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REVIEW SECTION.

I.—THE DIVINE AUTHORITY OF THE SCRIPTURES VERSUS TRADITIONALISM.

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A QUESTION requiring special consideration in this age is, "Shall we give up the Divine authority of the Scriptures as our rule of faith and life?" The position uniformly taken by the Protestant churches has been that the Sacred Scriptures of the Old and New Testaments are the complete and infallible rule of faith and practice.

Says Knapp of Halle: "If any doctrine of religion can be clearly shown to be taught in them, it must be received as true, and needs no further evidence, according to the maxim, '*sensus hermeneuticè verus, est etiam dogmaticè verus.*'" It is also held that, if anything can be clearly shown to be commanded in the Holy Scriptures, that is binding upon human conduct. The authority of the Scriptures has been distinguished as twofold: (1) *Auctoritas normativa*, or *canonica, i. e.*, "the authority of the Bible to bind men to believe and do what it teaches and prescribes;" and (2) *Auctoritas judicialis, i. e.*, its authority as the final appeal in matters of faith and practice, so that "no doctrine opposed to the Bible can be admitted as true by those who receive it as an inspired book."

Protestants likewise affirm that the Scriptures constitute a plain and perspicuous rule, so that private and unlearned Christians can safely be allowed to interpret them for themselves. By this they mean, not that all the doctrines of the Bible come within the grasp of the common man's mind, for there are innumerable mysteries confessedly beyond all human understanding; but that "every essential article of faith and rule of practice is clearly revealed in Scripture or may certainly be deduced therefrom." While, therefore, the Church, under the guidance of the Divine Spirit, with the advance of historical, critical and scientific knowledge, and by means of controversies, is constantly enlarging its apprehension of the truths and its comprehension of the system of Divine revelation, the least instructed Chris-

tian may apprehend readily and immediately whatever truth is essential to salvation and to direction in the Christian life.

The perspicuity of the Scriptures is proved by various considerations. It follows from their professed design, which is to present a law to be obeyed and a revelation of truth to be believed, and to be received by us in both aspects on the penalty of eternal death. It follows from their numerous affirmations of such perspicuity. It is likewise true that all Christians promiscuously are commanded to search the Scriptures, with the implication that their teaching is intelligible. Moreover, their light-giving power has been as manifest as the illumining power of the sun, to all Christians who have humbly sought light in them. As a natural consequence there has always been, in spite of all the circumstantial differences, a substantial unity in the faith and practice of all those Christian churches in all ages and races that have drawn their views directly from the open Scriptures. The great theologians of orthodox Christendom, as well as the church creeds, have agreed in ninety-nine hundredths, if not in nine hundred and ninety-nine thousandths, of their teachings.

On these and other grounds Protestants rest their doctrine of "the right of private judgment." It is not claimed that such judgment is "infallible"; but that, as the Scriptures are a plain rule, as they are addressed to all Christians as such, as all Christians are commanded to search the Scriptures and to judge all doctrines and professed teachers by them, as the promise of illumination by the Holy Spirit is to all Christians as such, and as religion is essentially a personal matter, the decision of which is binding upon each man individually, therefore, the exercise of his private judgment by a Christian in the study of the Scriptures, in a humble, believing spirit, "always leads to a competent knowledge of essential truth."

In harmony with this view, it is held that "Scripture is the only infallible voice in the Church, and is to be interpreted, in its own light and with the gracious aid of the Holy Spirit, by each individual for himself, with the *assistance*, though not with the *authority*, of his fellow-Christians." It follows that "creeds and confessions, as to form, bind only those who voluntarily profess them, and, as to matter, they bind only so far as they affirm truly what the Bible teaches, and because the Bible does so teach."*

In fine, the position of Protestant Christendom in the past has uniformly been, that the Bible is the plain, complete and infallible rule of faith and life, and that, when once proved by the proper evidences to be the inspired word of God, there need be and can be no appeal from its clear teachings.

It is obvious that this position can be turned in either of two ways: by showing the Bible *insufficient* to meet the needs of men, as a rule

*See "Outlines of Theology," Dr. A. A. Hodge.

of faith and life, so that it requires to be authoritatively explained or supplemented; or by showing it to be *false*, and so not worthy of credit as such a rule. The *traditionalists* have attacked it as incomplete and needing to be supplemented by the traditions and theological systems and the authority of the Church; while the *rationalistic critics* have attempted to prove it false, and therefore without authority and worthy only of rejection. So persistent have been the attacks and so large the claims of these opponents of the Protestant doctrine, and so much noise have they made and so much dust raised, that multitudes in the Church, who have given the matter only superficial attention, seem to have come to entertain the opinion that the enemies have turned the old position, and that it must therefore be abandoned, or, rather, has already been abandoned. It is proposed to consider in two papers the twofold claim of traditionalism and rationalism, that they have discredited the Protestant doctrine of the authority of the Scriptures. If they have succeeded in establishing their contentions, we ought to know it, in order that we may adjust our theory and our life to the facts: if they have not succeeded, then assuredly we ought to know it in order that in the work of conquering the world for Christ we may have the courage of our convictions and faith in a "thus saith the Lord" to sustain us. The present paper will be confined to

THE CLAIMS OF TRADITIONALISM.

There has been a twofold tendency to exalt tradition above Scripture in the teachings of the Church: first, in the traditional theology of all churches; and, secondly, in the Romish doctrine of an infallible church.

I. PROTESTANT TRADITIONALISM.

Protestant traditionalism has been vastly less injurious than Romish, for the reason that it has never been organized into a positive and powerful element in the creeds of the churches. It is, so to speak, unintentional, often unconscious, and always contrary to the very genius of Protestantism.

Protestantism looks up with respect and admiration to its great leaders. "John Calvin or John Wesley taught so and so; therefore I believe it." This unconsciously becomes its working theory. It often goes to Calvin or Wesley for the grounds of its faith, instead of going directly to the Word of God. It is liable to study a theological system to the exclusion of the Bible. In so doing it is in danger of adding a great deal of human philosophy to the Gospel and theology of the Scriptures. When you ask your High Church Anglican, "What do you believe on such a point?" his answer is, "The Church [of England] has always taught thus and thus." To the same question the Presbyterian, Methodist, Baptist answer in like manner: "Our Church has always taught thus and thus." A tendency is thereby

originated to make the traditional teaching of the particular branches of the Church, or of their leading theologians, the norm and standard of faith and life.

As a natural result of this tendency, there is a mass of teaching, not directly drawn from the Scriptures, but from the traditions of the various churches, embodied in the creeds and theologies, to which the various sects adhere, often with more tenacity than to the clearly-taught doctrines of Scripture itself. Instances of this are found in the Romish Church, in the doctrine of the priesthood, the confessional, penance, the mass, the seven sacraments, mariolatry, etc.; in the Protestant bodies, in the doctrines concerning church organization and order, baptism, regeneration, conversion, the second coming of Christ, etc. In this mass of churchly and theological teaching are to be found unwarranted assumptions of what is not taught in the Scriptures, illegitimate inferences from scriptural teachings, and philosophical speculations of every kind—all of which are to be rejected as not of the rule of faith.

A natural, though logically unjustifiable, consequence of this want of harmony in traditions and non-essentials—and the persistent pressing of all these matters to the front by superficial people in our churches—has been the discrediting of all creeds and theologies. Overlooking the fact of the world-wide harmony in all evangelical churches regarding the great essential doctrines of redemption, certain writers and thinkers of the present day are inclined to scout all creeds, all theology. Blinking the real issue, they have done their best to make popular the cry, "Down with traditionalism," in the sense of "Down with the great doctrines of the Christian faith."

So far as this cry is a protest against the exaltation of divergent church views above the Bible and "the faith once for all delivered to the saints," all sound evangelical thinkers should be in sympathy with it. Creeds and theologies may be in the main *Scriptural*, but they are *not God's word*. "*All Scripture* is given by inspiration," and all Scripture *only*. Accordingly, the great evangelical leaders of Christendom, so far as they are worthy of their place, are not inclined to exalt the various *isms* above God's word; but rather to emphasize the essentials of divine truth, leaving to heated partisans the work of exalting the traditional elements above the Bible.

But so far as the outcry against "traditionalism" is meant as a revolt against the great essential doctrines of the Holy Scriptures, as taught by the Church in all ages—as it is in the case of the school of Wellhausen and Robertson Smith—sound thinkers cannot fail to visit it with merited disapprobation and reprobation. The Church, with the divine illumination of the Holy Ghost, has not labored in vain for eighteen hundred years to understand the clear teachings of the Word of God and to set them forth. She has a faith to which

she adheres through all ages. In so doing, she exercises the same common sense that the scientist uses when he accepts, in starting out, the approved results of the labors of the great scientists of the past. The creeds and theologies are needed to point out and emphasize the essential doctrines, and to lay the foundation and lead the way in unfolding the great system of God in His revelation to men. They give the aid of the Christian thought of the ages in exploring the word of truth. In the light of common sense, therefore, it is as reasonable to sneer at the Heidelberg Catechism, or the Thirty-nine Articles, or the Westminster Catechism, or Turretin, or Watson, or Hodge, as at *Euclid*, or the *Principia*, or the *Mécanique Céleste*. But as the latter are always to be tested by the principles of mathematics and the real system of the universe, so the former are always to be tested by, and held as subordinate to, the Word of God, the only complete and infallible rule of faith and life.

This point was especially emphasized by the great leaders of the Reformation in the revolt of the sixteenth century against the Papacy, and has recently been brought into renewed prominence by the decree of Papal infallibility in the last great Council of the Vatican. Protestants gladly acknowledge that the systematic statements of the creeds and theologies, and the deliberations and decisions of churches and councils, may be greatly *helpful* to the Christian; but they deny *in toto* the *authority* of creed and theology, of church and council, to "bind the conscience" of even the humblest Christian by their utterances. Such authority belongs to God's word only. Other things may be helps to knowledge, but that alone can claim the right to control the faith and life. Every man is, therefore, absolutely free, in the exercise of the right of private judgment, to form his own conclusions concerning the teachings of the Bible, and personally responsible to God and to God only for the conclusions reached. And so, as the elder Hodge used to teach, when a penitent and believing soul knocks for admittance at the door of any church, that church has no right to require of him anything more than God requires of him in order to membership in the Church catholic and invisible—a credible profession of faith in the Lord Jesus Christ.

II. ROMISH TRADITIONALISM.

The apparent divergence in doctrine has doubtless had something to do with leading the Romish Church to propose the infallible church as a substitute for the infallible word as the Christian rule of faith and practice. It has been held by Rome that the Scriptures are neither clear nor complete in their teachings, but need to be interpreted and supplemented by an infallible church. "An infallible church is essential to keep before man any absolute truth revealed to man by God;" this is the theory affirmed, amid thunder and

tempest, by the Council of the Vatican, and since then so vehemently pressed by the teachers of the Papacy.

Many have no doubt felt, during the period of unsettled views, extending over several of the later decades of the present century, as the late Cardinal Newman felt, the need of some way of settling once for all the great question that has agitated many earnest souls: "*How may I attain to absolute certainty in religion?*" And many—especially from the Church of England—have been driven to take refuge, as did Newman, in the bosom of the Papal Church. But what advantages has an "all-sufficient and infallible church" over a "complete and infallible Word of God?" Can I be more sure of the former than of the latter? If not, is there any reason why I should give up this for that?

Probably the ablest attempt to give a complete exposition of the nature and grounds of the proposal of the Romish Church is to be found in Newman's "*Grammar of Assent.*" The motto on the title page is: "*Non in dialectica, complacuit Deo salvum facere populum suum.*" The sum of all the teaching is, that religious certainty is to be gained by unintelligent, blind submission to the Romish Church as the supreme and infallible authority: "Whatever Rome teaches, I believe implicitly, whether I know it explicitly or not." There is no room for free investigation, for the use of reason; for, says Newman, "If seeking includes doubting, and doubting excludes believing, then the Catholic who sets about inquiring, thereby declares that he is not a Catholic. He has already lost faith." It is Rome's method of stifling thought by rendering rational faith impossible and putting a premium upon ignorance.

Reasonable people will hardly be inclined to accept the infallibility of any church without some adequate grounds. What are the marks by which one may know the true Church? According to the Council of Trent they are: (1) Unity (under one visible head, the Pope); (2) Holiness; (3) Catholicity; (4) Apostolicity (involving an uninterrupted succession, from the Apostles to the present time, of canonically ordained bishops). But the intelligent apprehension and application of this rule would call for an amount of learning and intellectual ability that few men—shall we not rather say, that none—have ever possessed. As Dr. Hodge suggests (*Outlines of Theology*), "One might as easily prove himself to be descended from Noah by an unbroken series of legitimate marriages, as establish the right of Rome to the last mark!" Nor is there forthcoming any proof of the right of the Papacy to the other marks. Rome has been neither "one" nor "holy" nor "universal." It fails to stand its own tests, and fails at every point.

It is well for the Romanist, therefore, that the "Infallible Church" shuts him up to faith without inquiry! The Protestant will always

prefer to rest upon "the Scriptures, with their self-evidencing spiritual power."

But before the question of submission to the Church of Rome can be logically raised at all, other and all-important questions, involving the exercise of private judgment, must first be answered: "Is there a God? Is he personal? Has he revealed himself? Has he established a church? Is that church an infallible teacher? Which is the true church?" It is therefore clearly impossible for Rome to bring a man up to the point of considering the claim of the "Infallible Church" to override his private judgment without requiring him to make use of that discredited and discarded principle as the ladder on which to climb to the heights of self-renunciation! It is a clear case of reasoning in a circle! If private judgment is to be tabooed in the one case, why not in the other?

But slender as is the rational basis for Romish traditionalism, in logic and Scripture, its moral basis is even more unsubstantial. The Church of Rome maintains that perfect immunity from doctrinal error may exist without immunity from spiritual error—from error of the affections and perversity of the will. For, says the Cardinal, "The firmest faith, so as to move mountains, may exist without love—that is real faith;—real faith in the strict sense of the word, as the faith of a martyr or a doctor." But *can* a "true faith" exist "without love"? Let any one read the first verses of the thirteenth chapter of First Corinthians, for its overwhelming refutation by the great Apostle and theologian of the New Testament. When the heart of the church is wrong her doctrine is sure to be speedily perverted. As Christ said: "He that doeth my will shall know of the doctrine." Accordingly Mr. Richard Holt Hutton has well said:

"An infallible church needs moral infallibility—infallibility of the will and the affections—even more than she needs infallibility of the understanding, in order to keep God's truth alive in the world. . . . Christ could not have revealed God without being divine; and the Church could not reveal Christ, except so far as she remained Christ-like."

Now there is nothing clearer, to one at all acquainted with Church History, than that by her *moral fallibility* the claim of Rome to *intellectual infallibility* has been completely disproved. As the same able essayist has strongly said:

"A church whose authorities are an Alexander Borgia or even a Leo X., and whose policy is a policy of interdict and blood, or even diplomatic craft, for century after century, puts a gloss on the meaning of our Lord's personal love and personal severity, and personal prudence in withholding any truth for which his disciples' minds were not yet ripe, which makes such a church not only fallible, but actually misleading to all who interpret her words—as all men always will—by her life and her deeds."

Add to this that the Church of the Inquisition has given the world nothing of any value, but much that is terribly mischievous and de-

structive, by her interpretation and tradition, and her claims are wholly and forever discredited.

The failure of traditionalism, both Protestant and Romish, confirms the necessity for renewed tenacity in holding fast to the Word of God as the complete rule of faith and life. Not the least thing has been accomplished toward showing it to be insufficient, or toward supplementing it as a rule, for the plain man. The pronounced tendency, at the present time, toward a return to a distinctively Biblical Theology, may be looked upon as a reaffirmation by Protestant Christendom of the fundamental principle of the revolt of the sixteenth century against Rome. It ought to become more pronounced with the passing years. To the humble, believing spirit the Bible furnishes all that is needed in order to salvation and holy living. The present movement is no doubt due to the renewed awakening of Christians to the consciousness of the truth, that there is no need for—and no room for—an infallible human interpreter and teacher, and that 'no human authority whatever has a right to come between the soul and the Word of God and bind the conscience by its decrees.

The danger to be guarded against is the excess to which all such reactions are liable. We must beware lest, in rejecting the claims of churches and theologians as *authority* to bind the conscience, we rashly, and in a spirit of conceit and self-sufficiency, reject the *aid* which the Spirit of God may furnish, through the Church of the ages, to the better understanding of the Word. Guarding against this error, the most hopeful cry of this age is that of Luther and his colaborers: "Back to the Bible!"

II.—HEREDITY AND CHRISTIAN DOCTRINE.

BY CHARLES F. DEEMS, D.D., LL.D.

A FEW things are supposed now to be scientifically settled. No inorganic matter has progeny. Every organism breeds, and every organism produces after its kind. A vegetable does not produce an animal, nor an animal a vegetable. A vine does not produce thistles, nor an apple tree grapes. No monkey was the parent of a pig. It is possible by careful cross-breeding to produce a variety of pigeons, but the laws of species seem to be unchangeably fixed. Mr. Etheridge, perhaps as well informed a scientist as is now living, having charge of the British Museum, which has the amplest collection in the world, asserts that there is no evidence in all that vast collection of any transmutation of species. Then, probably, there is no such evidence anywhere.

The beneficence of this arrangement is apparent to any understanding. If there were no reign by law, no woman would know whether her coming child was to be a kitten, a puppy, or a human babe.

Not only does every animal produce after its kind, but it also

transmits its physical characteristics to its offspring. When we come into the circle of animals which are human by reason of having intellect and conscience and conscious personality, it has been found that the child usually inherits the physical, the intellectual and the moral traits of its parents. As these come from two persons, the characteristics of the one modify the characteristics of the other. And then there are certain things in the environment which also modify the physical, intellectual and moral traits inherited from the parent. As a rule a man is the sum total of the characteristics of all his ancestors, modified at every stage of transmission.

There is what may be called Initial Heredity. At the moment of its begetting, a child's parents, one or both, may be in some physical, intellectual, moral or spiritual condition quite out of the line of their ordinary character and of that of their ancestors, and this may so affect the child as to be the beginning of a trait which may be transmitted. In studying any particular case, if there seem to come a phenomenon which contradicts the rule of transmission, it may be accounted for by this doctrine of Initial Heredity. The beginning was occult. The parents themselves may not have been conscious of it. No man can have taken observation of it; but still each man must be conscious of the possibility of its occurrence; and if it were supposed never to occur, then there would be a stream of transmission of always exactly the same breadth and depth and character, and this we know is not true in point of fact.

There is also what has been called Reversional Heredity, as in cases where physical, intellectual and moral characteristics have leaped one generation. An insane man may have a child of very good understanding, or a child of decided genius, while the grandchild, by that very son, may be insane. This "atavism," as it is called, is very far from being rare in human society. It is necessary not only to know who were a man's parents, but also who were his grandparents and their grandparents.

It follows that in the constitution of nature men suffer for the sin of their ancestors; it may be of fathers or grandfathers, or of those very remote. The child comes into the world with the tendency of his family stream and the momentum acquired by its run through previous centuries. All this often gives a melancholy coloring to the varied forms of human society. It is pitiful to see little children born in the slums with an ancestry of guilt and filth and all downward tendency. It is hard for them. But, with tenderest regard for the individual case, what thoughtful person would have it otherwise? Would you, when you remember that if the law of transmission did not prevail, a man who cultivated himself would do so simply for himself and for his immediate generation, with no ability to send the blessedness down to future generations? For we must remember that

this power of transmission does not reside alone in characteristics which are evil, but that it is equally potent and more persistent in characteristics which are good and beneficent.

Erasmus Darwin, in his "Botanical Garden" (1781), wrote: "It is remarkable that all the diseases from drinking spirituous or fermented liquors are liable to become hereditary, even to the third generation, gradually increasing till the family becomes extinct." Mark that phrase, "unto the third generation."

One hundred years after (1886), Dr. Crothers of Hartford, in a paper on "Inebriety and Heredity," wrote: "In these cases there seems to be in certain families a regular cycle of degenerative diseases. Thus in one generation great eccentricity, genius and a high order of emotional development. . . . In the next generation, inebriate, feeble-minded or idiot. In the third generation, paupers, criminals, tramps, epileptics, idiots, insane, consumptives and inebriates. *In the fourth generation they die out* or may swing back to great geniuses, pioneers and heroes, or leaders of extreme movements."

The result of the observation of violent viciousness made by these scientific men is in accord with the first statement in the second commandment of the decalogue, in which Jehovah is represented as "visiting the sins of the fathers upon the children unto the third and fourth [generation] of them that hate [Him] and showing mercy unto thousands [of generations] of them that love [Him] and keep [His] commandments."

Outbreaking sin destroys a family in a few generations, but good character nourished by continual intermixture of good blood never exhausts itself, but shows the probability of perpetuating itself through thousands of generations. Good is stronger than evil, says science; so say the Bible writers.

If the law were suddenly reversed, there could be no calculation whatever in the production of either brute animals or human animals as to their characteristics. Now, we know that there is something in blood. Now, we inquire, even in regard to a horse, what kind of animal was its dam and what its sire. Now, we have the stimulus of building up families in nobility of character. But if this law were suspended all *that* would be at an end, and that which is the most important process in all nature, namely, the production of human children, would be left wholly to chance.

It is interesting and important to inquire what relation scientific teachings in regard to heredity have to the teachings of what Christians believe to be the revealed Word of God in regard to sin and salvation. The longer men pursue science and the more genuinely scientific they become, the more they discover that if anything seems to be scientific, and is not in accord with true religion, it cannot be accepted as scientific, but must be held for examination. The result

of scientific studies in this department explains a number of hitherto obscure passages in the Bible, and the doctrine of heredity is now found to have been in the sacred Scriptures as it was in nature, although it has required all these centuries to be discovered in both. In the first book of Genesis, in the Ten Commandments, in the Psalms, in the Prophets, in the words of Jesus, in the Apostolic writings, these doctrines of heredity may now be clearly discerned. We might have reached them without the Bible. There is much in the Bible which is not essentially a distinct revelation from God, because some things written therein could have been discovered by unaided human intellect, and much was already known when the Bible was written. The chief value of the Holy Scripture to us as a revelation from God lies in that which could not otherwise have been discovered, and which it reveals.

For instance, when we look upon so much evil in the world that is hereditary, it has a tendency to make us pessimistic. When each man looks at the evil tendency of his own nature he is apt to say, "There is no use for me to try to be moral, decent and good; this old blood that I inherited from my ancestors, without my will or consent, makes me a born and a perpetual scoundrel." It is at this point that the revelation of the Holy Scripture comes with its important and sustaining influence. It teaches us that a man is not responsible for inheriting evil tendency; he had nothing to do with that. It teaches that no man is held morally responsible for any sins of any of his ancestors. In Ezekiel xviii. it is explicitly taught, "The soul that sinneth, *it* shall die." For no matter what may have been a man's ancestry, if he has walked in the statutes and has kept the judgments of the Lord God to deal truly, that man is just and he shall surely live. If that man by reason of an unfortunate marriage shall beget a son that is a robber or a shedder of blood, or a committer of other abominations, that son shall surely die; he shall not be saved by reason of the piety of his father. Now, if that bad man's son, the grandson of the good man, see all his father's sins which he hath done and consider and do not such like but fight against his proclivities, he shall not die for the iniquity of his father; he shall surely live.

Another thing follows: no man can release himself from responsibility because he inherits evil proclivities. Once I had a parishioner who was a man learned in the Scriptures and one of the most instructive lay-speakers in devotional meetings I have ever heard. He was related to a family of distinguished theologians. Weeks before I had alluded in a sermon to some phase of transmitted characteristics, when I met him on the street, staggering, maudlin, slobbering, his beard and clothes soiled. He came up to me affectionately, put his hand upon my shoulder and said, "Doctor, this is a case of atav-

ism. You think I'm drunk: it's my grandfather. The old fellow used often to get on a tear; he's on a tear to-day, and I can't help it; but"—for he probably saw the solicitude in my eyes—"I'm all right. Don't be anxious, dear old Pastor, I'm one of the elect; but I can't help that old grand-daddy's sprees." Now here was a man of decided mental power, actually befooling his own intellect in regard to so important a matter as his moral responsibility. While not responsible for my tendencies, and certainly not for the original sin which made the initial of the heredity, I am responsible before God to use all my power in fighting against that tendency and in doing right, even with a nature set to wrong.

Moreover, the teaching of sacred Scripture is, that commencing the race of life handicapped by an inherited evil tendency, if I put forth my powers so to carry my load and win the race, my virtue will be all the greater and my glory will be magnified. It is a very easy thing for those who have come of a long line of godly ancestors to go on in even ways of innocence and of virtue; but it is a terrible struggle for those who do good constantly against a powerful tendency to evil. The former need only float; they are going down stream; but the latter will often be the strong swimmer in his agony, making his way against a powerful and adverse tendency.

The Christian thinker has no difficulty with the law of heredity. He believes in God as the Father Almighty, and as the maker of heaven and of earth, which means that he believes that the universal scheme was projected and created and is now sustained by Almighty Love. So, whether he can see it or not, the Christian believes that the outcome of every process, long or short, must be for the general good. He believes that there can be no better way, for if there had been another way which was better, it would have been adopted by the Almighty and infinitely good Father. So he says to himself, "Here and there may come passages of difficulty, utterly incomprehensible and inscrutable; but the method is true and the final outcome will be good." His faith sustains him amid all the difficulties that occur in practical heredity.

Even an atheist, who is a scientific man, has perceived what is utterly unaccountable on the theory of chance, namely, that every process in nature has a beneficent trend, and so far as can be perceived will have a beneficent outcome. He has seen also that almost every process has its dark side, or its passage of incompleteness, some hitches, so to speak, in the working of the gear of the machinery. He cannot believe that there was any good *intended*, because he does not believe that there was any one to intend anything; but he cannot fail to perceive that there is a development working itself or worked by some impersonal power outside of itself, which has a direction toward the best final results. He must believe that the same is

true in regard to the law of heredity, and believing it so, he brings unintentionally the results of all his scientific researches to buttress the faith of the Christian in the goodness of the Almighty Father.

When a scientific man sees a bad stream of blood running through a family, he naturally sets himself to solve the question of any possible remedy or alleviation. He would go about it as cold-bloodedly as he would about making cross-breeds of horses or other animals. He says to a man whose family have been drunkards through a number of successive generations: "When you marry you must find for a wife a woman who has not this addiction, and who comes from a family in which there has been no person suffering from dipsomania through as many generations as can be known. If you should marry a woman who is also a drunkard you would intensify the trait and increase the probability of its transmission. But if you can find a woman clean of this trait, and have children, there may be some mitigation of the evil, and if your son can find a similar mate, and this can be carried on through the generations, the trait may be largely, if not entirely, eliminated." This is supposed to be the scientific method, and the only one so far as I know yet proposed on scientific grounds.

The Christian religion presents Jesus of Nazareth as its founder and object of worship. He is set forth as the world's Saviour, and He may be so considered in several ways. He is represented as the Son of the Holy Ghost and a holy Virgin. By supernatural interposition the factor in the stream of life in which He appeared, so far as the Father's side was concerned, was entirely cut off, and the power of the purity of the Holy Ghost of God was put into the nature of this Man. On His mother's side He inherited as pure a human nature as can be conceived. She was an unstained virgin to the core of her soul, but she was a woman, and she came in a line in which and at some distance from her there were many very bad men and bad women, as well as many good men and women who had occasionally lapsed into grievous sin. Slight as was the taint in her, nevertheless her blood was human, and even the child begotten by the Holy Ghost felt in His body now and then such evidences of transmitted evil tendencies that on the testimony of the Holy Ghost himself, as Christians believe, this Saviour of mankind was "tempted in all points like as we are yet without sin."

Now, this Christian doctrine coincides with the teaching of physical science in going to show that in this present condition of affairs a man may be brought to sinlessness without coming into a state in which he cannot be tempted and without coming therefore into a state of impeccability. So far forth then as Jesus is our exemplar, He must be the standard toward which every man, loaded with whatever inherited tendency, must put forth every possible effort of his nature to advance—in hope ultimately to attain. If there were no

more in the Christian religion than that, the ideal of Jesus, as a stimulus to resistance to evil tendencies, would be invaluable to the world.

But the Christian doctrine seems to set forth something more. An implicit faith and an unflinching trust in this Holy One, this Jesus, brings an injection of new spiritual blood, so to speak, into the spiritual nature of man; just as by operations, carried on scientifically, the physical blood of younger people has in modern times been injected into the bodily veins of people who were older. Upon receiving Jesus as their Saviour, the sons of whatever bad men acquire power to become the sons of God. If any one man acquires this power and uses it, thus really becoming a son of God, then there is in some measure a transmission of this blood. Such a man marrying a woman who also by the same process has become a daughter of God, gives to the child born of them both a comparative freedom from the stress and pressure of what was inherited from ancestry previous to the beginning of this new life. If such a process were continued, it is easy to perceive on scientific principles how Jesus of Nazareth, who lived and died a celibate, should have a spreading spiritual posterity which might in process of time largely push out the inherited evil which now curses human nature. Toward that end the frequent and remarkable use of the word "inherit" in the Christian Scriptures seems to point.

Still further, the doctrine of heredity shows all men removed from perfect physical health. There is no one who has not some inherited physical insanity however slight, and perhaps some inherited intellectual insanity however slight. This makes it probable that there is no one who has not some moral or spiritual defect, however near perfection he may seem to be. This illustrates a Christian doctrine sometimes called "total depravity."

That phrase itself is not found in the Scripture, but a certain form of the thought is. The idea of depravity is applied to all individuals of the race collectively, not to any one individual separately. "Total depravity" means that the whole race is depraved; not that every man, or any man, is wholly depraved.

As in the human body when every particle is totally depraved, animal life expires, so in the spirit when every faculty is so totally depraved that not a single healthy function can be discharged, the life would depart from the spirit. So long as a man is alive and conscious there is something in him not utterly depraved. "The soul that sinneth it shall die."

That there is something in each individual not so depraved is assured in the Jewish and Christian Scripture by every command which appeals to the ethical element in man and by every offer made to him of spiritual salvation, by which the Scriptures mean the elim-

ination of the sin-taint, never the man's safety while he has the sin-taint.

This seems to be the relation of the scientific doctrine of heredity to the Christian doctrine of sin and salvation in the sacred Scriptures. A few practical lessons may be of value.

First, there should be an increased study of the responsibility of parentage and an increased insistence thereupon. From the time a child is born, his education should be shaped with reference to that. Children should not be allowed to drift. Morbid and irrational modesty upon this subject should be put aside. As soon as it is practicable, children should be made to know what parentage is and the responsibility of it, the father teaching the son and the mother the daughter. The most powerful motive which can be brought to bear upon children, and young men, and young women, resides in the presentation of this scientific doctrine, connected with the moral teachings of the Bible in regard to human responsibility. There does not seem to be anything which could have such an influence, not only upon young people but upon married people, to induce them to keep themselves pure; pure in every sense of the word, as to their bodies, as to the meats which they eat, as to the beverages which they drink, as to all the habits which have effect upon the physiological condition. From the very beginning, children should be started to build themselves up high. Young people under the power of a faith in this combined scientific and Christian teaching, would be careful of their environments and associations. They would go into no promiscuous, unselect companies, like the free balls in our large cities. They would never dance with unknown partners. For they would be taught that contiguity often produces and generally promotes attachments which may lead to marriage, or to such sexual intercourse outside of marriage as produces offspring. Men would not be carried away by the excitement produced by a pretty face or handsome figure; but would select partners for life as men select partners for business, with a great end in view and the employment of the probable means of success. And women would never marry merely for a home, a settlement, or a fortune. There does not appear to be any way of driving these evils from society, without the pressure of the high and moral influence gendered by the combination of scientific and moral reasons.

