rule for all expenditure of personal force is: Spend no more strength each day than you make each day. This is simply the general rule for most men, and for most cases. Exceptions arise, of which we cannot take account. The rule, we say, is: Do not draw upon your capital stock of strength for daily expenditure. This you may now be doing. But the probability is that you are not. You may, indeed, be reducing your power to work, by over-expenditure in some directions. But let us fairly face the truth. You probably are not committing this mistake in the direction of pastoral activity. Ask yourself, Am I at present over-zealous to go about doing good? Answer conscientiously, and act in accordance with the answer. The probability is that you will be obliged to say, I might "go about" more; at any rate, I might "go about" with a more single desire to "do good."

Remember that in the day of final account the question asked of pastors will not be, Did you do as much pastoral work as your people expected of

you? nor, Did you do as much in proportion as other pastors? but, Did you do as much pastoral work as, consistently with your other duties, you could?

The Ideal Pastor said to his Father, "I have FINISHED the work which Thou gavest me to do."

It would not be extravagant to say that if the Christian pastors of this land would now once more simply revive their own ideal of true pastorship—or, better to express it, would take the keynote afresh of pastoral consecration directly from the example and precept of Christ, that Great Shepherd of the sheep—the result of thus merely contemplating devoutly the Divine pattern of pastorship shown them from heaven, would be to augment, by an immense proportion, the sum-total of their ministerial usefulness during the current year of the Lord. It is peculiarly a work for every one to do by himself alone with his Master. But then each may also stir up his brother's pure mind by way of remembrance.

And now, fellow-presbyters, brethren and beloved in the Lord, have you suffered from us thus far the word of exhortation? And will you freely communicate of your experience, future or past, in note of question or answer that may serve to make this department of THE HOMILETIC REVIEW a genuine exchange of thought, and opinion, and provocation to love and good works, for all the thousands of pastors that read and ponder its pages? Let us work here together, twenty thousand strong, and be fellow-helpers, in union and communion, of the truth—remembering constantly, all of us, that in severance from Him we can do nothing.

#### HINTS TOWARD MAXIMS FOR PASTORS.

Under the above title, we purpose presenting, from month to month, a series of the briefest possible practical suggestions for the consideration of pastors. These suggestions will, for the sake of directness and density, be couched in imperative form. They are, however, to be regarded as suggestions merely, which may be modified accord-

ing to the wisdom of each minister, and, under such modification, adopted as working rules and principles of pastorship. They are the fruit of much careful reflection on the part of the author, who thus submits them to the judgment of his brethren in the ministry of the Gospel. They will be all the more useful if *not* adopted without such modifications as the experience of the individual pastor in each case may suggest.

#### MAXIMS RELATING TO THE VIEW OF THE WORK.

1. Take occasion, at intervals, to *test* the conception of your office as Christian minister, under which, perhaps without clear consciousness, you are working, by comparing it carefully with the standard and ideal of Scripture.

2. Avoid conforming yourself unconsciously to that conception of the Gospel ministry which regards it as a means of *livelihood*.

3. Avoid conforming yourself unconsciously to that conception of the Gospel ministry which regards it as a means of gratifying *studious* or *cultivated tastes*.

4. Avoid conforming yourself unconsciously to that conception of the Gospel ministry which regards it as the means of achieving a *professional career*. Do not think of yourself, much less speak of yourself, as a "professional" man.

5. Avoid conforming yourself unconsciously to that conception of the Gospel ministry which regards it as the leadership in a kind of *business enterprise*.

6. Cherish that conception of the Gospel ministry which regards it as a life-long opportunity of joyful self-devotion in securing to Christ from men the largest possible return of acceptable obedience.

7. Seek forever in men's hearts the point of resistance to Christ, and carry that for Him.

#### QUESTIONS AND ANSWERS.

1. We have been asked by a minister what periodicals of a general literary character he might profitably take. We answer, in part only this time, that the

"Easy Chair" papers, in "Harper's Monthly," written by Mr. George William Curtis, have, these twenty years past, constituted in themselves alone what might fairly be called a course of liberal education to their readers. These papers are written in a spirit exquisitely urbane, in a style of composition for easy elegance and grace hardly surpassed within the range of English letters, and with a ripe, sweet wisdom of experience and reflection, a knowledge of the world, an engaging humor, and withal a moral wholesomeness, that united, make them something almost, if not quite, unique in periodical literature. The author's sympathies are not what would be described as evangelical; and topics are now and then discussed aesthetically, that the Christian pastor would wish to see discussed, if discussed at all, with an ethical or religious purpose somewhat more severe. But this necessary qualification made, the "Easy Chair" of Mr. Curtis may be strongly commended to the reading of any pastor who may wish to cultivate himself, or to indulge himself delightfully on that side of his nature to which such writing appeals.

This note is not otherwise inspired than with the wish to serve inciting pastors; but we cannot forbear to add that with Mr. Howells to write editorially of literary, as Mr. Curtis writes of social, topics; and with Mr. Warner presiding over the "Drawer," to keep the reader's merry laugh always well-bred, and always loyal to truth, "Harper's Magazine," in these three departments at least, will be a monthly mental reflection to ministers that they cannot afford to neglect.

2. The inextinguishably vital subject of Amusements asks a question, to which we may, for the present, with confidence return so much as this for answer:

Whether or not you will favor those forms of amusement, by many deemed of doubtful propriety, is the first point for you to decide, in assuming your pastoral attitude toward such indulgences.

If you determine to favor them, you need only let them alone. They will always prove amply able to take care of themselves, and make their own way in the world—and in the Church. It will not be necessary for you even to smile on them silently. Merely refrain from frowning, and that is all they will ask. Ignore them, nothing more, and they will, of their own spontaneous vitality, flourish as rankly as you could wish. The case is thus charmingly simple and easy for you, if you decide to favor the doubtful forms of popular amusement.

If you decide to throw your influence against them, then the subsidiary question—a very important one—arises, *How* shall this be done?

We answer now only with suggesting that the very least you can do is to let it be known that you deprecate the indulgences in question. This you may very easily do, and never once preach a sermon on the subject. A grave look will sometimes answer the purpose—a grave look, not a sour one, and not an openly reproofing one. A solicitous look, on the right occasion from the pastor, will at once be understood. You will not need to repeat it often. The significance of it will be communicated from one to another among your congregation with incredible rapidity. You have said nothing that any one can object to; but you have made your influence felt. Whether you ought to do more than thus much, is a point for circumstances to decide. Perhaps you can afford to wait long without doing more. *Watch* and wait.

#### THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

It is our object to make this department helpful, especially to those ministers who have not access to large libraries, and whose means will not allow

them to store up the wealth of current literature. Suggestive facts, arguments and illustrations will be taken from the best sources and laid upon the study

table. Though not a book review department, we shall not exclude from it general notices of such works as merit the attention of ministers, and shall occasionally give abstracts of the best. We will cheerfully receive suggestions from any of our readers, either in the form of inquiry regarding special topics, or of information they may have themselves acquired, and think to be serviceable to others.

Neil's "PALESTINE EXPLORED." We regret to learn that this book is out of print. The author was for sometime a resident at Jerusalem, and made especial study of the poetic imagery of the Old Testament in the light of the language and customs of the people. From his work we take such explanations as the following:

Ps. xlii. 1. "*The hart panteth after the water brooks.*" Literally, "over the aqueducts." The hart "scents the precious current in its bed of adamantine cement, and hears its rippling flow close beneath his feet; or, perchance, sees it deep down through one of the narrow airholes." In this view it is not the distance of God, but His nearness that excites the desire for divine communion.

Zech. ii: 4. "*A wall of fire round about.*" The figure is that of the watch-fires encircling a camp. Contrast Lange in loc.: "An allusion to the pillar of fire in the wilderness."

Prov. xiii: 9. "*The light of the righteous rejiceth: but the lamp of the wicked shall be put out.*" In the East it is customary to burn the lamp all night. If extinguished it is because the house is tenantless. The origin of the phrase, "The light of life."

Eccles. xii: 5. "*The almond tree flourisheth*"—literally, "causes loathing." The fruit so delightful to those in health becomes an annoyance to toothless old age.

Ps. ii: 9. "*Shivered potter's vessel.*" Hhombrah, a chief element in the cement used in rendering cisterns, reservoirs and aqueducts impervious to water, is thus prepared: "Fellahheen are sitting on the ground in front of small brown

parti-colored heaps. They have under their hands a huge stone, or, rather, a rough piece of rock slightly rounded, about a foot in diameter, which they push backwards and forwards over the materials of the small mounds placed before them. These mounds consist of broken pottery, which they have purchased in the city or picked up from the *débris* outside. The greater part are fragments of a dull reddish-brown color, the mark of vessels of picbeian ware: while mingling with these are rich glazed sherds of brightest hues and intricate design—gay vessels of the upper classes—"a little world of pottery." The heap is not only broken, but ground to powder by the rolling of the great stones over it, so that in its breaking there shall not be found a sherd to snatch fire from the burning, or to take water out of a pit.

Prov. xxv: 2. "*Apples of gold in pictures of silver.*" The orange, in all its numerous varieties, is the rightful representative of the *tappooahh* or "apple" of Scripture. It is a peculiar excellence of the orange that it is constantly putting forth its fullness of *leafage, fruitage* and perfume at the same time. "The orange blossom is a brilliant white, resembling the color of the molten silver so much employed in oriental jewelry. As the rich, ripe fruit is constantly seen peeping out amid the clusters of the shining bloom, it is suggestive to an eastern imagination of "oranges of gold in pictures (engraved work) of silver." Compare Lange's "Sculptured work, which exhibits golden apples on a background of silver," with this: "The golden orange on the background of its silver blossoms."

Canticles ii: 5. "*Comfort me with apples.*" Literally, "Straw me with the orange tree," or blossoms. "This is just what is done to a bride down to the present day; and here surely we have the natural eastern origin of the customary bridal wreath."

Ps. xxiii: 4. "*Thy rod and thy staff.*" Literally, "thy club and thy staff." "Hung to the shepherd's belt, beside his rude clasp-knife and small leather

pouch, or 'scrip,' is a formidable weapon of defence; a stout bludgeon made of oak, about two feet long, and often with a large number of heavy iron nails driven into its rounded head, which render it, in the hands of an expert, a very deadly arm." The staff serves to guide the sheep and at times to chastise the unruly members of the flock; whereas the club is for the defence of the flock against enemies, brute or human.

Judges iv: 18-22. *Justification of Jael's killing Sisera.* A woman's apartment, or tent, among the Arabs, must never, under any circumstances, be entered by a man other than the woman's husband. Jael, alone, sees Sisera running towards her tent, determined to force an entrance. In the view of a Bedaween, or tent dweller, such an insult must be avenged in blood; for if she had submitted to the entrance of Sisera, she would have compromised her own honor. But, being impotent to resist him, she adopted a ruse: apparently offering him hospitality, she put him to sleep with *leben*—an effervescent drink of goat's milk (koumiss); and then purged her honor and that of the matrons of Israel, in his blood. See also Lieut. Conder's "Tent Work in Palestine."

Job xvi: 18. "*Earth, cover not thou my blood.*" Ezek. xxiv: 7, 8. "*Her blood is in the midst of her; she set it upon the bare rock: she hath not poured it upon the ground to cover it with dust.*" The Bedaween always bury in the dust the least blood, from the wounding of the hand or bleeding of the nose—even the blood of a beast. Uncovered blood indicates hastily committed violence, and is an appeal for investigation and vengeance.

