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REVIEW SECTION.

I.—APOLOGETICS IN THE PULPIT: ARE THEY NOT MORE HURTFUL THAN USEFUL AT THE PRESENT TIME?

NO. III.

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DEFINITION before discussion is hardly less important than diagnosis before prescription. Hap-hazard work, in dealing either with truth or life, involves too great risks to be allowed place anywhere. Let us know the ground we are to stand on. What is apologetics?

Apologetics is, in brief, the defense of the faith. It is the vindication of Christianity by the presentation of its evidences. Surely this is a good thing, and not open to reasonable challenge. The faith that asks anything but an open field; that cannot itself challenge attack, and meet it, and shiver the lances of assaulting unbelief; that is not ready to welcome investigation and to prove its right to be, is a faith of darkness and not of light, a faith of superstition and not of intelligent trust. If Christianity is not defensible, let us find a faith that is. That upon which we hang our dearest hopes should give us something surer than a "perhaps." Apologetic, falsely so-called, begging pardon for Christianity's presence and claims—this is a thing Christianity does not wish, and will not brook, but turns its back upon with a feeling of infinite dignity and calm. Apologetic, in the sense of vindicating its right to be, Christianity welcomes and glories in as the answer of a reasonable faith to the demands of an intelligent reason.

But granting the desirableness, and even necessity, of Christian evidences in the general field of debate, are they ever even desirable in the pulpit? Let us here again begin with exact definition, and understand by "the pulpit," any place occupied by a minister of Jesus Christ for the public oral proclamation of God's truth to men. It is not, therefore, the pulpit as indicating a profession, but as indicating a locality and a function, that we are concerned with in the present discussion. This, then, is the question before us: Christian evidences, as

a part of the Sabbath ministrations in the ordinary service of the sanctuary, are they not more hurtful than useful?

The question, as thus put, naturally divides itself into two parts, viz: Ought apologetics to be in the pulpit at all? and, Are they there in the right way? If they ought never to be taken into the pulpit, then no discussion is needed as to method. Their presence must be "more hurtful than useful." But with their legitimacy in the pulpit fully vindicated, it would still need to be shown whether the mode of their presentation has not been so faulty as to make pulpit apologetics harmful rather than helpful.

Three things, fairly considered, ought to set us well on the road to a right conclusion of this matter: the minister's position, commission and aim. His *position* is that of a herald, a proclaimer, a public messenger. He is one sent—an ambassador, authorized to deliver his Sovereign's message, not to originate his own. His chief office is to explain and declare. His principal business is bold and faithful announcement. It would ill befit a herald to be occupied in proving the existence of his sovereign, or in vindicating his sovereign's right to issue a proclamation, or in vindicating the proclamation itself. And the pulpit is distinctively and by eminence the place of public proclamation, where the "herald" of the gospel is to make his King's message heard and understood.

The minister's *commission* is the official authorization and order for his doing a certain thing. It defines and limits his proclamation. It tells him what he is to announce, and bids him announce it. It is summed up in the words of the King: *All authority hath been given unto me in heaven and on earth. Go ye, therefore, preach the gospel to every creature, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I commanded you; and lo, I am with you always, even unto the end of the world.* This gospel, which the minister is to preach, and by which he is to disciple all the nations, is substantively comprehended in these words: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." The world God loved, the "herald" is to go to, and the gift God gave the world, the herald is to offer, and the one condition upon which hangs the alternative of life or death, the herald is to make unmistakably clear and to press with eternal sanctions.

The minister's *aim* must, therefore, be distinctively and always *salvation*, in its broad, deep sense, involving freedom, not only from the penalty of sin, but from its power and its pollution. Salvation is both rescue work and structural work. It is seeking lost men until they are found, capturing their rebellious wills and then building them up in Christ Jesus. The one business of the pulpit is to construct sermons

in order to reconstruct souls; to win men to God and make them like God.