Secondly, society has always claimed a right to interfere with sins which produce physical depravity. Men cannot be made good by law; but they may be kept from doing evil by restraint. Every bawdy-house, opium-joint, and grog-shop in the land is preparing men and women to be bad fathers and mothers. Plainly no man is fit to be a father who deteriorates himself by his lewdness, or intoxicates [that is, poisons] himself by his beverages. All kinds of

houses of ill fame have simply in view the making of money, and therefore do not stop for such a consideration as this. But the State has a right not simply to look at the present condition of its citizenry; but also to consider the future state of the whole commonwealth.

It will thus be seen that the outcome of a thorough reception of the scientific and biblical views presented above would lead to both moral suasion and legal enactment for the suppression of the evils which come by reason of man's wilfulness under the operation of a law which was originally intended for the transmission of any goodness which might come into the race down through all the generations thereof.

III.—A SYMPOSIUM—ON WHAT LINE MAY ALL THE ENEMIES OF THE SALOON UNITEDLY DO BATTLE?

NO. II.—BY HOWARD CROSBY, D.D., NEW YORK CITY.

THE entire destruction of the saloon at a blow is an impossibility, simply because public opinion is overwhelmingly against such action. Whether it is because the public think it harsh treatment to a now legitimate business, or whether it is because they think that some saloons are necessary for public convenience, or whether they think that it would be a wrong policy, begetting worse evils, or whether they think that all prohibitory laws regarding an evil which is not a sin *per se* are contrary to the genius of our institutions—whatever the reason may be, the great bulk of the community in our great cities, like New York, are decidedly opposed to a system of Prohibition. Those who see and feel the great evils of the saloon must adopt some other line of action if they would reduce those evils. They must abandon theory and adopt the practical. They must so act as that they will have the majority of citizens with them. The practical mode is to attack the evils of the saloon rather than the saloon itself. If some say that the two are synonymous, they must remember that others do not think so, and it is these others that we wish to enlist on our side. Common prudence in warfare tells us that we must repress our differences while we fight the common enemy. If we fight one another, and refuse to fight the common enemy until we have won the battle against our own allies, we shall defer the main war *in perpetuum*, and the enemy will rejoice.

A system of Prohibition being impossible, a system of restriction is the only alternative, and on this line the work will have the support of all good men, however much they may differ on theories. All such agree that there are gigantic evils in the saloons, and all such agree that they ought to be abated, and, if a reasonable plan is proposed, all such would gladly give it their aid.

One feature of such a plan would be the reduction in number of the

saloons. The objection to this on the part of temperance men, that this would only concentrate the trade in the hands of a few, and so not lessen the evil, is a specious one. It *would* lessen the evil, by lessening the number of the temptations, and this, while it would not save the habitual drunkard, would save many an inexperienced youth. It would, moreover, put the comparatively few saloons under a police supervision, which is impossible where they are as numerous as at present. Such a reduction can best be obtained by a high License fee. When the fee has been made a thousand dollars, this effect has been achieved. In no city should a License fee be considered high at anything less than a thousand dollars, if it is to accomplish the result we aim at. The fact that this would make a monopoly for rich proprietors is true of every restricted trade, where the restriction is made by a tax. It is incident to restriction, and is well worth enduring for restriction's sake.

A second feature in such a plan would be the entire closing of the bar-room on all holidays and during the night from eleven o'clock to six in the morning. This is a police feature, intended to preserve the peace on days when men are idle, and in the night, when danger from drunkenness is most rife. From the saloons chiefly come the disturbances of the peace, and during those times when such disturbances are most likely to prevail, the saloons should be closed. No sales should be allowed in them; no persons should be admitted to them, and no lights should be burned in them during these forbidden hours.

A third feature would be the heavy bonds given both by the proprietor of the liquor and the landlord of the premises where such a dangerous trade is carried on, which bonds would be a guarantee to the public that no disorder would be allowed within the saloon.

A fourth feature, and closely connected with the third, would be the severe penalties for every infraction of the excise laws. Imprisonment for a second offense should be the sentence without any alternative, the bonds being forfeited and the convicted criminal forever estopped from receiving another license.

A fifth feature would be the complete prohibition of any side door or entrance, and of any screen, by which means the law is so constantly evaded.

A sixth feature would be the mulcting of patrolman, roundsman and captain of police, who allowed a saloon to be open at forbidden hours.

A seventh feature would be the forbidding any lounging about the saloon.

An eighth feature would forbid any woman or child from entering a saloon on any pretence whatever.

These provisions would meet the views of all who desire reform, and

would destroy one-half the evils of the saloon which now exist. In connection with such legislation, there ought to be a clear, lawyer-like definition of a restaurant as distinguished from a saloon; that is, a place solely for those who desire a genuine meal, a place without a bar, but with a kitchen and warm food, and where the customers sit down at a table and eat a breakfast, lunch, dinner or supper. Such a restaurant should not be subject to the law relating to saloons. The common necessity of the public demands this distinction, and the distinction is perfectly feasible. To prevent a man at such a restaurant or at a hotel from having his glass of wine would be considered the world over as an act of tyranny, and certainly could not be endured in our country. Hotel *bars* should be dealt with as saloons, and be subject to the same laws.

Spirituous liquors, as far more dangerous than others, should be utterly forbidden where oversight could not be had, as on steamboats and railroad cars. The steamboat bar and the railroad cabinet should never contain the strong liquors. This distinction is one in nature, and should be recognized in law. The people know well the difference between them, and the distinction in law would meet the approval of the popular mind.

Now, if any one should say that when we have all this we have not got what we wish, for evils still continue, our answer is that we have taken the first step, and a great one, and the necessary step to a second one in the matter of reform. The road we have indicated is the only one on which progress can be made. All the others end in a stone wall. This one invites to further and further reform. This one will teach public opinion in the right way, and will harmonize public opinion in all rational efforts at destroying the saloon evil.

And it is that harmony which we need. We shall never get it by insisting on Prohibition. We shall in that way only make wider and wider the separation of good men, and more thoroughly intrench the common enemy. Do any ask "What will be the second step on this line of reform?" We reply that when public sentiment is educated by the results of the first step, it will be ready to insist that *no liquor shall be drunk on the premises where it is sold*, except as above, in restaurants and hotels. This will be the end of saloons. The obnoxious idea of *Prohibition* will not be carried out, and the liberty to drink what a man pleases at his regular meal, and in his temporary home, will be guarded, a liberty which every American will insist upon, while at the same time the evils of the saloon will be completely destroyed under the acceptable idea of *restriction*.

And this is the farthest that human law can ever successfully go. All beyond will react with tremendous force against the cause of Temperance. Moral Suasion is the only weapon for farther advance.

There is one fact that should be noted in discussing this subject.

It is the public apathy in using the elective franchise. At the recent election in New York City, there were 40,000 less registered names than at the late Presidential election. Moreover, there were 20,000 registered names that did not vote. So we have 60,000 men in New York City who are too lazy and lacking in public spirit to vote. Of these 60,000 there can be no doubt that the vast majority would vote for the side of civil virtue, if they should vote at all. Their selfishness is criminal. It is of the utmost importance that these sluggards should be awakened to a sense of their duty and responsibility. With such an army of idle reformers, the cause of reform must always suffer. We cannot have compulsory voting. It would shock our sense of liberty. But we can direct a literature at these loons, and arouse the conscience of some of them, at least, to throw off their lethargy and enter the ranks of honest citizens, who are fighting for good morals and public order.

NOTE.—The removal of all License laws would result in the sale of liquor in every corner grocery and confectionery, and on every fruit stand. The temptations would be multiplied. License is Restriction. The removal of License would be *permission* to all. The mere absence of the word "permit" from the law does not alter the case. The facts, not the word, are the important things. Without a License law the liquor business would stand on the same platform as the dry goods business. It is the License law which declares liquor selling a dangerous business. Without that, it would be virtually declared to be as innocent as selling fruit or vegetables. It is a strange mistake that some make to consider License as approval. It is the concession of disapproval. The removal of License is what the liquor sellers are always clamoring for, and it would at once fortify their ground and make all restriction difficult beyond the ordinary restriction on all kinds of business.

IV.—COLLEGE PULPITS.

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

As the preacher in a college pulpit rises to fulfil his duties, he is brought face to face with an audience of singular interest. Hundreds of young men in the changing processes of mental and moral development are before him. The academic community, with its student tastes, its critical habits, its temptations, its sins, its quick insight into whatever is genuine and whatever is sham and pretence, its tone of independence, its intolerance of what is dull, its responsiveness to what is alive and alert, is a moral solidarity of which the preacher cannot afford to be ignorant. It will not answer to say that all alike are sinners and all need the gospel of Jesus Christ, and that any good preaching is in place. If the preacher is to bear in mind St. Paul's rule, that "by all means he may save some," and the Apostle's methods when he spoke in Athens and on Mars Hill, he must adapt his message to the place and the men. Add now to all this the fact that this college audience changes wholly every four years. An ordinary congregation, subject to the mutations caused by deaths and removals, is after all much the same for so short a period, at least. But the college community is absolutely new every quadrennium. To one who looks below the surface of things and realizes at

all what this change means, it invests the college congregation with a peculiar interest.

It should also be noticed that with the growth of our higher institutions the importance of the college pulpit steadily rises. Take any given Sunday, and remember that in the four hundred colleges of the country there are students counted by thousands, away from home, away from the pastoral care of the churches where their parents worship, that this holds true for three-fourths of the Sundays in the year, during the four years of the college course, and it will be readily felt that if the college pulpit was a matter of high responsibility fifty years ago, its sphere of responsibility has widened immensely of late. The student audiences which gather every Sunday in our college chapels have trebled, in some instances have quadrupled within a single generation.

Nor can there be any concealment of the fact that the necessary effort to meet the demands of college preaching has increased along with the growth of the audiences. To hold the attention, to impress the conscience, to rouse religious conviction in the souls of the college audience demands all the more pulpit power because the power of a worldly life was never greater among college men than at the present moment. He knows little of the college community who conceives it as a cloistered and monkish retreat, apart from the great outlying world, occupied solely with routines of academic life, heedless of what is in the air, ignorant of what is taking place in the markets or political arenas. Such may have been the case in the days of Abelard and Thomas Aquinas, or even in the times of Erasmus and John Colet. But to-day the political world sends into colleges the pulses of political ambitions. The struggle for wealth, the glittering prizes of material success take hold of the student-body, and affect its thinking and its feeling. Mr. Carnegie may underrate the power of a college training in business life, but he cannot underrate the power of such a material success as he has won, in filling the souls of young men with kindred ambitions. And there is this great and essential difference between the power of worldliness over students in college and over the same men when in the thick of the struggle. There is a glamour over it, inside college walls, soon dissipated in the hard knocks and bitter disappointments of actual life. The vision has not faded, nor has it become blurred during the college days. The prizes of life are viewed as within the grasp. No sensible man would wish to destroy these illusions. But the fact that they exist does invest the college pulpit with greater responsibilities, not for the purpose of destroying them, but for creating an ideal of life which will counteract their force and supply their place. I have not alluded to the unsettled beliefs of the time as investing college pulpits with more solemn responsibility, simply because the fact is so patent as to need little dis-

cussion. The college pulpit has less to do with this matter directly, since in nearly all our colleges the evidences of Christianity form a part of the college curriculum. The lecture room, rather than the pulpit, is the best place to teach this subject of unsettled or skeptical views. That college pulpit is perhaps to be congratulated in which sermons on infidelity do not weaken the evidences of Christianity. I have listened sometimes to sermons in college chapels handling the subject of skepticism, which wrought absolute and great harm. Their dogmatism threw the student body at once out of sympathy with the preachers. Their attempted exploding of what were judged to be scientific heresies was known by the students to be unsound scientifically, hence weak and futile. Enough, however, has been said to set forth the unique position and the widening sphere of college pulpits. They have not been so prominent in the thought of our Christian community as so-called "metropolitan pulpits." But are they any less prominent as spheres of usefulness? If we glance at the recent history of college pulpits, we cannot fail to be impressed with their importance as factors in the religious life of the time. The recent death of Cardinal Newman has freshly recalled his sermons at St. Mary's, Oxford. They affected profoundly the character of men who have become famous in every walk of life. "I have never heard such sermons since," says Sir Francis Doyle in his "Reminiscences." What Dr. Arnold was in the chapel of Rugby, Mr. Hughes has truthfully described in "Tom Brown at Rugby." Turning to our own country, the history of the pulpit in Yale College is memorable for more than one great preacher. Of Dr. Timothy Dwight's remarkable ministry there, the Hon. Roger Minot Sherman wrote, "at the time he became President, infidelity, the offspring of the French school, was extensively prevalent among the undergraduates and throughout this State. Laymen of distinction generally, and our most eminent lawyers especially, were its advocates. The high reputation of Dr. Dwight attracted these men when the Legislature and courts were in session at New Haven, into the College Chapel. Such occasions were improved by him to meet the prevailing errors of the day. This he did, not by reproaches, but by sound argument and overwhelming eloquence. The effect was wonderful. The new philosophy lost its attractions. In Connecticut it ceased to be fashionable or even respectable, and the religion of the Pilgrims, which was fearfully threatened with extermination, regained its respectability and influence. The character of the college was restored, and its increasing numbers, gathered from all parts of the United States, extended an influence over the nation which, I trust, will be felt for centuries to come." The sermons of President Woolsey are remembered by Yale graduates of his time as among the powerfully working influences of their college lives. The University sermons of President Wayland can never be

forgotten by any graduate of Brown University who came under their power. With all the greater elements of pulpit excellence, they were strongly clothed. His ministry to students makes a bright chapter in the history of that presidency, which is so justly the pride of Brown University. The same is true of President Mark Hopkins. He was scarcely less great in the pulpit than in the class room. Few of his pupils who begin their praise of him as a teacher, end without recalling him in the college pulpit. We cannot prolong the enumeration of noted college preachers and their work. Such a history would be instructive in many ways. But the glance at what college preaching has accomplished in these instances ought to mark the inherent possibilities for good in such a post, worthily filled. It furthermore shows that the college pulpit completes and crowns any thorough scheme of Christian education. It is not a mere adjunct to the institution, which has certain useful functions, but which is not essential. It is part and parcel of the completed scheme of academic training. It provides specifically and directly for the training of the moral nature, as the college curriculum and the whole academic apparatus of lecture rooms and libraries and laboratories provide for the intellectual discipline and furnishing of the student. If it aims at less than this, it falls below its true mission. What our Higher Education, so called, needs to-day is some clearer conception of and fuller recognition of this fact, that the college pulpit, as an integral part of education, holds a unique position.

College churches and college pulpits are, however, two distinct matters. The pulpit may exist independently of the church. In many, perhaps most of our colleges, church organizations do not exist. It may indeed be true that the ideal arrangement would be a college church, with its pastor, who should fill the pulpit and besides have pastoral care of the students. But for many institutions the plan of having a college church could not wisely be carried out. Even when the institution is denominational in its connections, identified more or less closely with the denomination it represents, the formation of a church for the academic body has not been deemed expedient. As a matter of fact, too, it has proved difficult to secure any very successful administration of college pastorates. There are inherent obstacles to their working, not easy to remove. These need not be detailed. If the college pastor is associated with the Faculty of Instruction, difficulties spring up in this quarter. If he is not, then he is apt to lack in knowledge of the men over whom he is placed as a spiritual guide. Assuming, however, the existence of a college pulpit, it may be remarked that one method of its successful administration has been to have the President closely identified with it, preaching often himself to the student-body. His official position may give him great advantages here. Looked up to by the students

for his abilities, often beloved by them for his personal character, he speaks not only with authority, but with a predisposition on the part of the students to hear and to heed his instructions. It need scarcely be said that whenever Dr. Wayland, of Brown University, or Dr. Hopkins, of Williams College, or Dr. Walker, of Harvard, or Dr. Woolsey, of Yale, appeared in the college pulpit, they had the ear of the students. No words can exaggerate the power of their teachings over the young minds in the pews. The college chapel under their ministrations vindicated its claims to be the crown of a Christian education. The college Presidency, too, realized its highest function in that of the college preacher. Another method of filling the college pulpit now in vogue at some of our larger institutions is to bring in from abroad a number of clergymen, of high reputations, who preach to the students on the successive Sabbaths of the college year. The list of college preachers at Cornell University and at Harvard University, representing different denominations, certainly is marked by the ability of the men chosen. The Harvard method differs from that at Cornell, where the officiating clergyman is occupied but on Sundays, preaching twice, but fulfilling no sort of pastoral duty. At Harvard he remains for a stated period, conducting the college chapel services on week days, preaching on Sunday evening, and identifying himself with the religious life of the college during his stay. Besides this, he is at hand for all counsel which the students may seek. It is pastoral work in fact, if not in form. This Harvard plan has much to commend it. It gives a continuity to the work, which the other plan does not. It brings into personal contact with the students the officiating clergymen. Either of these methods gives students an opportunity of hearing the most gifted preachers in the country, an opportunity prized by them, and inducing on their part a responsive hearing. Still another method of supplying the college pulpit is to employ the services of such clergymen as may happen to be members of the Faculty. That this plan is not without certain advantages may be conceded. Such men have an inside knowledge of the college world which can often be utilized in sermons. It is always a good thing to know the audience to whom one speaks. It, at least, saves the college professor from the mistake of "carrying coals to Newcastle" and from holding forth on science and philosophy. But desired members of the Faculty have enough to do in connection with their professorships. The additional burden of preparing sermons is too much to ask, if the demand be made with any frequency. Besides all this, they are fettered by the inevitable functions of the class room. The student audience always has been and always will be a critical one.

This suggests a word as to the kind of sermons which should be addressed to students. Should these be in any respect different from the ordinary parish sermon? That mistakes are often made in preach-

ing to college men, any observer of the run of sermons in college chapels knows. Some themes are worn thread-bare. Sermons on "Manliness" are so often preached that they are a drug in the market. Defences of the faith against "Philosophy, falsely so-called"; discourses on the "Conflict between Science and Religion," or on the dangers besetting young men, are worn-out themes of preaching.

The college world is fairly tired of them. Students like to hear subjects discussed. What is merely hortatory does not take hold of them. Practical sermons on duties of life, character sermons, any unfolding of divine truth in its application to the ethical side of life; what are called "gospel sermons," if they are only put in fresh and living forms—in short, any discussions which would move the more intellectual part of an ordinary congregation may be relied on to secure a kindly reception from college students as a class. It is not so much the rhetorical as the direct and practical which takes best. If volumes of university sermons, like those of Dr. Wayland, or President Woolsey, or President Walker, be thoughtfully looked through, it will be seen that college audiences relish thorough discussions of the great topics bearing on Christian Belief and Life. Brevity is a cardinal virtue in sermons to students, if not in all. They are wonted to exercises just one hour long. The chapel service should not much exceed this length. It is deplorable, sometimes, to see a good impression marred by a "bad quarter of an hour" at the wrong end of a sermon.

The colleges, it need hardly be said, are in many cases not sufficiently endowed to meet adequately the demands of the college pulpit. The attention of the community has been called to the great need of endowment for all the modern branches of study. Every science is pressing its claims. New chairs are in course of founding among all our institutions. This is well. All lovers of the Higher Education rejoice over the growing intellectual life in our colleges, which demands this growth in the curriculum. The claims of "University Extension" are urged with force and persistency. But meanwhile, is there not danger that the college pulpit will be overlooked? While endowments are flowing in for chairs of Political Science and Physiological Psychology, and Biology, and all the "New Learning," who hears of endowments for a college pulpit, adequate to its claims? For the college pulpit must have its place in a thorough scheme of Christian education. It will not answer for Christian men to act on a theory of education which exalts the intellectual so far above the moral and the spiritual being. That institution, so situated as not to be provided with such a pulpit, is just so far short of realizing the full ideal of a Christian college. For no other pulpits, however ably they be manned, can quite supply its place. It must needs be that in ordinary parish preaching, sermons are delivered which have

little applicability to student life. Our plea is for a college pulpit which from the beginning to the end of the college course shall be an educating power. It should do for the student on the Christian side, in behalf of his spiritual interests, just what the daily curriculum of study is doing for his intellectual. No nobler appeal to a wise-hearted Christian benevolence exists than this. If a man of wealth should ask, "Where can some of my thousands be so placed as to affect most profoundly and most widely the interests of true morals, true Christian life and belief?" the reply is without hesitation, "Endow liberally some college pulpit, and do it without delay!"

V.—THE EVANGELIST AND HIS WORK.

BY REV. B. FAY MILLS, PROVIDENCE, R. I.

WE shall consider our theme in three divisions. First, the reasons for the existence of the evangelist; second, what the pastors and churches have a right to expect from him; and third, what he has a right to expect from them.

I. In a particular sense the reasons are many for the existence of the evangelist. In a general sense there are three; first, the teaching of the Word of God; second, the manifestation of Providence in the history and present experience of the church; third, the desirable economy of material and force in the prosecution of God's work in the world.

It is shown in the fourth chapter of Ephesians that God has undoubtedly called some as ministers to such service. It is not doubted by any one that evangelists had a mission in the early Church and were recognized as officers of the body of Christ. If the idea could possibly be correct that the office of the evangelist passes away when the church effects a permanent organization there might still be a reason for the evangelist's calling to-day.

There is no pastor, however critical he may be concerning the present work of the itinerant evangelist, who would not say that he might be justly assisted in the work of his church by the efforts of some neighboring pastor whom God had especially qualified to render him aid in certain portions of his regular work. Now suppose a pastor to be frequently in demand by other pastors to render them a certain sort of assistance for which he is peculiarly qualified. If there are ten times as many applications for his assistance as those to which he could possibly respond; and if at the same time his parish work is so pressing he feels that he cannot, in justice to his own people, accept any one of these invitations, may it not be a just indication that Almighty God has called such a man to give up the work of ministering to a local church in order that he might be what we have defined as the evangelist?

They undoubtedly tend to promote general revivals of religion.

The pastor of a very busy church said to me recently that while he was in a pastorate where the church was not very active in good works, he felt that he was able largely to conduct his evangelistic work himself, but that now the demands of the ordinary work of the church were so great upon his time and strength that he felt that he must call to his assistance the aid of an evangelist. The work of the evangelist in the United States has led to the foundation of some of our most valuable institutions. The Broadway Tabernacle in New York city was founded by an evangelist. Princeton College and Princeton Theological Seminary grew out of the work of an evangelist. Dartmouth and Oberlin followed the laboring of evangelists. Amherst was founded by the aggressive ministers in New England in order that the revival spirit might thus be fostered and promoted. One hundred and fifty churches in New England sprung from the labors of Whitefield. Some of our most eminent and successful ministers of the Church, as well as our most valuable laymen, have been led to consecrate themselves to God through the efforts of evangelists.

If any one imagines that converts led to Christ through evangelists are weak, he makes a serious mistake. I have taken pains to ask successful ministers (by successful I mean those whom God is using to win large numbers of people to himself) as to the circumstances of their conversion. I have found that almost all of them were converted in time of revival, and very many of them were converts through the instrumentality of evangelists. Mr. Moody says that he finds that the aggressive people in the church of Christ who are ready for every good work, were most of them led to their first consecration in times of spiritual awakening. Unless you are posted in regard to the facts, you may be surprised to know that more than half the members of the Church of Christ in the United States have been converted in times of revival. One of our most careful statisticians places his estimate at four-fifths.

Again, revivals tend to promote unity in the Church of Jesus Christ. It has been my privilege in the past few years to preach the Gospel in churches of twenty or more denominations, almost always in what are called union services, and I desire to bear my testimony to the fact that a large part of the rare power that comes through great gatherings, in which are included people from the various denominations, is in answer to the Lord's petition where He prayed that we all might be one and the world might believe that God had sent Him.

Again, revivals of God's work do add largely to the purity and effectiveness of the Church. The work of the evangelist in promoting revivals also tends largely to the healing of disturbances, both between members of the local church and in bringing together divided bodies in the Church of Christ, who have separated because of lack of the divine spirit of brotherly love.

I do not regard the evangelist as aiming, in the strictest sense, at the attainment of moral reform. The object of his life must not be political reformation in any respect, and so far as he touches the question of social reformation, it must be through the direct and indirect influence of the Gospel of Christ. But I do think that the evangelist's work has a great tendency to promote all moral reforms. I remember one city where the people were greatly concerned lest they should continue to be cursed by the liquor traffic, as they looked forward to the approaching election concerning license. Some of those most in favor of prohibition were at first opposed to our union revival meeting, desiring to spend all their energies and labors in what might tend directly to the abolition of the saloon. But, finally, being persuaded to engage heartily in this united effort for the up-building of the cause of Christ, the work of God so prospered in that community that in less than three weeks the consciences of the Christians had been awakened, the determination of those who might have been weak had been strengthened, and although the community was one in which there was a large proportion of Catholic people and also drinking men and women, the result of the election was a great, and I think the first, victory for "No License."

The third suggestion concerns the expediency of the evangelist's work in the reasonable and desirable economy of material and force in the prosecution of God's work in the world. There are some men who are especially adapted to this work. God has gifted certain persons with peculiar ability for the leading of men to a definite decision to be Christians. Again, the evangelist is possessed of the opportunity for condensation, and has an accumulation of material which is impossible with the pastor. After my own experience of nine years in the pastorate, when I commenced work as an evangelist I found I had three hundred sermons containing for the most part evangelistic material. I so revised these as to condense them and improve their quality and efficiency, so that instead of three hundred I had sixty. While from my experience in the work itself and the natural accumulation of material connected with it, I am able to add every year certain sermons which are far more effective than any I could have preached as a pastor.

Again, a man who is doing one sort of work all the time gains a great facility in its performance. The evangelist is able to preach two or three times in one day, and can win as many people to a decision for Christ in one week, as an evangelist, as he could in one year under the most favorable circumstances as a settled minister. One of our most distinguished pastors assisted an evangelist for ten days, and in these ten days was the means of bringing to a decision for Christ something like one hundred and fifty people, and yet this man, who is certainly as successful a pastor in the winning of souls as any

man in New York, receives into his church no more than one hundred people in a year.

Again, there is an immense economy of strength in the employment of the evangelist. He is free from other cares and has devoted all his time to this special work. Physically and intellectually he is able to bear the greatest strains and to perform twice or three times the service that he would be able to do if his efforts were not all confined to one form of service. I believe also that the work will be done better by an evangelist, that more of the converts will be led to a fuller consecration of themselves to God through his efforts than through the efforts of the settled pastor alone. We employ specialists in medicine, in politics, in mechanics and concerning every feature of modern interest and activity. It would be a strange thing if a man did not learn to do his work better by the continual experience in doing a thing. As I have said, I was an evangelistic pastor for nine years and was all the time engaged in trying to bring men to a decision for Christ. I can accomplish as much in the way of practical results in some single days as an evangelist as I could in the best year's work of my pastoral experience, and I am sure that I learned more in the first year of my evangelistic effort concerning the ways and methods by which men might be persuaded to be Christians, than I knew before, and that every year has added largely to my knowledge in this respect.

II. What the pastors and churches have a right to expect from the evangelist.

1. Credentials from the Church as to consistency, discretion and adaptability for his work. I shall not go into a discussion as to how these credentials may be provided, as this would differ largely according to the organization of the various denominations.

2. The evangelist himself must honor the Church. I know that the churches are not all that they might be (and I am afraid some of the evangelists are not all they should be), but still the Church is the representative of God upon the earth. If He is now on the earth in any visible form He is manifest in the lives of His children. Some one says that the churches will not be aroused. How do you expect a man to have spiritual power enough to arouse an impenitent man, if he cannot awaken those who are professed followers of Jesus Christ? I know there may be excited a sort of fictitious interest, but unless it commends itself to the judgment of the best of the people of God, I believe it will be permanently injurious. Christ and His apostles always went first to the synagogue, even when they knew that the Jewish church was corrupt and worthy of condemnation.

In the second place the Church is the mother of God's children, and on her must fall the responsibility of the care of the converts. A great difficulty in the way of city missions is not knowing how to care

for their converts. This would be especially so in the work of the evangelist, should he try to conduct it independently of the Church, for the Church is designed to be the mother of God's children. I have seen babes in Christ, hungry and weak, craving encouragement, sustenance and help, come to the Church of Christ, and being unheeded and sometimes even repulsed, I have seen them sink down and die, reminding me of nothing so much as of a little child lying on the ice-cold form of a dead mother and tugging vainly at her unresponsive breasts. May God always keep every one of us from trying to bring into His kingdom any who may become His children, only that they may be starved and frozen to death by the side of a frigid mother! The mother of God's children, the Jerusalem which is above, "the Bride the Lamb's Wife," is the mother of us all. A man may not point out his mother's frailties simply because she is his mother. God never called any evangelist to hold up to the criticism of the world the frailties that exist in the Church. Neither is the remedy to prepare a foster mother, but to try to bring the Church of God to be the natural mother of the children of God. The Church is the purest, greatest, noblest, and most helpful thing the world contains. It is right to hold up the standard and say this is what the children of God should be seeking to attain. I pray God that every evangelist may glory in the Church of Jesus Christ and be able to say, "Let my tongue cleave to the roof of my mouth if I prefer not Jerusalem above my chief joy." God's way is through the Church, and I believe everything else must be injurious to the cause of Christ. The Church must be the principal agency through which He works. She is Christ's bride. Let us seek through her alone to enable God to work His will for the salvation of men.

3. The evangelist must have great regard for the pastor. Paul says to Timothy, "Rebuke not an elder, but exhort him as a father."

There is one evangelist who goes into a community and makes the people feel that if their pastor had been different the work of God would have prospered in his hands. There is another evangelist who makes the people feel that if they had only been different the pastor would have led a great many people into the kingdom of God.

I think for the widest and most efficient service the evangelist should have some experience as a pastor or pastor's assistant. A man may be a good evangelist who would be a poor pastor, but he cannot be the best evangelist until he can look from personal experience from a pastor's standpoint. He cannot get that intimate touch that is necessary for the accomplishment of his work unless he has been in the relationship of a pastor to a flock. He cannot judge wisely and may not use the methods and measures that would be best for the work of the church, but would seriously embarrass the pastor after he had taken his departure. He should know when to leave his field of

labor. This is a critical point. He should always go before the people think it is time for him to depart. Here is one field from which the evangelist goes. He has won all those who are easily impressible for good of the unsaved to Christ, and has continued his labors to such a period that all are exhausted. The poor pastor calls his people together on the succeeding evening. Many of the people stay at home to rest, and the few who come are exceedingly tired and wish they were somewhere else, and after a spiritless gathering they go home and wish their pastor was like the evangelist. Now suppose the evangelist sees the necessity of his going and leaves before high tide. After his departure the people assemble, saying, "We have just prepared ourselves for the undertaking of a great work"; and as the pastor calls upon them to engage in the service a perfect response comes, as though they did not need his solicitation, and all over the room is heard the cry of those who still desire to know the way of salvation. As this congregation disperses, its members are heard to say, "How we thank God for our pastor!"