Compare Trumbull Blood Covenant, p. 243, on Lev. xvii: 13: "Whatsoever man there be of the children of Israel, or of the strangers that sojourn among them, which taketh in hunting any beast or fowl that may be eaten: he shall pour out the blood thereof and cover it with dust." This writer would give a religious basis for the custom. He explains the above passage thus: "If the man be at a distance from the tabernacle, so that he cannot bring the blood

for an oblation at the altar, he must at all events reverently pour out the blood as unto God, and cover it as he would a human body in the grave."

THE BLOOD COVENANT: II. *Clay Trumbull, D. D.*

Dr. Trumbull, though not the discoverer of a new field of religious lore indicated by this title, is the first to explore it with any degree of system; and he has gathered such information that his book will long remain a standard book of reference. He shows that blood exchange has been the symbol of fellowship from primitive times and among all races. The various meanings of the rite he thus sums up (p. 202):

"From the beginning, and everywhere, blood seems to have been looked upon as pre-eminently the *representative of life*; as indeed, in a peculiar sense, life itself. The transference of blood from one organism to another has been counted the *transference of life*, with all that life includes. The inter-commingling of blood, by its inter-transference has been understood as equivalent to an *inter-commingling of natures*. Two natures thus inter-commingled by the inter-commingling of blood, have been considered as forming, thenceforward, one blood, one life, one nature, one soul in two organisms. The inter-commingling of natures, by the intercommingling of blood, has been deemed possible between man and a lower organism, and between man a higher organism—even *between man and Deity*, actually or by symbol—as well as between man and his immediate fellow.

"The mode of inter-transference of blood, with all that this carries, has been deemed practicable alike by way of the lips and by way of the opened and inter-flowing veins. It has been also represented by blood-bathing, by blood-anointing, and by blood-sprinkling; or, again, by the inter-drinking of *wine*, which was formerly commingled with blood itself in the drinking; and the yielding of one's life by the yielding of one's blood has often been represented by the yielding of the blood of a chosen and a suitable *substitute*. Similarly



the blood, or the nature, of divinities has been represented vicariously in divine covenanting by the blood of a devoted and accepted substitute. *Inter-communion* between the parties in a blood-covenant has been a recognized privilege in conjunction with any and every observance of the rite of blood-covenanting. And the body of the divinely-accepted offering, the blood of which is a means of divine-human inter-union, has been counted a very part of the divinity; and to partake of that body as food has been deemed equivalent to being *nourished by the very Divinity himself.*

A glance at the words which we have taken the liberty of italicising in this quotation, will show that the blood-rite, as practiced by secular peoples, covers, in suggestion, nearly every phase of the relation of man to God through Christ. It is very significant, that the rites of the Christian Church and the events in the life of our Savior upon which these rites are founded, are so generally accounted for without reference to those other blood-rites of ancient peoples which involve the idea of sacrifice. This omission of references to blood-shedding in atonement for sin will excite criticism of Dr. Trumbull's work. But it is sufficient to reply, that the author confined himself strictly to his chosen subject, and is not responsible for anything he did not write about kindred subjects. Still the book would be more satisfactory if a chapter had been devoted to the relation of the blood covenant to the blood-sacrifice: an equally primitive and universal observance.

The origin of the blood-covenant Dr. Trumbull ascribes to either (1) a common revelation from God given to primitive man, or (2) the germs of common religious thought implanted in the mind of man, to the development of which the subsequent revelation was adopted. (p. 205.) Neither of these theories would satisfy the skeptical mind, which would find sufficient explanation of the use of blood as a sign of the sacredness and intimacy of friendship in men's universal knowledge of the function of

blood. It needs no divine hint for the veriest savage to think of the blood as the life, and to use it to symbolize the union of two lives under one purpose.

Dr. Trumbull very aptly uses the blood-covenant to illustrate the meaning of some of the most important Old Testament events. *e.g.* Abel's Offering, "Abel so trusts God that he gives himself to Him. Cain defers to God sufficiently to make a present to Him:"—The Rite of Circumcision: "And ye shall be circumcised in the flesh of your foreskin; and it shall be a token of a covenant betwixt me and you" (Gen. xvii: 10, 11), that is, "The blood-covenant of friendship shall be consummated by your giving to me of your personal blood at the very source of paternity," thereby pledging yourself and your seed—thus also Abraham becomes the "Friend of God."—In Zipporah's saying to Moses after the circumcision of their child, "Thou art a bloody husband," Zipporah recognized that she and her child "were brought into blood-covenant relations with the descendants of Abraham."—The proffered blood of Isaac on Moriah.—The blood on the lintel.—"Behold, I have graven thee upon the palms of my hands" (Isa. xlix: 16). "The Lord hath sworn by his right hand and by the arm of his strength" (Isa. lxii: 8), *i.e.* whence the blood was taken. "All the detailed requirements of the Mosaic ritual go to show the pre-eminence of the blood in the sacrificial offerings: go to show that is the *life* (which the blood is) and not the *death* (which is merely necessary to the securing of the blood) that is a means of atonement: that gives the hope of a sinner's new interunion with God. In the *sin offering* the chief feature was the outflowing of its blood Godward . . . the outreaching of the sinner toward inter-union with God, in a covenant of blood . . . The *whole burnt offering* symbolized the entire surrender to God in covenant faithfulness . . . The joyous communion-symbolizing *peace-offering*, the sharing by the sinner and his God of the flesh of the sacrificial victim at a common feast."

We commend to our readers the last

chapter of this book for the use of the blood covenant as an illustration of the closing scenes of our Lord's life, such as the significance of the bloody sweat when He "gave of his blood in an agony of intercessory suffering;" of the sacramental saying, "This cup is the new covenant in my blood;" of His calling the disciples "friends" in connection with the Last Supper; of their personal union with Him in eternal life, etc.

THE USE OF THE CROSS BEFORE THE TIME OF CHRIST. *S. Baring-Gould* in his *Medieval Myths* cites many instances from which we condense the following:

The cross was a sacred sign among the *Gauls*. Their most ancient coins were circular, with a cross in the middle. A Gallo-Roman palace in the south of France, whose ruins were uncovered in 1850, had many crosses carved into the pavement. These were of six varieties, viz: the St. George's cross, plain; the same, with foliations in the angles; the same ornamented with fishes and the bust of Neptune; the Maltese cross; the St. Andrew's cross, with trefoil ends; the same with heart-shaped ends. One cross on this pavement measured over 19 feet in length. The gigantic head of Neptune, as indicated by the trident and the surrounding fishes, bore a close resemblance to the conventional pictures of Christ, so that the laborers who exhumed it exclaimed, "*C'est le bon Dieu, c'est Jésus.*"

The cross was also symbolic among the *Irish and British Kelts*. The temple in the tumulus of Newgrange is in the shape of a cross with rounded arms. The shamrock of Ireland derives its sacredness from its affecting the same form. In the mysticism of the Druids the stalk or long arm of the cross represented the way of life, and the three lobes of the clover-leaf, or the short arms of the cross, symbolized the three conditions of the spirit-world, heaven, purgatory and hell.

The *Hammer* of the Scandinavian god *Thor*, the Thunderer, was in shape of a cross. Among the flint weapons discovered in Denmark are stone cruciform

hammers, with a hole in at the intersection of the arms for the insertion of the haft. As the lateral limbs could have been of little or no use, it is probable that these cruciform hammers were those used in consecrating victims in *Thor's* worship.

Among the German peasantry the sign of the cross is used to dispel a thunder-storm. The cross is used because it resembles *Thor's* hammer, and *Thor* is the Thunderer. For the same reason bells were often marked with "filfot" or cross of *Thor*; and curiously enough the filfot is the sacred swastika of the Buddhist. (The swastika is a cross, the ends of which are bent at right angles to the main lines.) The same figure occurs on coins of *Syracuse*, *Corinth* and *Chalcedon*, and is frequently employed on Etruscan cinerary urns, and was the badge of the grave-diggers in the Roman catacombs.

Crosses were found, according to *Sozomen*, upon the stones of the *Serapium* in *Egypt*, and symbolized "the life to come." This was undoubtedly the *Cruz Ansata*, or Hebrew *Tau* with a loop handle. The antiquaries of the last century supposed it to be a Nile key or the *Phallus*, but it is now known to have been the symbol of life. On the *Rosetta* stone it is employed to translate the Greek word *αιωνοβιος*. A figure of an Egyptian *Shari* wears a necklace which suspends a pectoral cross.

The cross was used by *Assyrians*; one hangs upon the breast of *Tiglath Pileser* in the colossal tablet from *Nimroud*. Another figure from the ruins of *Nineveh* wears a Maltese cross on his bosom. The handled cross was a sacred symbol among the *Babylonians*, occurring repeatedly on their cylinders, bricks and gems.

The *Phœnician Astarte* is represented on the coins of *Byblos* holding a long staff surmounted with a cross and resting her foot on the prow of a galley, and not unlike the familiar figures of *Faith* on the *Christian Knowledge Society* books. The cyclopean temple at *Gozzo*, supposed to be of *Phœnician* work, is of a cruciform shape. As in *Phœnician*

iconography the cross generally accompanies a deity, in the same manner as the handled cross is associated with the Persepolitan, Babylonish and Egyptian gods, we may conclude that it had with the Phœnicians the same signification of life eternal. That it also symbolized regeneration through water this writer believes. On Babylonish cylinders it is generally employed in conjunction with the hawk or eagle, either seated on it or flying above it. This eagle is Nisroch, whose eyes are always flowing with tears for the death of Tammuz. Nisroch is the rain-cloud. In Greek iconography Zeus, the heaven, is accompanied by the eagle to symbolize the cloud. On certain Phœnician and other coins of Asia Minor the eagle and the cross go together. Therefore the cross may symbolize life restored by rain.

The Tau or cross without the top projection, was used on the roll of the *Roman soldiery* as the sign of life, while the Greek Theta designated death. The *prehistoric lake-dwellers of Northern Italy* stamped the bottoms of their pottery vessels with the mark of the cross. Especially was the saucer which covered the cinerary urns of this people so marked, showing that the cross was associated with their thoughts of the termination of this life, if not with the opening of a future existence.

The city of Palenque was a ruin in the depth of the forest of *Central America* at the time of the conquest of Mexico by the Spaniards. In the palace was an altar of gypsum, on which were sculptured two figures standing, one on each side of a cross, to which one extended his hands with an offering. Above the cross was a bird of peculiar character, perched, as we saw the eagle Nisroch, on a cross upon a Babylonish cylinder. At the end of an old pre-Mexican manuscript is a colossal cross, in the midst of which is represented a bleeding deity. The Incas of Peru honored a cross made out of a single piece of jasper as an emblem belonging to a former civilization. The Aztecs adopted the cross from the Mayas, whom they claim to have con-

quered as early as B. C. 800. It was the emblem of Quiateot, the god of Rain to whom they sacrificed their children. The cross is found in *Brahminical iconography*. It is seen in the Cave of Elephants, in India, over the head of a figure massacring infants. It is held in the hands of Seva, Brahma, Vishnu, Ivashtri, Krishna, Jama and Brawani.