If this, then, be the position, the commission and the aim of the preacher—if he be simply a *herald* sent to deliver a certain *message* in order to *salvation*—then, beyond a doubt, Christianity means, first and last, conquest. It is essentially and everywhere aggressive. It is a redeeming, liberating force flung into the world. Its one distinguishing and pre-eminent quality is the quality of attack. While a proclamation of peace and comfort to the bruised and heavy laden, and of liberty to the captive, it is a declaration of war to every evil thing. It is the good against the bad, the right against the wrong, truth against falsehood, Christ against Belial, God against Satan, unalterably bent on victory, and, with no possible rest of battle until the complete and utter overthrow of evil is accomplished. The very genius of Christianity is therefore assaulting. Defensive warfare achieves no conquests, pushes to no new territory covered by the enemy. And Christ's kingdom is in this world to drive Satan's kingdom out. Simply "holding the fort," or chiefly "holding the fort," is hardly the business of an army that has been commissioned to go into all the world.

In entire harmony with this view of the matter is all Scripture. How little apologetic is in the Word of God. How overwhelmingly assertive and aggressive it is, and how rarely defensive. With what tremendous assumptions the Book opens, as if to declare were to establish, in the fullest belief of the self-evidencing power of truth; "In the beginning God created the heaven and the earth." Who is to believe that without evidence? How do we know there is a God? Why did not the author of Genesis give us the proof before he opened the book with such an astonishing declaration? What an opportunity for an argument for the being of God. But we do not find it from Genesis to Revelation, in Old Testament or New Testament, by Moses or Jesus. No sacred herald of God attempts anywhere along the pages of inspiration to prove that God is. It is taken for granted and asserted in the repose of sublimest confidence, and supported by no argument whatever, *a priori* or *a posteriori*, ontological, cosmological or teleological. And substantially this is the case with the other great truths of Scripture. They are declared, not proved. As if God and the Word of God, and the works of God, and the soul, life, death, immortality, were their own evidence.

Yet an army, fired with the spirit of conquest, and entering a hostile territory with the sole view of its complete possession, and therefore halting not in its purpose of capture, but everywhere and constantly aggressive, will nevertheless be compelled now and then to resist assault, and its quality of defense as well as attack will be put to the test. If the enemy is at all skillful he will resort to tactics that will reverse the conditions of warfare and oblige the attacking party to

show his metal of resistance. The army that cannot get itself swiftly behind breastworks and withstand the most determined and deadly onset, would best never undertake the business of conquest.

So, while Christianity is unalterably aggressive, this very feature of it makes it inevitably provocative of attack. And it will necessarily be put to the defense of itself. And just where its assault is most constant and vigorous, there it would seem to be sometimes in need of its best defenses. This argument, from analogy and from the nature of the case, finds its corroboration in the Scripture. Apologetic is in the Word of God. Not profusely, not conspicuously, very infrequently, indeed; but still it is there.

The opening verses of the nineteenth Psalm point to the heavens as testifying of God, and justify an argument from nature in vindication of the divine existence. "The heavens declare the glory of God." It is also by this proof of God in nature that Paul, in the first chapter of his epistle to the Romans, shows the heathen to be without excuse. "For the invisible things of him since the creation of the world, are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." The first chapter of the Epistle to the Hebrews is an apologetic. To the minds of devout Jews who yet were disposed to challenge the claims of Jesus, it should have been overwhelmingly evidential. So, also, in the circumstances and for the audiences, the speech of Peter at Pentecost, and the speech of Stephen just prior to his martyrdom, while vigorous in their assault and boldly aggressive, were admirably defensive and unanswerable from the view-point of a believer in the Old Testament Scriptures. Christ himself did not wholly discard the apologetic method. He rarely set himself to proving things. He was sublimely assertive. He made His infinite claims as if He knew there was that in man to which He could directly appeal without argument. "I am the way." "I am the truth." "No man cometh unto the Father but by me." "The Son of Man is come to seek and to save that which is lost." "He that believeth on me hath everlasting life." "I and my Father are one." These are mighty assumptions, and most bold. They take an immense deal for granted. They indicate anything but an apologetic attitude. And well nigh all Christ's speech is charged with this spirit of aggressiveness, in the infinite calm of conscious power and victory. Yet now and then, at rare intervals, even the Lord Jesus appealed to His credentials, and marshaled the evidence by which He would establish His claims. "If ye believe not me, believe me for the very work's sake." "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." "The works that I do bear witness of me, that the Father hath sent me." "If I have done evil, bear witness of the evil; but if well, why smitest thou me?" "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the

things concerning himself." "Reach hither thy finger and thrust it into my side, and be not faithless, but believing."