4. The evangelist must be gentle, humble and pure in heart and without selfish ambition; only so can he have the greatest power. "Who-soever would be great among you, let him be your servant." Yet here will be the temptation of many evangelists. They may be led to say as was Moses, "Must we fetch you water out of the rock?" If any man should be humble, gentle and unselfish, it is the evangelist. The man of God "must not strive." He "must be gentle, not contentious." "Be thou an ensample unto them that believe, in word, in manner of life, in love, in faith, in purity." "He must have good report from them which are without." "Now, in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honor and some unto dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the Master's use, prepared unto every good work. But flee youthful lusts, and follow after righteousness, faith, love, peace with them that call on the Lord out of a pure heart. But foolish and ignorant questionings refuse, knowing that they gender strife. And the Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God." He must not be "a lover of money." He must indeed live, but should live on such a plane that money cannot curse him. If there is any one to whom these words apply it is the evangelist; "but they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all

evil, which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness."

5. He must be a man taught in the Scriptures. Paul, in writing to Timothy, says also, "From a babe thou hast known the sacred writings, which are able to make thee wise unto salvation through faith, which is in Jesus Christ. Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness; that the man of God may be complete, furnished completely unto every good work." How sad a thing it would have been as the evangelist Phillip talked with the eunuch, if when the eunuch asked him to explain the Scriptures he had been forced to say that he did not understand the passage!

6. While the evangelist must be well taught in the Word of God, I do not believe he should be dogmatic, or even didactic. He is not a teacher. He must know what are "things that cannot be shaken" and things that are unessential, but must preach the one and never hint at the other, save for the better accomplishment of his work. Of course he must hold certain theories concerning the atonement, inspiration of the Scriptures, higher and lower criticism, baptism, the old departure and the new departure, and, if any of these theories bear directly on his work of leading men to repentance, fearlessly and boldly must he declare what seems to him to be the whole counsel of God. But it seems to me it must require immense conceit for an evangelist to think that God has called him to be a director, corrector and teacher of the belief of the Church, and inspired him to know all the truth about subjects upon which good men differ, while he should seem to have no respect for the inspiration that has come to others. It is true that the pastor, so far as possible, should do the work of the evangelist, but it is nowhere suggested that the evangelist ought to do the work of a theological professor. There is great danger that the evangelist may lose a great part of his influence by combining his work with the office of the teacher, for he will find many who do not believe with him in the treatment of some doctrines. A man of wide experience who has observed the efforts of the leading evangelists, has said to me that he thinks any one of them can do twice the work in the same period of time in leading men to repentance and developing them in Christian character, if he confines all his efforts to the direct preaching of the Word of God, and omits any teaching that tends merely to the calling attention of people to controverted points of doctrine.

III. What the evangelist may expect from the churches.

1. That he is summoned as a leader. There are some things that may be better settled by experience than in any other way, and one

of these concerns all the questions suggested by the relationship of the evangelist and pastor. Do not invite an evangelist unless you have the fullest confidence in him. You might better call a quack for your child, in a case of life and death; but when you have called the evangelist, remember you are engaged in most important business, and, while frankly giving him all the advice he invites, and such as may seem desirable, which he does not invite, let him have his own way, under God, in every particular.

One of the pleasantest experiences that has thus far come to me was the listening to words of confidence of the first pastor with whom I was associated as an evangelist. A man nearly twice my years and of great experience, he yet saw the peculiar necessities arising from our association and said to me, "I want you to understand that while you are with me you are to have your own way in every particular." If it had not been for these courteous words and the wise Christian spirit in which they were carried out, I do not know as I should ever have had the courage to undertake this work.

From the very first, make this messenger of God your confidant. He is coming as a servant, indeed, but only as the specialist surgeon, summoned for the critical operation, is your servant and the assistant of the local doctor. He knows a hundred things which you do not know and could not know, except through his experience. Even when you have the work in contemplation, his advice might be helpful. He knows about times and seasons, and the character of each for differing sorts of communities, and the peculiar results that are desired to be accomplished. Have the fullest conversation with him as regards time, first for your own sake, and, in the second place, for his. There is a popular idea with some ministers and churches that January and February are the only months suitable for the employment of evangelists. It is a certain thing that these two months are by no means the best in the year for this work, and it is also certain that whenever a wise evangelist finds a community that insists upon having him in January or never, he will make up his mind to keep away from that place, even though it might be possible for him to go at the time desired.

A number of conservative pastors have said to me that there is no prejudice existing against the work of evangelists, but only against certain indiscreet men who are pursuing this calling. Whether this is so or not, I am sure that if I were a pastor I would rather have the assistance of the man I wanted for one week in August than to have some other for the whole month of January. Having been associated with nearly four hundred pastors in the past three years, I am rejoiced to acknowledge my obligations to them in innumerable ways, and to say that I can scarcely recall one to whom I might not say, in regard to his personal relationship to me, "I thank my God for every remembrance of you."

2. That the people are to make this special effort their work and *the work*. The evangelist has not come to engage in any effort for Christ in which he asks their assistance, but he has come because the churches propose to make an extraordinary effort for the salvation of men, and invite his assistance. This must be for the time the one great and engrossing theme. Missionary organizations and temperance leagues and social gatherings may be all right at the right time, but if this work is worth doing it is worth doing well; and the first condition of success is that it shall have the right of way over every other form of Christian activity. If any one objects that this is irregular, the reply is that evangelistic effort should be made a part of the regular effort of the Church; nay, that it should be the regular work and all else concerning the mission of the Church be largely for its sake and in practical subservience to it.

Do you not know some church where pastor and people, men, women and children, might spend three months in planning and two weeks in holding some great festival, in order that thus, even by questionable means, they might raise money to purchase an organ, to the accompaniment of which a godless choir may sing heathen music in an unknown tongue, and call this "regular work," while this same church would not permit a successful winner of souls to preach twice a day for a month in its pulpit, because this would not be "regular"?

3. That the church should carry on the work and care for recent converts after the evangelist has gone. I believe that the permanency of an evangelist's work depends a great deal more on the pastor and the people than it does on him, and that a well-equipped church will do better permanent work with a poor evangelist than a poor church would do with a good one. I remember one instance where half of one month was spent in a certain community and half in another, the number of inquirers' cards (600 in each, I think) being the same in both places. In one of these places half, or more than half of the converts were practically lost to the church; while in the other, five hundred were received into the churches immediately after the evangelist's departure, and almost the entire number were faithful members of the church one year afterward. In one city I remember two churches of the same denomination that were in the same combination of churches, where one church received cards containing the names of sixty-five inquirers and shortly afterward welcomed into fellowship on one Sunday over one hundred persons; while the other church received over one hundred cards and only gathered fifteen people as the entire permanent harvest of its special meetings.

In one of the ministers' meetings in a large city, a pastor recently stated that he did not believe in evangelists, "for," said he, "when Mr. Moody was here ten years ago, I received the names of one hun-

dred and three inquirers, of whom I can now find only two in my church."

"That is a peculiar coincidence," said another pastor, "for I received precisely the same number of names; and in looking over our roll the other day, I found that they were all now consistent members of our church, *except two*."

The great need of the time is to pray the Lord of the harvest to send forth laborers into His harvest; not that men may go forth, but be sent forth. May God give us a more consistent Church, more vigorous pastors, and more discreet, humble, heaven-taught evangelists that the work of the Lord may prosper in our hands, and that "he that soweth and he that reapeth may rejoice together!"

SERMONIC SECTION.

BUDDEISM AND CHRISTIANITY.

BY PRESIDENT J. E. RANKIN, LL.D.
[CONGREGATIONAL.]

Preached in Howard University, Washington,
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I am come that they might have life, and that they might have it more abundantly.—John x: 10.

ALL false religions will have some resemblance to the true: all ethnic religions, to the universal, just as humanity is alike, the world over. For false religions are the result of man's blind feeling after God, if perchance he may find him, and ethnic religions will have some likeness to each other and to the true religion, because humanity is one. Man will put into these religions some expression of his own necessities, some of his sighings and groanings which cannot be uttered. I do not regard such religions in any high and proper sense divine. They are only divine as fallen man is divine. They are intensely human, pitifully human. Think of the devices of paganism!

Christ is called "the Desire of all nations." In the sense that all the nations had burdens which only He could help them bear; had mysteries of life which only He could help them solve; had a horizon of shadows, which only He could assist

them to penetrate, this is true. And nowhere is this more distinctly disclosed than in the religious systems which their wisest and best men, their great moralists and teachers have provided for them. So that really, when the student has considered what have been called the ten great religions of the earth, studied comparative religion, he has passed in review the various expedients and systems, which, by their very deficiencies, prepare the way for a proper estimate of Christianity.

I shall this afternoon take a single one of these great religions, Buddhism, and compare it with the system taught by the Saviour: with Christianity. Not that we are any of us in danger of becoming Buddhists, highly as Buddhism is in some quarters commended, but because in these latter days the great nations of the earth are brought so near together that it is impossible not to know something about them; and not to know something about their religions is to be especially ignorant of them, as well as to be unable to help them to a better religion. Buddhism and Christianity, this shall be the subject discussed.

I. Buddhism does not reveal to man God as a personal Father.

If there is a personal God, the whole tendency of Buddhism is to make Him impersonal; to obscure Him to mortal eye; to cause Him to retire into deeper and deeper depths of distance from man. Buddhism has no conception of any personal existence for God that is compatible with spiritual perfection. Personality is imperfection. Gautama sought to destroy the Hindoo mythologies. But the creation of all pagan mythologies is only man's imperfect effort to find a personal God; to impersonate Him or some of his attributes. In Buddhism the highest condition is in the utter annihilation of all sentient being. If there is a God, he is infinitely annihilated, infinitely oblivious of everything which could disturb his composure; and man becomes likest God when he passes into the same state of annihilation. Into this condition Gautama, the great founder, entered. And it is the aspiration and hope of all the faithful to be lost with him there.

Now, the great necessity of all humanity is not to lose but to recover a knowledge of a personal Father; infinitely above them, indeed, and yet watching over them as to the minutest events in their lives. Humanity says with the disciples of the Lord Jesus, "Show us the Father." While his answer always is, "He that hath seen me hath seen the Father, and how say ye then, 'show us the Father'?" Christianity brings God near to man, by incarnating him, by putting him into flesh and blood, by giving him human conditions and environments, by moving in the contrary direction to Buddhism. James Freeman Clarke says, "Buddhism loves man, but not God. It has humanity, but not piety." Again, "In Buddhism, man struggles upward to find God; while in Christianity God comes down to find man." This is precisely the case. Man is

lost and needs to be found; is lost and needs to know that God, his Father, is seeking to find him; is so anxious to disclose Himself in finite proportions and conditions, that He has been born of a woman, and walked among men. God incarnates Himself, not as in the Hindoo mythology, to escape some impending evil, but to find and lead lost man back to Himself.

II. Buddhism is deficient, in that it does not provide for man as a sinner.

The great theme of Gautama was the sorrows of humanity, and how may they be escaped. The overshadowing thought with him is the groaning and travailing in pain of the whole creation. And salvation with him is flight from existence; the extirpation of all the natural human appetites and desires. Buddhism had its birth as the asceticism, the monasticism of Brahmanism. "I will never return," says Gautama, forsaking father, wife, friends, a kingdom for mendicancy, "I will never return, till I have attained the sight of the divine law!" For six years he practised Brahmanic austerities to subdue the power of the senses. These he at length abandoned. And then amid opposition, insult, neglect, scorn, he journeyed from place to place, teaching the people. His aim was to bring himself and his disciples to such indifference to the changes of life, that they should be steeled against them; as though fixed upon some high plane of contemplation, the revolving earth, with its suffering, sorrowing millions, were to be forgotten in the knowledge of eternal truth; by absolute isolation to the study of the necessary economy of things of which they were a part.

Christianity provides for the relief of humanity's suffering, not by becoming oblivious of it; not by regarding it as an eternal necessity,

but by studying it in its origin and attempting to cure it there. Instead of fleeing away from life and life's wretched ones, it says, "Who will deliver them from going down to death? Lo, I have found a ransom." Gautama, escaping into a forest from his fellows; teaching his disciples, that sorrow is to be cured only by forgetting it in the contemplation of an eternal economy, of which it is part; only by being lost in that economy one's self; and Jesus of Nazareth, laying aside His celestial conditions to come into touch with the most degraded of human beings; to show His sensitiveness to the very things which Gautama tried most to forget, and to trace these sorrows of humanity to their origin, to their fountain-head, and there to throw in the healing branch of his love! This is the difference between Buddhism and Christianity. Humanity is burdened with sorrows. Christ becomes a man of sorrows and acquainted with grief. The source of human sorrows is human sin. Christ, who knew no sin, becomes sin for us, that we may be the righteousness of God in him. He confronts human sorrow in its origin, its stronghold. In his own person "He tasted the cup of death, which is sin's wages." Being found not in a forest as an anchorite, but in fashion as a man, involved in all man's disabilities and liabilities, He loves him to the end and lays down his life for him. Gautama forsook the walks of human life, and taught his disciples to do the same. Jesus of Nazareth was called the "Friend of publicans and sinners": because "He received them and ate with them"; because he said to them when penitent, "Neither do I condemn thee; go and sin no more." He took human sorrows upon himself. He cured them with his forgiving love.

III. Buddhism does not meet human aspirations with reference to

the present life. Rightly interpreted, life is no failure, but a victory.

The keynote of the system of Buddhism is this: "Vanity of vanities, saith the preacher; all is vanity." This is only one aspect of life and the lowest. It is life viewed in its transitoriness, with reference to its discouragements and disappointments; considered as a finite segment of the great circle of eternity. Take the life of the man who is the author of this sentiment, Solomon himself. As he reviewed it in all its successes and glory, it looked to him like a bubble burst. "The thing that hath been is the thing that shall be." Life was only a whirlwind of events, by which man is sucked up and toyed with, and then abandoned as it goes onward in its pathway. This view of life alone is pessimistic, is sure to make a man a cynic. Buddhism says, "If this is life, let us get out of it; let us forget we were ever in it. Let us break all life's tender ties. They only mock us by pretending to satisfy the soul. The soul has no such proportions. Let it take the wings of the morning and fly away to the wilderness." This is Buddhism. What is Christianity?

Christianity associates the glory of God, the infinite Father, who has drawn near in Christ Jesus, and who in the person of the Holy Spirit becomes an abiding presence in the soul, with the minutest incidents in human life. God is in the life of the lilies of the field, of the fowls of the air. Every breath that you draw is numbered and registered in heaven. Every department of the earth's productive force God has laid at man's feet, to feed and clothe his frail body; the beasts of the field, fowls of the air, the fishes of the sea. "Is not the life more than meat and the body than raiment?" Christ not only did not leave human life, but he glorified it. On those hills

of Palestine, along those humble valleys, in those petty hamlets, who is this who so bears His own human burdens and shares those of His brother-man, that not even the very archangels in God's burning glory so minister to Him? that again and again during His lifetime comes the utterance from the celestial silences, "This is my beloved Son in whom I am well pleased."

Think a moment of the sacred things there are in human life. Can it be the beginning of holy living, of inward peace, when a man tears away from the ties of kindred; will no more of father, mother, wife, children: the very relations which Christianity makes to bear the burden of things celestial? For, is not God a Father? And is not Heaven a home? And are not the ties which are cherished here the types and images of those which shall be ours forever in that House with many mansions? It is not the men who mutilate and repress their manhood, who break away from the holy aspirations and hopes of a genuine earthly life, who best please God. It is the men who take life as from the hands of God; their present life as from God's hands, as Moses did with Jethro in the wilderness of Sinai, as well as in the palace of Pharaoh; as Joseph did, with his feet hurt with fetters, as well as shod with the sandals of royalty; the men who find God in their earthly homes, who accept their children as God's little people, who need to have their pilgrim feet set Zionward. Life is not to be left, even for so-called religious uses. It is to be lived, as the Saviour lived it. The cup of cold water given in the name of Christ: one cup of cold water in a lifetime, shall not lose its reward—is enough to glorify that life, to link it with the life of God. "For their works do follow them!"

IV. Buddhism does not stir man to activity for the redemption of

his fellow-men, with reference to this life and its duties and obligations. No man needs a sedative, or an anæsthetic. He is false to the God of humanity if he undertake to shut his eyes or stop his ears to humanity's great cry of sin and woe. He is not here for any such purpose.

Take the ascetic life of Gautama and his followers. It tended to dissociate them from humanity, except as they were associated together again in the vain attempt, by their ascetic lives, to get out of humanity's struggles with its sorrows and sins. Heroism, chivalry comes from just the conditions which the pessimist would forget: from being identified with a fallen race. A fallen race was needed for the character of the Lord Jesus Christ; the culmination of all His glorious human attributes and possibilities. He became perfect through suffering. Amid such a race alone the very qualities which humanity admires in Him could be developed; the very attributes which humanity worships in Him could be illustrated; and in no other environment. What does Christianity show us? "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He, by the grace of God, might taste death for every man." He comes into humanity to lay out, to expend His humanity in the service of the race. The Buddhist theory of the universe is, that it forms one vast hospital of impotent folk whose only relief for their misery is that they be brought to obliviousness of their condition and become as the dead are. As the poet sings:

"No motion has she now, no force
She neither hears nor sees,
Rolled round in earth's diurnal course
With rocks and stones and trees."

Nobility of character, heroism is not possible on any such basis. Asceticism is as contrary to God's idea

in making man, as is luxurious sensual indulgence. The Apostle Paul boasts of his abundant labors and sufferings for Christ's sake. They had no value in themselves. They were incident to the desires of his nature and his life's work. Candidates could not enter the orders of Gautama without protesting themselves free from leprosy, goitre, consumption, epilepsy. They pledged themselves that they would eat only what they had begged; that they would wear only the rags which had been given to them; that they would sleep only under the trees of the forest; that they would never enter the marriage relation; that they never would steal even a blade of grass; and that they would never kill even a worm or an ant.

Whatever of self-sacrifice is incident to the saving of men, Christianity inspires; she teaches us to be heroic. To this end, she holds up before us "One, who though He was rich, yet for our sakes became poor, that we, through His poverty, might be made rich." It is written of the Son of man that He had not where to lay His head. It is His own saying. But this was incident to His errand here. It was not of His seeking. He came unto His own, and His own received Him not. Men "did esteem Him stricken, smitten of God and afflicted. But, surely He hath borne our griefs and carried our sorrows." In humanity and for humanity's sake, not asceticism, but self-sacrifice—heroism! Instead of escaping from diseased and sinful men, people brought their sick to Him and He healed them; He received sinners and ate with them. If He had not where to lay His head it was not because He had made a vow that He would only sleep out of doors; it was because humanity had shut its doors, as it had shut its heart, against Him.

Buddhism antedates Christianity six centuries; what has it done for

humanity? What are its foreign missionary conquests? What new nation or new race has it elevated? What striking example of noble heroism has it furnished? St. Hilaire declares that with all its merits—referring to the pure morality it inculcates—Buddhism has not been able to found a tolerable social state or single government. It failed in India, the land of its birth. Nothing like the progress and development of the Christian civilization appears in Buddhism. Something in the heart of the system makes it sterile notwithstanding its excellent intentions. What is it? Its radical thought is a selfish one. It rests on pure individualism. Each man's object is to save his own soul.

V. Buddhism fails to give man any true conception of the rest of heaven. Heaven's rest is not non-entity: it is increased and eternal activity. "And His servants shall serve him."

The motives to this life must be drawn out of the other. The enjoyments of the other life must be colored by this. Men may ridicule "other-worldliness" as much as they choose: it must enter into all purest and best life here. Heaven is not to be a state of obliviousness respecting this life. Its grapes of *Æschol* must be from a vine rooted in earth: must get their flavor from earth's soil. Christ's human life and human teachings and human death; the triumphs of His doctrine and His grace over individual hearts; the planting here of institutions in His name; in a word the history of redemption, in all its actual unfolding and occurrences is to be the great theme in heaven. Not by going back into the eternal essence, out of sight and hearing of the woes of a fallen race; of the myriad cries of lost humanity, is the soul of man to find the rest for which Gautama sought, but by participating in this world and in the

other world, in Christ's efforts to bring harmony out of earth's discords, and joy out of her sorrows.

We read in the Revelation, "After this, I beheld, and lo, a great multitude, which no man can number, of all nations, and kindreds, and peoples, and tongues stood before the throne and before the Lamb, clothed with white robes and palms in their hands." Here is a company gathered from all parts of the earth; from the great continents and the scattered islands of the seas. Purity is in their hearts; and triumph upon their tongues. Have they forgotten earth and earth's sorrows? Why, the Lamb that was slain is the theme of their eternal songs. Is the individuality of such a heroic soul as the Apostle Paul obliterated in heaven? the man who said, "For me to live is Christ; to die is gain"; who always bore about in his body "the dying of the Lord Jesus, that the life, also, of Jesus might be manifest in his body"; that is, who was crucified with Christ, that Christ might be incarnated in his life? That would be succumbing to the disabilities of this life, instead of getting the victory over them.

The Buddhist's heaven, the Nirvana, for which he strives, if he is a theist, is the absorption of the individual life in God; if he is an atheist, is the absorption of the individual life in nothing! It is a deliverance from all evil, through larger intelligence. As the Christian poet speaks of sitting and singing the soul away to everlasting bliss, so the Buddhist sits and thinks himself away to everlasting annihilation, either in God or in nothing, according to whether he is a deist or an atheist.

What Christianity proposes is a larger and fuller life, both here and hereafter. "I am come that they might have life; and that they might have it more abundantly," etc. That life has been manifested in God's only begotten and well-belov-

ed Son: its type and inspiration. And it is to have perfect and eternal manifestation after that type and under that inspiration. And in that state is heaven!

VI. Buddhism has none of the characteristics of a universal religion, which Christianity evinces. It has had time to do all that it can do. It has always been limited to Oriental civilization; always remained ethnic. It has shown no fitness for impregnating that civilization, which is conquering the earth. The religion which will eventually fill the world with its conquests, is the religion of the triumphing civilization, and this thought originating in the Holy Land, is Occidental. The universal religion must be free from the limitations of place; of nationality; of human institutions. It must be able and ready to go anywhere and everywhere. Conceive of the Anglo-Saxon mind accepting any ethnic religion, whether that of Egypt, or Greece, or Rome, that of Arabia or India! Christianity has no nationality, no sacred places. It is affixed to no locality. Having as its rich inheritance such names as Bethlehem and Calvary, it attaches no reverence to what they are in themselves. Its first great triumphs were in Jerusalem; but Jerusalem is no more to it than London or Washington. It touches the earth, as the light of the sun in the morning; only to illuminate it, to drive back its darkness, and then goes mounting on its imperial way, gilding new continents and nations. Christianity is independent of climates. All latitudes it claims for its own. Everywhere it finds proof of the power and godhead of the Creator. In the solitudes of vast deserts, of unexplored wildernesses, of the great oceans, it realizes the truth of the Saviour's words: "If any man will love me, my Father will love him. And we will come to him and make our

abode with him." And wherever it goes, it goes to beautify the earth and make it blossom like the rose. All ethnic religions are more or less dependent upon the locality of their origin; remain forever associated with that locality. It would be impossible to transplant the worship of Egypt from the valley of the Nile. Says James Freeman Clarke, "the Egyptian religion penetrated so deeply into the habits of the land that it almost made a part of the intellectual and physical organization of the inhabitants." The mythology of the Greeks never could be introduced into foreign lands. As, then, for the cold regions of the North we have the worship of Odin, and Mohammedanism for the burning ardor of the Equator, so, also, Buddhism is only for the Orient; and reaches only Mongolians.

And, in the same manner, all ethnic religions are adapted to ethnic political institutions, and shaped by them. The Jewish religion was especially adapted to Jewish institutions; it could make and absorb here and there proselytes; but, it had to remain in its own political atmosphere in order to live. And the reason why Parthians and Medes and Elamites, dwellers in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia Egypt and the parts of Lybia about Cyrene, strangers of Rome, Cretes and Arabians were at Jerusalem, on the day when the Holy Spirit descended upon that first company of Christians, was because Judaism was confined to its capital city; whither the tribes went up to its great feasts. Judaism could not transfer itself to all parts of the world as Christianity has done. Neither can Buddhism. It can never be anything to an Occidental nation; especially, it can never be anything to a nation, to a civilization, which has heard the voice of Him, who said at the tomb of Laza-

rus, "Come forth!"—a nation, a civilization, which finds before it a great future, and hears the command, "Go up and possess it!" To such a nation, such a civilization is fitting, not annihilation, not patience with the ills we have, but inspiration to say with the Master, "My Father worketh hitherto and I work!" Lost in the Man Christ Jesus, as the Apostle Paul was, such a nation, such a civilization, can have before it only progress and victory till He shall come, who will come conquering and to conquer; till earth's kingdoms shall be lost in His one kingdom, and earth's families in the one named after the One Father of us all, God blessed forever.

Jesus, thou great Mediator,
Pleading there before the throne,
Of man's deeds, Remunerator;—
Make thou still his cause thine own!
Touched within, by human feeling,
Knowing well his wants and woes,
Come again, thy pow'r revealing,
Come and conquer all his foes!

Down dark ways of sin we wander,
Blindly led still of the blind,
On thy mercy do not ponder,
Seeking what we never find.
Waits the earth with expectation,
Waits and longs in her great pain;
Come thou Prince of her salvation,
Take thy throne, set up thy reign!

Son of God, yet born of woman,
Son of God, true Son of Man,
All thy sympathies are human;
Leave not thou love's mighty plan!
First and last thou of creation,
Alpha and Omega thou,
Gird thee for Time's consummation,
Crown of crowns upon thy brow!

FOR THE SAKE OF THE NAME.

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For His name's sake.—3 John 7.

THE Revised Version gives the true force of these words by omitting the "His," and reading merely "for the sake of the Name." There is no need to say whose name. There is only one which could evoke the heroism and self-sacrifice of which the Apostle is speaking. The expres-

sion, however, is a remarkable one. The Name seems almost, as it were, to be personified. There are one or two other instances in the New Testament where the same usage is found, according to the true reading, though it is obscured in our Authorized Version, because it struck some early transcribers as being strange, and so they tried to mend and thereby spoiled it.

We read, for instance, in the true reading, in the Acts of the Apostles as to the disciples, on the first burst of persecution, that "they rejoiced that they were counted worthy to suffer shame for *the Name*." And again, in Philippians, that in recompense and reward for "His obedience unto death the Father hath given unto the Son *the Name* which is above every name." Once more, though less obviously, we find James speaking about "the worthy name by which we are called."

Then the other part of this phrase is quite as significant as this principal one. The word rendered "for the sake of" does not merely mean—though it does mean that—"on account of," or "by reason of," but "on behalf of," as if, in some wonderful sense, that mighty and exalted Name was furthered, advantaged, or benefited by even men's poor services. So you see, a minute study of the mere words of the Scripture, though it may seem like grammatical trifling and pedantry, yields large results. Men do sometimes "gather grapes of thorns"; and the hard, dry work of trying to get at the precise shade of meaning in Scripture words always repays with large lessons and impulses. So let us consider the thoughts which naturally arise from the accurate observation of the very language here.

I.—And, first, let us consider the preëminence implied in "*the Name*."

Now I need not to do more than remind you in a sentence that emi-

nently in the Old Testament, and also in the New, a name is a great deal more than the syllables which designate a person or a thing. It describes, not only who a man is, but what he is; and implies qualities, characteristics, either bodily or spiritual, which were either discerned in or desired for a person. So when the creatures are brought to Adam that he might give them names, that expresses the thought of the primitive man's insight into their nature and characteristics. So we find our Lord changing the names of His disciples, in some cases, in order to express either the deep qualities which His eye discerned lying beneath the more superficial ones, and to be evolved in due time, or declaring some great purpose which He had for them, official or otherwise.

So here the name substantially means the same thing as the Person Jesus. It is not the syllables by which He is called, but the whole character and nature of Him who is called by these syllables, that is meant by "*the Name*." The distinction between it as so used, and Person, is simply that the former puts more stress on the qualities and characteristics as known to us.

Thus "*the Name*" means the whole Christ as we know Him, or as we may know Him, from the Book, in the dignity of His Messiahship, in the mystery of His Divinity, in the sweetness of His life, in the depth of His words, in the gentleness of His heart, in the patience and propitiation of His sacrifice, in the might of His resurrection, in the glory of His ascension, in the energy of His present life and reigning work for us at the right hand of God. All these, the central facts of the Gospel, are gathered together into that expression, *the Name*, which is the summing up in one mighty word, so to speak, which it is not possible for a

man to utter except in fragments, of all that Jesus Christ is in Himself, and of all that He is and does for us.

It is but a picturesque and condensed way of saying that Jesus Christ, in the depth of His nature and the width of His work, stands alone, and is the single, because the all-sufficient, Object of love and trust and obedience. There is no need for a forest of little pillars; as in some great chapter-house, one central shaft, graceful as strong, bears the groined roof, and makes all other supports unnecessary and impertinent. There is one Name, and one alone, because in the depths of that wondrous nature, in the circumference of that mighty work, there is all that a human heart, or that all human hearts, can need for peace, for nobleness, for holiness, for the satisfaction of all desires, for the direction of efforts, for the stability of its being. The Name stands alone, and it will be the only Name that, at last, shall blaze upon the page of the world's history when the ages are ended; and the chronicles of earth, with the brief "immortality" which they gave to other names of illustrious men, are mouldered into dust. "The Name is above every name," and will outlast them all, for it is the all-sufficient and encyclopedical embodiment of everything that a single heart or the whole race, can require, desire, conceive, or attain.

So then, brethren, the uniqueness and solitariness of the Name demands an equal and corresponding exclusiveness of devotion and trust in us. "Hear, O Israel! The Lord thy God is *one* Lord. Therefore thou shalt love the Lord thy God with *all* thy heart, and with all thy soul, and with all thy strength, and with all thy mind." And, in like manner, we may argue—There is one Christ, and there is none other but He. Therefore all the current of my

being is to set to Him, and on Him alone am I to repose my undivided weight, casting all my cares and putting all my trust only on Him. Lean on none other. You cannot lean too heavily on that strong arm. Love none other except in Him; for His heart is wide enough and deep enough for all mankind. Obey none other, for only His voice has the right to command. And lifting up our eyes, let us see "no man any more save Jesus only"—the Name that stands alone!

Involved in this, but worthy of briefly putting separately, is this other thought, that preëminent and exclusive mention of the Name carries with it, in fair inference, the declaration of His Divine nature. It seems to me that we have here a clear case in which the Old Testament usage is transferred to Jesus Christ, only, instead of the Name being *Jehovah*, it is *Jesus*. It seems to me impossible that a man saturated as this Apostle was with Old Testament teaching, and familiar as he was with the usage which runs through it as to the sanctity of "the name of the Lord," should have used such language as this of my text unless he had felt, as he has told us himself, that "the Word was God." And the very incidental character of the allusion gives it the more force as a witness to the common-placeness which the thought of the divinity of Jesus Christ had assumed to the consciousness of the Christian Church.