The *Jewish* converts to Christianity detected the symbol of the cross in the blood struck on the lintel and doorposts of the houses of Israelites in Egypt. They supposed the rod of Moses to have been headed with the Egyptian Crux Ansata, in which case its employment in producing the storm of rain and hail, in dividing the Red Sea, in bringing streams of water from the rock, testify to its symbolic character with reference to water. They saw it in Moses with arms expanded on the Mount, in the pole with transverse bar upon which was wreathed the brazen serpent, and in the two sticks gathered by the widow of Sarepta. But especially was it seen in the passage of Ezekiel (ix: 4-6) "Set a mark upon the foreheads of the men that sigh for all the abominations that be done in the midst of Jerusalem. Slay utterly old and young, but come not near any man upon whom is the mark." In the Vulgate it stands: "Et signa *Thau* super frontes," etc.

Baring-Gould thus concludes: "For my own part I see no difficulty in believing that it formed a portion of the primal religion, traces of which existed over the whole world, among every people, that trust in the cross was a part of the ancient faith which taught men to believe in a Trinity, a War in Heaven, a Paradise from which man fell, a Flood and a Babel; a faith which was deeply impressed with a conviction that a Virgin should conceive and bear a son, that the dragon's head should be bruised, and that through shedding of blood should come remission. . . . It is more than a coincidence that Osirus by the cross should give life eternal to the spirits of the just; that with the cross Thor should smite the head of the great serpent and bring to life those who were

slain: that beneath the cross the Muysca mothers should lay their babes, trusting by that sign to secure them from the power of evil spirits; that with that symbol to protect them, the ancient people of Northern Italy should lay them down in the dust."

There are, however, other theories explaining the use of the cross, without referring it to any primitive religion, anticipatory of Christianity. Among these theories are the following:

The Egyptian cross, or *crux ansata*, was a conventional representation of the *phallus*, or male organ of generation, and therefore the naturally suggested symbol of life. In support of this it is alleged that, as it is now the sign of the planet Venus, so anciently it represented the goddess presiding over the sexual relations. As such a symbol it stood also for the annual overflow of the river Nile, upon which the life of the land of Egypt depended, and was placed beside the representations of the various gods upon whose creative or restorative powers the world was supposed to rest.

Some trace the symbol to the jagged lightning's flash, the most awe-inspiring display of the fire-power which early races worshiped. An ancient instrument for producing fire by means of the friction of two crossed sticks is also credited as the genesis of the sign. Others associate the cross with rudimentary art, observing that it is the simplest of all shapes in which lines can be put; next to a straight line,

one line crossing another gives the first conception of form. Give a babe a slate and the cross will soon show the development of his sense-perception. Independently of any religious significance, the cross is used to-day as the basis of artistic designs; the head of a sceptre, a jeweled charm for the neck, the finial of dome and spire, the decoration of a Mohammedan's burnoos as well as that of the Catholic priest's robe, the shape of an exhibition hall or of a church. The variations in the shape of the cross as used among Christians, regardless of that of the original Roman instrument of torture, may be alleged to show that its artistic possibilities have something to do with its general use as a symbol. St. Andrew's cross is X shaped, the Greek has even arms, the Maltese has expanding branches, some are made of two transverse pieces, some with three. Some are enclosed in circles, others radiate into stars, and flower out into all the forms of imaginative art.

We venture the opinion that, while there was nothing in the pre-Christian use of the cross-form to indicate that it was prophetic of the Cross of Calvary, yet the universality of such use, and the religious significance it had attained, were largely suggestive of the use of the cross as a Christian symbol. We see no trace of such a symbol in the New Testament. But it appeared very early in Church history, almost as soon as the believers in the Crucified came into contact with the Pagan world.

## MISCELLANEOUS SECTION.

### THE MISSIONARY FIELD.

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

#### PART I.

##### MISCELLANEOUS.

#### Present Outlook. Startling Facts.

At the outset of 1886, the religious condition of the race is about as follows: Total, 1,500,000,000, one-third nominally Christian; of whom about 365,000,000 Romish, Greek and Oriental, and 135,000,000 Reformed; of the re-

maining 1,000,000,000, about 10,000,000 Jews, 180,000,000 Mohammedans, 800,000,000 Pagans. We give round numbers, as easily borne in mind.

Of China's 300,000,000, 75,000 are in Christian communities; of India's 250,000,000, about 700,000; of Japan's 35,000,000, about 15,000; of Siam's 8,000,000, 3,000; of Turkey's 20,000,000, 100,000;

of Persia's 7,500,000, 5,000; of Africa's 200,000,000, 600,000; American Mission fields add 700,000, and the Isles of the Sea, 400,000 more, identified with Christian institutions; and so we have a grand total of 2,600,000 who in the whole mission field are either converts or adherents of Christian Churches.

Now let us glance at *comparative results*. Over 100 organizations now in the field, with a working force of 35,000; of these, 3,000 ordained, and 3,000 more lay workers and women, all from Christian lands; with 2,400 ordained natives, and 26,000 native teachers and helpers.

What work can these 35,000 workers show for the last reported year, 1883-4? In all missions there are 800,000 living native communicants, of whom the year's *net gain* was 125,000!—average of over *three* converts to each worker. The whole number of pupils in mission schools is not known, but, as in India alone it reaches 200,000, it is believed that the whole number would run into the millions.

What has *all Christendom done* to effect such colossal results? Given in that same year *ten million dollars*, or *seven and a half cents* for each Protestant Church member; and sent *one out of every 22,500* of those members into the field; and distributed 6,000,000 copies of parts, or entire copies of the Word of God, in 250 tongues.

And now what is the *average cost* of each convert in mission fields? All things brought into the estimate, it may reach *90 cents*; while the average cost of each convert in Christian lands exceeds \$630, seven hundred times as much. At the same time, Rev. R. G. Wilder, the most careful and accurate of our missionary statisticians, says that the percentage of increase of communicants in all missions is 19-71 over against 0-57 at home—thirty-five-fold as great!

If we judge the quality of these converts by their *giving*, their average is \$1.25 per year over against the 7.5-10 cts. for Protestant Christians at home. Two hundred laborers in the South Seas lately sent to the London Missionary Society \$465, over \$2.33 each; and 10,000

converts of Wesleyan missions in Sierra Leone and the gold coast raised last year a Jubilee fund of \$75,000, or an average of seven and a half dollars each, instead of seven and a half cents.

#### Seventy-five years of A. B. C. F. M.

A magnificent gathering at Boston, in October, to keep this seventy-fifth anniversary. Grand addresses by Drs. Walker, Storrs, Taylor, Cook and Hopkins; at least two simultaneous meetings held at the same time. Dr. Hopkins nobly names the mission work of this generation "the crowning glory of the century." What was one Board, is now three, by withdrawal of Reformed Church in 1857, and of Presbyterians in 1870: the three Boards now have almost 1,000 American and 3,500 native laborers, 200 stations, and 50,000 native Church members. The A. B. C. F. M. begins its seventy-sixth year with over 100 stations and 800 out-stations, over 400 American laborers, and over 2,000 native helpers; 300 churches, with 24,000 members, and 36,000 pupils in schools and colleges. During this three-quarters of a century, this Board has sent out about 800 male and 1,000 female missionaries; gathered some 95,000 converts, had 400,000 persons under instruction; expended over \$21,000,000, and scattered 1,700,000,000 pages of religious reading. Can any other seventy-five years of Christian history show such a record of work! It is noteworthy that the number of unmarried women going to the foreign field is rapidly growing, from 21 in 1860 to 102 in 1885, while the number of men is not increasing.

#### Necrology. Shaftesbury is dead.

He was President of the British and Foreign Bible Society, and long presided at its anniversaries, as inseparable from them as Dr. Hopkins from the A. B. C. F. M. He was identified with every missionary and philanthropic interest, and lent his colossal influence to further and forward the thousand benevolent projects of London and the United Kingdom. No wonder the "Shoeblock Brigade" with crape on arm, stood outside Westminster in

the rain while his funeral went on within! There is an army of the poor heathen, both at home and abroad, that mourn the death of the noble Earl, who forgot wealth and rank in his zeal for God and passion for souls. *Dr. David Irving*, one of the secretaries of the Presbyterian Board, likewise died in October. He went to India in 1846, returned three years later; acted as pastor for sixteen years; then for twenty years past as efficient secretary. His whole heart was in missions.

**An International Missionary Union** has been formed at Wesley Camp Ground, Niagara Falls, where returned missionaries and others met July 27th, and are to meet annually. About sixty missionaries were there, representing four denominations, and the conference continued for ten days. They issued an appeal to all evangelical Christians, calling attention to the open doors for evangelization, the need for more laborers, the favorable attitude of foreign powers; urging larger gifts, the training of native ministry, the consecration of Christian lives to the work, and co-operation in mission fields.

**"There is a gold mine in India;** but it seems almost as deep as the centre of the earth. Who will venture to explore it?"—*Andrew Fuller*. "I will go down; but remember that you must hold the ropes."—*William Carey*.

**Christian heroism,** Livingston, in Africa, thirty-nine times attacked with fever, driven northward by persecution, yet never giving up, and dying on his knees of sheer exhaustion. Dober and his co-laborers at St. Thomas, were told that they could not preach to those ignorant slaves. "Then we will sell ourselves as slaves, and preach while we work by their side." Mrs. Judson was so beloved by the Burmese that they kissed her shadow as she passed.

**"This question of income, etc.,** will confront us to the end. Would be no blessing to have no more solicitude. God will open fields faster than the Church will open heart and purse. God always moves faster than His people. *'Come up to the help of the Lord.'* It is

our salvation to be under pressure etc."—*Behrends*.

## PART II.

### MONTHLY BULLETIN.

**AFRICA.**—The steamer "Henry Reed," for the navigation of the Upper Congo and its tributaries, was a special gift to "The Livingstone Inland Mission," by Mrs. Reed of Tasmania, in memory of her husband. It was built in London in 1882, and is seventy-one feet long, ten feet wide, and three feet deep. It is a stern-wheel steamer, of very light draught, in order to pass the shoals, which are numerous in the Upper Congo. The weight of the boat and machinery is thirteen and a quarter tons; and on her trial trip on the Thames, a speed of nine miles an hour was attained under unfavorable circumstances. The vessel was so constructed as to be taken to pieces and packed, into five hundred man-loads, for transportation. The French Evangelical Missionaries, among the Barotse, above the Zambesi, were welcomed cordially by the King; there has been another revolution since, but he still holds the throne. The fever, however, threatens to drive out foreigners; this in some parts is the most formidable foe to missions.

**CHINA.**—There is to be a railway from Tientsin to Peking. The sea and the capital are to be united by a link of steel. As Carleton Coffin prophesied, years ago, the superstition about the "Earth Dragon" will be exploded when the Chinaman sees the railway ploughing through even the burial places of his ancestors. Geomancy must die before modern civilization, and the Gospel will take its place. The Committee of the Evangelical Alliance in China issues a protest touching the late persecutions of Christians, referring to the robbery or ruin of eighteen houses of worship in one province, Kwantung, and the acts of violence elsewhere. Meanwhile the Chinese in our own land have been so maltreated and even massacred that we have no ground of complaint, for ours is the greater outrage. The present number of Protestant com-

municants is 26,287; within twelve years it has more than trebled, and within thirty-two years multiplied seven hundred and fifty times.