Manifestly, apologetics have a right in the pulpit. They are not to be wholly excluded from God's house, on God's day, by God's herald. Their legitimacy is beyond question. The proof is from analogy, from the very nature of the case, and from divine and apostolic example. The Master hesitated not in his public proclamation of the new dispensation, to Thomas, to other doubting disciples, and to challenging and assaulting unbelief, to appeal to the evidence and to build about His truth appropriate defenses.

But with the legitimacy of the pulpit presentation of Christianity's evidences vindicated, it still needs to be considered whether the actual presentation has not been so ill-judged as to make pulpit apologetics harmful, rather than helpful.

Unfitness of pulpit apologetics as to *occasion* is a way of harm. Clearly that pulpit is at fault which builds defenses where there is no actual attack, and no prospect of any. To meet a challenge before it is issued is courting a tilt with the adversary, that we may show our prowess. It is helping the devil start a conflagration, that we may throw holy water on the flames. Ordinary men and women do not come to the house of God to be fed on the refutation of skeptic-skeptics even of whose existence these ordinary men and women have not so much as dreamed. Surely not at the flock within the fold is the minister to cast "the bristling missiles that ought to be hurled at the wolves without." To answer from the pulpit a shot fired at tremendously long range through some bi-monthly periodical that nobody in all the parish reads but the minister, is to manufacture an enemy that may never appear, instead of meeting and routing the enemy already at the gates. This sort of apologetics in the pulpit is more hurtful than useful.

Unfitness of pulpit apologetic as to *quantity* is another way of harm. It is overdoing the business. To give it the bulk of Sabbath discussion is to convey the impression that after eighteen hundred years of opportunity to vindicate itself there is not a truth of Christianity that does not still need to be proved; that its centuries of sifting and trial, and conflict and victory, have established nothing whatever. Doubt of ability to hold the fort will surely be born of constantly building fortifications for defense. This pride of demonstration, which so prevailingly characterizes some preaching, turns the "herald" into an "advocate," and the sanctuary into an arena of *ex-parte* debate. It allows nothing to be taken for granted. It concedes nothing to the self-evidencing power of truth, and nothing to the adaptation of the gospel to the deepest need of man, and nothing to the human conscience. It seems to think God can have no place in the world except by a process of reasoning, and that no truth of God can stand except as it is propped

up by logic. And hence it is forever proving things. Whereas in Christianity, to *exhibit* is often to demonstrate. The sense of need and the grip of conscience are mighty adjuncts to an assaulting gospel in every chief citadel of the enemy's country. The pulpit that *bulges* with the evidences is, therefore, out of harmony with the genius of Christianity, and wide of the method of Christ, and while great on defense, will be wanting in the tokens and proofs of power and victory that mark a vigorous and persistent attack.

Unfitness of pulpit apologetic as to *quality* is still another way of harm. Better no logical defense of Christianity than an inconclusive one. Better aggressively in the field, doing at least some execution, than building fortifications to be toppled over by the first vigorous assault of a skilled adversary. We have, alas! too many apologies for Christianity that demand an apology. They are superficial. They are without adequate knowledge of the situation. They fail to connect. They expose the walls of defense to deadly breach. They substitute assertion for proof. The pulpit that undertakes "the evidences," must know what evidence is, and how to put it, so as to be morally certain of accomplishing the one sole end of evidence—*conviction*. It must not suggest more doubt than it dissipates. On the walls of our Zion we do not want a gun that kicks. We do not want an argument for God that is equally good for Buddha or Brahma. We do not want a defense of Christianity behind which Islamism can betake itself with equal safety. A calm deathbed is no proof of the Christian religion. The wide growth and the multitudinous adherents of the gospel are not conclusive of its divine origin. The spirit of sacrifice is not demonstrative of the heavenly inspiration of our evangelical faith. Gibbon's fifteenth chapter is unanswerable, if we look solely at the rapidity of the early spread of Christianity, and leave out of view the imperious claims it made, the life it called for, and the spirit it necessitated. The followers of Mohammed can match the followers of Jesus in the mere willingness to give, and suffer and die. The pulpit apologete needs to know what he has to deal with, the material he can command, and what constitutes valid defense, before he rush to the vindication of some challenged position held by evangelical belief. The way the great intellects in skeptical science and philosophy are handled by many a pulpit dabbler in these great departments of thought would lead one to suppose that a man need only become a preacher to be at once made familiar with the profoundest problems of life, and with every field of philosophical and scientific debate. But the homiletic bias is not the apologetic bias. Pulpit apologetes are not born—they are made; and made by a process, long, severe, disciplinary. The Pauls and the Justin Martyrs, and the Tertullians, and the Calvins, and the Butlers, and the Chalmerses, and the Hodges, who have done such service in the defense of the faith, do not go in crowds.