II.—But passing from that, let me ask you to look, secondly, at the power of *the Name* to sway the life.

I have explained the full meaning of the preposition in my text in my introductory remarks. It seems to me to cover both the ground of "on account of," or "by reason of," and "on behalf of."

Taking the word in the former of these two senses, note how this phrase, "for the sake of the Name,"

carries with it this principle, that in that Name, explained as I have done, there lie all the forces that are needed for the guidance and the impulses of life. In Him, in the whole fulness of His being, in the wonders of the story of His character and historical manifestation, there lies all guidance for men. He is the pattern of their conduct. He is the Companion for us in our sorrow. He is the Quickener for us in all our tasks. And to set Him before us as our Pattern, and to walk in the paths that He dictates, is to attain to perfection. Whosoever makes, "for the sake of the Name," the motto of his life will not walk in darkness, but shall have the light of life.

And not only is there guidance, but there is impulse, and that is better than guidance. For what men most of all want is a power that shall help or make them to do the things that they see plainly enough to be right.

And oh, brother, where is there such a force to quicken, to ennoble, to lead men to higher selves than their dead past selves, as lies in the grand sweep of that historical manifestation which we understand by the Name of Jesus? There is nothing else that will go so deep down into the heart and unseal the fountains of power and obedience as that Name. There is nothing else that will so strike the shackles off the prisoned will, and ban back to their caves the wild beasts that tyrannize within, and put the chain round their necks, as the Name of Jesus Christ. That is the Talisman that ennobles everything, that evokes undreamed of powers, that "out of these stones," the hard and unsusceptible and obstinate wills of godless men, will "raise up children unto Abraham." This is the secret that turns the heavy lead of our corrupt natures into pure gold.

And where does the impulsive

power lie? Where, in that great continent, the whole life and work of Jesus Christ, is the dominant summit from which the streams run down? The Cross! The Cross! The Love that died for us, individually and singly, as well as collectively, is the thing that draws out answering love. And answering love is the untiring and omnipotent power that transmutes my whole nature into the humble aspiration to be like Him who has given Himself for me, and to render back myself unto Him for His gift. Brother, if you have not known the Name of Christ as the Name of the Divine Saviour who died on the Cross for thee, you do not yet understand the power to transform, to ennoble, to energize, to impel to all self-sacrifice that lies in that name. In the fact of His death, and in the consequent fact of the communication of life from Him to each of us if we will, lie the great impulses which will blessedly and strongly carry us along the course which He marks out for us. And they who can say "for the sake of the Name" will live lives calm, harmonious, noble, and in some humble measure conformed to the serene and transcendent beauty to which they bow and on which they rest. The impulse for a life—the only one that will last, and the only one that will lift—lies in the recognition of the Name. And so, let me remind you how our consequent simple duty is honestly, earnestly, prayerfully, always, to try to keep ourselves under the influence of that sweet compulsion and mighty encouragement which lie in the Name of Jesus Christ. How fragmentary, how interrupted, how imperfect at the best are our yieldings to the power and the sweetness of the motives and pattern given to us in Christ's Name! How much of our lives would be all the same if Jesus Christ never had come, or if we never had believed in Him. Look

back over your days, Christian men, and see how little of them has borne that stamp, and how slightly it has been impressed upon them.

Our whole life ought to be filled with His Name. You can write it anywhere. It does not need a gold plate to carve His Name upon. It does not need to be set in jewels and diamonds. The poorest scrap of brown paper, and the bluntest little bit of pencil, and the shakiest hand, will do to write the Name of Christ; and all life, the trivialities as well as the crises, may be flashing and bright with the sacred syllables. Mohammedans decorate their palaces and mosques with no pictures, but with the name of Allah, in gilded arabesques. Everywhere, on walls and roof, and windows and cornices, and pillars and furniture, the name is written. There is no such decoration for a life as that Christ's Name should be stamped thereon.

III.—Lastly, notice the service that even we can do to the Name.

That, as I said, is the direct idea of the Apostle here. He is speaking about a very small matter. There were some anonymous Christian people who had gone out on a little missionary tour, and in the course of it, penniless and homeless, they had come to a city the name of which we do not know, and had been taken in and kindly entertained by a Christian brother, whose name has been preserved to us in this one letter. And, says John, these humble men went out "on behalf of the Name"—to do something to further it, to advantage it! Jesus Christ, the bearer of the Name, was in some sense helped and benefited, if I may use the word, by the work of these lowly and unknown brethren.

Now there are one or two other instances in the New Testament where this same idea of the benefit accruing to the Name of Jesus from

His servants on earth is stated, and I just point to them in a sentence, in order that you may have all the evidence before you. There is the passage to which I have already referred, recording the disciples' joy that they were "accounted worthy to suffer shame on behalf of the Name." There are the words of Christ Himself in reference to Paul at his conversion, "I will show him how great things he must suffer for My Name's sake." There is the church's eulogium on Barnabas and Paul, as "men that have hazarded their lives for the Name of our Lord Jesus." There is Paul's declaration that he is "ready, not only to be bound, but to die, on behalf of the Name of the Lord Jesus." And in the introduction of the Epistle to the Romans he connects his apostleship with the benefit that thereby accrued to the Name of Christ. If we put all these together they just come to this, that, wonderful as it is, and unworthy as we are to take that great Name into our lips, yet, in God's infinite mercy and Christ's fraternal and imperial love, He has appointed that His Name should be furthered by the sufferings, the service, the life, and the death of His followers.

"He was extolled with my tongue," says the Psalmist, in a rapture of wonder that any words of his could exalt God's Name. So to you Christians is committed the charge of magnifying the Name of Jesus Christ. You can do it by your lives, and you can do it by your words, and you are sent to do both. We can "adorn the doctrine"; paint the lily and gild the refined gold, and make men think more highly of our Lord by our example of faithfulness and obedience. We can do it by our definite proclamation of His Name, which is laid upon us all to do, and for which facilities of varying degrees are granted.

The inconsistencies of the professing followers of Christ, are the strongest barriers to the world's belief in the glory of His Name. The Church, as it is, is the hindrance rather than the help to the world's becoming a church. If from us sounded out the Name, and over all that we did it was written blazing, conspicuous, the world would look and listen, and men would believe that there was something in the Gospel.

If you are a Christian professor, either Christ is glorified or put to shame in you, His saint, and either it is true of you that you do all things in the Name of the Lord Jesus and so glorify His Name, or that through you, the Name of Christ is "blasphemed among the nations." Choose which of the two it shall be!

THE BODY OF CHRIST.

BY WESLEY R. DAVIS, D.D. [REFORMED], BROOKLYN, N. Y.

Head over all things to the Church, which is His body, the fulness of Him that filleth all in all.—Eph. i: 22, 23.

THE idea of a body implies the idea of a soul which resides within and illumines the body. Such is the thought of the text. It is as old a thought as is that of the Church itself. The first symbol was that of the ark riding the billows, then came the ark of the covenant, carried in the wilderness, and afterwards enshrined in the temple. It was not the symbol itself, but the power, personality and glory of Jehovah in the ark which riveted the eye and gave to the symbol its real significance.

The temple passed away, the veil was rent, the Holy place was opened to the rude gaze of the Roman, but another, grander ark of the covenant was introduced. It was not a tent, or a building, or a mere material symbol, but a truer Holy of Holies, Christ, Son of Mary, Son of

Man and Son of God. His humanity was expressive of that of the race. In Him all men met, Greek and Jew, bond and free. He is the kinsman of every man. He also is God over all, blessed forever. Now the visible Christ has passed into the heavens. But a gospel is given. There we read Christ's will and testament: "Abide in Me. Without me ye can do nothing. I am the vine, ye are the branches." In these and other words of the Master and of the apostles, as in the text, we learn that the work of incarnation goes on. It is repeated in the visible Church, in every believer. The Church in the world is a body. Christ is the head. This is a broad gospel. The members of this body everywhere are braided and woven into one. Distinct, but not separate, all members have their function. In the human frame there is unity. The hand cut from the rest at once loses its sensitive touch, its prehensile power. The eye, that royal orb, that has such preëminence and power, if removed from its socket soon becomes but a dull gelatinous mass that melts into corruption. So, without Christ, our Head, we have no life in ourselves. Unless He pours His fulness into our spiritual being and vitalizes thought and deed, we are dead. The vitaest of all queries, then, is this, Have we this Life? Do we feel the beat of God's bosom in ours? Does His life fill and thrill our souls? If we can in a genuine and truthful sense say "Yes," we are related to Christ as members of His body.

One may join the membership of the Church on earth, record his name, recite the creed, unite in service, song and sacrament, trail his robe in pompous ceremonials, and yet remain a stranger to this vital unity of spiritual being. Only as heart and life are joined to Jesus are we the members of His body. Paul assumes the fact of union and

then shows that by virtue of this living, personal connection, each with the head, there is a corporate life. Still, in this large unity there is also diversity of life. The function of each part is decided by our Maker, as in the physical body, "as it hath pleased Him," so that there be no "schism," nothing incongruous. He did not consult the members. What pleases Him, often displeases us. Men are apt to quarrel with the function. One says "Why am I made the foot, to ever feel the flint and wear the grime and dust of the highway, when the eye or hand has a more princely place?" God's wise will is revealed in the economy of spiritual, as of material creation. He appoints. We should not be disappointed. He knows best how to make known his own dignity and power and how to make us feel the grasp of His hand, so to impart to each function and to the articulated body the aggressive power of which He is the centre and source.

Life alone makes unity. Death is dissolution. In vegetable life, with a single element of growth there are many forms. Here is a cedar of Lebanon of mighty size and lengthened years, of massive shadow and luxuriant beauty, but at its base the supple stalk of the graceful fern, which a baby's hand may bend. Life lifts into form, life flings out the color for the countless daisies that star the valley's floor and all that makes the floral wealth of the garden. But with the variety of manifestation the one essential element of life remains. So in the life of the Church. Here is Peter with a mercurial temper that responds to every change of the atmosphere which environs him, John the meditative, Thomas the stubborn doubter, whom we have sometimes blamed for apparent indocility of heart. So in the Church of to-day. But the real question is "Have I Christ's life?" If so, I will respond to

Christ's will and in my own measure and method do that will day by day.

Brethren, we are too reposeful. We cram ourselves with sermons and services, store up arguments, and are apt in speech and reasoning, perhaps, while Christ is hungry for our life, for a character that is transfigured by the divine indwelling. He delights not in a wordy war, but in spotless conduct, in an honest, earnest, serene soul, feeding on Him and bringing forth fruit that will convince men of the genuineness of our profession. You enter an orchard and ask, "Is that an apple tree?" I answer "Pull down a bough, pluck and eat!" You ask "Is he a Christian?" Pull down a bough, pluck and taste. Thus we prove our right to be known as Christ's. Councils have met and their members have declared, "We are THE Church." It is a satire of the truth. It is the cause of confusion. Papacy reared itself on the ruins of paganism, the ghost of the old empire of Rome shorn of power. Equal assumption would it be for the eye to say, "I am the body." We are many members and no one can claim to be all. The eye may be removed. The body is maimed, but its life continues. So long as temperamental differences exist in the world, we may expect to see them reflected in the organization of local bodies of believers. As heaven standeth foursquare, so the visible Church below is open to the North, West, South, and East, with the varying features of racial and national life represented in these sections of the globe. Look now for a moment at the use of this body. My body is the plain across which travels the chariot of my thought and will. My body is the floor on which there is a platform from which a voice is heard. The gospel needs a platform. Christ needs a tongue for His thought. The

Church is that tongue. It expresses his will to mankind. If the Christian, if the Church be silent, that will is unexpressed. This is obligatory. We are not to consult inclination, to lie down, ruminating beside the still waters while there are sheep lost on the lone mountain-top. We are to leave our elegant leisure and in the city slums seek out and save the unsaved. We are not to be over nice and dainty and fear personal contact with them. We are not to confine our acquaintances to congenial people, but we are to remember the bruised and broken lives about us that are perishing for lack of helpful sympathy.

Limitations in wisdom, power, patience and endurance we have. True; but Christ qualifies, equips, and sustains. "Without me ye can do nothing." With Christ we can do and bear all things. Within each consecrated soul there is the power of Christ to save. What an inspiring thought! Here is the sphere of God's power, the army of the King, the banner and the shield of the Almighty. Here is a grander apocalypse than even that which John saw at Patmos, more charming and significant. We are "a spectacle to angels." To principalities and powers in heavenly places are made known "by the Church" the marvelous revelations of God's unsearchable grace.

In closing, let me signalize that one word in the 23d verse, "fulness." Love is the fulness of the law. It fills it out, it realizes its aim and temper. The law is transfigured by love. It gains its most clear articulation through love. The artist is never able to get out all that is in himself. It is a long way from his teeming brain to the fingers of his hand. Holman Hunt never painted all that was in his fertile thought. Hamlet was not the fulness of Shakespeare, nor Para-

dise Lost the fulness of Milton. Mozart, Mendelssohn and Bethoven had thoughts and emotions which refused to be uttered and confined to note and bar and measure. The song of soaring skylark, the whisper of waving woods and grass, and the thunder of the storm must need to be united in some strange harmonies as yet unwritten, to voice all that which within them was unspeakable. But here is an expression of God's thought. Here is a fulness embodied. Heaven has witnessed the history of redemption. It rejoiced in the Advent; it watched over the life, and it was awestruck and silent at the death of its Lord. It sees in the toil of His Church His continued travail, and in each victory the prelude and promise of the final triumph, when the Church, witness of His truth and herald of His love, one with Him in the mystic unity of spiritual life, shall stand as His bride in glory everlasting. If we, brethren, keep step with Christ in these days of our earthly fellowship of suffering and trial, we shall stand with Him in that hour when every burden shall be lifted, and shall know the fellowship of joy and honor in the presence of the angels. Then will the voice of the Church be one, redeemed out of every land and language, even praise to Him who sitteth on the throne, God over all, blessed for ever and ever!

THE MAN WHO SHALL NEVER SEE DEATH.

BY REV. C. H. SPURGEON [BAPTIST],
LONDON, ENG.

Verily, verily I say unto you, if a man keep my saying, he shall never see death," etc.—John viii: 51-53.

I. FIRST, consider THE GRACIOUS CHARACTER: "If a man keep my saying, he shall never see death."

Observe, that the one conspicuous characteristic of the man who shall

never behold death is that he keeps Christ's saying or word. He may have other characteristics, but they are comparatively unimportant in this respect. He may be of a timorous nature; he may often be in distress; but if he keep Christ's saying, he shall never see death. He may have been a great sinner in his early life; but, being converted, and led to keep Christ's saying, he shall never see death. He may be a strong-minded man, who keeps a firm grip of eternal realities, and therefore becomes supremely useful; but none the more for that is this promise true to him; the reason for his safety is the same as in the case of the weak and timorous; he keeps Christ's saying, and therefore he shall never see death. Divest yourselves, therefore, of all enquiries about other matters, and only make inquisition in your own heart upon this one point: do you keep Christ's saying? If you do this, you shall never see death.

Who is this man who keeps Christ's saying? He is a man who

1. Has close dealing with Christ.
2. Accepts his doctrine.
3. Trusts his promises.
4. Obeys his precepts.

II. Now we turn to the delightful part of our subject, namely, THE GLORIOUS DELIVERANCE which our Lord here promises: "He shall never see death." Our Lord did not mean that he shall never die, for he died himself; and his followers, in long procession, have descended to the grave. Some brethren are cheered by the belief that they shall live until the Lord comes, and therefore they shall not sleep, but shall only be changed. The hope of our Lord's appearing is a very blessed one, come when he may; but I do not conceive that to be alive at his coming is any great object of desire. Is there any great preference in being changed beyond that of dying? Do we not read that, "We which

are alive and remain unto the coming of the Lord shall not prevent them which are asleep"? This is a great truth. Throughout eternity, if I die, I shall be able to say I had actual fellowship with Christ in the article of death, and in descent into the grave, which those happy saints who will survive can never know. It is no matter of doctrine, but yet, if one might have a choice in the matter, it might be gain to die.

What, then, does this promise mean?

1. Our face is turned away from death. Our back is upon death, and our face toward life eternal.

2. Our spiritual death is gone, never to return.

3. We shall not live under the influence of death, perpetually thinking of it, dreading its approach, and that which follows after.

4. We shall never see that which is the reality and essence of death, namely, the wrath of God in the second death.

5. When the believer dies, he does not gaze on death. He walks through the valley of the shadow of death, but he fears no evil, and sees none to fear.

III. THE GREAT QUICKENER.

1. The believer's eternal life results not from his own greatness or goodness, but from *his being linked by faith to the Lord Jesus Christ*. He has life in himself, and that life He imparts to His chosen.

2. The glory of Christ depends upon the not seeing death by all who keep his saying.

THE LIGHT OF THE WORLD.

BY RT. REV. WILLIAM A. LEONARD, D.D., LL.D. [EPISCOPAL], BISHOP OF OHIO.

"A light to lighten the Gentiles and the glory of thy people Israel."— Luke ii : 32.

This is the day of light. This is the age of light. The gospel which the Church proclaims is the true light

which lighteneth every man, even with the glory of the only begotten Son of God. St. John refers to the divine Logos, in the prologue of his gospel. He, the forerunner, was not that Light—for he wore but a small part of the glory to which he testified—but he was sent to bear witness of that Light, that all men might believe, through him. Again, we read of Christ as “The brightness of the Father’s glory and the express image of His person.” He was the Light and the Life of men. “He that hath the Son hath life, and he that hath not the Son of God hath not life.” This life may be ours. The light which rose over the hills of Bethlehem now illumines all the earth and should beautify our joys and add its sacredness to all our fellowships. Every year new increments are added and it will shine more and more, even unto the perfect day.

The illuminating power and creative energy of the gospel of Christ is an evidence of its celestial origin. Other truths are but its echoes. The teachings of men have their limitations in matter and method, in substance and circulation, but here is the true and universal light, widespread and ever increasing in its influence. The “Light of Asia,” at best, was but a tender glow, but “The Light of the World” is the solar glow of the Sun of Righteousness, shining along the whole line of human advancement, wider than national or even racial characteristics, deeper than the heart and higher than the thoughts of man. It is God in human flesh, full of grace and truth.

Look at the practical use of this supernal and eternal light. Other religions fail to meet the inward, spiritual thirst and hunger of the soul. They are local, provincial; they are temporary and have their day and pass away, but Christianity is fitted to every race and every age. It is fresh and vital in every genera-

tion. It enters into all the individual, domestic and national interests of man, the world over. Like the sun, that encircles the globe with light, the gospel of the Son of God keeps pace with man’s growth and abiding needs. Its renewing life and light are essential in the advance of civilization, with every new thought and discovery, in the establishment of institutions, in the ennobling of legislation and the spread of all the humanities of life. We cannot allow this Light of God to be dimmed. It enriches and embellishes all science and government. It tells not of a golden age forever past, but of one to come, a grander one than Athens, with all her æsthetic grace and culture, ever dreamed of, a broader, nobler heritage for all. The gospel makes for the spread of justice, the elevation of woman, the enfranchisement of the poor and downtrodden and the development of all that is helpful and wholesome for society. We rightly reckon the centuries from the Advent of our Lord. All that is good and noble, humane and beneficent flows from the truths He taught. A new motive has been introduced into humanity. The race is different since He trod the earth. Each of us is a sharer of the life the gospel gives.

Another practical use we can make of this truth is this: Not only is the truth of the gospel proved to be divine, matched and mated to man’s needs everywhere, but the Godhead of the Lord Jesus is demonstrated. He alone is wholly light. The best of men have at least the capacity for sin, the tendency to hurt, corrupt and betray; have the taint of evil about them. But here is light and purity without a blemish. Holy, harmless and undefiled, Christ is perfect holiness, spotless and complete. Inwardly as well as outwardly He is immaculate. In Him was no sin. He is a life-giver, bestowing on us that which is whole-

some, cleansing and renewing. His influence on the world was only good. No cloud ever dimmed his life or speech. We know how rare it is for us to find those who will continually work with us amicably, disinterestedly, for, no matter how good a cause it may be, there is apt to be the friction, jealousy and rivalry, incident to all human activity. But none of the weaknesses of earthly character attaches to Him who is Light divine and Love divine, who gives as grace upon grace abounding, from out immeasurable resources. If the way be rough and the work be hard, he smooths and brightens all things as we advance, trusting in His all-availing grace. The everlasting arms are about us. The forbearance and sympathy of an infinite nature are bestowed upon us. This is proved in the experience of every believer. No mere man could anticipate and supply every emergency as Christ always has, from the beginning and will do to the end. Having loved us He will love us to the end. Having begun a good work in us, his Christly grace will be given continually to enlarge and embellish our life, so that we shall be transformed into His own glorious likeness. Men will see that we have been with Jesus and learned of Him, who is altogether lovely.

Light is God's symbol, and is associated with the great epochs and operations of His Kingdom in the world. After the ark had ridden the deluge, a rainbow-arch became a pledge to man that the earth should no more be overflowed. There was a fiery light at Sinai at the giving of the law; in the Holy of Holies, before the Shekinah; in the guiding beams of the Star at the Nativity; light about the manger; at the Transfiguration; at Easter; at Pentecost and in the Apocalypse, all varying expressions of the illuminating, inspiring, cleansing, energizing forces of divine light manifested to man.

Remember that this is your portion; it is mine. "Light is sown for the righteous and gladness for the upright in heart."

Nor can the world itself resist the pervasive power of its divine illumination. It enters into all the relations and processes of social existence. Have you been sorely tempted or crushed with trial? Rise to the level of your privilege and come into sympathy with the Lord Jesus, your Helper and Friend! In joy and grief, in poverty and pain, health and wealth, sickness and sorrow, He is Healer, He is Guide and Guard. Lift up the hearts that are faint and the hands that are feeble, for Christ who came to enlighten the Gentiles and to be the glory of Israel is near us in helpful sympathy! Welcome His entrance into your soul, that He may warm you into the same glorious life, and that you, by the divine indwelling, may shed abroad upon the world a radiant light that shall shine on undimmed forever!

SPIRITUAL WEAPONS.

BY WILLIAM WRIGHT, D.D. [PRESBYTERIAN], LONDON, ENGLAND.

The weapons of our warfare are not carnal.—2 Cor. x: 4.

THIS proposition assures us that we, the people of God, have a business before us in this world. We are to stand, not lazy, indolent spectators, but equipped for a stern and serious conflict. There is to be vigorous force used in the struggle. Not by material force and fraud and carnal methods, but by weapons appointed by the Captain of our salvation. It is well, then, for us to understand the nature of them. Mediæval warfare differed from modern. The bow is displaced by powder and projectiles of elaborate make. More and more deadly these weapons of war are growing every year. But surer and more effective are the spiritual agencies com-

mended to our use, for Christ has tested and proved each and all—the girdle of truth, the breast-plate of righteousness, the shield of faith, the helmet of salvation and the sword of the Spirit, “praying always with all prayer and supplication.” He has foiled every assault, triumphed in every conflict and crushed out opposition as the grapes are trodden in a Syrian wine press. We ourselves have felt His power and therefore we are sure that it will be effectual if exerted through us on others. So we may enter the conflict with assurance of victory. We know that swords snap asunder and leave the owners helpless, but the weapons of Christ’s armory are perfect and enduring.

The early heralds of the gospel went forth with the simple story of the cross to encounter the wisdom of Roman and Greek. Though rude Galileans, they were mighty through His name and power. Crude ideas and ambitious aspirations were removed when their minds were opened, and their hearts purified by the Holy Spirit the Sanctifier. Their eyes, too, were opened and the Master’s words, acts and life were invested with a new significance. They then began a self-sacrificing life and came into sympathy with their Lord in His labors for the suffering. Not the “survival of the fittest” was the rule for them but the elevation of the poor, suffering and downtrodden. The Lord was patient with them in their petty ambitions and weaknesses and thus taught them to be long-suffering with others. The enthusiasm of truth and of humanity was inspired in them by the Holy Ghost. Not from books and creeds, but from a living experience, they preached Jesus and the Resurrection. They were ready to die for the truth, the reality of which they had proved. In their hands it came to be mighty for “the pulling down of strongholds, casting down imaginations, and

every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ.” When Peter preached, 3,000 were converted and hearts were pricked. He had learned something since his bungling attempt at using carnal weapons, as in the garden when he cut off an ear instead of a head. Now he uses the sword of the Spirit, the word of God, and uses it with wonderful power.

There is too much of human art about our utterance of truth. It is refreshing to see the simple, loyal love and faith in Christ which are shown by these primitive believers. Why may we not reproduce this spirit? Has the sword of the Spirit lost its temper? We have had the teachings of the Word since childhood. It has helped to mature our character and make us men. Let us imbibe more of its undiluted spirit rather than spin theories of our own, or lean on books of “Evidences” and “Lives” of Christ, of which there are too many. In our work we sometimes have too much machinery. In marching we are borne down with too much armor. Our swords are sometimes sheathed or the edge is blunted. We apologize, we philosophize and theologize. Let us lay aside the armor of Saul, every weight that doth encumber, and so come into closer sympathy with man as well as with God. I think of my home in the west of London and ask myself, would Christ go there to live if He were here? The working man envies us. Is there anything we can do to bridge the gulf between us? The success of the early believers came from their cordial realization of the truths before us. The subsidence of this imperial consecration and its unholy wedlock with the world made the Church weak in after years. The Crusades illustrate the folly of using carnal weapons in a professedly sacred

cause. These armies were scourges of the lands through which they went. Cruelty, vice and strife marked their way. They were a gigantic failure, though God overruled it to the good of following generations. The missionary enterprise is the true crusade of the Church. Men before me remember it in its infancy when William Carey and others were sneered at as fanatics for obeying these words, "Go ye into all the world," enforced by the assurance "all power is given unto me." Because Christ is omnipotent, therefore he calls upon us to go. It is the missionary's charter. It was after the massacre of 12,000 Christian martyrs that I went as missionary to Damascus, and had the honor to rear the first church to the true God in that beautiful metropolis, then to carry the gospel to Palmyra and the region round about, aided by true-hearted American missionaries—splendid men they were, too. It was a valley of dry bones, very, very dry. Can they live? we asked. But the weapons of our warfare were spiritual and mighty. Now there is a great army of believers, churches, schools and colleges as well. You, too, brethren, will be successful if your dependence be wholly on these spiritual forces I have presented, and you use them wisely. Go in love. Often a flank movement does more than direct assault. Indirection does what offensive opposition may not.

Remember, in closing, that you are to begin with self-conquest. We must realize ourselves the vital power of religion; avoid the Castle of Indolence, the power of the world and unbelief. The Church is weak when entrenched in the strongholds of sin. Self-conquest precedes the conquest of the world. May God help us in this work and make His weapons in our hands mighty to do the work given to us to do!

STRANGERS OR MEMBERS OF THE HOUSEHOLD.

BY REV. L. S. KEYSER [LUTHERAN],
SPRINGFIELD, O.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.—Eph. ii: 19.

I. It is sometimes well for us to take a glance backward at what we were before the Gospel brought light into our lives, so that we may magnify the grace of God in lifting us from our fallen estate. There is constant danger of pride, and no kind of pride is so subtle or so obnoxious as spiritual pride; and so, if we remember "the rock whence we were hewn," it may serve to keep us humble. Somewhere in the archives of memory we should keep a realistic portrait of ourselves as we appeared in our beggarly state of sin and alienation, and when we find ourselves growing haughty or self-complacent, we should look at it, and thus recall what we were before God's grace rescued us.

Employing the figure of the text, we see, as we take a backward glance, that we were once strangers and foreigners. How descriptive these metaphors are! They paint in vivid colors the condition of the unsaved, who are indeed strangers to God, to Christ and to a religious experience. The stranger feels strange. He does not feel "at home" in the house where he has never been before and where he does not know what reception will be accorded him. He is ill at ease and cannot throw off his embarrassment; and so there is a constraint amounting to discomfort in his manner and speech.

Is not the same true in the spiritual world? The unsaved man feels a *strangeness* in the presence of God, and cannot commune with Him without discomposure, as the child of the heavenly Parent can and does. This is the secret of that hes-

itancy which the unconverted display in going to God in prayer even in private; the feeling of strangeness, of alienation, as well as of guilt, seems to put a barrier between them and God, which it requires long persuasion to induce them to try to overcome. If they could only become acquainted with God, they would love Him and would be able to speak freely with Him; but as long as that sense of distance possesses them, they can only look upon God with awe and fear.

In the world of social life, a stranger is denied a share in the secrets of the household, no one being willing to take Him into the delightful confidences of the hearthstone; and this fact finds its parallel in the spiritual realm where we find that the unregenerate are excluded from the sweet, inner experiences—the confidences of God—which He intrusts to the members of His household. The Scripture itself declares that “the secret of the Lord is with them that fear Him.” Here we find the key to that blindness which prevents those who remain unenlightened from understanding the “sweet reasonableness” of the Gospel, which seems so self-evident to the child of God; for “spiritual things are spiritually discerned.”

It is also to be remembered that strangers are very apt to form wholly erroneous notions about the things with which they are not familiar, often mistaking a mere accident for the gist of the matter, or being otherwise led astray. No one who is acquainted with the objections of unbelievers can have failed to notice how often they foist things upon the Church which she does not hold or practice, and read a theology into the Gospel which it does not teach. A certain writer some years ago made merry over the folly of Christians for accepting the doctrine of a *mathematical Trin-*

ity—for being unable to see that three ones added together make three instead of one. Had he not been such an utter stranger to real Biblical teaching and Christian thought, he would have known that Christians claim the Trinity to be a spiritual one, and not demonstrable by any rule of mathematics. However, those who are strangers to grace cannot be expected to form correct ideas of the things of God.

II. Everything will undergo a change if the sinner will seek to become acquainted with Divine things, for then he will become a fellow-citizen with the saints and a member of the household of God, and will look at the Gospel from a wholly different point of vision. Let him utter the prayer of David, fervently, sincerely: “Open thou mine eyes that I may behold wondrous things out of thy law,” and how quickly a wide field of truth, hitherto shut out from view, will be spread out before his wondering sight! It makes a great difference whether one is a stranger or a member of the family; whether one looks upon God as a dim, indefinable something, or as a kind Father, who is ready to meet every want of our nature and anticipate every cry of the soul.

All that vagueness that so troubles doubters, and indeed unconverted persons of every class, is changed into solid reality when we once come into the family of heaven. I once asked a young man, inclined to skeptical views, what were his ideas of God, and his reply was significant: “God to me is a something far off; shadowy, intangible, and”—he broke forth in a freak of candor—“sometimes I think there is *nothing at all* but the name!” When the finger of God once touches the human soul into its real life, opening its vision to Divine realities, how quickly all that haziness of conception disappears, while a clear, vivid, unmistakable certitude of God as a

personal Being takes its place! And the same is true in reference to the Messiahship of Christ and all the other cardinal doctrines of the Christian faith.

THE GREAT COMMISSION.