Catholic converts in China, according to Bishop Raymond's estimate, are as follows: In Hong-kong, 7,000; Foh-kien, 40,000; Shan-tung, 15,000; Yunnan, 17,000; Kwei-chau, 6,000; Si-cheun, 96,000; Gan-hwuy and Kiang-si, 100,000, Chili, 84,000; Ho-nan, 6,000; Kiang-si, 20,000; Cheh-kiang, 4,000; Hu-peh, 20,000; Hu-nan, 3,000; Shen-si, 22,000; Shan-si, 20,000; Kwan-tung, 24,000; Kwang-si, 1,000; Mongolia, 20,000; Manchuria, 10,000; Tibet, 10,000, mostly near Lassa. A part of these are Chinese. The Tibetans proper, on account of their attachment to the Grand Lama, are very hard to convert. In Corea there are now 20,000 native Christians, the aggregate thus being about 545,000 native Christians in all. A whole town of five hundred inhabitants, near Foochow, has adopted Christianity. In the suburbs was a mission-chapel, and the town was occasionally visited by missionaries of the Church of England. Last summer the people became so angry with all foreigners on account of the trouble with France, that the missionaries were obliged to discontinue their visits. In midsummer cholera came, and deaths followed in quick succession. The terror-stricken people fled to their gods; but one Christian besought them to come to the true God, who could hear and save. They listened, and joined with him in asking God to stay the plague; and the plague was stayed *that day*. The people then held a conference, and as a town they resolved to adopt the new religion, and worship the God who helped them; and have contributed more than a hundred dollars to build a chapel.

JAPAN.—Only thirteen years since the first Protestant Church was formed, yet now there are a hundred and twenty, and from thirty-one of these connected with A. B. C. F. M. came a congratulatory letter prepared by the native Japanese pastors, and addressed to the Board at its great anniversary. Meanwhile

Buddhist priests are in danger of being driven to work to avoid starvation. The popular faith in Buddhism is about dead, and instead of the vast sums formerly spent on temples, it is estimated that not more than \$150,000 are now expended, and an ex-daimio sent \$500 and a chandelier as a present to the Mission Church at Sanda at its tenth anniversary.

INDIA.—A jubilee was recently held in Tinnevely to commemorate Bishop Sargent's fifty years of service under the Church Missionary Society. He has now 600 assistants, 12,000 communicants, and a Christian community of five times that number. When a young man the Bishop made a large globe, five feet in diameter, to represent the earth with its elevations and depressions, and it still stands in front of his veranda.

COREA.—The New Testament has been translated in the Korean language. Mr. Arthington, of Leeds, provided means for printing 3,000 copies of the Gospels of Luke and John. A lady of Glasgow provides half the salary for five years of the first Korean evangelist.

### THE ENGLISH MISSION MOVEMENT.

By REV. W. HAY AITKEN.\*

[Mr. Aitken came to this country by invitation, and is now carrying on mission work in Trinity, St. George's and other Episcopal churches in this city, with the sanction and aid of many of the most eminent clergymen of that denomination. The meetings, even those held in Trinity at noonday, are crowded; and the services are of a highly interesting, evangelical character.—Ed.]

"I am the youngest son of the late Rev. Robert Aitken, who was at one time known all over England as a leader in evangelistic work. He was a clergyman of the Church of England, but retired from active work when quite a young man, and was living on his property in the Isle of Man, when he became the subject of a great religious change that revolutionized his character and life. Then he began to do evangelizing work on the Island, meeting with no sympathy from the Church of England, but holding meetings in Wesleyan chapels. At the end of ten years he had about a dozen chapels in differ-

\* In an Interview.

ent parts of the country entirely under his own control, which were evangelizing centres.

"At the time I was born the Tractarian movement was exciting a good deal of attention. My father felt that the work he had done should be followed by the sacramental system, as expounded by John Henry Newman, with whom he had correspondence. He returned to the Church of England, officiating in Hope Hall, Liverpool. His teaching was to combine strong, clear enunciation of evangelical truth, with a deep appreciation of the value of the sacraments, their frequent use, and the value of Church order, discipline and the systematic teachings of the Church.

"All my early days were spent in a remote parish in the extreme west of Cornwall, to which my father was appointed in 1849. This was a new district, without church-house or school, a place, so far as it had any religion at all, was given over to Methodism. The population numbered 3,500, and I do not think there were half a dozen prayer-books in the place. There my father worked for 24 years. He built a beautiful church, a vicarage and schools. He was a man of boundless energy and determination, and his congregations were always large. From this sort of Patmos, where he lived (for he regarded it as a kind of punishment), he used to sally forth and conduct evangelistic services in the churches in the midland counties where he was invited. These services attracted considerable attention, and in several cases, were very fruitful of spiritual consequences. A good many of the clergy from different parts of the country would make pilgrimages to Pendeen, the name of the parish, and, quickened and set on fire with what they saw there, would go back to their own localities to do spiritual work with greater vigor and success. So, in that way, the parish in Cornwall came to be quite a source of spiritual influence.

"In 1869 the 'Mission Movement, properly so-called, began. George Howard Wilkinson, the Bishop of Truro,

had the matter pressed on him, first, by what he had heard of my father's work (for he had never met him), and, second, by the influence of Father Benson, of Cowley. The Bishop of Truro, influenced in this way, was the means of bringing together a good many clergymen of different views and parties, and, ultimately, this led to the famous twelve days' mission in London in 1869, which caused a great sensation at the time. The movement was regarded as an experiment. Men of all parties joined in it; but those who had the management of it contrived to give it a somewhat ritualistic appearance, by heading the bills announcing the mission, with a huge black cross. The posters containing the names of the mission preachers, were dated from 'All Saints, Margaret Street,' which was the most extremely ritualistic place of worship in London. This, of course, made it rather awkward for those of the opposite party who had joined in the work. I was at that time curate to the late Rev. W. Pennifeather, a very pronounced evangelical, and a very holy man of God, who had given me permission to join in the movement. He lived to see the great blessing that this movement was to be to the Church of England. The congregations during this Mission were very large, but we knew very little of how to conduct missions then. I should say that the effect of that Mission was valuable rather for the general impression it produced on the Church than for particular results in specific districts. Still, when we met together at the close of the Mission in the church of the present Dean of Exeter, and sang our *Te Deum* together, we all felt that the occasion marked an epoch in the history of the Church. From that time invitations to conduct missions began to pour in. During the last four years of his life, my father had many more invitations than he could accept, to conduct this kind of work, all over the country. I remember his rising, in the year 1872, in the large gathering of the clergy at St. Pancras Mission, then being in



his 72nd year, and, with the deepest fervor and pathos, giving thanks to God that he had lived to see that day. It always seemed to me as if that speech of his was a sort of *Nunc Dimittis*. His life's work was pretty well completed. In a few months he was called home, in a moment: he fell dead on Paddington Station, when returning home from a brief tour to the Continent.

"I was at that time incumbent of Christ Church, Liverpool, a large parish—some 13,000 people crowded into 35 acres. There I continued to work until the year 1875. I took the greatest interest in Mr. Moody's campaign in that year, and helped him a great deal, both there and in London. When about to return to America, he urged upon me very strongly that it was my duty to resign my parish, and give myself up entirely to carrying on this sort of work. I shrank from adopting this course, as I had considerable influence in Liverpool, which I thought it was my duty to use for the benefit of souls and of the Church, but my wife's health failing at the time (the doctor assured me that it was impossible for her to live at Liverpool), the door there seemed to be closed, and I ultimately decided to give myself up to this work. Shortly after this, many friends had expressed a wish that some tribute should be offered to the memory of my dear father, and I suggested that it should take the form of a society, that should have as its object the extension of mission work of this kind in the Church of England. The Church of England Parochial Mission Society was started, and has now been at work for eight years. A considerable number of clergymen, varying from six to twelve, are usually upon its staff, who are entirely supported by the Society, and who give up their time to the conducting of missions. Then we make grants to well-known parochial clergymen who are competent to be mission preachers, enabling them to secure the services of a curate, and thus giving them an opportunity to do mission work. Since the Society began its

operations we have conducted about 1,400 missions.

"Looking back over those fifteen years, I cannot help feeling, with much thankfulness, that the spiritual condition of the Church of England is very different from what it was. In many parishes active and aggressive spiritual work is now going on where that sort of thing was not understood, much less carried out before. There are numbers of men now working in the ministry who were led to consecrate themselves to Christ by agencies of this kind. On his recent visit to England, Mr. Moody expressed himself as greatly impressed with the zeal for evangelizing work manifested by the clergy of the Church. I think he went so far as to say that he received more support from the clergy of the Church of England than from the ministers of any denomination in his recent campaign. This I believe to be attributable to the change of tone on the subject induced by mission work.

"I think missions can be carried on more successfully in our country than in the United States, because, in England, under the parochial system, we can visit from house to house within a certain district. Then there is nothing to prevent us perambulating the streets, singing as we go, giving addresses at the corners of side streets, and thus calling the attention of the lower orders to the mission.

"I do not think the Ritualists, on account of their elaborate services, reach, to any great extent, the poor classes. My observation has not been encouraging in that respect. There are certain leading popular churches in London to which everybody goes, but I doubt whether the poor, degraded people in their own immediate neighborhoods, are largely reached."

#### SIGNS OF THE TIMES IN INDIA.

By REV. T. J. SCOTT, MISSIONARY IN INDIA.

*Greater readiness to believe.* The preaching of the Gospel is carried on by foreign and native missionaries with greater activity than at any former

period of mission work among the 250,000,000 of this land. The last case that is likely to arise of a native ruler seeking to blockade the missionaries, was settled quite recently at Indore. The rajah of this state tried to prevent the missionaries from publicly preaching the Gospel. The friendly relations between the native state and the British Government was made the ground of withholding the opposition to preaching. Recently a missionary of a large mission in North India was preaching at a religious fair attended by 20,000 Hindus. He writes that "at one time the people were so moved that they shouted as one man with all the enthusiasm of devotees — '*Isa pauth ki jai*'—'Victory to the religion of Jesus.'" *Missionary education* was never more popular and effective than at this hour. There are in India, perhaps, 250,000 pupils in the mission schools and colleges. The Rev. W. Foreman, Principal of a Mission High School in the Punjab, excluded a Hindu lad from the opening religious services because he persisted in misbehaving. The boy's father remonstrated with the principal, saying, "Pray punish the boy in any way you please, but don't, I beg you, exclude him from the religious teaching."

*Self-support* in the native churches is a subject of special study and effort. It is an encouraging fact that in many of the missions and native churches the natives contribute more for the support of the Gospel, according to their means, than is contributed by the churches of Europe and America. In looking at figures, the friends of Missions must remember that the average wages in India are only about *one-fifteenth* of what is earned in the United States.

*The printing and circulating of Christian publications* has increased encouragement. At the recent annual meeting of "The Calcutta Christian Tract and Book Society," Rev. Dr. Phillips said that, "whereas years ago the name of Jesus was regarded with aversion, it is now the best passport to have that

Name on the title-page." The Superintendent of one of the largest presses in India writes in his last annual report: "Never had a Christian press greater possibilities before it than it now has in India." This one press, including thirteen new vernacular books, issued about four millions of pages in the past year.