BY REV. HAMPDEN C. DUBOSE

[PRESB.], SOOCHOW, CHINA.

All power is given unto me etc.—
Matt. xxviii: 18-20.

THESE, if any words in the Scriptures, prove the divinity of our Lord. Think of a humble, obscure Jew, born of the poorer classes and living among them, conceiving a scheme of the world's redemption, and claiming—not some or even much power, but—"all power in Heaven and Earth!" He claims control of all worlds, known and unknown. He would have His followers disciple all nations, cultured or savage, and bring men from sin into communion with God. He also claims the attributes of the Father, wisdom and power. He is the Wonderful, the Mighty God, the Prince of Peace. If we are to successfully prosecute missionary work, we must feel the plenary significance of this commission. Christ is King and has all power. The Son of man is to be Judge. He raised the dead, and can raise the spiritually dead of China. He will be the Judge at last. This is the Christ we preach, not an example and teacher merely, but God over all blessed forever. Only as we feel this fact shall we feel the power and urgency of those words, "GO YE!"

When the first heralds went forth, they knew little of the geography of the distant lands which they were to evangelize. Railways and steam did not speed them. They were to go in simple faith in God, and visit every country, whatever might be its civilization or lack of it. "Disciple all nations." They were to baptize converts into the name of the Father

the Son and the Holy Ghost. The almost exclusive use of the name of the second person of the Trinity is a disadvantage, if its use obscure at all the Father and the Holy Ghost. The love of God who sent the Son, and the illumination and purification of the Spirit of God are to be made prominent in all our teachings.

"Teaching them to observe all things whatsoever I have commanded you." Our ascended Lord gives gifts to the Church in pastors and teachers. He has moreover given us now a curriculum of study in the sixty-six books of the Bible, a definite course of instruction. This is not an optional, elective course, as in human schools where individual tastes are consulted, but "all Scripture is profitable." We are to understand the Scriptures as a whole. The early disciples obeyed their great commission and it is now set before us. As we compare this heathen empire with our own native land we long to see an army of men, called of God, coming hither, heeding the cry that came of old from Macedonia, and answering it with the prompt and loyal response, "Here am I, send me!"

Was it not a privilege to receive from the lips of Jesus himself a call to be a fellow-worker with Him? Yet He as truly calls us now. We hear the summons it may be in the sanctuary, the closet, the marketplace, or in the stillness of the night. It is a call to a cause that is sure to triumph, for God's power is with us. To the Jew the Gospel was a stumbling block, and to the Greek foolishness. But it had enduring life. The blowing of trumpets may have seemed a futile and foolish method to conquer Jericho. But for all that, the walls fell flat, for God's breath is mightier than the murmurings of war. The Gospel is not the wisdom of man but of God. He will have the glory of its conquests.

We are to sound out the Word in

every land. The pagan priest rings a bell to secure the attention of his god, but our God is ever attent. He has laid no heavy burden on us. It is a joy to tell men this new story, old yet ever new, the story of grace divine and all-sufficient. It is a joy to point them to this unfading light. I well remember the eager eyes that greeted the first flash of light as we drew near the Golden Gate, having crossed the broad Pacific. I have read, too, of the jubilant cry of Pagan pilgrims at sunrise, looking from a summit 11,000 feet high, as the sun appeared, "Buddha's glory!" Here, however, is a grander vision, a glory that excelleth. It is our opportunity and obligation to point this empire to the "Light of the World."

This is a Gospel conquest. All power is in God's hands and to Him shall every knee bend. His kingdom is everlasting. Mongol and Tartar and Turk have had their dynasties one after another, and passed away, but His throne shall never pass away. It is enduring and perpetual. How can this be? What pledge have we of victory? "I am with you always, even to the end of the world." Individually, personally we are in the custody and under the guidance of Immanuel. "All days," days of toil and suffering; days of sickness, weariness and watching; when we struggle with foreign tongues, travel and preach in strange places, He is with us all; with the new comer and with the veteran and with us "to the end." What a quickening and ennobling truth! Who can ever faint or be discouraged with such hopes?

Finally, if there be one here who has never himself accepted this great salvation, come and taste and see that God is gracious! Then give the Gospel you have tasted and tested to the world about you! With us labor, with us enter the glory beyond, where the redeemed of all

nations gather, and where our fellowship with Christ and with each other shall be complete and eternal!

THE COMPLETED MAN.

BY REV. J. O BABCOCK [METHODIST],
ALLWOOD, VA.

And ye are complete in Him.—Col. ii: 10.

MAN was complete when he came forth fresh from the hand of his Creator—he bore the impress of a God who "doeth all things well." Created in the image of God he stood a perfect man in the fullest sense of the word. Sin found way to his heart and he fell. He is represented now as being lame, blind, deaf, dumb and sick, having need of the Great Physician. "God is in Christ reconciling the world unto Himself," and our lives should be hid with Christ in God, as we go on "unto perfection"!

We are completed in Christ because

I. He is our WISDOM. "The wisdom of this world is foolishness with God," but our wisdom is from above. "The fear of the Lord is the beginning of wisdom"!

II. He is our STRENGTH, "our never failing treasury filled with boundless stores of grace." "As thy days so shall thy strength be."

III. He is our HEALTH. Without Christ there is no spiritual health in us. The whole body is sick and the heart is faint. He is the Great Physician and His blood cleanses from all sins.

IV. He is our LIFE. "The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ." "He that believeth in Me, though he were dead, yet shall he live." The corpse lacks one thing to make it a complete being, *i. e.*, life.

The life of the bee is to live among the flowers and draw from them their sweets; but suppose the bees

had lost the power to find the flower. So we are not completed until we learn, by faith, to lean upon the strong arm of God and find our meat and wages, our sweetest pleasures in the "Rose of Sharon and the lily of the valley."

THEMES AND TEXTS OF RECENT SERMONS.

- The Future of the Jew. "Tell me, I pray thee, where thy great strength lies?"—Judges xvi: 6. Samuel H. Virgin, D.D., New York.
- Future of the Jews.—Ezek. xxxvi: 22-28. Rev. James M. Gray, Boston.
- The Coming Minister: Shall He Be? And what shall He Be? "A good minister of Jesus Christ."—1 Tim. iv: 6. David Gregg, D.D., Brooklyn, N. Y.
- Plain Talk to Rich Men.—Mat. xix: 16-23. Father Ignatius.
- The Sad Condition of Man by Nature. "And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and he began to teach them many things."—Mark vi: 34. Rev. George D. Armstrong, Norfolk, Va.
- Sorrows and Joys of the Ministry. "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."—1 Tim. i: 12. Rev. H. G. Mendenhall, Brooklyn, N. Y.
- Stirring the Nest. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, beareth them on her wings, so did the Lord lead them." Theodore L. Cuyler, D. D., Brooklyn, N. Y.
- Freedom through Christ. "For he that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, being free, is Christ's servant."—Cor. vii: 22. A. H. Moment, D. D., Brooklyn, N. Y.
- The Highest Attainment. "Blessed are the pure in heart for they shall see God."—Mat. v: 8. Rev. J. Guinness Rogers, B. A., London, Eng.
- Prophetical Succession. "Your fathers, where are they? And the prophets, do they live for ever?"—Zech. i: 5. Henry Allon, D. D., London, Eng.
- Christ's Message to the Multitude. "And seeing the multitudes, He went up into a mountain; and when He was set, His disciples came unto Him, and He opened His mouth, and taught them, saying."—Mat. v: 1. Prof. A. B. Bruce, D.D., Glasgow, Scot.
- Rainbow and Throne. "There was a rainbow round about the throne."—Rev. iv: 3. Rev. J. H. Jowett, M. A., Newcastle-on-Tyne, Eng.
- The Gospel a Revelation of Life and Death. "For we are a sweet savor of Christ unto God, in them that are being saved, and in them that are perishing; to the one a savor from death unto death; to the other a savor from life unto life."—2 Cor. ii: 15, 16. (R. V.) S. McComb, B. D., Reading, Eng.
- The Blessed Dead. "And I heard a voice from heaven saying unto me, Write,

blessed are the dead which die in the Lord, from henceforth; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv: 13. Alfred Rowland, LL. B., B. A., London, Eng.

- The Battle against Infidelity. "Ye should earnestly contend for the faith which was once delivered unto the Saints."—Jude 3. W. T. Bankhead, B. D., Glasgow.
- The Work of the Individual. "And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I, send me."—Isa. vi: 8. Archdeacon Farrar, D. D., London, Eng.
- The Holy Spirit's Work in Nature. "And the Spirit of God moved on the face of the waters."—Gen. i: 2. "The Spirit of Life was in the wheels."—Ezek. i: 20. Rev. Edward White, London, Eng.

SUGGESTIVE THEMES.

BY REV. IRVING R. LOVJOY, MURETTA, CAL.

- The Fearful Encouraged. ("Fear not little flock, for it is your Father's good pleasure to give you the kingdom.")—Luke xii: 32.)
- The Gospel Eulogized. ("I am not ashamed of the Gospel of Christ.")—Rom. i: 16.)
- The Difficulties of a Sinful Life. ("It is hard for thee to kick against the pricks.")—Acts xxvi: 14.)
- Admonished by the Past. ("But call to remembrance the former days.")—Heb. x: 32.)

BY REV. JAMES A. CHAMBERLIN, OWATONNA MINN.

- Inattention. ("Seeing many things, but thou, observest not.")—Isa. xlii: 20.)
- Moral Economy. ("The same was accused that he had wasted his goods.")—Luke xvi: 1.)
- The Great Question and Great Answer. ("What is truth?")—Jno. xviii: 38. "I am the Truth."—Jno. xiv: 6.)
- Christianity's True Creed. ("Lord, I believe.")—Mark ix: 24.)
- Tricks of Trade. ("It is naught, it is naught, saith the buyer, and when he is gone his way, then he boasteth.")—Prov. xx: 14.)
- Luxurious Living. ("I washed my steps in butter.")—Job. xxviii: 6.)
- God in Hell. ("If I make my bed in Hell, behold Thou art there.")—Ps. cxxxix: 8.)
- Jealousy. ("And Saul eyed David from that day and forward.")—1 Sam. xviii: 9.)
- No God in their Trouble. ("They have not cried unto me when they howled on their beds.")—Hos. vii: 14.)
- Misplaced Confidence. ("Confidence in an unfaithful man in time of trouble is like a broken tool or a foot out of joint.")—Prov. xxvi: 19.)
- The True Solidarity of Man. ("Neither Jew nor Greek . . . Barbarian, Scythian, bond nor free, but Christ is all and in all.")—Col. iii: 2.)

BY WILLIAM ELLIOTT GRIFFIS, D. D., BOSTON, MASS.

- One God Only. ("Thou shalt have no other gods before Me.")—Ex. xx: 3.)
 - The Divine Jealousy. ("Thou shalt not make to thee a graven image")—Ex. xx: 4-6.)
 - The End of the World.—(2 Pet. iii: 5-12.)
- BY REV. W. G. THRALL.
- The Young Man Starting Right in Life.

- ("Give therefore thy servant an understanding heart, . . . that I may discern between good and bad."—1 Kings iii : 9.)
20. Christian Friendliness. ("Rejoice with them that do rejoice, and weep with them that weep."—Rom. xii : 15.)
21. Manifest Godliness vs. Ostentatious Piety. ("That men may see your good works."—Matt. v : 16. "Do not your aims before men to be seen of them."—Matt. vi : 7. "All their works they do to be seen of men."—Matt. xxiii : 5.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

ON fuller consideration of the scope of this department, the editors desire that the original plan be somewhat modified in order to differentiate it more completely from the "Sermonic": to include all extended outlines in the latter, and to hold this very strictly to its controlling purpose of "Hints," whether by original sketches and paragraphs or by quotations, each of which shall suggest—not give—a sermon, which, when the reader has worked it out, will be his own. It will be our aim to make this the brightest, most thoroughly suggestive and helpful department of its kind that can be found in any periodical that ministers consult; so that any brother who finds himself in a slough of despond as to what to preach next, shall have only to open our "Hints and Helps" to be at once lifted out, and to find his feet on firm ground with light ahead. [Eds.]

REVIVAL SERVICES.

The Three Inquirers.
(A Revival Sermon.)

Luke ix : 57-60.

THIS comprehensive paragraph presents three different cases of proposed followers, with the characteristic obstacles to discipleship. They will be found to embrace nearly, if not quite, all the ordinary difficulties which we meet in the inquiry room. The first is apparently moved by an EXPECTATION OF PERSONAL AND TEMPORAL ADVANTAGE. Otherwise our Lord's reply loses its significance. Christ's Messiahship was, in the eyes of men, the promise of a temporal kingdom, and even the Apostles

were misled into grasping after place and power. Jesus warns this proposed follower that if temporal emolument is his motive he will be deceived; for, so far from granting such advantages to disciples, the Son of man has not even so much as the fox or the bird. The second case is more obscure. But after much study we incline to believe it was a case of PROCRASTINATION. The *burial* of a father, who may not yet have been *dead*, but only aged, was probably a pretext for delaying self-surrender; and Jesus saw that while this man was going to bury the dead he would bury himself in the sepulchre of worldly associations and employments. The third instance turns apparently upon HESITATION and INDECISION. A faltering will, a half-hearted purpose. The will was not fixed and firm. *Vacillation* was this man's mortal enemy. And our Lord teaches that looking back is going back. From these three examples, of *selfish ambition*, *procrastination*, and *vacillation*, what innumerable cases may be illustrated and remedied! Let us teach all inquiring souls the three conditions of discipleship: self-abnegation, abandonment of the world, and decision of character.

A Lesson on Dispositions.

(An Expository Sermon.)

Luke ix : 46-56.

IN no other place in the Bible is there a combined presentation of THREE UNSANCTIFIED PHASES OF TEMPER. Here, *ambitious*, *intolerant* and *vindictive* dispositions are successively exhibited and rebuked. Ambition is

exhibited in the controversy who should be greatest, and is rebuked by the lesson drawn from the simplicity of a little child, and the memorable precept, "He that is least among you all, the same shall be great." Intolerance is exhibited in the forbidding of even the casting out of demons, on the part of those who followed not in the company of the apostles; it is rebuked by that large and catholic sentiment, "He that is not against us is for us." Vindictiveness is exhibited in the proposal to avenge themselves upon the inhospitable Samaritans by calling down fire from heaven to consume them; it is rebuked by the revelation of the Love that came "not to destroy but to save." It is a curious and significant fact that, when these dispositions are all corrected and chastened, the disciple comes nearest to the spirit of his Master; for the corrective of Ambition is *Humility*, the corrective of Intolerance is *Charity*, and the corrective of Vindictiveness is *Mercy*. Humility forgets self-advancement in service; Love forgets self-assertion in jealousy for the prevalence of right and goodness; and Mercy forgets self-vindication in the reclamation of offenders.

Fatal Procrastination.

Gen. xix : 17.—Luke ix : 62.

IN the life of Thomas, Lord Lyttleton, a remarkable crisis occurred of which he himself gives such an awful account. After several serious conversations with his father, one evening that father concluded by urgently recommending his son to ask God to have mercy upon his soul, and thus join his own prayers to those of his anxious and burdened parent whose anxiety for the reformation and salvation of his son caused him unceasing supplication. These expressions, with preceding counsels and the tender earnestness with which the father pleaded, had such

an effect that Lyttleton says: "I had already bent the stubborn sinews of my knees, when it occurred to me that my devotions might be seen through the key-hole. This drew me from my pious attitude, and having secured this aperture I let down also the window curtains, but while *delaying* to perform these ceremonies, the solemn impression faded away—some lively music struck up in the street, caught my ear, and gave a sudden flirt to all my devout ideas; so I girded on my sword and went to the theatre, where the entertainments soon put me out of humor for praying and into humor with myself."

Thomas Lyttleton brought himself to a premature grave in 1779 by a life of dissipation and profligacy.

There is danger even in a *moment's delay*. A soul was there poised between life and death, on the very point and pivot of decision and destiny. And one *moment's* procrastination, even the slight diversion of a thought that some one might witness his humiliation before God—a strain of gay music like a mere movement of a wave of air, determined which way the trembling scale should turn.

The Shepherd and the Fisher.

Jer. xxiii: 1-4; Ez. xxxiv: 1-16; Matt. iv: 19.

THESE are the favorite types of God's ministers, in the Old Testament and the New Testament respectively. Mark the difference: The shepherd has a flock of sheep to tend, and he is bidden to feed them. The fisher has only a lake in which to gather with his net, and he is bidden to cast in the net. The shepherd is to feed the sheep, the fisher is to catch the fish. The first hints *pastoral oversight* of God's people; the second, *evangelistic labor* to convert souls. Yet many modern Christians seem to have no conception of New Testament duties.

Things Unseen and Eternal.

For the things which are seen are temporal; but the things which are not seen are eternal.—2 Cor. iv: 18.

WHO ever stood before Mont Blanc rising in superb and glistening whiteness, like a pyramid of silvery snow, from the Vale of Chamouni, especially when the clouds hid its summit, and, then slowly dispersing, unveiled its majestic brow,—without thinking of the Great White Throne, now hidden behind clouds of obscurity, but standing in its superb glory waiting for the final assizes?

Christian Eccentricity.

Blessed are ye when men shall revile you.—Matt. v: 11.

KEITH FALCONER used to say, "Do not be afraid of being called 'eccentric.'" If you do not revolve about the common centre, which is self, of course you will be *eccentric*, *i. e.*, not having the same centre, concentric. What Christians are to fear is not Eccentricity but Concentricity—better to be exceptions to the rule of worldliness, than to conform to the rule.

A Poor Refuge.

Lord, to whom shall we go? etc.—John vi: 68.

MATTHEW ARNOLD'S trinity: Beauty, Intellect, Energy—the three elements in the Gospel of Culture, a practical worship and deification of the æsthetic, intellectual, and energetic; in other words, the world is to be saved by Art, Thought, and Force!

CHRISTIAN CULTURE.**A Total Abstinence Sermon.**

Wine is a scorner. Strong drink is boisterous, and every one who reels therewith is not wise.—Prov. xx: 1. (Moses Stuart's rendering.)
IF the drinks that were mixed with

adulterating drugs are excepted, wine was the strongest drink known to the Hebrews. No fruit of the land exceeded the grape of Palestine for the intoxicating qualities of the juice which it yielded. Hence wine here stands for all those intoxicants of which it was the chief.

The text presents its own divisions.

The influence of intoxicants, on the REASON—on the SPEECH—on the GAIT. Hence the supreme folly of the drunkard. Strong drink unseats reason, turns speech into a boisterous and incoherent babble, and makes a man reel and stumble. And these three peculiarities of human beings distinguish them from the brute. Man has a reason, he has intelligent, articulate speech, and he walks on two legs upright. What but a brute beast does he become when reason is dethroned, and appetite governs, speech loses all its dignity and rationality, and he staggers and falls on "all fours" like a quadruped!

The late Dr. Morgan, of Belfast, gave us, in his autobiography, this bit of pastoral experience: "Some time ago I went into a public-house kept by a man whom I had often exhorted to give it up, and was sitting in the parlor with his wife, when he came out of the shop and stood at the door and said, 'Doctor, don't wait for me; a man that sells whiskey has nothing to do with prayers.' He then turned and went away." Dr. Morgan adds, "Where the conscience is not dead it bears testimony against the public house." Yes, but alas! in the case of most liquor sellers conscience seems to be dead.

Duty of Children to Parents.

Honor thy father and thy mother.—Ex. xx: 12.

WE need to press in these days the duty and *privilege* of *deference* to *parents*. To their *AUTHORITY*—their

EXPERIENCE—their RESPONSIBILITY — their AFFECTION. The first has to do with household law, the second, with its *counsel*, the third with its *conscience*, and the fourth with its *motive*.

The Spiritual Temple.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.—1 Peter ii : 5.

THIS passage suggests that the Tabernacle and Temple were type and symbol of the true Church of God and even of the individual believer. Here the *Terms of Communion* with God are set forth in the altar of burnt offering, and the laver; one signifying expiation by blood, and the other the washing of regeneration and renewing of the Holy Ghost. The Holy Place with its three articles of furniture, the Golden Candelabra. Table of Shew Bread, and Altar of Incense, typifies the *Forms of Communion*, as Prof. Moore of Virginia beautifully phrases it. Here we are taught first the duty of a burning and shining testimony for God; secondly of consecrated and constantly renewed offerings; thirdly of unceasing prayer and heart worship. The Holiest Place with its Cherubim, Mercy Seat and Shekinah, may represent *Heavenly and Complete Fellowship*, in the immediate presence of the glory of God, where a redeemed and glorified humanity, reconciled to God and in perfect harmony with all created being, the Law of God perfectly enshrined in the heart, communes immediately and within the veil with Jehovah!

The Philosophy of Permitted Poverty.

Ye have the poor with you always, and whensoever ye will ye may do them good.—Mark xiv : 7.

HERE is a divine hint as to one reason why poverty is permitted,

and will always continue to confront us during this entire age. *We need to give*, more than others need to *get*.

Note four points:

I. OPPORTUNITY TO DO GOOD is perpetually supplied.

II. THE CULTURE OF AN UNSELFISH SPIRIT is encouraged.

III. THE GRATIFICATION AND EXERCISE OF BENEVOLENCE is beneficial.

IV. "But me ye have not always"—THE DIFFERENCE BETWEEN GENERAL AND SPECIAL OPPORTUNITIES. Some are constantly before us; others are like doors which open for a moment and then shut forever.

MISCELLANEOUS.

Brute Intelligence and Human Perversity.

The ox knoweth his owner, etc.—Is. i:3

HERE is a parallelism; and the second and fourth lines, like the first and third, correspond. The prophet says in substance, in God's name, that the ox knows more than the Israelite of his day, and the ass considers more wisely than God's own people: for the ox recognizes the owner and the claim he has on service; and the ass considers that the crib out of which he eats his fodder constitutes a ground of obligation to bear his master's burden. Some intelligent believers compare unfavorably with cattle.

The Power of the Word.

Sanctify them through Thy truth, etc.—John xvii:17.

THE late postmaster of London gave a poor Roman-Catholic woman a Testament. The priest visiting her at her dying bed found it beneath her pillow as she passed away, and took it with him, intending to destroy it. But it was found beneath his pillow likewise when he died, not long after, and with it the evidence that he also had been brought to Jesus by its perusal; and the man

who found it there was likewise made by it a follower of God.

"Joining a Pastor."

Every one of you saith, I am of Paul, etc.—1 Cor. i: 12.

THE *Christian Examiner*, in an article on the above topic, says, "Some people do not join the church. They 'unite themselves' to the popular pastor. While he stays, they stay. When he goes, they scatter and hunt for the next popular pastor to join."

The Work of the Humblest.

Which poured water on the hands of Elijah.—2 K. iii: 11.

PHILLIPS BROOKS says in a recent sermon: "Not one little brown and withered leaf falls to the ground on

one of the November days but the shape of the plant is changed; so there is not one little act of yours, one whispered prayer that his kingdom may come but becomes a factor in the world's redemption. If I can only place one little golden brick in the pavement of the Lord's highway, I will place it there, that coming generations may walk thereon to the heavenly city."

The Incarnate Word.

By whom are all things, and we by Him.—1 Cor. viii: 6.

CHRIST was an Incarnation of God, of Man, and of the Highest Elements of Creation, that he might represent Communion with God, with self and with nature.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

FEB. 2-7.—HIS FULLNESS.—John i: 16.

Think of the relation between the earth and the sun. It is the relation between want and fullness, between poverty and a hastening and helping wealth.

It is from the sun that the impulse is received to the immense activities going on around us. It is in the sun that reservoir and supply are found for all the energies consumed in the pushing on of the mighty processes of nature. *e. g.*: It is the sun-heat packed away in coals, and liberated by burning, which warms you in the winter; it is the sun which really drives your engines; it is the sun without the light-rays and heat-rays of which life, vegetable and animal, could not for an instant be.

Christ is the soul's Sun. The soul must hang on Him. Everything the soul wants is in Him. In the verses hereabouts He is called "the light of the world"; "the true light that lighteth every man"; the "Eternal Word made flesh"; "the Word who dwells among us full of grace and

truth." Christ is the soul's Sun. It is of His fullness we must receive if we would have our emptiness filled.

For instance: Real knowledge of God, the truth of immortality, the certainty that prayer is a valid force, example, atonement, heaven, a guarding and guiding Providence we receive from Him. He of God is made unto us wisdom, righteousness, sanctification, redemption.

But, there is of this fullness a *peculiar method of supply*. His fullness is imparted to us in the way of *grace for grace*. I like best the explanation Dr. Raleigh gives of this phrase in a most delightful sermon. His fullness is imparted to us in the way of *grace instead of grace*. When one grace has passed us to its end, another grace from His fullness comes to take its place. When, because of new experiences and new circumstances, the soul cries for fresh and peculiar helping, then just the helping the soul must have flows down to it from Christ. Thus Christ's fullness comes constantly

to the soul in the way of grace for grace, grace instead of grace, grace taking the place of grace, until grace changes to glory. *e. g.*: Sometimes, according to the soul's varying experiences and necessities—the grace of quietness instead of the grace of active service; or, instead of the grace of service, the grace of waiting; or, instead of the grace for living, the grace for dying, etc., etc. Lessons—(a) we need not be fearful of the future. In His fullness there is precisely the measure and sort of grace for all our possible needs; (b.) let us accept Christ's gracious invitation and gladly make the exchange He proposes to us—His grace, for our sin.

FEB. 9-14.—THE EFFECTUAL PRAYER.—James v : 16, 17, 18.

Notice 1st: *The necessity of prayer in order that the blessing come.* Prayer is the cause intermediate which compels the blessing down. This interlinking and efficient place of prayer between the Divine promise and the actualization of that promise is very significant and wonderful. God had promised the rain, but *Elijah must pray* for the rain. Ezekiel, xxvi, another illustration of the same principle, "I will yet for this be *inquired of* by the house of Israel." Acts i and ii, also illustration of the same principle. Christ had promised the descent of the Spirit, but the disciples must *pray* for His enduement. Apply this principle to prayer about personal need; to the coming of a revival, etc., etc.

Notice 2d: This effectual prayer of Elijah's was a prayer of *faith*. He had for argument in prayer the unequivocal Divine promise, "I will send rain upon the earth." Upon this promise his faith laid hold, and this weapon of promise he wielded valiantly in his audience with Deity. You can almost hear him pressing the promise as you read of him, ly-

ing prone there on Mt. Carmel. This is the prayer of faith, and so the effectual prayer—a prayer which takes God at His word, and then reverently but really holds Him to it. We do not need to stretch and strain in a spasmodic attempt at more faith. The ground for faith is the Divine Word. That is something upon which we can lay hold. And the prayer of faith is simply this—that when we pray we fully believe that God will be true to all that He has promised. If ye abide in me *and my words abide in you*, etc.

Notice 3d: This effectual prayer of Elijah's was a prayer out of a *consecrated heart*. The effectual fervent prayer of a *righteous man* availeth much. James brings forth Elijah as a specimen of such a righteous man. One thing Elijah was intent on; to one thing all his powers were consecrated—the Divine Service. He was a man given up to God, and so, in the highest sense, righteous. The test of his consecrated righteousness is his *obedience*. Mark Elijah's exact obedience to the Divine commands in the whole Old Testament story.

Notice 4th: This effectual prayer of Elijah's was *specific* prayer. It was for a definite thing. We pray too much generally, not enough specifically.

Notice 5th: This effectual prayer of Elijah's was *untiring* prayer. Though the cloud did not immediately appear, he *kept on* praying.

Notice 6th: This effectual prayer of Elijah's was *expectant* prayer. Notice in the story how many times he sent his servant. He was on the *lookout* for answer.

FEB. 16-21.—BAD BELIEF.—Matt. xvi : 12.

Our Lord is warning in this Scripture against bad doctrine. Consider some of the reasons why His warning should be heeded.

1st. We should beware of false

doctrine, because *doctrine is the seed of life*. There can be no action unless there be previous purpose to act. The thought and the act may be, to my consciousness, coincident, so quickly does the determination of the mind frequently express itself in the action of the body, but the thought and the act are not really synchronous; the thought precedes, the action follows. It is a law of life, recognized everywhere but in the domain of religion, that in the proportion in which the precedent thought is true and clear is the succeeding action right and strong. When a man would rightly do a thing, he must first rightly think the thing.

Now, as a man must have a well-outlined method of action about engine-building, or war, or art, as he must get the right doctrine behind the life in these directions, so must he preëminently in morals, in religion. How can a man live rightly unless he first think rightly? How can a man do righteousness outwardly unless he first know righteousness inwardly. How can Christianity be a life unless it be first a creed? Christianity is a pure, ennobled, heaven-derived life; but exactly as much is it a pure, ennobled, heaven-derived creed. Doctrine is the seed of the life. They stand to each other as do effect and cause.

2d. We should beware of bad belief, because *a man cannot keep a bad belief secret*. The doctrine will make itself known in the life in the long run. Dr. Tyng once said, "No man can work against a suppressed conviction." No, he cannot, for the conviction will not stay suppressed. I was reading how once a nobleman gave a great supper. When the guests were at supper, two maskers came into the hall who were no larger than children five or six years old. One personated a lord, the other a lady. Their dress was splendid, and they danced very skil-

fully to the great diversion of the guests. Everybody said they could not enough admire the dexterity of the children. But an old officer threw an apple between the dancing couple. Suddenly the lord and lady rushed after the apple as though frantic. In the struggle they tore off each other's masks, and behold! instead of children, two monkeys! The people laughed, but the old officer gravely said, "Monkeys and fools may dress themselves splendidly, but the day soon comes when it is known who they are."

3d. We should beware of a bad belief, because *sincerity in a bad belief will not make it any the less bad*.

It matters not what a man believes if only he be sincere? How many times that is said! But some years ago a vessel, richly laden, was lost almost at the entrance of the port, simply through sincerity in a bad belief. The officers mistook the light on Fire Island for one on the Highlands. They so thoroughly believed the Fire Island light to be the Highland light that they steered in just the way they should have steered had the light they saw been the light they thought it was. But that sincerity in a wrong belief did not make the Fire Island light the Highland light; nor stop the wrecking of the vessel; nor quiet the greedy swash of the waves; nor save the crew from drowning.

Above all human teachers stands the Divine Christ. This is His message "I am the Truth." He is the Truth. He is the incarnated doctrine, creed for each of us. Sincere reception of Him is right belief, and so necessarily is right life.

FEB. 23-28.—THE RIGHT USE OF BLESSING.—Luke iv: 39.

Our Scripture is a window into a little household scene suggestive of a great principle for life.

Simon Peter's *wife's* mother: What steady clashing with the

Scripture is the entire Romanist system! Cardinal Manning says, in an article I was reading, "the marriage state in the Christian world, though holy and good, is not the highest state. The state of virginity unto death is the highest condition of man and woman." And then he goes on applauding the celibacy of the Romanist clergy, and the "vows of chastity"—as though marriage were unchaste—of the monks and nuns. Yet how strange it is, that the very apostle whom these Romanists call Primate, Vicar of Christ, Rock on which the Church is founded, and all that, is the only apostle of the whole company whom we are absolutely certain had a wife. Others of the apostles undoubtedly had wives, but it is only of this Simon Peter we are expressly and definitely told that he did certainly stand in the marriage state!

Peter's wife's mother *sick of a fever*:—that is a very natural touch. Malarial fever was the scourge of the country margining the little lake of Galilee. This is worth thinking of, showing how closely the Scripture fits to the natural facts.

Well, Jesus comes into this house of Peter's, in which he lived, not like a monk or priest, as the Romanists would have him, but as a man should live in decent and loving fashion with his wife; and his house was also residence and refuge for his wife's mother. And of this sick wife's mother, prostrate, burning, sinking with the "great fever," they tell Jesus. And Jesus heals her. And—*immediately she arose and ministered unto them*. The blessing of health had been bestowed and at once this mother of Peter's wife used the blessing *for ministry*. Here, then, is our principle for life—*we use blessing rightly when we use it for ministry*.

(a) The right use of blessing is for ministry, because the entire frame of things in which we are set teaches

this truth. Illustrate by the yielding of the vegetable to the animal, the animal to human use; in society he who most yields himself really wins most.

(b) Because using blessing thus we use it in a way directly antagonistic to the essential principle of sin. The seed of sin is selfishness.

(c) Because such use of blessing is the emphatic teaching of our Great Example. He came not to be ministered unto but to minister.

(d) Because whenever you see any blessing used thus for ministry, you *instinctively feel* such to be the right use of it.

Let us *specify some blessings* we ought thus to use for ministry: Material prosperity, knowledge, social position, our peculiar experiences, our knowledge of Christ, etc., etc.

Notice *where* we are to use our blessings for ministry. She arose and ministered *unto them*—to those in the house; in the chances opening right around us.

Notice *when* we are to use our blessings for ministry. "*Immediately* she arose and ministered unto them."

But suppose for any reason we do not *feel able* to thus use our blessings for ministry, what then? Notice *Christ takes this sick woman by the hand* and lifts her up. For our inability and weakness there is strength in Him.

The Habit of Truth-Seeking.

Lead me in thy truth and teach me.—

Ps. xxv: 5.

VINET said: "Nothing is more useful in any school than the useless studies; I mean those at the conclusion of which one does not see a position, a distinction, a morsel of bread, but the truth. Let them be there, if for no other purpose than to show that man does not live by bread alone. Let them accustom the young mind to search for light for the sake of the light. This habit, intelligently acquired, will be retained."

EXEGETICAL AND EXPOSITORY SECTION.

Studies in the Psalter.

BY TALBOT W. CHAMBERS, D. D.

NO. XXVI.—ONE HUNDRED AND THIRTY-SECOND PSALM.

A Prayer for the House of David.

THE general purport of this lyric is very plain, but particular portions are quite obscure, and the opinions as to its origin vary very widely. The old interpreters attributed its composition to David, either at the consecration of the Tabernacle or when he formed the purpose of erecting the Temple, but the petitions in which his name occurs (vv. 1, 10, 17) do not seem natural in his mouth; * and now this view is generally abandoned. Many modern expositors go to the other extreme, and assign the Psalm to a period after the exile, thinking that *the anointed* that is twice mentioned is Zerubbabel, or Simon the Maccabee, or some late ruler. But none of these were crowned or sat upon a throne, nor was there an ark after the captivity, nor is there any reference to the depressed condition in which the people were on their return to their own land. It is better therefore to assume that it was the composition of Solomon, to whose Psalm, the 72d, it bears a marked resemblance, or of some one of his successors on the throne. Its scope is very clear. It is built upon two great events in the life of David, his bringing the ark up from its exile to the hill of Zion (2 Sam. vi.) and the promise given to him of a kingdom in the line of his family, made perpetual through the Messiah (2 Sam. vii.).

It consists, as Delitzsch says, of four strophes of ten lines each. The first recounts the great anxiety of David to erect a fitting abode for Jehovah (vv. 1-5); the second describes the removal of the ark from Kirjath-jearim to the holy city

* It would be extremely harsh to say, "For David's sake, refuse not the prayer of David."

(vv. 6-10); the third recites the solemn covenant made with David by the mouth of Nathan (vv. 11-13); the last one answers the prayer with a rich and comprehensive promise (vv. 14-18).

I. David's Anxiety to Build a Temple (vv. 1-5).

Remember, O Jehovah, for David

All his anxious cares;

How he made oath unto Jehovah,

He vowed to the mighty One of Jacob:

I will not enter into the tent of my house,

I will not go up to the couch of my bed,

I will not give sleep to mine eyes,

Nor to mine eyelids slumber,

Until I find a place for Jehovah,

A dwelling for the Mighty One of Jacob.

The dweller seeking the divine favor implores it on the ground of David's relations to Jehovah and the promises made to him. These promises he asks God to remember, so as to fulfil them. To strengthen his request he mentions David's "affliction," as the word literally signifies, meaning all the care and trouble he took in order to provide a suitable place for Jehovah's sanctuary, his earnest desire and the huge preparations he made (1 Chron. xxii: 14-16). He spared no pains or cost in making ready for the construction of the temple. His earnestness appears in his oath and vow. Of these we do not find mention in the history, but there is no reason to doubt that they were made. It was the method then prevailing to express earnest desire and purpose, but one which, belonging as it does to an imperfect and preparatory dispensation, may well be allowed to fall into disuse. The divine title in verse 2, "Mighty One of Jacob," occurs first in Jacob's own dying words (Gen. xlix: 24), and is found besides only in Isaiah (i: 24; xlix: 26; lx: 16). The power of God on one hand inspires awe, and on the other awakens confidence. It is no small comfort that we deal with One for whom nothing is too hard (Is. xl: 28). The strong language of vv. 3,

4, of course does not mean that David would literally do what is there said, but that he would not rest until his intent was accomplished (*cf.* 1 Cor. viii: 29, 30); all else was to be made to give way to this. What he longed for was a fixed abode for the Ark after its many wanderings, where there would be suitable provision for public worship. It is apparent that there had been serious neglect of the matter in the days of Saul (1 Chron. xiii: 3). There are those who deem David's zeal misplaced, and say that true religion flourished more in Israel before the temple was built than after it. But if so, why did not Jehovah rebuke his desire, and why did he give the minute and explicit directions for the temple which Solomon built? And as to toil and cost, were not as much in proportion to the people's means spent upon the movable tabernacle as upon the stately structure on Moriah? Whatever condemns Solomon's edifice must equally condemn the "tent of meeting" in the wilderness. But the whole objection rests upon an error. We are to worship God with our best, and His house should always surpass the houses of his worshippers.

II. The Removal of the Ark to Zion (vv. 6-10).

Lo, we heard of it in Ephrathah,

We have found in the field of Jaar.

"Let us enter into His tabernacle,

Let us worship at His footstool.

Arise, O Jehovah, to Thy resting-place,

Thou and the Ark of Thy strength!

Let thy priests be clothed with righteousness,

And Thy beloved shout for joy."

For the sake of David, Thy servant,

Turn not away the face of thine anointed.

By a sudden turn, not unusual in poetry, the singer passes from David's anxious thoughts to the first stage of their fulfillment. The language of the 6th verse is obscure, and it is very variously interpreted. The most natural explanation is that which takes Ephrathah as an old name for Bethlehem (Gen. xxxv: 16,

19), and the field of Ja'aras denoting Kirjath-jearim, which means Forest-town or City of the Woods. The reference then is to David's experience in the days of his youth, when he used to hear of the Ark in his native town, although he had never seen it. On its return from the Philistines the Ark was for twenty years in the forest-city, Kirjath-jearim (1 Sam. vii: 2), where it was out of sight, and in a large measure, out of mind. Here David found it (2 Sam. vi.) and brought it up to "the city of David," to Jerusalem. Having been installed in the capital, it was used for its appointed and appropriate purpose, and the Psalm recites the feelings and words of the people in view of their privileges. In verse 8 there seems to be a recurrence to the words of Solomon at the dedication of the temple (2 Chron. vi: 41), on the ground that Solomon was merely carrying out his father's plan. What one conceived, the other executed. Hence the blending of the song when the Ark was taken to Zion with the prayer when it was moved from Zion to its final abode in the temple. This abode is called "resting-place," because it was the permanent home of the Ark, as a pledge and symbol of Jehovah's presence. "The Ark of Thy strength," a phrase which occurs nowhere else save in 2 Chron. (vi: 41), denotes its character as an emblem of Jehovah's sovereign power. Of its inviolability the Philistines had mournful evidence when they set it in the house of Dagon (1 Sam. v., vi.), as also had Uzzah in the next generation, when he rashly put forth his hand to touch it (2 Sam. vi: 6). The Ark with its contents was an indication of grace, but it also represented power. In the next verse the people pray for a practical exemplification of Jehovah's presence in the character of his servants, as clothed with righteousness, the

livery of heaven, this being indispensable. Jehovah is the Holy One of Israel, and He requires his ministers to be like him. The consequence of this is not as some vainly imagine sadness, but the contrary. God's favored ones—the Hebrew is not the ordinary word for "saints," but one meaning the objects of the divine favor—have abundant reason to rejoice when they know that God is with them.

Thus far the poet has recounted the invocations offered on the occasions referred to. Now he utters a prayer of his own, asking that Jehovah would not turn away the face, *i. e.*, deny the petition of His anointed, *viz.*, the king in whose behalf the Psalm was composed. The plea, "for the sake of David," refers to David's historical position, not only as the founder of the monarchy, but as the type and representative of the Messiah, so that all his successors in office were mere continuations of his reign, forming links between him and the One to come. So truly is this the case that in prophecy the Messiah is called David (Jer. xxx: 9; Ezek. xxxiv: 23, 24; xxxvii: 24, 25) again and again.

III. The Covenant made with David (vv. 11-13).

Jehovah hath sworn unto David,

It is truth, He will not turn back from it,—

Of the fruit of thy body

Will I set upon a throne for thee.

If thy sons keep My covenant,

And My testimonies that I will teach them,

Their sons also shall forever

Sit upon a throne for thee.

For Jehovah hath chosen Zion,

He hath desired it for an abode for Himself.

Here is a recital or compendium of what is related at length in the seventh chapter of second Samuel. The same thing is found in fuller form in the Psalm of Ethan (ixxxix: 28-37), where in like manner the certainty of the engagement is reaffirmed as an oath and a covenant which are unchangeable. "It is truth," cries the present writer, just as Ethan said (v. 25), "I will

not lie unto David." As the promise was that a lineal descendant of the son of Jesse should sit upon the throne, it was needful to reinforce the tottering faith of the people at a time when circumstances seemed to indicate a failure. But whatever these might be, God's word could not be forfeited. He would not go back from it. The condition stated in verse 13 implies that when the descendants of David proved unworthy there would be a suspension of the promise, as we know occurred several times in Judah's history and especially in the exile and captivity, when all seemed hopelessly lost. God then visited transgression with stripes, as He said that He would. But this did not interfere with the perpetuity of the covenant, the endlessness of the Davidic throne. For that was grounded on the election of grace. Jehovah had chosen Zion as alike the religious and the political centre of the people; and this was inseparably connected with the exaltation of David's family (Ps. cxxii: 4, 5). The same conjunction is found in the close of the Seventy-eighth Psalm:

He chose the tribe of Judah

The Mount Zion which He loved. . . .

He chose David also, His servant,

And took him from the sheep-folds.

Jerusalem was no better than any other Canaanite town till God chose it. Then David captured and rebuilt it, and the Lord made it his dwelling. And so the Kingdom was not frail or transitory, but its stability was solemnly guaranteed. By a singular privilege the royal line was exempted from the common fatality of earthly empires, which decay and perish. Even the gross shortcomings of some of its members could not avail to set aside the Lord's eternal covenant. Here applies the reasoning of the Apostle in a similar case (Rom. iii: 3). "For what if some were without faith? Shall their want of faith make of none effect the faithfulness of God?"

IV. The Promise Based on the Covenant (vv. 14-18).

"This is my resting-place forever ;
 Here will I sit enthroned, for I desire it.
 Her provision will I abundantly bless,
 Her poor will I satisfy with bread.
 Her priests also will I clothe with salvation,
 And her beloved shall shout aloud for joy.
 There will I make a horn to sprout for David,
 I have set in order a lamp for Mine anointed.
 His enemies will I clothe with shame,
 But upon himself shall his crown shine."

This strophe, although it is not expressly so stated, rehearses the words of God himself, resuming and enforcing the terms of the original engagement. Jehovah declares that Zion is his resting-place. The visible expression of his presence had gone from place to place in the course of the centuries—Gilgal, and Shiloh, and Bethel, and Mizpah, and Kirjath-jearim—but now it was anchored for so long as the Kingdom should endure. Here Jehovah sat as upon a throne, and manifested His royal state by the blessings He bestowed upon his people. These blessings are set forth with detail and emphasis. First is the supply of all temporal wants, a supply so rich and constant that even the poor are satisfied. They have the food that is needful for them. "The young lions do lack and suffer hunger, but they that seek Jehovah do not want any good thing." But the gracious word goes farther, and utters a blessing upon the priests through whom Jehovah holds communion with His people. This is an answer to the prayer in verse 9, with the change of *righteousness* into *salvation, i. e.*, of cause into effect. But the priests are not only mediators of salvation, but possess it personally, wear it as a royal robe. The result is joy so full and rich that it bursts into a rapturous shout. A result natural enough, for so great a favor might make even the dumb sing. If the sons of God shouted for joy when the heavens and the earth were made, much more may believ-

ers when He whom the heaven of heavens cannot contain dwells among them and sets flowing all the streams of His bounty.

In the concluding verses the poet reverts to the main theme, the grace given to the house of David and the promise linked inseparably with that lineage. The horn is a common Biblical emblem for strength and prosperity (Deut. xxxiii : 17 ; 1 Sam. ii : 10 ; Ps. lxxv : 10 ; Ezek. xxix ; 21 ; Rev. v : 6), and to say that a horn should sprout or shoot forth for David is to convey the idea of some signal descendant who should fulfil all that David suggested. So the lamp is a figure for resplendent dignity and glory, like the golden candelabrum of the temple. And like that luminary it shall always be trimmed and burning. And what a lamp! As old Simeon said, "A light to lighten the Gentiles and the glory of the people of Israel." The Psalm closes with a contrast between the scion of David's house and his foes. They are to be clothed with shame and wear it as a garment, while on the contrary the crown upon his head sparkles with jewels, its lustre undimmed, its splendor unfading. The original term does not denote a garland or a chaplet, such as graced the brow of a conqueror at the games, but a diadem, such as "the holy crown" worn by the high priest (Ex. xxix : 6), or that of a reigning monarch (2 Kings xi : 12), a coronet of gold whose brilliancy flashes afar. How truly does it apply to the last of David's royal line, the priest-king Messiah! Already more than half the globe's population is under the control of his followers, and we see foregleams of the day when all the rest shall bow to His rule and crown Him as Lord of all.

—
 WHOEVER covets earnestly the best gifts wants what is good ; but he wants it in the most perfect form.

"Crowned With Glory and Honor."

BY C. E. W. DOBBS, D.D.

THE passage in Heb. ii: 9, it seems to me, is almost universally misunderstood. In our common version it reads: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he, by the grace of God, should taste death for every man." Put a comma in the place of the semi-colon, and the rendering would quite clearly represent the original. Does the "glory and honor" refer to our Lord's exaltation and coronation as the victorious Prince of Life? Rather it describes the dignity of the Saviour as the God-man even before the cross was lifted up. He was "crowned with glory and honor" before he "tasted death for every man," and that "glory and honor" fitted him for that precious atoning work for us. Such passages as Phil. ii: 7-9, and Heb. xii: 2, undoubtedly picture the glory and honor of the mediatorial throne in heaven, as the reward won by Jesus through his humiliation and suffering. By his path of woe He gained His joy. The passage under consideration is usually interpreted of that reward. But let us more critically examine it.

The Revised Version does not help us any. We read: "We behold Him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste death for every man." The preposition (*διὰ*) here rendered "because of"—in the old version "for"—primarily signifies "between," this primary meaning being modified or limited according to its verbal association. Prof. Gessner Harrison, in his "Greek Prepositions," says, that among other possible meanings, when used with the accusative *διὰ* has the sense of "through," derived

from the notion of the intermediate space or "interval between," by which an object is divided when another passes through it. . . .

The accusative defines the extent of the action or motion by denoting the object that gives the measure up to which the idea of "through" is to be understood as affirmed. . . . The measure up to which, as regards the object named by the accusative, it is to be regarded as extending. This would seem to place the "glory and honor" within the period of our Lord's humiliation, when he was "a little lower than the angels," extending up to the "suffering of death." Of course it is not denied that *διὰ* may have the sense "because of," "on account of," "for." Unquestionably this is its usual signification with the accusative. Taking the preposition in this sense, the passage declares, not that Jesus was "crowned with glory and honor on account of death," but that, because he was to suffer death, he was "made a little lower than the angels." The foreseen and appointed "suffering of death" necessitated the incarnation of the Son.

Examining the eighth Psalm, from which the writer quotes, we see that the Psalmist certainly contemplates man as he is—in his present dominion over the works of God—"crowned with glory and honor" as the head of God's mortal creation. This crown is on the head of humanity as such. So the reference in Hebrews is to the "glory and honor" with which Jesus was invested, even in his voluntary humiliation, in that He was made the Redeemer of men. Such was the magnitude and excellency of the work so committed to Jesus—such grace and love, such perfection of divine justice and mercy did it manifest—that, though he was "made a little lower than the angels"—a "man of sorrows and acquainted with grief"—"despised of men"—yet, while

accomplishing it, he was crowned with a glory and honor no other mortal ever knew. In the wonderful mystery of His unique person, in the incomprehensible union of the eternal *Λόγος* and the Son of Mary, —there walked the earth one superior to the angelic instrumentalities through which it had pleased God to formerly speak to man (Heb. i: 1, 2; ii: 1-3). He was "counted worthy of more glory than Moses" or angels. He was than men, but was more than man. His chosen ones "saw his glory, glory as of the only begotten from the Father" (John i: 14). In very truth He was the King, though the eyes of men were holden by sin that they did not see his glory (1 Cor. ii. 8). Doubtless the "joy set before Him" awakened and intensified, strengthened and sustained the aspiration of the *humanity* of the Redeemer, in the accomplishing of the work His Father had given Him to do. Yet without the "glory and honor"—the intrinsic worth and virtue—which dwelt in Him, even in that state of humanity, his work would have been inadequate to the removal of the curse resting on sinful and sinning man. To one who knows the meaning of the wondrous scene, the dying Sufferer on Calvary appears in a glory as transcendent as that circling the throne of His exaltation.

The correctness of this exegesis will further appear upon an examination of the succeeding member of the sentence: "That He should taste death for every man." The Greek particle (*ὅπως*), here rendered "that," undoubtedly has the meaning *in order that*. An improper understanding of the clause already discussed has rendered this obvious meaning impracticable with many interpreters. It is asked by Barnes, Stuart, and others, "When was Christ crowned?" Referring the "glory and honor" solely to the

ascended state of Jesus, they see that the obvious meaning of the particle will not do. So they translate "after," "since that," "when," etc. Thus they are compelled not only to give an unusual sense to *ὅπως*, but also to change the subjunctive aorist of the original ("should taste") to the indicative past perfect ("had tasted"). This is clearly inadmissible if we would interpret rather than rewrite Scripture.

The interpretation herein advanced satisfactorily explains the relation of Jesus, as the offering for sin, to the scheme of atonement. It is asked, "How could the suffering of Jesus for a few hours on the cross be accepted as the adequate satisfaction of the demands of justice, which required the everlasting suffering of the condemned sinner?" And there are some who accept the absurd explanation that he really did endure an amount of suffering which equalled the aggregate suffering which all the saved would have suffered had he not redeemed them. This conception robs the atonement of its moral grandeur and degrades it into a mere commercial transaction, repugnant alike to reason and the sense of propriety. No, it was not in the measure of the suffering of Jesus but in the moral dignity, the intrinsic worth, the "glory and honor," of the holy victim himself, that the efficacy of the atonement inhered. The sacrifice of God's only begotten Son rather than that the "holy, just and good" law should be broken with impunity, and appear to be the law of a sovereign who ignored its penal sanctions, was such an exhibition of inflexible justice, as well as the manifestation of amazing grace, that, in the eyes of the intelligent universe, it more fully magnified the law than the eternal suffering of all the sinning race could possibly have done. Thus, in view of that gracious

"propitiation," God can be just and ingly relies on its all-sufficient merit yet justify the guilty soul who trust- (Rom. iii : 24-26).

EUROPEAN DEPARTMENT.

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

Is It True?

At a meeting in Berlin, attended by many American students, the following statements were made by an American. While many who were present declared that these statements expressed their own conviction, not a dissenting voice was heard. How much of truth they contain respecting religious thought in the United States, the reader must be left to judge for himself.

"With all our freedom, our religious thought is not free. The mind is free and Scripture is free; but the track has been laid on which mind and Scripture must run their course. Faith is declared free, because Protestant and evangelical; but woe to that free faith which misses the goal which human authority has decreed! We lack confidence in the power of truth to prevail. We praise the truth of Scripture, but think that we must dispel by means of authority the darkness which only the light of truth can dispel in its own freedom and with its own power. We lack confidence in faith guided solely by Scripture and the divine Spirit. Hence the unrest, the anxiety of many earnest souls, afraid freely to investigate, where nothing but free investigation can satisfy the mind and the conscience. It is amazing that so many from free America hail with peculiar gratitude the advantages here, because here thought is free and truth is free. The union of religious authority with religious freedom is one of the greatest of our many problems—a problem for our churches and our seminaries."

Socialistic Hymns.

FROM a German song book, heretofore the exclusive property of the

Socialists, a number of specimens have now been given to the public at large by a religious journal. Already, in 1889, the twelfth edition has appeared, showing its popularity among Socialists. The title is, "Hymn Book for Social Democrats. A Collection of Revolutionary Songs." The leaders have heretofore protested that their aims are peaceful, and that they want to resort only to legislative means; but it will be hard to believe that they represent the spirit of Socialism after reading these songs. They are set to popular melodies taught in the schools, so that all can sing them. The revolution is proclaimed as inevitable, and the aim to which everything must tend; labor is exalted, the sufferings of poverty are depicted in glowing colors, curses are heaped upon capital, and the ruling classes are doomed to destruction. The banner of revolt is described as unfurled, and all laborers are exhorted to follow it to victory or to death. Labor is to be freed and tyranny to be crushed by the "red republic." One hymn closes every verse with an appeal for "revolution," and in another the constant refrain is,

"We have loved long enough,
Henceforth we resolve to hate."

One cannot read these hymns calmly; they are hot with rage and quiver with passion. They seem to envelop one in a whirlwind of destruction. There is an awful combination of atheism, despair, brutality and vengeance. The translation of a single verse into prose will give the sentiments, but not the force of the original. "The people arise, the storm breaks forth; fold not like a coward your hands; behold the vampires on golden chairs; let them

at last feel the power of the people ! Destroy the miserable race ! Who gave them life ? Our blood ! Who gave them wealth ? Our strength ! Let us then show them our courage. Show it ! Break the yoke ! Cheer on, cheer for free labor !”

Sung to popular melodies in public assemblies, these songs must excite the deepest feelings and arouse the intensest passions. And what an educating power ! Probably better than anything else published do they express what slumbers in the hearts of the masses, and what many hardly dare to confess to themselves. As a destructive flame here, the fury breaks forth and irresistibly carries the masses along. It makes one shudder merely to think of the horrors which must prevail if ever the demoniac spirit in these hymns is translated from song to actual life.

Living Themes.

ONE must be in Berlin to get an idea of the excitement caused by the discovery of Prof. Robt. Koch. Not only has hope been given to consumptives, but the whole science of medicine seems to have been lifted on a higher plane. New inspiration has been given to research and experiment, particularly in the department of bacteriology. Strong hopes are entertained that, for diphtheria and other diseases, now deemed almost incurable, remedies will yet be found. Many hundreds of physicians from all countries have hastened to Berlin to study Koch's method of treating consumptives. The sick have come in such numbers that it is difficult to find accommodations and treatment for them. A number of new buildings for patients are in process of erection. As consumption is believed to be in a measure contagious, the city authorities are considering the best means to prevent evil effects from the great influx of consumptive patients.

An address, delivered by the Em-

peror in the beginning of December, caused such a sensation, that for some days it was said to withdraw attention from Koch's discovery. The Prussian Minister of Education had appointed a commission of forty or fifty leading educators to discuss higher education, particularly that in the *gymnasium*. At the opening the Emperor made a long speech which took everybody by surprise. Not only did it indicate his great interest in the subject, but also an unusual degree of information. He appealed to his own experience and to statistics to establish his various points. He does not oppose the classics, but thinks them too prominent in the *gymnasium* now, in comparison with the attention devoted to the German language and German history. The Emperor wants the higher education to prepare more directly for life. Frequent complaints have been made that the study required is excessive and injurious to the health. All evils in this respect he wants remedied. The school is to be a help in combating the Socialists, is to prepare men for the service of the State, and therefore it must train Germans, and must train them for practical life. The learned proletariat is regarded as an element of great danger for the State; too many educated or half-educated men are without employment. The press throughout the empire has been excited over the remark of the Emperor that the hungry ones who made a failure of their course in the *gymnasium* are to be found especially in journalism. It also creates surprise that a learned commission of specialists in education should be appointed freely to discuss the whole subject, and that before they begin their work the Emperor should virtually mark out the course they are to take on important points. The address pronounces certain things evils which *must* be removed, while certain innovations are de-

clared so important that they *must* be made. While the address made a reform in the *gymnasium* seem a necessity, it seems strange that no reference whatever was made to mathematics and natural science.

That there is a crisis in higher education is very evident. Teachers and scholars generally are taking sides, the main questions being whether the classics shall retain their prominence or whether the immediate demands of modern life shall receive more attention. A petition declaring that the classic *gymnasium* does not furnish a sufficient preparation for the technical high school has been signed unconditionally by 86 professors in polytechnic institutions, while twenty have made their subscriptions conditional. A petition which expresses no opinion on the value of the classics, but which states that the results at present attained in the classical *gymnasium* are little calculated to prepare young men for the study of medicine and natural science, has been signed by 410 professors and teachers in these departments. The majority of the professors at the University of Halle signed a petition to retain the classics; 51 of the Tübingen professors, two-thirds of the whole number, did the same; likewise 123 professors at Leipzig, a large majority of the faculty, did the same, many of them being teachers of medicine and natural science. In the Universities, an overwhelming majority undoubtedly favors the retention of the classics; but among these many admit that less attention should be paid to the formal elements in Greek and Latin, and more to the contents and the spirit embodied in these languages.

The Catholics throughout Germany continue their efforts to get signatures to petitions for the return of the Jesuits. The people and the clergy of that church are by no

means unanimous in this demand; but the ecclesiastical and political discipline is so severe that constraint is used to secure signatures. The Protestants have been aroused and are signing counter petitions. In some places Catholics join Protestants in opposing the return of the Jesuits.

The Socialists have resolved to make strenuous efforts to win adherents from the Ultramontanes. But Catholicism at once puts its wonderful organization in operation to meet the Socialistic onslaught. A great Catholic Alliance has been formed in Germany for this purpose. Wonderful energy is displayed, so that the Socialists may find every Catholic town and village thoroughly organized to resist Socialistic propogandism. The aim is thus given: "The Alliance is to organize our forces, to increase our means, systematically to guide and strengthen our activity, our press, our literature, and our meetings, so that the enemy may find the last village prepared for him, and that everywhere throughout the land the truth shall at once mightily oppose error."

Naturalism.

SALVATION by means of material forces is one of the strongest hopes in large circles of society. It is asserted that "the world of sense and its relation to our mind ought to absorb the attention of the future." Natural science, dealing with the forces of matter, is declared to involve all the interests of humanity. At a meeting of German scientists, amid the applause of thousands, one of the speakers said, "A new age of man has begun, which we are justified in calling the age of natural science. The era of natural science will decrease the misery and the needs of humanity, while it will increase the joys of life, and make men happier and better contented

with their lot." In its enthusiasm for natural science the world is united; but in certain quarters there is an exclusiveness in science which causes serious apprehensions. All that will not submit to mechanical force is deemed unreal. It is a mistake to suppose that the exclusive dominion of natural law affects only theology and religion. All the mental sciences are likewise affected, as well as history and linguistics. An effort has actually been made to reduce psychology and language to natural science, and to make history submit to the tests of the scientific method, although it is clear that its peculiarity must determine its method. History deals with mind as well as with matter, and must be treated as a human, not as a purely natural discipline. Historians are protesting vigorously against the effort to treat as fiction all human events which cannot be reduced to natural law.

If there are none but mechanical forces, then freedom, responsibility, the distinctions between good and evil, and all the ideals must vanish. Then, as a French writer says, "virtue and vice are products just as vitriol and sugar," neither to be approved nor censured. The feelings, the conscience, the aspirations of man remain unexplained; but it has become common to ignore what is peculiarly human as worthless in comparison with nature. As knowledge is deified, the feelings which cannot be expressed in intellectual formulas may be left to take care of themselves. Men have become afraid of their own subjectivity; and the dread of anthropomorphism leads them to deny that there is thought and mind and purpose in nature, for fear of the charge that they have endowed nature with their own subjectivity. "Nowhere design, everywhere nothing but mechanical causes," as a philosopher says in describing pres-

ent tendencies. So has the mind been absorbed by nature that "the abandonment of all subjectivity and personality is regarded as a self-evident law." So far has this tendency progressed that "the mind has lost itself in matter." With Socrates man was the measure of all things; but now this is reversed, and things are the measure of man. A Latin writer said that he thought nothing of humanity foreign to him; but it is affirmed that the motto of material science is: "I think nothing foreign to me, except humanity."

Whoever understands the terms knows that this materialistic realism is not scientific; it is speculative, a mere hypothesis; one, too, which cannot account for all facts, certainly not for those of humanity. It is not, however, theoretical but practical materialism which most seriously threatens the highest interest of the soul. Naturalism, not proved but postulated, more than any other word expresses the tendency of European thought outside of the Church. This naturalism is regarded by many as self-evident in natural science; it is dominant in much of the philosophy of the day; it controls leading schools of literature in all countries; it rules politics in the form of realism and to the exclusion of the ideals; it is the very heart of Socialism; it makes thought empirical and life materialistic. The realistic has in fact become but another name for what is natural and material, as if all else lacked reality. Hence all that cannot be traced to a naturalistic basis is ruthlessly consigned to the realm of fiction. The mind itself is deemed but the blossom of matter, and thought but the fruit of mechanical forces. The spirit is Prometheus chained to the rock for daring to bring fire from heaven to illumine the mind and warm the heart of man. Fettered, unable to soar to the heavens,

the rock is his home and the devouring culture his companion. Well has absolute pessimism been pronounced the necessary consequence of limiting the thought and the heart to this earth.

The mind is burdened with matter, almost crushed. An awful nightmare! Is it any wonder that buried in this grave the soul feels that it has been buried alive? An effort is made to ignore the soul's claims, while the environment is emphasized. By that environment is meant earth, and earth only; and yet the immediate environment of the spirit is thought, the truth, ethics, religion, God. The realism of politics, of industries, of commerce is no compensation for the absence of the spirit's realities. Even from the schools religion may be banished, as in France, without banishing it from the needs of the heart. A young man heretofore indifferent came the other day to talk on religion, and said, "I have been studying psychology, and am convinced that religion is a demand of human nature. We must have it."