*Reforms are demanded in Pagan abuses* even by the non-Christian natives, under the humanizing influence of the Gospel. Child marriage is opposed by native lecturers and co-operative organizations. Widow re-marriage is advocated. A monster meeting was recently held at Surat to consider a widow's letter to leading citizens, urging them to promote widow re-marriage. Enthusiasm, without dissent, prevailed in a meeting held. A committee was appointed to give the movement definite form.

*Medical work for women*, inaugurated and stimulated by lady missionaries, is a substantial success, and is making rapid progress now outside of the missions. Lately, Lady Dufferin, wife of the new Viceroy, laid the foundation-stone of a Hospital for female Medical Students in Calcutta. About the same time Mrs. Grant Duff, wife of the Governor of Madras, presided at a meeting attended by some *Rajahs*, where the object was the founding of a Hospital for native women. The healing art means unspeakable mercy to the 124,000,000 of women in India.

*The Brahma-Samaj movement*, while not gaining rapidly in organized adherents, is a marked factor in the moral renovation of the country. The question has been asked, can the enlightened intelligence of these ancient civilizations, which have lasted to the present time, accept the Bible and Christ? Substantially, this is just what the advanced wing of the Brahma movement has done, and they represent the best intelligence of India. A year ago, the chief leader of the movement, Protap Chandar Mozamdar, after visiting the United States, returned home via Japan. In Tokio, the capital, he addressed a large audience of Japanese,

and urged them to give an open door to the missionaries. On his return to Calcutta, he lectured on his tour before a large audience of his countrymen, and was heartily cheered when he spoke in approval of the work of missions

in Japan. This is a vast advance on the feeling of a quarter century ago. The great deep of the vast pagan world is breaking up. This is the supreme moment for the Christian Church.

### PREACHERS EXCHANGING VIEWS.

*If you have anything better than this, candidly impart it; if not use this with me.*—HORACE.

#### Avoid Getting in Debt.

Very likely many of my ministerial brethren will say that this advice is very difficult, if not impossible, to practically carry out. I am well aware that, in some instances, it is very difficult of accomplishment, for the very good reason that some churches are culpably careless about paying their pastors' salaries with anything like promptness. And this is all the more embarrassing to pastors whose salaries are quite small and out of proportion to the legitimate expenses of their families. The most severely economical pastor, who is an adept at planning, and has a wife every way his equal, cannot always avoid incurring some small debts on short credit if his monthly or quarterly dues be unpaid, unless, perchance, he have a bank account to draw upon, or some other personal property with which to supplement his meagre salary. This latter consideration, however, is something which does not appear to the vision of most pastors; and, in instances where it does, no pastor ought to be compelled to draw upon his reserved funds to supply the lack of means which it is incumbent upon the church to furnish, and furnish promptly, to its ministerial debtor. That pastor, who uses the funds which he may have had in store, prior to his present pastorate, to make up the deficiency caused by the parsimony or negligence or dishonesty of the church that he now serves, and does so without a most emphatic protest against the conduct of the financial committee, is measurably to blame for such a state of things, because he practically connives at a serious fault of the church. Every pastor ought to preach an occasional sermon for the ethical side of the ques-

tion of the payment of salaries, and remind the churches of their obligation to avoid being in debt to their pastors. This kind of work on the part of the pastor, if acted upon by the church, would materially assist the pastor in his efforts to avoid getting in debt. There are instances, however, where pastors, whose salaries are promptly and fully paid, get in debt, not because they are really obliged to, but because they do not discipline themselves to habits of self-denial, and study the principles of economy. They give loose rein to their desires for self-gratification, and are too willing to keep step with the demands of senseless fashion, even when they know that their purse will not warrant it. Now, I know by experience that a pastor with a large family can live decently on a small salary; and, though obliged sometimes to incur small debts for a brief time, yet at the end of the year be free from debt. The fact is, no pastor can long retain the people's confidence if he let debts go unpaid, or act indifferent about them. By all means, avoid getting in debt.

C. H. WETHERBE.

#### "Spiritualism."

RESPONSE TO J. E. M. IN NOV. NO., P. 448.

1. What is the strength of spiritualism in the United States—their numbers, churches and organizations?

A. Commenced at Hydeville, N. Y., 1848, with the "Rochester Knockings" in the Fox family, has now possibly 20,000,000 adherents in the world, U. S. statistics not convenient at time of this writing. See Year-books, also "Latter-day Delusions, Spiritualism," Dr Greenwell, F. R. S. L., in "The Watchword," 1885, pub. "The Watchword Pub. Co.," Tremont Temple, Boston, U. S. A.

2. What is the relation of spiritualism to free-loveism?

A. Very intimate, in that both systems are products of "Lawlessness." Free-loveism is not necessarily spiritualism. Evil spiritualism fosters free-loveism.

3. State some of the evil tendencies of spiritualism?

A. 1. Pantheism. 2. Degradation of the title, character and attributes of the O. T. Jehovah. 3. Degradation of the being, character, mission and teachings of Christ to the position of a human medium under the influence of spirits. 4. Evolution. 5. Fatalism. 6. The rejection of the Bible—doctrine of sin. 7. Self-love the highest, holiest inspiration. 8. Free-love as a doctrine to be inculcated.

4. Name some good works that deal with present phases of spiritualism?

A. 1. "Earth's Earliest Ages"—Pembler, Pubs. Hodder and Stoughton, London. 2. "The Expected Rapture of the Church" (Appendix D.) Elliot Stock, London, pub. These two books are of more than ordinary value on this subject. The subject is treated with fullness from a special standpoint. It may be not out of place to say that these works while treating the jugglery of spiritualism with contempt, recognize the presence of spiritualism as a fact closely connected with the exercise of satanic energy and foretold in the Scriptures. Sold by S. R. Briggs, Canada.

5. Contrast the work and moral tendencies of infidelity, spiritualism and Christianity.

A. See response to Nos. 2 and 3.

Barrie, Ontario.

W. H. B.

#### German Evangelists.

Dr. Pentecost in his first article on the Evangelization of Cities (Oct. Hom. Rev. p. 291), says:

"It has been demonstrated that, in America at least, a German is not the best missionary or evangelist to his own people; and so with other nationalities. An American who can think and speak in the German tongue, will do more to evangelize the German population in America than twenty native Germans. It is not necessary to account for or prove this proposition."

A mere assertion of this extraordinary character will convince no one. Dr. P. it seems to me, owes it to himself and

to the German ministry and people both to prove and explain his statement. For, if his proposition be true, it is a severe reflection on our German ministers, and equally so on our German population which they seek to evangelize. I have been some twenty years in the ministry in this country and had wide opportunities of observation, East and West, and I do not hesitate to take issue with Dr. Pentecost. I have not found a solitary instance where one American has done more than twenty Germans, and I challenge him to name one. This is matter of history and not of mere assertion. Evidently our accuser does not know what is being done among Germans in America, and done by German ministers. And I would respectfully advise him to get the statistics of the German Methodists, the German Baptists, the German Evangelical Association, the German Reformed, the German Presbyterians, etc., and he will find that the German ministry in the United States has not been so utterly inefficient as his statement implies. Until some proof is given I shall remain a "doubting Thomas" as to the truth of this sweeping statement.

Milwaukee, Wis. H. L. DIETZ,

Pastor German Baptist Church.

#### Stormy Sabbaths.

A writer in THE REVIEW (Oct. number), disapproves of preaching poor sermons on stormy Sabbaths when few are present. What he says has weight. Very likely if a sermon is preached at all on such occasions, it is as well, as a general rule, to let the weather and audience make no difference, but preach just as we had purposed to do. Then no hearer will stay at home on a stormy Sabbath with the plea that the sermon will be inferior. My own experience in a church to which I once ministered was as follows: The people had a kind way of saying to me on such days: "Now you need not preach your sermon to-day; save it till next Sabbath, and we will have a social meeting, there are so few here." And so we did. And such prayer-meetings are delightful to

look back upon in the retrospect of my pastoral work. They thus showed their sympathy with the pastor and appreciation of his labors. And I can testify that that church was a live and devoted one, and seldom was there a communion season without additions from the

world to its membership. Let other pastors and churches try the plan. On very stormy days, when few are present, have a praying service. Say so to your pastor, and it will encourage him, and it will do the people good. W. W. D.  
*Portsmouth, N. H.*

## EDITORIAL SECTION.

### HINTS AT THE MEANING OF TEXTS.

*Who knows whether there will be a to-morrow on earth?*

#### Revival Service.

THE CENTRIFUGAL POWER OF CHRIST OVERCOMING THE CENTRIFUGAL ATTRACTION OF SIN.

*And I, if I be lifted up . . . will draw all men unto me.*—John xii: 32.

I. MAN THE WANDERER. Cain'-like, he has gone out from the presence of God; prodigal-like, he has gone into a far country; Pharisee-like, he has asked, "Who is the Lord that I should serve him?" Eve-like, he has been seduced from his allegiance, and sin has so separated him from the holy God, that he has neither the disposition nor the ability to return. Its centrifugal influence has been felt not only by devils in hell, but by man on earth.

#### II. THE LORD JESUS THE RESTORER.

A divine Person, one representative and substitute, He has provided for this (1) by His cross. He was lifted up in the very heart of Satan's kingdom. In the midst of fiery-flying serpents, the very type inspiration uses, He heals our diseases, and restores us to our place of duty and service in His kingdom. (2) From earth to heaven. Lead captivity captive. "And a highway shall be there," etc. (Isa. iii: 8.) "I am the way," "No man cometh to the Father but by me." Thus only is the wandering star brought back to its original orbit by the attraction of the Sun of Righteousness.

#### III. THE BLESSINGS THUS SECURED.

(1) Man is freed from sin. Its guilt and pollution, its love and power, its alienation and curse. (2) Mammon is no longer his master. Counseled to buy of Christ fine gold, his are the unsearchable riches; and as the greater

fire extinguishes the less, so the love of Christ has put out the love of Mammon, for he is rich to all the intents of bliss, being a child of God and an heir of the kingdom. (3) Drawn to Christ. This first, the Church, and its ordinances afterwards. Union is followed by communion. Being *like* Him, he shall spend eternity *with* Him.

APPLICATION. Men by nature are drawn by sin to hell: they must be drawn from sin to heaven. Who is your master? Which is stronger, God or Satan, in your heart and life? Which power, the centrifugal or centripetal, controls you? The one will land you in the zenith of glory, the other will sink you to the nadir of despair.

#### SUBTLETY AND DECEPTION THE CHIEF FACTORS IN TEMPTATION.

*And the great dragon was cast out, that old serpent called the devil and Satan, which deceiveth the whole world.*—Rev. xii: 9.

The master genius of evil works along nature's lines of inclination, in accordance with the laws of mental philosophy, and on the basis of corrupt proclivities. And it is this fact which gives his temptations such power over men's minds and hearts and lives. He studies to adapt his suggestions, wiles, pleadings to the conditions, circumstances, inclinations, moods, purposes, of those he seeks to make his victims, and hence they fall an easy prey.

I. HE TEMPTS ALONG THE CHANNEL OF CONSTITUTIONAL APPETITES AND FORCES. The trend of temptation is made to blow the way the tides of an evil na-

ture flow. Money to the miser, pleasure to the profligate, a crown for the ambitious.

II. HE SELECTS THE MOST FAVORABLE SEASON. His assault on Eve was made when she was alone and stood gazing on the forbidden tree; on Christ when He was alone in the wilderness, on the eve of His entrance on His public ministry, and when He had fasted a long while.

III. ALONG THE LINES OF KINDRED AND EARTHLY AFFECTIONS. Adam, Job, Sampson, by their wives.

IV. OFTEN CHRISTIANS ARE MADE HIS INSTRUMENTS. An Apostle dissuades Christ from suffering. The good set an evil example, encourage the bad. This is offering poison in a golden cup—sugar-coating the devil's pills.

V. UNDER THE GUISE OF RELIGION. "It is written," the tempter urges, "Provide for your family is a duty," and the covetous and extortioner are ensnared. "Take thy life and so get rid of sin," and the suicide obeys. The devil is never so subtle in power, so winning and deceptive in his influence, as when he appears as "an angel of light": he then deceives often the very elect of God. He is comparatively harmless when "he goeth about like a roaring lion"—fierce in mien, and with his jaws wide open—"seeking whom he may devour."

#### THE WONDERFUL CONTRAST.

*The first man, Adam, was made a living soul; the last Adam was made a quickening spirit.*—1 Cor. xv: 45.

I. ADAM WAS A LIVING SOUL. Includes (1) Reason; thus above the brute, and able actively to glorify God. They passively praise Him. (2) Spirituality, or knowledge, righteousness, and true holiness in mind and soul. Nothing can comprehend holiness but the image of that holiness. (3) Happiness. Holiness is happiness; God infinitely happy, because infinitely holy. He must delight in His own image, and for us to wear that image is a greater honor than, if it were possible, to be invested with creative power. (4) Immortality.

We are immortal, but not independently so; God alone is.—1 Tim. vi: 16.

II. THE LAST ADAM A QUICKENING SPIRIT. (1) He quickens from spiritual death. (Eph. ii: 5.) (2) He quickens by His Word the afflicted. (Ps. cxix: 50.) (3) He quickens and restores the backslider. (Hos. xiv: 4.) (4) He quickens from the grave. (Phil. iii: 20, 21.) We manifest our oneness with Adam by our disobedience, and our oneness with Christ by our obedience. The most glorious work of God is the renewal of a human soul, and its transition from grace to glory. How grateful we should be that God has promised that His work *within* us shall be as perfect as His work *for* us. (Eph. v: 14.)

#### Christian Culture.

HOW DESTRUCTION MAY COME TO THE AMERICAN REPUBLIC.

*His sons . . . turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel came . . . to Samuel . . . and said . . . Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge in like all the nations.*—1 Sam. viii: 3-5.

The danger threatening us is from within. It is no longer an empty Fourth of July boast to say that the Republic could withstand an assault of the combined armies of Europe. There is only one weapon that can strike it down—that is Corruption. The Church, the school-house, the sacredness of the family relation, freedom from intemperance, are a better protection than a standing army of millions of men.

#### Funeral Service.

THE WEB OF LIFE.

(By Rev. Edward Blencous, Ireland.)

*My days are swifter than a weaver's shuttle.*

—Job vii: 6.

I. THE SWIFTNESS OF OUR DAYS. We are apt not to prize them till they are gone. Each was full of mercies: did we appreciate them? Each was full of opportunities: did we use them wisely or abuse them? "The wheel will never grind to the water that is past?"

II. EACH DAY ADDS A THREAD TO THE

WEB OF LIFE. Each day has its influence for good or evil, for sin or holiness, for God or Satan. Of how great importance, then, to "number my days."

III. WHAT WE NOW WEAVE WE SHALL WEAR IN ETERNITY. Our life shall be brought into evidence to show whether we have been believers or not. "Whatsoever a man soweth, that shall he also reap." If we live after the flesh, death! If we live after the Spirit, life eternal.

What, reader, is the web your life is weaving?

APPLICATION. — 1. On what are you resting your hopes of salvation? 2. Is it your sincere desire to be conformed to the likeness of Jesus? 3. Do you live in the spirit of prayer? 4. Consider at the close of each day how it has seen spent? 5. What, on the whole, is the texture and coloring of the web of your life as you look upon it in the light of another dying or opening year?

### LIVING ISSUES FOR PULPIT TREATMENT.

*The Family is the corner-stone of the State and the Church.*

#### Present Status of Mormonism.

*For it is a shame even to speak of those things which are done of them in secret.*—  
Eph. v: 12.

In the *Andover Review* (Nov. Number) Rev. D. L. Leonard, of Salt Lake City, presents the results of six months' personal investigation, on the ground, of the legal and political situation in Utah. As Congress will doubtless be called upon at the present session to take action on the Cassidy bill, which proposes putting all legislative power into the hands of a commission, or some kindred severe measure, a brief consideration of the subject here will be timely. We shall avail ourselves of a portion of the results of Mr. Leonard's labor. He gives first a succinct history of Mormonism in its political and legal aspects; and it is a history that reveals the innate wickedness, treachery and defiant attitude of the Mormon Church, and one that ought to shame every American citizen and every Christian, that such an atrocious and unutterably vile a politico-religious abomination should have been tolerated for several decades in our land, to strike deep and wide its roots and foster such a moral and political incubus, upon our institutions. Passing by this we confine our view to recent measures looking to the suppression of the iniquity. The first check given to it was the Poland bill, enacted in 1874, by means of which the Probate Courts and the territorial marshals, which had made futile all attempts to

punish a Mormon, were made subordinate, and by providing that half of all juries should be drawn by the Federal Marshal (non-Mormon) it was possible to convict and punish the saints for crimes. For ten years this law was so fiercely contested that it proved of little avail. Still Lee was convicted and shot for the awful Mountain Massacre in 1876, and in 1879 Reynolds was convicted of polygamy, seventeen years after the enactment of the law against it. In 1881 Cannon was refused admission to Congress and sent home in disgrace, and the Edmunds bill was enacted, which disfranchised all polygamists, about 15,000, among whom were the Elders and chief men of the Mormon Church. "Such a sudden and complete political overturning occurred as is seldom seen. By the score and hundred, officials stepped down and out, who for a generation had held their places because of their priestly rank, as a reward for their loyalty to the ecclesiastical chiefs. The same bill also provided for the rejection from all juries before which polygamy cases could come, of all who either practiced or believed in polygamy, included unlawful cohabitation among offenses to be punished, and in various ways made conviction more easy. Governor Murray, faithful and unflinching in the performance of public duty, had already served through one term, and in 1884, although assailed for months by the Mormon Church with such spite and virulence as only that body can wield, was reappointed and confirmed without a dissenting vote. President Arthur also made happy choice of Judge Zane for Chief Justice, and Dickson as District Attorney, both true men and

admirably qualified for their arduous tasks. A marshal also was found able and willing to take his share in the tug of war. . . . Thus after repeated attempts from Congress and numerous decisions from the court of highest jurisdiction the law was in reasonable shape for efficient application, and the officers of the law were fit instruments for the faithful execution of it."

A few months since the campaign put on some new features, and results were reached that gave some hope to the nation and filled Mormonism with consternation. The terrible enginery of the law began to move, and in Utah, Arizona and Idaho indictments began to fall like hail upon the heads of elders, high priests, prophets and apostles. In spite of rage they found themselves helpless in the grip of the Federal marshal, and behind prison bars. Perjury on a large scale was resorted to in order to shield the guilty, but in vain. And then followed fear, panic and flight, till the elders are scattered abroad, some in Europe and some in the isles of the sea, and others like Taylor and Cannon are in hiding near home.

What is likely to be the outcome of it all? Will there be an exodus to Mexico, or Sonora, or elsewhere? Will they *en masse*, through fear, abjure polygamy? Neither are likely at this present writing. The leaders of the saints have recently made a characteristic move to corrupt leading Gentiles by importing lewd women to entice them into cohabitation. And the concentration of U. S. troops at that point indicates that government has some ground to fear an uprising and armed resistance to the inexorable course of law. It would not be strange—nay there is much in history and providence to warrant the idea—that this greatest delusion of modern times, this diabolical system of lust and crime and violence, should finally be brought to the judgment of the sword and perish in darkness and blood.

"The future of Utah," says Mr. Leonard, "is as dark as that of the Union in 1863. The task on hand is tremendous. The fight is far from over. More likely it is only just begun. The evil has been strengthening for two generations, has become chronic, has entered into

the blood. Fifteen thousand are in polygamy, and back of these is an entire population leagued together against the execution of law, and inspired by religious fanaticism. Any hour, and from various sources, serious repulse may come. Perhaps the chief peril lies in the mischief liable to result from political strife and eager aspirations for office. In Utah, the difference between Democrat and Republican has no application, and should have no place, for the theocracy is equally alien and inimical to both parties. Not one of the principal officials should be touched. Any change is almost certain to be a gain to the foe, and no risks should be taken. . . . It is certain that further and more radical legislation will soon be needed. In particular, the penalty for unlawful cohabitation should be made at least tenfold more severe. A six months' sentence is ridiculously slight, and by it the honors of martyrdom are made much too cheap. Then, if the Saints continue rebellions, their political rights must be still further circumscribed, or even entirely taken away. There can be no doubt that the Mormon leaders have gone into the fight determined to win. They would rather die than submit. Life without political dominion is not worth living. Hardened and incorrigible sinners they have shown themselves to be."

#### Divorce Reform League.

*God setteth the solitary in families.—*

Psalm lxxviii: 6.

The country begins to be pretty thoroughly aroused to the evils of frequent divorce and the necessity of wise and efficient measures to ward off the imminent danger threatened to the Family, and the State and Church as well. The evil has put on such fearful proportions during the last few years, and chimes in so readily with the present demoralized condition of society, that only combined special and persistent measures will have the least chance of success. "The National Divorce Reform League" has put its hand to this needed work and is prosecuting it in a way that promises good and great results in time. "This association was formed January 1881, under the name of the New England Divorce Reform League. Ex-President Woolsey of Yale College was its president for two years, until compelled by age



to resign. The name of National Divorce Reform League and a revised constitution were adopted February 16, 1885, in order to meet the growth of the work out of New England. The intention is to elect officers from still other States as fast as practicable for successful work. The members now number about sixty, and these have power to add to their list. Its Corresponding Secretary is the Rev. Samuel W. Dike, who is widely known for his researches and writings upon the Family, and whose work as Secretary is under the immediate direction of the Executive Committee. The object of the League is "to promote an improvement in public sentiment and legislation on the institution of the Family, especially as affected by existing evils relating to marriage and divorce. It may co-operate with auxiliary and other bodies having similar aims in such ways as may be deemed expedient." Its membership includes distinguished representatives of all leading Christian bodies (including Catholics) and it is conducted upon the principles of catholicity and by methods of practical common sense. It investigates, publishes information, answers inquiries, makes addresses, gives lectures, directs public opinion, and encourages good legislation. Indeed, it has become a widely recognized necessity to the clergy and the press, to legislators and students of social problems, as its important and increasing correspondence, reaching all over the country, shows. The demand for its work, and the growing feeling of the need of such a literature as it can provide, far exceeds its present ability to supply.