The mind must be awakened from naturalism, and come to itself, if the incubus is to be shaken off. The burden has become too oppressive. There are many indications that thought is working its way through the rubbish heaped upon the soul, and is in search of the spirit. Philosophy, so long regarded as purely intellectual, a product of pure speculation, is now declared to be the act of the whole man, an expression of his being, not merely of a part. And it is frequently proclaimed that a system must satisfy all the powers of man, his heart as well as his senses and intellect, if it is to lay claim to finality. Thought is restless, revolutionary. Why? Certain powers of man are not exercised, and they press for their legitimate sphere of work; others are forced into false directions, and

they strain the mind to move in the proper channels. The mind wants light that truly illuminates. Does not the seed with its own energy burst through the earth that keeps it in the night, when a congenial sun is shining?

The problem urging for solution is very clear. The age with its naturalism is but a drop in the stream of human history. Other ages may have had values which the dominant tendency of our day lacks. To know what man is, what the realities of the mind are, it is not enough to fix the attention on what rules our age. History must be studied, its lessons learned, its treasures appropriated. The thoughts of the past must kindle the thought of the present; and by rising to the summits of history, it will be seen that naturalism is but a rut, and that those in the rut who can see no truth and beauty and goodness over its edges do not thereby prove that this rut is the only reality.

But not only in the study of the past is the emancipating power. In man himself is a still greater. By studying, developing, and being himself, he must produce a reality which rises above naturalism, and thus proves it insufficient. The development of the highest human elements, the ethical and the spiritual, and proving their reality by their actuality, is of the first importance.

Social Problems in France.

A PROTESTANT Association has been formed in France for the practical study of social questions. At its first general assembly the president, E. de Boyve, justified the Association against attacks from Christians as well as Socialists. From the Church itself comes opposition to the investigation of social problems as useless labor. It is feared that hopes will be excited in laborers which cannot be realized; then it is

also claimed that pastors are to save souls, but that social problems do not concern them. Different complaints come from Socialists. One declares: "While the Catholic world is being more and more agitated by the social problems, these problems do not seem to exist for Protestants." It is declared that "with merciless energy they deny the existence of a social question." There are, it is claimed, scarcely any exceptions to the following description of the Protestants: "Hard towards the poor, exercising an apparent but really disdainful charity, humble and servile before the rich—that is what they are at heart." The efforts of the Association to be just to the social needs of the day is pronounced the result of fear, not the product of real love for the poor.

In meeting these charges, which are essentially the same as those made everywhere by Socialists against Protestants, the president gives an account of the work actually performed. He is secretary of the Association at Nîmes, which distributes \$9,000 annually through twenty-eight deacons, each entrusted with a certain district of the city. It is the duty of the secretary to visit once a year all the families assisted, about 450. A careful inspection, requiring three months, was made in connection with one of the deacons, for the purpose of getting at the exact condition of the families and the causes of their sufferings. Being engaged in this work since 1879, he is familiar with all its features. His heart has often been led to accuse humanity of most serious neglect respecting the suffering; yet he declares that few cities possess such excellent charitable institutions as Nîmes. Two questions especially engaged their attention during these visits, namely, the character of the lodgings of the working-

men, and the causes of misery. "We found during the year that we paid especial attention to the lodgings, that the majority of rooms occupied by the poor lacked air and ventilation. Often they were in cellars and courts, consequently damp and unhealthy. Almost always all the members of the family were huddled together in an alcove during the night, subject to contagion in case of sickness, and to the dangers of promiscuity in their family relations. What emaciated children, what diseased women, and what ailing, weak men! What maladies are contracted, what families disappear, on account of the condition of the lodgings! Can a Christian forget that these are brothers?"

The secretary and his colleague next inquired into the causes of misery. This is usually ascribed by the world at large to intemperance, idleness and misconduct. But the inquiry of the experienced secretary and the experienced deacon proved that in three-fifths of the cases the misery of poverty was due to sickness in the family, sometimes several being ill at the same time; in one-fifth of the cases the suffering was due to want of work, but without fault of the workman; in only one-fifth of the cases was misbehavior on the part of the head of the family the cause. In this examination the most interesting class of the poor, those ashamed to receive alms, were not included.

Four-fifths sufferers without any fault of their own! Men and women ruined in health on account of privations; children crippled for life because they lacked proper attention; girls lost; orphans subjected to demoralizing influences; funeral processions of the dead, leaving a numerous and suffering family behind—that is the picture of these victims of misery. There is no exaggeration; names and addresses are at hand. Aged laborers, helpless

men, have no prospect but charity or the poorhouse.

The dangers produced by this state of things are very great. If the social fabric, which is now threatened, is destroyed, then the most oppressed and most needy may be least prepared for the calamity. The problems must be thoroughly studied, and great wisdom is required in dealing with them practically. What Protestant will refuse to lend a helping hand to meet the social needs in this crisis?

An especial appeal is made to pastors in the address. They must be just to the favored classes, but must also direct their attention to their disinherited and suffering brothers. All class prejudice must be foreign to the pastor. He must gain the hearts of rich and poor, and cause them to beat in unison. To the proletaire it must be shown that Christianity brings liberty and equal rights, while atheistic materialism sacrifices the laborer to the slavery of natural laws. In early Christianity the pastor will find the best examples of how our religion frees men and makes them brothers. The fraternal spirit, then prevalent, promoted the rapid spread of the new religion. The slaves, the oppressed, the despairing came at night into the catacombs to commune with men to whom fraternal ties united them. Everywhere associations were formed, and these were speedily permeated with the social aspirations of the masses and with Christian ideals. These men heard of a certain Christ, who taught men to live like brothers, and to consider their worldly goods as not belonging to themselves, exhorting them to prepare to welcome upon this desolate earth the kingdom of God.

Father Gratny said in 1864, "Torrents of light stream from the Gospel upon the science of social life; and I declare unto you that this science will for hundreds of years

become the most powerful preacher of the Gospel." The words are prophetic.

The grand struggle between Christianity and unbelief will take place upon the social problem; and the result of this struggle will either be a new development of Christian civilization or a new barbaric paganism. Hence the importance of gaining the affection and the esteem of the people. Need more be said to induce pastors to take part with us in this social work? If Jesus were on earth, I affirm that he would be with us; that Jesus who was so compassionate to the miserable, to the publicans, to the people who had led sinful lives, and who was so severe to the powerful and the rich.

The Church has lost her prestige. This is due to the fact that she has forgotten the teachings of her Master and the example of the first Christian era.

In this address, which is published in the *Revue Chrétienne*, some things are worthy of especial attention. The statements respecting the causes of poverty are based on the most careful investigation, not on theory, as is so often the case. That four-fifths of the cases were not to blame for their poverty is significant. The investigations made in Nîmes can and ought to be made in every city in Christendom. The Christian forces are at hand; they need but be organized, disciplined and directed. It is time to make impossible the charge that inhumanity towards the poor is one of the characteristics of the Church in our day, a charge made both by Christians and infidels.

The address also reveals the fact that in France, as well as in Germany and other countries, Christians themselves oppose the study of the social problems and the efforts to meet the needs of the poorer classes. This seems almost incredible, and yet it is true. Numerous preachers treat the most urgent demands now

made as if they did not exist. It must be said that if the Church does not occupy the foremost place in meeting the needs of the times, the fault is with the indifferentism in the Church. Unless the apathy of the ministry and the laity in this respect can be overcome, the despair which has seized some Christians respecting the efficiency of the Church in view of the social problems is justified.

But one more thought. Why is it that throughout Europe even the Socialists who have come from Protestantism declare that the Catholics have a heart for the poor, but that the Protestants have none? Why is it that when Protestants at last do something energetically for the laborers, it is attributed to fear and not to love? Their work is thought to be inspired by the dangers which threaten the Church, the State and Society, and it is this suspicion which destroys the influence of much of their best efforts. The time has evidently come when Protestantism must prove by its works that it has sympathy for the suffering classes, or else it will permanently lose what hold it still has on the masses.

Notes.

Holland.—An interesting book on the condition of the Church in the Netherlands has been published by the Dutch pastor, J. H. Gunning. Of the four million inhabitants five-eighths are Protestant. But here, as in other evangelical countries, the Ultramontanes are displaying unusual energy in building churches and making converts. The author says that the Catholics are gaining both in numbers and in influence. Their unity, their organization, and their zeal give them the advantage over Protestants, who are split into numerous sects, fight among themselves, and meet with indifference and infidelity in their ranks. To the twenty or more Protestant sects the

compact unity of Catholicism is opposed. Socialism and Atheism are found in Holland, as all over the Continent. There is, however, considerable life in the Protestant churches, so that much is done for charitable purposes, and sixteen societies promote missions among the heathen and the Jews. If in Holland, as in other lands, Christian love cannot unite the Protestants, it is probable that the growth of Catholicism, Socialism and Atheism will either oblige them to cooperate or else take the dominion from them.

Norway.—There are about five million Lutherans in this country and only one thousand Catholics. Yet the latter are building churches and charitable institutions, and support twenty missionary priests. In the Catholic church of Christiania extra services were held recently, at which the Catholic doctrines were expounded. These were attended by many Protestants, among them preachers as well as laymen, students, and also professors of the university being very numerous.

Berlin.—While preachers and laymen are growing in the conviction that the Church must be more free if it is to accomplish its mission, the Emperor is said to regard every movement to deliver the Church from State control as directed against himself as *Summus Episcopus* or Head of the Church. In religious, as in educational affairs, he seems determined to make his power felt. He is said to be especially intent on putting dogmatics more into the background, while greater prominence is given to ethics and to practical Christianity. While the orthodox are the strongest advocates of the monarchical principle, they cannot deny that at present the Church is hampered in its influence by its connection with the State. The affairs of the Church are at times so badly managed that its very existence seems a problem. Thus in

the large cities conditions are found which seem hardly credible. Tradition, endowments, unreasonable distinctions, rather than actual needs and Christian considerations, seem to be the decisive factors. There are vast regions in the cities which are spiritually neglected, while in others there is a surplus of religious forces. Thus the smallest parish in Berlin has 2,500 souls and four pastors; another has 70,000, with two pastors, to which a third one is now to be added, while the largest parish in the city has 130,000 souls and but four pastors. Were the last as well supplied as the smallest parish it would have 208 pastors, which is a larger number than the State appoints for the whole city.

Earnest Thoughts.—A book with this title by E. Von Egidy, Lieutenant-Colonel of the Saxon army, has caused considerable attention. It was the occasion of the author's dismissal from the army. He advocates in the volume a Christianity deprived of all miraculous and divine elements. The divinity and resurrection of Christ are rejected. Sin is regarded as conquered by repentance, by trusting the infinite love of God, and by improving the character. The book demands that the Christian religion be reduced to the level of the ordinary understanding and harmonized with modern thought. The result is morality rather than religion, and reminds one of the Kantian rationalism. The views are not new, neither does the author stand on the heights of theological culture. But his book is regarded as valuable in that it gives an insight into the religious views prevalent in large classes among the cultured.

Vinet.—E. de Pressensé writes of Vinet: "He exercised on our theology an influence equal to that of Schleiermacher on German theology, with the notable difference that instead of adopting a vague Spinozism he received his general inspiration

from Kant, in whom we perceive more and more the immortal precursor of our theological renovation."

Paris Socialists.—These recently gave a striking illustration of their hatred of religion by making a mockery of the Ordinance of Baptism. In one of the suburbs a Socialistic baptism was instituted, at which some thirty children, between the ages of two and ten years, were to be baptized. A concert was given, then speeches were made, after which they squirted whiskey on the children and treated them to candies.

French Catholics and the Republic.—A division has taken place among French Catholics with respect to the recognition of the Republic. Some are tired of being constantly treated as enemies of the government and thus losing all the advantages which they might secure as friends; and they have also come to the conclusion that the Republic is firmly established, so that opposition is hopeless. The miserable end of Boulangism has not only strengthened the Republic, but has also weakened the cause of the Catholic monarchists and imperialists who attached themselves to the adventurer. Much agitation has been caused in French-Catholic circles by the declaration of Cardinal Lavigerie that the Republic ought to be recognized. He affirmed that papal utterances favor this view. Cardinal Rampolla confirms this, and says that the Pope has diplomatic relations with the government, thus recognizing it. Evidently this is the beginning of a movement to secure greater influence for the Catholics in French affairs, as the way is now cleared for political action with the Republic. The inspiration for this course seems to come from the Pope himself. To the influence of the two cardinals must be added that of the Bishop of Annecy, who declares the monarchy dead. Bishop Freppel and

others, however, denounce the recognition of the Republic as collusion with the enemies of the Church. At an assembly of prelates with the Archbishop of Paris, at the close of November, only 11 out of the 87 present favored the position taken by Lavigerie. But there can hardly be a doubt that the views expressed by the two cardinals will grow in favor.

Fruit and Seed.

—SOME agitations of the soul are so deep that they raise no waves on the surface.

—Some men owe their calmness to the fact that they are too little to let the storms of the age get a fair sweep.

—"So long as a man strives he errs," says a German proverb. And it has been affirmed as no less true that "a man strives so long as he errs."

—Ages which worship power are in danger of forgetting that there are demoniacs as well as divine powers. The idol worshipped may be a devil.

—Ideas are cosmic powers, as Plato taught; but they are such powers only in minds which they possess, and in personalities which are their embodiment.

—The pope is heralded as Christ's representative. But only where he cannot go himself does any one send

a representative. Hence the saying at the time of the Reformation, "Which is the only place on earth where Christ is not found? In Rome, for there is His representative."

—Men imagine that they can rest in science, and then discover in themselves something which transcends science. How can science satisfy the spirit and the personality, which it cannot even analyze or define? If man lives not by bread alone, is not that evidence that there is in him something which bread cannot satisfy?

—The true artist has more beauty than he can express in marble or on canvas; the musician is more than he can body forth in music; the thinker is greater than his thought; and the Christian is superior to his work. Yet the soul, the most precious of all objects, is rarely treated as worthy of culture for the sake of its own value.

—We speak of history as a stream whose deposits make the present. But how many deposits were made in the past which have not come down to us? Not whatever has at any time floated on this stream is our possession, but only what has been actually transmitted to us. The best thoughts of the best thinkers do not always find receptive minds to understand them and communicate them to coming generations.

MISCELLANEOUS SECTION.

Missionary Work Among the Masses.
BY REV. FATHER IGNATIUS, O. S. B.*
(REV. JOSEPH LEYCESTER LYNE.)

IN regard to meeting the religious wants of the poorer classes of the community, I am informed that religious teachers in the United States have often debated the question as to whether it was better to have the rich and the poor meet together in their churches or to have a mission

*An Interview with Geo. J. Manson, for the HOMILETIC MONTHLY.

church, separate from the church proper, and located in another part of the city. In regard to that question I would say that it is my experience that in the first stage of a poor man's religious experience, he would rather not meet with the rich; he would rather be with his own class of people. I only judge of the American poor by the English poor, who are very sensitive indeed. In England if you provide free seats for the poor they may occupy them, but,

as they become more imbued with the spirit of Christianity, they feel the inconsistency of the separation of rich and poor in the churches.

In the Church of England at the present time there is a growing movement made for free seats for the poor in the churches, and there is a strong feeling that the rich man should not have a seat appropriated to him because he pays for it. Not long since I preached in a church at the West End of London a sermon which inaugurated the movement for free seats. My text was, I think, quite appropriate to the occasion:—"Whosoever will, let him come!" As the invitation to come to Christ was free, so the invitation to come and worship him ought to be free.

In regard to how the church shall pay its expenses under such conditions, I will only say that the rector of this church was determined to throw himself on faith, and trust in the Lord's promises; and, by the end of the year, the voluntary offerings had so largely increased that the church had not lost anything by the new movement.

During my recent mission in New York I have travelled long distances from the lower to the upper parts of the city, in order to reach churches in which I was to hold meetings. One thing struck me, I never saw in the evening one of these churches lighted up, and I thought to myself, "look at these magnificent edifices; they are not used at all except on Sunday." I cannot understand why there should not be a daily service in these churches; I mean of course in such churches that can afford to keep an assistant minister. Of course, in a poor church, where a clergyman has to give a great deal of his time to visit the sick, he could not be expected to give a daily public administration; but the handsome churches, the fashionable churches, stand there as much as to say, "Here we are, just shops for

religious form, open on Sundays; that is our trade day, that is our only day. As for caring for the religious life of the people during the rest of the week, we either don't believe that they have enough devotion to come to the churches, if they were open, or we don't care whether they have or not." That is the impression which would be given to the Christian stranger. I have been very much saddened to see all these large churches closed, excepting Roman Catholic churches. People are always ready to speak against the Roman Catholics, but it does not seem to me they give the Roman Catholics credit for their good points, and which Protestant sects might well imitate. I frequently pass Grace Church, and I notice that that is open for prayer every afternoon. It is quite a little oasis in that great desert of spiritual desolation. Of course I do not want to set myself up as an absolute judge of what these churches I have referred to really are, because they may be open at times when I have not been passing.

I am told that the Fulton Street Daily Prayer-meeting has been successfully carried on for more than a quarter of a century. If such a religious movement is found by experience to be profitable and useful, I do not see why there should not be other enterprises of the same kind in different parts of the city which would form a sort of *nuclei*, or centres, of religious life for the people. From what I have seen of the people of all classes, I should say that there is a thorough craving after true religious food. I never go anywhere without finding it. During the busiest hours of the day in Birmingham I will get together a thousand people. Store-keepers will shut up their shops and let the young fellows come from the warehouses to attend the service when I am carrying on a mission. I have preached

during the middle of the day on Lombard St., London, and the place would be crowded with merchants and stock brokers, which shows there is a hnngering after spiritual things, if people can only get the supply. It is very necessary to remember, however, that they do not want stones to be given to them; if you give them a stone they won't come again, but if you give them a good piece of digestible bread, they will come again quick enough. So, if you feed these people on rationalistic discussions, or philosophic discourses, or scientific lectures, they won't come again. They do not care for such material; it does not suit the craving they come to have satisfied.

The Roman Catholic Church meets this question of providing for the rich and poor by having several services in their churches, each service being attended by a different class of persons. During a recent visit to Quebec, Canada, I was very much impressed at what I saw. You would see thousands of people, chiefly men, coming from the eight o'clock morning service, and you would see a totally different congregation at half past ten. I was particularly struck with the great numbers of men who attended these services; I suppose the women attended at certain times, but the services that I particularly observed were mostly attended by men. As people are very fond of saying it is the women mostly who attend church, I think when men really attend the services, it ought to be particularly noted, but it is not noted as often as it should be. At my own mission services, for instance, I have seen, on some occasions, whole patches of the congregation without a single woman, and yet the newspapers the next day would state that the congregation was large and "chiefly composed of women."

The Roman Catholic method of

having several services during the day for different classes of people could not, at present, be applied to the other churches. It is the belief of a Roman Catholic, who has been properly brought up, that it is the duty of every Christian to be present at the celebration of the Lord's Supper every Sunday. Suppose there are in a district 10,000 Roman Catholics, with one church capable of holding 1,500 persons. It is necessary to have divine service repeated, so that one church shall answer the purpose of five or six churches; as fast as one congregation comes out, another goes in. If you were to try that method in the Episcopal Church, it would not answer, because its members have not been brought up in that way; their idea of coming to church is simply to hear a sermon, and as there is only a sermon at eleven o'clock, that is the only service they attend. If there was a celebration of the Holy Communion at eight o'clock, it would not, probably, be attended by more than one in a hundred.

The divine institution of the Eucharist is not regarded as it ought to be among Episcopalians at present. I have tried to educate these people, but until they are educated, I think the attempt to utilize churches in the way suggested would be futile.

I think it would be a good idea for these large churches to have mission rooms attached to the buildings, so that the masses might be drawn in, because poor people would not come to these large churches; but throw open mission churches and you can draw them in. These mission churches, in time, become substantial parochial churches.

I have been told something about the brotherhood started by Father Huntington, and I am asked my opinion as to the value of such an agency for meeting the religious wants of the masses. In this con-

nection the practical question to be asked is, "Has the parochial system of the Episcopal Church answered the need of the masses?" I think anyone who will honestly answer that question will say, "No." Then, if it has not, ought not some other means to be devised to reach the masses? Then the next question to be considered is, "Has not the order of mendicant friars, the preaching friars, answered this purpose in former ages? Have not they attracted the poor? It is known, as an historical fact, that the Franciscan friars were so entirely in sympathy with the poor and the lower classes, that their great success was amongst them. Would it not be well to give the movement a fair trial?"

But if you are to give the movement a fair trial, where are you to get your friars from? You cannot give a man the power to leave all that the world holds dear, all the pleasures, all the excitements, all the ambitions that come to the ordinary parochial clergyman. You cannot *make* men of that sort. It seems to me the only way to raise up such men to work for the cause of Christ among the poor is by earnest prayer. It is only God who can raise up such people; it is a supernatural impulse in men's hearts that leads them to enter upon such a life.

I regard Archdeacon Farrar's scheme, however, of procuring, off-hand, missionaries to go out among the poor, as an absurdity; you might just as well say, "we are going to have an institution of angels and supply them with wings." You cannot in that way *organize* a body of men whose hearts have been so thoroughly educated that they want to give their whole being up to the cause of Christ.

Canon Farrar wants, also, to organize these people under diocesan authority, *i. e.*, tie them up with red tape, all of which is a perfect absur-

dity. You must leave these men alone. If, through prayer to God, such men are raised to do such service, you must leave them to discharge the duty which has been imposed upon them. If you attempt to hamper them with red tape, you are suffocating the spiritual life that God has given them.

As St. Paul said, "quench not the spirit." If, in a congregation of a thousand Christians, certain persons are raised up and have the gift of the spirit to speak and to work for Christ, it seems a terrible pity that you should allow church rules and customs to quench that spirit in them. They cannot preach in the pulpits of ordinary churches because they are not ordained; perhaps they are not fit to be ordained, or they do not want to be ordained; but why not utilize them in mission chapels? It must be a remarkable congregation of a thousand people in which there could not be found one who could talk about Jesus. It seems to me if there are such persons they ought to be encouraged.

In my experience I have dealt with many people, with different temperaments, endeavoring to bring them to Christ; all at once I meet one who says *I must go out and speak for Jesus*. If the church won't have them they will get somebody else to have them, but speak they must for the Lord Jesus. Why should not people like that go forth on such a mission?

As it is at present, there is too much red tape in dealing with men of that sort. The Roman church would utilize them. See what they did with St. Francis Assisi, Ignatius Loyola, Dominic, two of whom were laymen.

I am much interested in the scheme of General Booth for the relief of the poor and the outcast of London, although only the outlines of it have been presented to my attention. In carrying on my missions

in the north of England, I have travelled through vast tracts of land that were uninhabited, untilled, and of no use. I have thought to myself, in the enlightened nineteenth century, as it is called, to think of the starving, miserable wretches in London who cannot get work, while in this tight little island we have these vast tracts of untilled land; it seems unnatural. The earth is the mother of the people, and here is the mother robbed of her children, and the children starving for their mother.

If I were not in religious orders, I would like to arouse a sentiment amongst my fellow-countrymen respecting the non-used lands and how they could be used by the poor. Our large towns are a disgrace to civilization; they are cesspools of festering humanity. The least practical part of Gen. Booth's enterprise seems to be these centres in London, because while you are washing up and reforming these people, how will you provide such vast masses with employment? If they remain idle, the scheme will be useless; it will be like the case of the sow that was washed and returned to wallow in the mire. Thousands of people come to London every year to better themselves, and fall into this vortex of misery. Numbers of what used to be large towns, away from London, are now merely villages. You can see that by the spacious churches that have been erected and which would now hold the whole population; but, at present, all the country population seems to be tending towards these sinks of human misery. It seems to me there ought to be a law passed to prevent such accumulations of people. It would be well if the law should step in and say, "From this time forth there are to be no more buildings permitted in a certain quarter, and houses must hereafter be built so many feet apart." Look at the slums of our

great cities! What an idiotic disgrace they are to the common sense of the population! You will hardly ever see such a thing as a patch of blue sky, or feel a breath of fresh air. I like the arrangement of the streets of New York, but I think the city would have been better if there had been a few more open spaces or parks than there are, and a little more of nature's green for the people to look at.

Why I Wrote Certain Sermons.

BY WILLIAM ELLIOT GRIFFIS, D.D.

CALLED to sow beside all waters and not knowing whether the morning or the evening seed shall prosper, the Christian preacher must be instant in season and out of season. While providing for years or a lifetime, he must also take advantage of promising opportunity and fruitful emergency. Courses of sermons and broad lines of teaching are good and necessary, but special concentration of force at critical moments is of prime importance. In personal influence upon a single church, a denomination, or a community, in the training of a congregation, or in the laying of divine truth upon the conscience of an individual, the preacher may, in a single sermon, condense the potencies of a lifetime. There are, perhaps, in every preacher's personal history these golden opportunities.

We assume it, as a commonplace assented to by all, that the pulpit is not the preacher's own. To use it as a private fortress of defense, or a battery for offensive warfare is to degrade it even to prostitution. No more than man will God be pleased by an offering of strange fire in the holy place. In the pulpit, the speaker must forget, if not himself, at least his private grievances and interests, and be as the mouth-piece of the people in their devotions, and the spokesman of God in uttering the word of life.

A minister who cultivates human sympathies, and who considers living men, women and children at least as interesting and worthy of attention as books, will draw in much force by induction. It is not always the agreeable people, *i. e.*, those who agree with you, that suggest the most helpful sermons. The most valuable test of a good discourse is shown in its ministering to need, satisfying a desire, responding to some craving of souls that look to their pastor for food, for light, for help, for uplift. The preacher must beware of the dangerous influence of flattering friends, and utilize the criticisms of the wise, and even the strictures of "enemies." It is a capital tonic to get into mental air outside of the study, and to know how men think who have not the clerical cast of mind and environment. It is good for a man in magisterial authority, whom the flock salute as "rabbi," or call "doctor," or "dominie," or, with tone and manner equal in sentimental value to a university parchment, salute as plain "Mr." to receive contradiction sufficient to compel deeper thought. Happy is the man who turns such experiences into occasions for deeper searching of heart, and for more prayerfully consulting the lively oracles, rather than for belligerent exhibitions of "rights" and assertion of selfhood. All criticisms should serve as healthful counter-irritants, even as after the bath crash is better than silk.

One need not indeed be in a hurry to rush into script, to utter a new revelation, or to cry "Eureka" publicly while still nude, and with no regard to the proprieties which should control even Archimedes. There are great critical and other questions on which we must show soldierly powers of patience, of endurance, of waiting for more light, rather than of heat, or of the noise of the too ready trumpeter. Yet in

the great crises and movements of men toward truth the preacher must not be too skilful in straddling fences. The utterance of honest and matured convictions at the critical moment, when men-pleasers with eye-service are slavishly watching the clock or the weather-cock, will save much sorrow of mind, as well as please God. In every case, it is a good investment of time to get all the facts possible and all the vision vouchsafed, but when sure of being right, there remains no moral alternative but certainty of action.

Having crudely outlined some principles which should govern pulpit production, the writer modestly yields to the request of the editor to tell why he wrote certain sermons.

A discourse entitled "Some Bible Principles Applied to Christian Burial Customs" had an immediate, powerful and lasting effect in the congregation and town, and in type was widely copied and partly reprinted in church manuals, etc., and assisted, as testimony both verbal and literal has shown, in encouraging other fellow-ministers. The "dominie" found that the undertakers were in league with the liverymen, florists, and venders of mourning dry-goods, gloves, etc., sharing percentages and keeping up certain expensive customs designed to make a funeral as public, as time-consuming, as ostentatious, and often as sabbath-breaking and costly as possible. Social custom and commercial greed had combined to bring as many funerals on the Lord's day as decency and the preservative powers of Mohawk river ice would allow. In fact, funerals had become a means of oppressing widows and orphans and of preying upon the rich.

When the dominie found this out, it happened, or was predestinated, that the notice of the funeral of a stranger without the gates of con-

gregation, denomination and municipality was handed him on a Lord's day morning for pulpit advertisement. When that worship-distracting interval came on, in which the minister turns himself into a town-crier or bulletin-board, the dominie stated that out of principle he would omit one notice, and also that "hereafter, notices of Sunday funerals of persons outside of the congregation will not be read from this pulpit." To make sure of not being misunderstood, he repeated the words.

The buzz and stir created in town and congregation by that announcement might remind one of the effect of a lighted firecracker skillfully dropped into a hornet's nest. Versions of the domine's words and manner current next day on street and at tea-table would have delighted playwright, novelist or caricaturist. On the following Sunday the dominie, acknowledging that there was evidently good ground for misunderstanding, and deprecating as a servant of Christ and of the people the springing up of any root of bitterness, gave notice of his intention, a moon's phase hence, to inquire into Bible principles applied to Christian burial customs. Divine grace being given, and all magisterial manners laid aside, inquiry of the Word was made, reason and argument used and exhortation lovingly applied. The results, during nine years of observation, were the commercial "ring" broken, modest funerals the fashion, Sunday funerals rare, pulpit notices of funerals voluntarily and utterly given up.

It seems to the writer that a preacher's hearers will submit to the heaviest blows of the two-edged sword of truth, even from a fellow-sinner in the pulpit, if they be sure that the word is spoken in love, and that he who utters it believes it to be God's and not his own. The dominie

once presented some facts, hygienic, medical, moral, about round dancing, indulging therewith certain denunciations of promiscuous waltzing. Why did he do it? Because he felt he must and ought to. Thereupon the young virgins were grieved, and the old ones, confessing that the pastor preached only the truth, yet thought him unwise, while the young men branded him as impure-minded, the old men winked; and the newspaper batteries opened with roar and—kicks, the latter especially when the doctor had whispered in the editor's ear that the dominie was right.

Perhaps the dominie had illustrated the foolishness of preaching. Confessing, he confesses that for two weeks at least the world seemed as dark as Erebus, and life not worth living. Fortunately, he was able to hide himself in the metropolis for a fortnight and exchange with a brother parson between whiles. Then coming back, he met his people with a sermon on "The Friendship of Jesus," transmitting the thoughts of the texts, Proverbs xvii : 17 ; xviii : 24 ; xviii : 14 ; into words appropriate to secure deeper union of hearts and hands for the Master's work. No principle was abandoned, nor facts compromised. The response was immediate, and the union of pastor and people in fresh consecration made stronger than ever.

One has only to preach a course of sermons on religion and amusements to discover what a superlatively practical and vital subject this is to the young people. The dominie did not want to lose his undoubted popularity with the college boys who lived in the dear old college town, yet his spirit was grieved to find the liquor saloon not only well patronized by the students, but openly boasted of and wittily handled in the rhetoric of the college newspaper. Further, he knew even of the drunkenness of seniors in "swallow-tails."

Why did he preach a sermon on the drinking customs of society, in which he was so local and pointed in his application? Why did he make himself the cause of a college mass meeting in chapel with denunciatory resolutions, committee of remonstrance and interview, and of groans, hisses and frowns even on the public streets, where before only bows and smiles and respectful salutations greeted him? Why? Because he felt necessity laid upon him. A friendly conclave with the students' committee showed him his narrowness and mistake. In a crowded church, according to announcement, he read out his acknowledgment of error, viz.: that as he had learned from the students' committee, there were *four* saloons patronized instead of *one*; while to make clear his "animus" in the matter, he praised warmly, sincerely, truthfully, the excellence of the general record of the college, faculty, and students. Bating not one jot of fact stated, or of principle enunciated, the boys after a good

laugh voted the dominie not only victor but warm friend.

To epitomize from a list of twenty-one "modern instances," the dominie's most visibly fruitful sermons to single persons as well as to masses, parties, or the general public, were those preached for a manifest need, after careful preparation, survey of the dangers and difficulties, patient waiting for light, and often along with prolonged prayer and shrinking of the spirit and weakness of the flesh, that made him easily willing to commute with God in stripes or affliction, if perchance he might be excused. Often, instead of going to Nineveh, the dominie would have been glad to rush off to Joppa and take ship to Tarshish. When he has attempted the latter, he has usually received from Providence a return ticket. When he has obeyed, and lived up to his commission, he has enjoyed an exceeding reward in that peace of mind and glow of delight which the skulker in the rear never knows, but which is the brave soldier's highest guerdon.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussions But Experiences Wanted—Subjects Suggested.

WE wish to make this department a practical help to pastors—as nearly as possible like the talk you have with a visiting brother, when you sit down with him in your study, and discuss your work as you cannot talk except to a minister. Only, we shall have to make these conversations very short, not to exceed 150, or, at the utmost, 200 words. Leave out all except the pith. Tell us in the fewest words, some difficulty, or need, or some new method of work—some way out of a perplexity—all real, practical, personal. We suggest the following as a few among many topics:

1. The most remarkable "Donation Party" I ever Had—Its Profit and Loss.

2. My Experience With Church Socials—Good or Bad.

3. New Methods I Have Tried in Prayer Meetings—In Sunday-school.

4. What to do with Pulpit Notices?

5. Church Collections—How Many? How Often? How Managed?

6. Visiting Public Schools—How It Has Helped or Hindered My Work.

7. Visiting Jails, Hospitals, Etc.

8. Conducting Funerals—Methods I Have Found Good or Bad—Local Customs That Help or Hinder—How to Change Objectionable Customs.

Indifferentism.

IN answer to the question asked by your correspondent, Rev. S. G. Weishotten, let me say: A true minister of Jesus Christ will, before all things, be true to his mission and brave the consequences. If a man

be a secret worshipper at the shrine of our vulgar modern idol of "Success," if he wants, as the whole age seems to want to do, to get on in life and to die rich and prosperous and praised, the broad, vulgar path is as easy to him as to thousands who have trodden it before him. Let him eat and drink; let him never state a principle without diluting it into a truism; let him never enunciate an opinion without guarding himself against fear of contradiction; let him leave the difficult but needed truth to lie trampled out of sight. "This," says the late Cardinal Newman, "is your safe man . . . he will get on well; the world, whom he will in nowise disturb, will praise his moderation and good sense; he will die in the odor of sanctity. 'Verily I say unto you, he hath his reward.' The true minister of Jesus Christ will see and speak truth; he will bring his moral genius to bear upon the shams around him; he will describe things as they are; he will tear the mask from the face of hypocrisy; he will refuse with scorn to bow in the house of Rimmon. For this, he may have to stand alone in the shade; he may be persecuted because he dares to obey God rather than man, he may even have to face death itself. But most gladly will he take his place by God's victors, who have been earth's defeated, and thus 'finish his course with joy.'"

HENRY WHEATON.

BERLIN, N. H.

The Eclipsed Assistant.—One Solution.

IF that "assistant pastor" (see page 563, December HOMILETIC REVIEW) only desires to "display his ability," it is a great pity his "superior" does not *completely* bury him out of sight.

If displaying his ability is his idea of preaching the gospel of the Lord Jesus Christ, the sooner he demits the ministry entirely the better will it be for his own soul and that of his

fellow-men. If his "superior" hinders him from displaying the glorious gospel of Christ, then his way is clear. Step up and out; be a free man in Christ Jesus!

S. E. TAYLOR.

Another Answer.

IN answer to "Constant Reader," under the heading "When Two Ride the Same Horse One Must Ride Behind," it occurs to me that in these days of modern advancement we do not ride horseback so much as formerly. Certainly there is no necessity for riding so. We have now very comfortable, broad-seated buggies in which two can ride most lovingly side by side.

But two can neither ride together nor walk together, except they be agreed.

Brotherly love and, more than all, *the spirit of the Master*, who made himself least and took the lowest place, setting us an example (John xiii: 15) and who also said: "Who-soever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant," is the only true solution of such problems.

Whichever of two associate pastors has most of this spirit will not be in the background either in God's estimation or in the eyes of his people. G.

Children's Services.

I AM often called on to make a speech to please the children on various occasions, as at Christmas trees, picnics, on Children's Day, etc. I find it very hard to cull and condense when the subjects embrace such a wide field of thought. And then these occasions coming as they do, every year, it is hard to keep from going over old ground used on previous occasions. Will not some brother give me the benefit of his "views" on this subject, also the line of thought that he follows, etc.,

on similar occasions? J. O. B.

One very able Sunday-school lecturer whom we knew, who spoke in all parts of the country, often returning to the same places, always telling bright, interesting stories, was asked how he avoided repeating himself. He replied, "I keep a memorandum of every anecdote, and can tell any time whether I have ever told it in any part of the United States." It may seem a small thing to note down what one says to children, but none are so quick to remember if you have "said that before."

How to freshen and fill up the store is a harder question. For this a good suggestion of one leading worker was, "Read the children's papers, Youth's Companion, St. Nicholas, etc., and keep in sympathy with their tone of thought." That is good. Then read what they *do not* read, and translate it into their style. Something from ancient history, science or biography in new, attractive guise always wins children. Then talk *with* children wherever you find them out of church—not only talking *to* them, but getting them to talk to you. That is a wonderful help toward talking to them in church. We hope other suggestions will come from the experience of our brethren. [EDS.]

Keep a Theme Book.

DURING the early years of my ministry I often spent hours in searching for, and deciding upon, texts or themes for the pulpit. Permit me to suggest to others, now young, the importance of keeping a theme book on the desk where they can easily put their hands upon it. I find most convenient a book with pages of about six by nine inches. Place the text and theme at the top of the page, leaving the rest for outline. Often in reading, or Bible study, themes will be suggested. Sometimes the outline of the dis-

course will suggest itself to the mind at once. If so, jot it down, leaving wide spaces for subsequent filling. In later reading, items will occur which will fit the outline. Refer to them in the theme book. In the course of time, material for the whole discourse will have been accumulated ready for use. Then, on Monday morning (assuming that you are like myself, exempt from "blue Mondays,") you have but to glance over your collection of themes a few moments to find one that can be used. What remains is the digestion and assimilation of the material collected, to make it fully your own. As the result of this method, although constantly drawing upon my book, I have upwards of fifty subjects, more or less fully outlined, from which to make selections, or upon which I may draw when met by an unexpected emergency.

It will be understood that this differs from any sort of topical index, in that the plan results in sermon or lecture outlines, and not mere references to literature, which are kept in other forms.

W. H. ILSLEY.

MACON, ILL.

Funeral Services in Church or Dwelling?

IN church always if the funeral is public. But public funerals should be the exception. Preachers must *educate* by speaking and writing on this subject: Why should any but near friends ordinarily attend funerals? It is not, as I think, a place for people miscellaneous. A funeral should be as private as the circumstances will admit, held in the house, and confined to a simple form. Under such circumstances the preacher can adapt the ministrations to a family occasion, speaking directly and singly to those who need his comforting services. He is spared the necessity of drawing "lessons" for people in inappropri-

ate seasons. If the funeral be that of a public person, or for any special reason has relation to larger public interests or sympathies, it should be held in a public place with proper facilities for preaching and singing. It is scarcely decent to set a minister in the door-way or hall-way of a crowded, unventilated dwelling—a very frequent occurrence—to speak to people distributed through a half dozen rooms in every direction. If it ever was done profitably and successfully the combination was accidentally miraculous. The church is obviously the only fit place for such an occasion. If this line between public and private funerals could drawn, so as to make the former as rare as possible, most of the objections to both methods would be obviated. PASTOR.

Two Rest Days.

A RECENT number of the REVIEW contained an excellent article on Saturday rest for ministers. I would add one thing, do *no mental* work on *Monday*. This restriction is based on physiological laws. Take Saturday to get vigor for the Sabbath, and take Monday to get vigor for the coming work of the week. Use Monday, if you please, for the stores and shops and offices. I call it my "Dry-goods Box Day." Get as far away from Sunday as possible.

A. J. WILLIAMS.

WINDOM, MINN.

What is the "666"?

REGARDING the exegesis in the December number of the HOMILETIC REVIEW which gives this as meaning "Perfection of Wickedness," I have held a different view, supposing that John adopted from the Rabbis a common and well-known cabalistic method to express cryptographically Nero's name—as can be seen by reference to the Hebrew. The words Nero Cæsar are composed of numerals equivalent to 666; so that

while Nero may have been the "perfection of wickedness" we think John actually gives the name and official title of him whom they overcame. And if this be correct, then that fact must at least modify the exegesis. And that this is correct the writer believes, because the very last verse of the xiiiith chap. reads thus: "Herein is wisdom. Let him that has understanding count the number of the beast: for it is the number of a man; and his number is 666." Here John plainly tell us that this number—666—is *the number of a man*, and not of an abstraction—"perfection of wickedness," and he calls attention to the fact (by asking those that have understanding to count the number) as plainly as was prudent, that there is a cabalistic meaning here which his fellow-countrymen could, with much more facility than we, translate into Nero Cæsar. WM. LOVE.

ST. THOMAS, N. D.

What to Do with a Mission Chapel?

I HAVE labored most faithfully for six months at a mission chapel, visiting incessantly at the homes of the people, preaching and conducting Sunday-school. I have now recommended that more should be done, or nothing. Those people feel the rich come there to teach and to patronize them. They won't be patronized, and they won't come. If the rich would make it a church, and attend it themselves, it would be different. MISSION PASTOR.

Wants Light.

IN what is known as the "Lord's Prayer" we are taught to pray "Lead us not into temptation." Does God *lead* the Christian into evil? One of the inspired writers says: "Count it all joy when we fall into divers temptations." Why, then, do we pray to be delivered from temptation? J. O. B.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

Solve the Indian Question Now!

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry . . .? when thou seest the naked that thou cover him? . . . Then shalt thou call, and the Lord shall answer, etc.—Is. lviii : 6-12.

250,000 left of the race that once overspread the continent, with 60,000,000 of white men crowding back upon them from both the seas, and no tillable land left to which the red men can flee! We say, as said that stout old Indian fighter, General Crook, "The hardest thing is to go and fight men whom you know to be in the right."

For the Indians are in arms against wrongs for which they had absolutely no peaceable remedy. Of our treaties with them, Bishop Whipple says, in his preface to Helen Hunt Jackson's "Century of Dishonor":

"It may be doubted if one single treaty [with the Indians] has been fulfilled as it would have been if it had been made with a foreign power."

President Julius H. Seelye says:

"The government of the United States has often plighted its faith to the Indians and broken it as often."

Bishop Whipple adds:

"The Indian Bureau represents a system which is a blunder and a crime."

He recites our almost incessant Indian wars of the last hundred years, in which he says that "ten white men have been killed for one Indian, and every Indian killed has cost the government \$100,000." He adds:

"All this while Canada has had no Indian wars. Our government has expended for the Indians a hundred dollars to their one. They recognize, as we do, that the Indian has a possessory right to the soil. They purchase this right, as we do, by treaty; but their treaties are made with the Indian subjects of her Majesty. They set apart a permanent reservation

for them. They seldom remove Indians. They select agents of high character, who receive their appointments for life. They make fewer promises, but they fulfil them," etc.

There is the secret of our difficulties. The Indians have ceased to have any faith in any promises we can make them. What, then, is left but war, if they have any power to fight? Vattel says:

"The right of refusing to submit to injustice, of resisting injustice by force if necessary, is a part of the law of nature, and as such recognized by the law of nations."

With this utter untrustworthiness of the whites has gone a long succession of actual injuries, and as fast as one wrong has been recovered from, new injuries have been wantonly added. In an article on the "Future of the Indian Question," in the *North American Review* for January, Gen. Miles says:

"For four years, from 1877 to 1881, the Cheyennes were under military control, and many of them were made self-sustaining. Their war ponies were sold and the proceeds returned to them in domestic stock, and in a few years they had a large herd of cattle, and wagons and cultivated fields. [This shows that, with security and encouragement, the Indians will work.] In 1881, notwithstanding their entreaties that they might be left where their crops were growing in the fields, they were ordered to be loaded on five large steamboats and shipped down the river, and turned over to the Indian agent at Standing Rock Agency.

"Many of these Indians are now in a condition of threatening hostility. Within the short space of ten years we find that, as to the Cheyennes and Sioux Indians, the fine herd of cattle belonging to the Cheyennes has disappeared. They claim that it has been partly taken by the whites, and that they were obliged to use the remainder for food. They say that it was almost impossible for them to obtain food without committing depredations, and that they were compelled to eat their dogs in order to sustain life. That they have not received sufficient food, is admitted by the agents and officers of the Government who have had opportunities of knowing, and their condition is again threatening.

"The Sioux, during that time, were under the charge of civil agents, often inexperienced, who have been frequently changed. Many of the tribes have become rearmend and remounted,

and have assumed a threatening attitude. They claim that the Government has broken its treaties, and that they have suffered for want of food. The evidence of the last proposition is beyond question, and sufficient to satisfy any unprejudiced intelligence. The situation has been greatly aggravated by the failure of the crops in the plains country during the past two years.

"In this condition, the Indians, realizing the inevitable, have prayed to their God for some supernatural intervention to restore them to power and destroy their enemies. At this stage, emissaries from a certain religious sect, living on the western slope of the Rocky Mountains, announced to them that the 'Messiah' had appeared."

In a speech of unsurpassed pathos, Red Cloud says:

"We felt that we were mocked in our misery. We had no newspapers and no one to speak for us. We had no redress. Our rations were again reduced. You who eat three times each day, and see your children well and happy around you, can't understand what starving Indians feel. We were faint with hunger and maddened by despair. We held our dying children, and felt their little bodies tremble as their souls went out and left only a dead weight in our hands. They were not very heavy, but we ourselves were very faint, and the dead weighed us down. There was no hope on earth, and God seemed to have forgotten us. Some one had again been talking of the Son of God, and said He had come. The people did not know; they did not care. They snatched at the hope. They screamed like crazy men to Him for mercy. They caught at the promises they heard he had made."

Chief American Horse, who is described as "the most eloquent of all the Sioux, and the best friend the white men have," says:

"My people have been on the verge of starvation many times within the last year. The Department reduced our supplies in many ways. They cut off 1,000,000 pounds of beef from us. I am not complaining and do not wish to appear as being dissatisfied, but our condition has been misrepresented. My people wish to be self-supporting, but unfortunately no rain has fallen in three years and we have raised nothing. Then my people suffered. *We gave up our land, surrendered everything, and in return we were promised food and aid in supporting ourselves. That promise was not kept.* My people did not advance, but went backward. *Mothers did not have strength enough to keep their children alive, and our loss was great.* Now we are treated better. We want to do as the Great Father says and be peaceable. We are doing better now, *but that may be only for a little while.*"

One striking evidence of the deep injustice of it all is the fact that the educated Indians trained at Carlisle and other schools have gone with the hostiles. Another proof is the battle at Wounded Knee, where 150 warriors attacked six times their number. To give up their guns meant certain starvation, possible massacre. They preferred to die fighting, and rushed upon death.

But now arises the great, practical question:

WHAT SHALL WE DO?

Especially what shall or can the ministry do? That may be answered by quoting again from Bishop Whipple:

"The great difficulty of the Indian problem is not with the Indian, but with the government and people of the United States. . . . No permanent reform can be secured till the heart of the people is touched."

To "touch the heart of the people" is eminently the work of the Christian ministry—to make public sentiment for righteousness. If the American clergy will take up this question where it stands to-day, we cannot, indeed, retrieve our "century of dishonor," but we can signalize our own day by turning short around and beginning to do right. Unquestionably the Indians are savages. Just as unquestionably they are those for whom Christ died. It will be of vast worth to every good cause to have 20,000 pulpits pleading for "justice to the afflicted and needy," in the name of God.

The practical measure to advocate is

ARMY CONTROL OF INDIAN AFFAIRS.

The army may be severe, but it is honest. Swindling is "bad form." Every second lieutenant hopes to be a general, and he is not going to bring upon his record the stain of making base money by starving savages who are put under his protection. Then the army is substantially independent of politics. Poli-

tics may dictate the appointment of cadets to West Point, but before they graduate the administration may change. Men who expect to be army officers for life cannot dabble very much in political changes. Hence the demoralizing "spoils system" has little place among them. The army officer in charge of an Indian reservation would be looking for honor and promotion as the result of a good administration, while the political "agent" is looking only to make as much money as possible in a little while and get away where nobody will ask how he came by it. We will trust the army. Bishop Whipple well says:

"The men who represent the honor of the nation have a tradition that lying is a disgrace, and that theft forfeits character."

Gen. Miles states the case thus:

"After careful observation of all the principal tribes in the United States, I believe that those people who have been and are still a terror to the peace and good order of certain States and Territories should be placed under some government just and strong enough to control them."

Not only the good of the Indians, but of our white settlers through all our broad Mississippi valley demands the speedy settlement of the Indian problem on the basis of right. Let us

CIRCULATE PETITIONS

like the following, duly addressed to the Senate and to the House of Representatives of the United States:

The undersigned, being citizens of the United States, believing that the welfare of the Indians, the security of the white settlers in our newer States and Territories, and the honor of the nation demand a complete change in the management of Indian affairs, hereby petition your honorable body to transfer the control of the Indians from the Department of the Interior to the War Department, putting officers of the regular army in control of all posts, reservations and agencies, and furnishing all rations and supplies through quartermasters of the regular army.

We further petition that the earliest possible arrangements be made for allotting to the Indians their lands in severalty, with suitable guarantees against sale or alienation to protect the individual owners, until they shall have acquired the arts of civilization, and become able to protect themselves by peaceable methods in the enjoyment of their rights; and that suitable measures be taken to put the Indians at the earliest practicable day in the enjoyment of all the rights, privileges, immunities and responsibilities of citizens of the United States.

Respectfully Submitted.

Now, that the army by its firm and wise treatment of the matter has brought the prospect of peace so near, is just the time to urge this subject upon the attention of Congress and of the country.

EDITORIAL NOTES.

The Authorship of "Darkest England."

It is claimed to have been discovered that General Booth did not write all of the book which bears his name, upon which he is subjected to fierce attack.

The *Chicago Tribune* says:

"The leader of the Salvation Army now stands before the world stripped of his borrowed plumage. . . . The individual who is not sufficiently candid to give credit for authorship is hardly fit to be trusted with the irresponsible handling of millions for public charity."

The *Pittsburgh Leader* has the following:

"General Booth does not, and apparently dares not, claim that he is, in literal fact, the author of the book for which he claimed and accepted the credit. In the preface to the

work he spoke of it as the labor of years, inspired by his dear departed wife and executed by himself, with no help other than incidental suggestions from his associates. Now he comes down from his elevation, etc. . . . Is not the man who thus deliberately misrepresented things an impostor, a hypocrite, and a violator of the moral code of which he is a professional champion?"

It is an excellent thing for a critic to read the preface of a book—especially when he quotes from the preface. In that portion of his book General Booth speaks as follows:

"In conclusion, I have to acknowledge the services rendered to me in preparing this book by the officers under my command. . . . Of the practical common-sense, the resource, the readiness for every form of usefulness of these officers and soldiers, the world has no conception. . . ."

"I have also to acknowledge valuable literary help from a friend of the poor, who, though not in any way connected with the Salvation Army, has the deepest sympathy with its aims, and is to a large extent in harmony with its principles. *Without such assistance I should probably have found it—overwhelmed as I already am with the cares of a world-wide enterprise—extremely difficult, if not impossible,* to have presented these proposals, for which I am alone responsible, in so complete a form, at any rate, at this time."

This does not look like an attempt to claim exclusive credit. The author puts the world straight on the track of his helpers.

But, as the *National Baptist* well says, in view of these criticisms:

"But there the book is, all the same, and it is the book of which we wish to speak."

That is the point. There never yet was an invention, steamboat, telegraph, telephone, or whatsoever, that some one did not claim to have invented it long before. The one who utilizes it to the world is the true inventor. But we travel, and send our messages without debating it. The case of these oppressed millions is too terrible to waste time disputing who invented the fire escape. Will it get them out? Then, "men of Israel, help!"

The Pro and Con. of License.

THOSE who hold that "you cannot make men good by law" would do well to ponder the results of a recent stroke of "Jersey justice." Certain racing gamblers, called "book-makers," have just been convicted and fined. Here is what the reporter of a leading daily says, and what the victims say:

"The verdict against the book-makers at Elizabeth caused more talk at Clifton yesterday than the running of the horses. There was universal fear that the lightning might strike in the Clifton ring as it had at Linden and, in case it did, would the Clifton Association foot the bills as the Linden Association had done? The poorer class of book-makers shook their heads dubiously.

"Unless a bill is passed legalizing racing in New Jersey," said one of the convicted book-makers, "Linden and Elizabeth had just as well close their gates. The responsible book-

makers will take no more chances. For my part, I never expect to make a book in New Jersey again. I don't mind the \$500, but I don't want to take any chances about doing time."

"It is said that the Winter tracks are preparing a bill to present to the Legislature, and that they have great hopes of getting it passed."

Observe, these men want a license. They know they will have to pay for it. They are willing to pay. What they want is "a law legalizing" the business. They will not "take any chances of doing time"—in other words, they will not take any chances of imprisonment. Steady enforcement of that law would put horse-racing where prize-fighting is.

Jew and Christian.

MUCH discussion has arisen regarding the conference in Chicago between Jews and Christians, in which the name of Christ was carefully avoided by Christian ministers in prayer and benediction, one account stating that the Aaronic benediction was handed in writing to the officiating minister, and carefully read by him, lest he should inadvertently mention our Lord Jesus Christ.

The matter is put by some on the ground of courtesy. Paul, certainly, was a cultured Christian gentleman, intensely earnest for the conversion of the Jews, his "kinsmen according to the flesh"; but when he was converted, "straightway he preached Christ in the synagogues that he is the Son of God." The method of all the apostles was one, wherever they met Jews, from Pentecost on, and from Jerusalem to the ends of the earth—to proclaim that "God hath raised up unto Israel a Saviour, Jesus."

As regards union, it is impossible to think of Christians engaging in any permanent union on condition of suppressing "the Name that is above every name"; and it would seem that little progress could be made by surrendering in a tempo-

rary union the very thing which would be a *sine qua non* of permanent union. The only union for Christians is union in and with

Christ. It was of such union that the Apostle said, "There is neither Jew nor Greek . . . for ye are ALL ONE IN CHRIST JESUS."

BLUE MONDAY.

The Meanest Parishioner.

ALMOST INCREDIBLE, BUT VOUCHER FOR AS TRUE.—I had in an earlier charge an exceedingly successful Ladies' Missionary Society, which had never failed to secure liberal responses from the church members for the various objects of missionary enterprise. There came, however, into the church membership a certain man who would *not* give a cent to anything, although the proprietor of a large estate and the recipient of a heavy income. At length, one member determined to make a final attempt to secure from him a contribution, and forthwith rode to his house, finding him at home, and very affable so long as she conversed upon indifferent topics. But when, suddenly, she stated with boldness the object of her visit, he beat a hasty retreat to his barn, leaving the lady most unceremoniously in the parlor alone. Nothing daunted, the brave woman pursued him, cornered him in the barnyard, and told him that she would neither leave the spot nor let him leave it till he had made some contribution to the missionary cause. Finally, he actually agreed to give a *chicken* to the society. This was joyfully accepted, and the lady said she would be glad to take the fowl then and there.

"All right," said he; "there are my chicks. Ketch one, and you can have it."

"Oh no," said the lady, "I will not catch the chicken. I cannot do it any way. You must do it for me."

To get rid of her he at last slowly and with much impatience captured a chicken—the worst of the brood it is needless to say—and tying its legs together, threw it into the lady's carriage.

The success of the visit was of course spread all through the congregation in less than twelve hours. The society met and viewed the chicken. After solemn deliberation, it was determined to keep the bird alive and to sell the eggs it should lay for the benefit of the cause of missions.

After a few weeks, when the hen had industriously laid a good number of eggs, which had, by sale, contributed worthily to the treasury, the donor of the fowl learned how the ladies were cultivating his original gift. He at once repaired to the house of the lady to whom the fowl had been entrusted, and choking with indignation, demanded that he receive the price of the eggs the hen had laid—*since he had given the chicken and nothing more*. If this does not discover the acme of meanness, where shall it be found? I vouch for the truthfulness of this incident.

R. V. G.

AN EYE TO BUSINESS.—It was a time of religious awakening in a country village in Western Ontario, when, on a quiet Sunday morning, a young preacher was dwelling upon the brevity and uncertainty of life, illustrating and emphasizing his theme by reference to the very sudden death of a young lady in an adjoining township. As she was a stranger to his congregation, he mentioned no names. As he had what preachers call a good time, he thought he had left a good impression upon his audience; but he was destined to have a rude awakening. At the close of the service one of the brethren invited him to dinner, but he was unable to accept the invitation. As he turned away, his would-be host followed him, and very eagerly inquired as to the name and residence of the deceased lady. Like a flash, the questioner stood unmasked, and with a look and gesture of disgust, the preacher said, "Go away." The man was a *tombstone agent*, and wanted to use him to make a dollar!

Although over twenty years have elapsed, the impression made by that revulsion of feeling has never left the preacher, and if any meaner men are in the church on earth, he'd like to hear of them.

The Best Parishioner.

A FAITHFUL MONGOL.—In my parish is a certain Chinaman who makes a modest living as a laundryman. One Monday morning he said to me: "I was not able to go to church yesterday, but I heard you say the Sunday before that you would take up a collection for Home Missions; here is the dollar I meant to give." During the week he said: "I promised that dollar and I expected a good deal of washing to come in Monday morning, and none came. But I said I meant to give that dollar, and God has promised to take care of me. So I gave it. I believed the Lord, and that week the washing came in faster than ever. I believe that was the way God blessed me." That man has been a regular contributor for Home and Foreign Missions ever since I have known him.

Q. E. F.

HE GAVE ALL THAT HE HAD.—I was supplying the church of L— during my summer vacation. The people were poor, but generous, and nothing was too good for the "young parson." In the congregation was an old man whom I had watched with the greatest interest. He was poor and too infirm to make his own support. So he lived with a farmer and his wife on the condition that he would do what he

could, in return for which he was to receive his board and clothes. When the vacation was over and I was on the eve of returning to the Seminary Mr. E. called to see me. With tears in his eyes he bade me "God speed" and departed; but not until he had slipped a half dollar into my hand. Of course, knowing something of the old man's circumstances, I appreciated the act very highly. But it was not till some time after that I learned that the old man had gone into the cotton field and picked cotton night after night by moonlight, in order to help the "young parson." The half dollar was all he had, and he gave it cheerfully.

This is the best parishioner I have ever known. Would that there were more like him.

General Clerical Anecdotes.

A FIVE DOLLAR WEDDING FEE.—A young man who had just entered the ministry was called upon to perform the wedding ceremony, his first, for a couple, whose combined ages were over one hundred and twenty years. At the close of the ceremony the groom asked what the bill amounted to. "Oh," replied the minister. "I never make any charge, whatever you think proper." But the groom insisted, declaring that it had been so long since he had been married that he had forgotten how much he ought pay. "Well," finally replied the minister, "the law gives \$3.00, but custom always gives \$5.00." His first wedding fee amounted to \$5.00. H. M. W.

MILLERTON, N. Y.

NOT LIKE BURYING A BLOOD RELATION.—I was called to attend the funeral of the wife of a well-to-do farmer in New Hampshire. The strong man wept so bitterly and was so overcome that a silent pressure of the hand was all the response he was able to make to the preacher's word of comfort.

Although not a member of my church—yet his grief seemed so deep that I deemed it my duty to visit him and did so in about a week after the funeral, paying \$2.50 for a livery, the distance being ten miles.

I had made special preparation that I might be able to comfort the poor man in his lonely estate.

After a painful pause I said, "My friend, it is great grief to lose a wife."

"Yes," he replied, "yes—but then—it is not like burying a blood relation."

It is needless to say that I beat a hasty retreat, thinking of my wasted half day and philosophizing upon the evident truth that, a man may weep and weep and—not feel very badly after all.

PENNSYLVANIA.

A NEW VERSION.—A little Kansas girl gave this original rendering of Joshua xxiv: 15:

"We serve God at our house."

COULDN'T MAKE UP HIS MIND.—A ring at the parsonage door-bell in the dusk of an autumn evening.

The parson himself answers the call, and meets a gentleman and lady, who he suspects have come to be married. His wife, being busy in the sitting room with a sick child, he conducts them at once to his study.

The weather and kindred topics are discussed for about fifteen minutes, when the gentleman intimates that he would like to see the parson alone.

They retire to the hall, when the following dialogue takes place:

Prospective Groom.—"We came here to get married, but I do not know whether we had better or not; I want you to advise me."

Parson.—"That is an unusual request. While I have no disposition to pry into matters which do not concern me, if you wish my advice, of course you must tell me something about the circumstances, or I cannot advise you intelligently."

P. G.—"The fact is, there is another girl expecting to have me; and I do not know whether I had better marry this one or not."

P.—"Which one do you love?"

P. G.—"I do not know as there is much difference about that; but the other one will be so much disappointed, I am afraid it will be a serious matter with her. I don't know but it will kill her."

P.—"What will be the effect on this one?"

P. G.—"She will be very mad, but I guess she will get over it."

P.—"It is a difficult case in which to give advice. I really do not know what to say to you. I think you will have to settle the matter yourselves."

P. G. returns to the study, while the parson descends to the sitting room and waits twenty minutes. He then returns, and as he opens the study door, he hears the lady say, "You ought to have thought of that before." He retires to an adjoining room, waits twenty minutes longer, when there is a rap on the door. The gentleman says they have decided to be married. The parson goes through with the ceremony and sends them on their way rejoicing (f).

PARSON.

WHEN SHOULD THE MARRIAGE FEE BE GIVEN?—A clergyman was called upon by a colored pair who wished to be married. Everything being found all right, the ceremony proceeded with evident embarrassment on the part of the groom, who was troubled to know where his part came in. At last the prayer was reached and the minister closing his eyes began with his usual position of hands uplifted, palms upward. At once a forward movement was made by the happy swain and two sweaty half dollars were dropped into the open hand of the astonished parson. When asked what he did under such circumstances, he answered: "Did! Why, I shut my hand and finished my prayer."