The statistics published by the League and its able Secretary demonstrate the need of such an agency. (See *HOMILETIC* monthly, vol. viii., p. 602, for some startling facts on the subject). And already its influence has been widely felt in quickening and directing public sentiment, and in securing, in some of the States, more stringent laws against divorce. Auxiliary Leagues have also been formed outside of New

England. In the way of legislation Connecticut has repealed its notorious "omnibus" clause, with a marked falling off in the number of divorcees. "Massachusetts has made all divorcees *nisi*, or conditional for six months, forbade the re-marriage of the guilty party for two years, and provided for the systematic collection and report of Divorce statistics. Maine practically abolished its old law, which favored divorce, and substituted for it the specific clauses of Massachusetts, adding regulations concerning the re-marriage of both parties. Divorcees under the new law, enacted March 13, 1883, have been less than half what they were before New Hampshire adopted the rule recommended by the American Bar Association, regulating domicile, and made the collection of statistics an official duty. Vermont first put restrictions on the re-marriage of the libellee, and modified the law of residence, causing a decrease in the divorcees of the last five years of 14 per cent. from the number for the five years previous. Recently other legislation has been obtained, by which all applications must be filed at the term of court preceding their actual hearing, insuring a delay of six months and making fraud more difficult; and the court is required to compel the attendance of the defendant in person unless this is proven to be impracticable. In Rhode Island, Pennsylvania and Ohio, the governors have repeatedly called attention to the need of reform, and something will probably be done at an early day. The latter state has organized a state Divorce Reform League. Pennsylvania has greatly improved her marriage laws. Philadelphia and Chicago have better rules of procedure in their courts. Divorces in Chicago are considerably less, in proportion, than formerly. New Jersey and Indiana now collect statistics."

These are but a part of what has been already accomplished. Let pastors preach on this subject. Let Leagues be formed in every state and city. Let the press be stirred up, and Congress petitioned and urged until we get a

National uniform law operative in all the States and territories of the Union.

The Family, at all hazards, must be preserved intact.

#### EDITORIAL NOTES.

##### 'Themes and Texts of Sermons.'

WE desire to increase the usefulness of this department of our REVIEW, and hence invite pastors to send us occasionally the theme and text of a sermon recently preached by them. Be particular to note that there must be something *fresh or unique, either in the theme or the text*, suggestive of a new thought or a new interpretation of the text, or a new mode of treating it. We must reserve the right to use or decline in all cases, according to our own judgment and the space at our command.

If you would learn to preach, it is among the people that you must learn it.

##### Our Symposiums.

WE are fully aware that each and all of them are on subjects about which there is a widespread and honest difference of views; they are on live topics which are under earnest discussion by thoughtful and leading minds in the Church. Our simple object in proposing them is to enlist the pens of several of our ablest and wisest men, representing all sides of each question, in a face-to-face discussion of the vital themes, in a spirit of Christian candor and fairness, untrammelled by any conditions or restrictions save those inherent in courteous journalism. We allow each writer full liberty to express his opinion, both in the form of statement and of criticism. The Editors, while taking no part in the discussion, and exercising no censorship over their contributors, reserve the right to "sum up," if in any case they deem it best. Their desire and purpose are to give free scope to the discussions, and have both sides in all cases fairly heard. We can but hope that the great cause of Christian truth and harmony will be advanced by such a comparison of doctrinal views and fraternal deliverances in a Review which is read by more pastors and Christian scholars than any other in the United States, and probably in the world.

##### The "Sun" Shining Darkly.

THE Rev. Mr. Aitken, the eloquent evangelist which the Church of England has so kindly loaned us, is taken sharply to task by the New York *Sun* for preaching to Wall street business men, in Trinity Church, on the question, "Is Life worth Living?" Even our *Sun*, "which shines for all" in so generous a measure, has, unavoidably it seems, its periods—brief, very brief—of obscurations. Passing clouds will intercept its light. We must not expect too much; all suns have spots. The *Sun* editor denounces the question of Mr. Aitken as "silly." Instead, he insists, the question the preacher should have asked is, "How to live a profitable life?" as it was not at all necessary to tell those Wall street men, every one of whom is so anxious to live, that life is worth living. These *Sun* rays would have illuminating quality, provided Mr. Aitken had sought to convince those brokers and bankers that the life ordinarily lived by men of their profession was worth living. That was not the aim of the discourse. The preacher sought to prove that a life whose aim was money getting, or the gratification of appetite or passion, or the securing of social position or power, was not worth living; but that a life that sought righteousness, that looked to the beyond, was worth living. Such a discourse was timely to Wall street bankers and Broadway merchants, and is timely anywhere.

##### A Foolish Clergyman.

To the Publisher of THE HOMILETIC REVIEW:

You need not send THE REVIEW to my address after the expiration of my term of subscription. I like THE REVIEW much; but I cannot subscribe for the publications of a house that publishes a paper I so dislike as I do the Prohibition paper which your house publishes.

WE are very glad that the number of clergymen who think as the writer of the above does is not large. We are more glad for the sake of the clergy

than for our own sake. That the number is almost invisibly small, the following is proof: During the present year the subscription list of *THE HOMILETIC REVIEW* is larger than it was in any previous year of its existence. *The REVIEW* and *The Voice* are distinct publications; the one has no connection with the other, except that both are issued by the same publication house. Is it not childish for a man to refuse to read *THE HOMILETIC REVIEW*, which he *does* like, because the firm which publishes it publishes *The Voice*, which he *does not*

like? As well might a man refuse to buy an excellent hammer at a hardware store, because he saw there for sale a saw which he did not understand or did not like. Permit us to repeat, that an editor or a publisher who has not strong moral convictions, and the courage of those convictions, has no right in this busy age to ask a hearing. Then it is well to remember that a man is supremely foolish to ask that his periodical tell him nothing except what he already believes. We can think of but one thing more absurdly silly, and that is to imagine that a subscription for *THE REVIEW* is in any sense, or in any degree, an endorsement of *The Voice*.

### CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

#### GERMANY.

##### THE SOCIAL DEMOCRACY.

As I write, there are posters all through Berlin, warning persons not to take part in a procession at the funeral of a certain mason. Transgressors are to be fined \$125. This proclamation is based on the law against Socialism. The authorities are so strong here that they promptly suppress all meetings at which Socialistic manifestations are anticipated. But, in spite of repressive measures, Socialism has been growing in numbers, but its utterances are less violent than formerly. There is, however, a strong suspicion that this milder tone has its source in expediency rather than in a change of sentiment. The growth of the Socialistic movement has aroused the authorities of the Church to the condition of the masses, and has led to various efforts to leaven them with the gospel. The liberal religious journals, no less than the orthodox, urge the need of awakening and strengthening the religious and moral sense of the people. More churches, more pastors, more pastoral work, more evangelists, more lay activity, an increase of benevolent institutions, a more practical Christianity in pulpit and life, are among the means proposed. The numerous discussions of the subject show that the need is realized, and that there is a deep desire to provide the remedy; but they also reveal the difficulties of the task and the utter inadequacy of present means and methods.

At a large religious conference in Berlin, Rev. Dr. Rocholl, of Cologne, read a paper on "What does the Social Democracy preach to the Church?" The enormous dimensions and great power of the social democracy, the speaker said, have arrested the attention of all classes. The sermon preached by this mighty and dangerous movement should be particularly heeded by the Church. Christianity, so bitterly attacked by this democracy, alone secures the foundations of all modern institutions. The gospel has conferred the greatest social blessings on mankind;

but the authorities established by it Socialism wants to overthrow. With its other destructive tendencies this movement aims to root religion out of the heart, to rob the soul of the comforts of faith, and to concentrate all the hopes on this life. Social democracy is irreligion: it wants to abolish God and to retain Christ only as the first social democrat. Rationalism, atheism and materialism have given it materials, and the leaders, with some authority, have proclaimed that their teachings are but the legitimate consequences of modern science. With a species of religious fanaticism the appeal is made to the masses: "Down with the Church! Away with Christianity!" It becomes the Church to take up arms in the name of Christ and under the banner of the cross, so as to secure its own foundations and to preserve religion to the people. First of all social democracy preaches to the Church: Away with all indifference, idleness, half-heartedness; put on the whole armor of God; seize the sword of the Spirit. The enemies stand without, full of intense passion. It is to us a preacher of repentance, and it accuses us of indifference: it points to theologians who teach otherwise than is written, and claims that all is false; it knows that many, even prominent in the affairs of the Church, are only nominally Christians. It charges ministers with preaching down, not up—to the lower, not to the higher classes; charges them with a cowardice that prevents them from exposing the sins of the aristocracy and telling government the truth. Ministers are charged with partiality; popular pastors are as rare as white ravens; not only in Rome are popes to be found. Socialistic leaders proclaim themselves as "helpers of the oppressed," and deny to ministers the claim to this distinction. It is claimed that social democrats bring greater sacrifices for their cause than Christians for the work of the church. From all this we are to learn that there must be unity of doctrine, otherwise the people will be confused. Socialism forces our church again to be-

come a communion of believers. Only those who have a Christian heart, practical wisdom and a good report should be elected to church offices. The church must be free from the fetters of the state, and in the conflict of spirits must be able to express itself freely. It must take the right place in the social conflicts of the day, and must shun the reputation of being the friend of the rich only. The Church must help to bridge the gulf between the rich and poor; it must prove itself, more than heretofore, the friend of the latter, and must plead their cause. We must heed what an influential Socialist said: "Let us gain the women, then we shall soon have the families." Ministers must study the labor problems more, and must become more popular. The hostility to the church is such that the people do not come to us; therefore let us go to the people. A new era has dawned and imposes on us new responsibilities. Let us learn from our enemies tactics, organization, agitation. The strength of social democracy is its organization. Societies under a variety of names promote the common cause; in the schools of the agitators orators are prepared to advocate the cause in assemblies, in saloons and on the street. In spite of the surveillance of the police, the Socialistic press obtains the widest circulation by secret means. Let us no longer look at this state of things with indifference. In assemblies and in the press the Church must become aggressive. Christian popular assemblies are not new. Jesus Christ and His apostles appealed directly to the people, and have set us an example. The laity must help the ministry.

Not only in religion, but in all departments the conflict must be waged, since social democracy is active in all in order to undermine and to destroy. In all benevolent and salutary movements of the present the Church must be active, lest it be ignored in the reconstruction of society now in progress. At the close of the nineteenth century the gospel will, as heretofore, prove itself a divine power. Away with pessimism! The spirit of Luther must come over us. On the rock of God's Word the social democracy will be shattered. We hope, because we believe.

Prof. Wagner, of the Berlin University, took part in the discussion that followed. He thought that the material needs of the masses should be emphasized more in accounting for the growth of Socialism. Remove these needs, and the movement will lose the ground for its existence. Hence the Church should enter into the condition of the laboring classes, and should exert its influence for their relief. The religious and political aspects of Socialism, as a rule, are not primary, but secondary.

#### MATERIALISM.

The materialistic tendencies of the day have not merely affected natural science, but also various departments of philosophy. Particularly has it become common in certain quarters to attempt to base psychology on physiology,

and to reduce the mental operations to processes of the brain, to nervous structure, or at least to material causes. It is well known that physicians are apt in cases of insanity to consider exclusively, or almost so, the physical basis of mental diseases. It is interesting to find that in natural science itself this effort meets with opposition. In a book on "Hypnotism," Dr. C. Rieger, lecturer on psychiatry in the university of Würzburg, warns against undue emphasis on physiological factors in mental diseases, declaring that from the anatomico-physiological method no considerable results can be expected in their treatment. The psychological method is the only valid one. He does not question that the psychic depend on material (or physiological) processes, but denies that this fact yields any important results for psychology. The mind can be understood only from its own processes; and with these we are more directly and more intimately acquainted than with the material operations of the brain. It is a total perversion of true science to attempt to account for mental phenomena by some materialistic hypothesis, instead of taking the facts themselves and drawing the laws from them.

In "*Erkenntnistheoretische Untersuchungen*," Dr. J. L. A. Koch takes a decided stand against materialism, holds that the soul is a peculiar substance, and distinguishes between the spirit and the animal soul. The spirit has conceptions as well as perceptions; is free and immortal. Although the existence of God cannot be absolutely demonstrated, it rests on a faith that is immovable.

These are but a few of the many indications which justify the remark of Steude ("*Faith and Knowledge, Faith and Life*"): "Verily, there is in our day no lack of condemnation of materialism (which transforms chance into God) on the part of scientists and critical philosophers."

#### SUNDAY.

Among the signs of improvement in religious matters are the efforts to secure a better observance of Sunday. There are laws in different parts of Germany forbidding work on Sunday, except in special cases, and even then not during the hours of religious service; but they are not strictly enforced. It is made a day of recreation and amusement for the masses, when not used for labor; and frequently it is chosen for secular meetings and celebrations, so as not to encroach on the duties of the working days. During the strikes, the meetings of employers, as well as laborers, are usually held on Sunday. Saturday night is a favorite time for balls, which frequently last till three or four o'clock in the morning. In some places the laws against parades and music during hours of worship are feebly enforced. From earnest Christians vigorous protests are heard against the prevailing desecration of the Lord's day; and in sermons, addresses at conferences, in books, pamphlets and papers, the observance of the Lord's day is agitated. When the subject of making it legally

a day of rest was before Parliament recently, Bismarck opposed the measure, because he thought it might work injuriously to manufacturers and workmen. The laborers, he claimed, may be obliged to work on Sunday in order to secure the necessities of life—at least they should be heard before any law enforcing cessation of labor on Sunday is passed. Since then a number have been heard from, favoring Sunday as a day of rest, and the Socialists are advocating a law to this effect.

Believers want Sunday to be a day of rest, so as to enable the laborers to attend divine services. But it would be difficult to find advocates of what is called here a Puritanic or a Scotch Sunday. It is claimed that Sunday is the Lord's day, but not the legal or Old Testament Sabbath. Theologians generally advocate the more liberal views of the German and Swiss reformers. Thus in a homiletical journal (*Halle was du hast*) Rev. Muller, of Barby, has an article on "Sabbath and Sunday, a biblico-theological study," in which he protests, in the name of evangelical freedom, against confounding the two.

#### THE CATHOLIC CHURCH.

The general assembly of Catholics at Munster in August and September was characterized by enthusiasm, unanimity and determination. Windhorst declared that it was more brilliant and significant than any other he had attended. In his closing address he spoke with the utmost confidence of the triumph of the Church, and exclaimed: "There is perfect agreement between the believers and the bishops, and over us all stands the Pope in Rome, who governs the world; yes, say what you will, he does govern the world. This aged man raises his hand in blessing over the world, and will see to it that we gain the victory. The holy chair must be independent—we repeat this every year." One of the prominent speakers demanded the return of the Jesuits; but it has with truth been remarked that this seems hardly necessary, since the spirit of the Jesuits animates the entire Church.

A few days later, the Gustavus Adolphus Society, which aims to establish and maintain Evangelical churches in Catholic countries, met at Eisenach. In his opening address Professor Fricke said: "In response to the claim that the Pope rules the world, we utter an emphatic denial. Protestant faith, Protestant science, Protestant civilization rule the world." In all such sweeping assertions the wish is apt to be father of the thought. All rhetoric aside, neither of these powers rules the world, but both are contending for the supremacy. Just now Rome seems to have the advantage in point of zeal and also of superficial success. The doctrines being regarded as settled, the faithful can devote all their energies to the practical work of the Church. The unanimity and wonderful organization of the Roman Catholics give them a decided advantage. Windhorst said: "Against

this unity the hostile waves will dash and be broken." The Evangelical Church is split into factions, which exhaust their strength in attacking each other instead of concentrating their forces against the common foe. Then its very science and free thought have subjected the Protestant Church more to the influence of skepticism. While Protestants are earnestly in pursuit of the truth, the Catholics profess to have it, and fanatically engage in the defence and spread of their ready-made dogmas. The revival of Roman Catholicism throughout Europe is one of the signs of the times. "It is spreading everywhere," is a common remark. In the countries where it formerly ruled, but lost political prestige, it is making persistent efforts to regain the ascendancy. All its powerful machinery is put in motion to influence the elections in France, just as it did a short time ago in Belgium. But a most significant feature is the growth of Roman Catholicism in Protestant countries. Thus in Lutheran Scandinavia the propaganda is prosecuted vigorously and successfully. A Catholic bishop, in *partibus infidelium*, recently made a missionary tour to Denmark and Norway, and in Drontheim consecrated several young priests, the first instance of the kind since the Reformation was introduced into Norway. There are in that country now, under the supervision of an Apostolic Prefect, Catholic missions in Christiania, Frederikshold, Bergen, Drontheim, Tromsø, Altengaard, Hammerfest, and Frederichstadt. The Catholic services and schools are said to be well attended, and it is claimed that the priests are respected and loved by the people. In Christiania there are various Catholic institutions, and it is claimed that the converts in that city number thirty to forty annually. The priest in Frederichstadt is a Norwegian, the others are foreigners. Although there were German Catholics in Copenhagen and Fredericia, there were no Catholic Danes before 1849. Now there are 4,000 Danish Catholics scattered over the whole of Denmark. Twenty-eight missionaries, one-half of them Jesuits, are zealously engaged in the conversion of Lutherans to Romanism. Nine of the priests are natives. When the state becomes the supreme religious functionary the Church is apt to degenerate into formality and is in great danger of indifferentism. It is not surprising, therefore, that zealous missionaries always find receptive material among the masses. It is not a question of intellectual conviction, but of sympathy and religious zeal. The first converts in Denmark belonged to the poorer classes, afterwards some of the nobility were won. A Catholic church was recently built in Kolding; in Fredericia there are 297 adult converts, with 129 children. There are congregations in Harssens, Aarhus and Randers. In Swenborg and Odense the congregations are in charge of a convert, the son of a Lutheran director of a gymnasium (college). In Copenhagen there are, besides a church, four chapels,

a hospital with forty sisters, and other institutions. Two new churches are to be built, and also a technical school—a high school the Catholics already have. Andreas College, in Denmark, founded by an aristocratic Danish lady convert, prepares the priests and teachers. The German Catholics are particularly zealous in promoting the work in Scandinavia. The work of Protestants in Italy is hardly less significant than that of the Catholics in this stronghold of Lutheranism. They have also entered Sweden, the land of Gustavus Adolphus, and are successfully prosecuting their work. Under these circumstances, earnest Protestants are pained that the royal family of Denmark are to be brought into more intimate relations with the Catholic Church. Prince Waldemar is to marry the daughter of the Duke of Chartres. The Pope has given the necessary dispensation, all the canonical laws having been complied with, which means that the children shall become Catholic. There is not a little surprise that a Lutheran King should marry his son into a throneless family on such conditions; and one wonders whether hatred of Germany could have been a motive. It has already been hinted that the time may come when a Catholic sovereign will reign over Lutheran Denmark. While there is no likelihood of this, Catholics being excluded from the throne by law, we may expect Jesuitic influence in the royal family from this time, and history but too clearly proves that this influence is usually very powerful.

For the first time in centuries the Pope is appealed to as arbiter or mediator in a dispute between nations. And this appeal is made by Bismarck! When it was first announced that this appeal was to be made in order to settle the difficulties between Germany and Spain, it seemed impossible, and was not credited. Now that it has actually been made, the Catholic press is jubilant. It is doubtful whether the restoration of the temporal power could have so exalted the Pope, and Bismarck is claimed to have given the seal of confirmation to Windhorst's declaration, that the Pope rules the world. How deeply Evangelical Christians feel this sudden triumph of the Ultramontanes words cannot express; and, under the severe censorship of the press, it is probable that this feeling cannot utter publicly all that it can express. Bismarck is no idealist, but thoroughly practical. Every one knows that political principle is closely allied to expediency. One who has attained his summit of power can dare to do what others would shrink from. The appeal to the Pope may settle the controversy with Spain, and may help to conciliate the powerful "Centrum;" but to Protestantism it is a blow which will long be felt.

Two hundred years ago, on the 16th of October, the Edict of Nantes was repealed. While the French Catholics applauded the act of Louis XIV., and Pope Innocent XI. celebrated the event with a brilliant festival, and commemo-

rated it with a medal, the persecuted Huguenots began to forsake their homes and emigrate to America, England, Germany, Switzerland, and other lands. The persecutions to which those who remained were subject makes it a wonder that Protestantism in France has been able to maintain itself. At present there are 650,000 Evangelical Christians; of this number, 550,000, with 750 preachers, are Calvinists, and 80,000, with 90 preachers, Lutherans. There are also Methodists, Baptists, and other denominations. In Paris alone there are 50 places in which Protestants worship.

In the Austrian empire, especially Bohemia, the thirty years' war was far more destructive to Protestantism than the repeal of the Edict of Nantes was in France. I have just returned from a visit to Austria, and everywhere saw the supremacy of the papacy where once the Reformation was a power. In Austria, among 20,000,000 Catholics, there are 400,000 Protestants. In Vienna there are 42,000. They cherished the hope that when the magnificent university building was completed the Evangelical Theological Faculty would be recognized as a constituent part of the corporation of the university, and would be permitted to lecture in the new building. In both respects they have been disappointed, and rooms have been assigned to them in another building. Last summer the Faculty had 47 students—28 Lutherans, 19 Reformed. In Bohemia it is hard to realize, as one moves amid the superstitions, that Huss once preached there, and that at one time two-thirds of the inhabitants accepted the Evangelical faith. In Hungary the Protestants are more numerous than in Austria. There are 667 preachers, 1,596 teachers, and 911,365 members, an increase of 43,062 over 1880. Besides 610 churches, there are 552 preaching stations. The Theological Seminary is at Pressburg. There are 17 intermediate schools and one industrial school, with 236 teachers and 4,621 scholars. In Galicia the Jesuits are making progress among the Greek Christians, and are getting possession of some of their institutions.

At the meeting in Münster statistics were given which indicate that the Catholic Church in the United States is in a very flourishing condition. It was stated that in all the larger cities, from New York to San Francisco, there are orders of the Church, as Benedictines, Franciscans, Capuchins, Jesuits, and Redeptorists. It was, however, stated that through emigration to America the Catholic Church had lost five million souls.

The statistics of the Old Catholic movement do not indicate much numerical strength. At the close of 1884 there were 101 congregations, 56 priests, and 13,190 members, or about 53,000, who were claimed as adherents, in Germany—the membership being multiplied by four. Six students in Bonn are preparing for the priesthood. In Switzerland there are 43 congregations, the largest in Zurich and Basle.