The one thing, therefore, to be intensely emphasized to every eager ministerial apologete, before he enters the pulpit to bang away at assaulting unbelief, is this: *Be sure of your guns.*

In brief, the following points seem to get their ample warrant from our discussion:

1. Apologetics have a legitimate place in the pulpit, for they are in the Word which every ambassador for Christ is commissioned to preach.

2. Chiefly, the pulpit should be used for attack. Preaching should be aggressive rather than defensive. This is the genius of Christianity. This is the spirit of a conquering church. Holding the fort is necessary. But the bulk of apologetic may well be outside the pulpit. Let the printed attack be answered by the printed defense. But this is not at all to be understood as meaning that the pulpit is to be forever occupied with "cries of alarm" and "Come to Jesus." It means the unfolding of fundamental truths; the fathoming of fathomless depths, and the scaling of scaleless heights; the intense insistence on duty; the taking some things for granted in the profound conviction that they already have the grip of conscience; and the fervid, tremendous pressure of the gospel's claims, charging on men's judgments and hearts with truth that is believed to have behind it all the power of the infinite God.

3. As error is championed by the ripest scholarship, truth must be alike championed. When apology is undertaken in the pulpit it should be with full equipment, with thorough knowledge of the situation, with trust in God and with assurance of victory. The supernatural in Christian conflict is wholly consistent with the use of means under the law of adaptation. God is not arbitrary, though sovereign. He will not perform a miracle in the interests of intellectual indolence or ignorant assumption.

4. After all, the best defense of Christianity in the pulpit is a consecrated, Christ-like life, filled with "the spirit of glory and of God." This is an apologetic possible to every pulpit: to prove the resurrection by the resurrection wrought in the preacher's soul; to show in his self-sacrificing and cross-signed life "*the print of the nails.*"

II.—THE STUDY OF WORDSWORTH'S POETRY.

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

EMERSON, in his essay on "Books," after laying down the postulate that, "for the most part, they work no redemption in us," proceeds to give three practical rules in regard to their use:

1. Never read any book that is not a year old.
2. Never read any but famed books.
3. Never read any but what you like.

The trouble with many of us is that we take prejudices against books, as we do against people, from what is said by others against them. We should like them if we only came to know them. Of such prejudices Wordsworth has been a conspicuous victim. He has hardly yet, in some minds, recovered from the criticisms of Jeffrey. Others are repelled from him, as from Browning, by the silliness and affectations of a Wordsworth cult. But his hour has come at last, and every day brings more students of his poetry, who find a redemptive quality, to use Emerson's fine phrase, in his verse. Very much depends on the time and place in which we read books. I remember some years ago, while on a vacation in summer from pastoral cares, to have been sitting in a railway train just behind a ministerial brother, like myself enjoying his summer vacation. He was absorbed in a book. The train was dashing along through choice scenery, but he never lifted his eyes from its pages. My curiosity was roused, and glancing over his shoulder at the book in hand I found it was "Calvin's Institutes," the last book I should have dreamed of for such a season and place. But Wordsworth's poetry is eminently a book for summer vacations. And as the readers of this monthly are scattered on vacation tours by lake or sea or mountain, I wish to say something in favor of Wordsworth as a companion for their trips. Every minister, as his trunk is packing, raises the question what books to take. "The fewer the better," we should say. Only let that few be very choice ones, and be sure to have Wordsworth's Poems as one. And in confirmation of views here put forth I must refer the reader to a fine essay in *The Presbyterian Review* published some years since by Dr. John De Witt of Lane Seminary, on the homiletical value of Wordsworth.

In coming to Wordsworth "we come to the greatest of the English poets of this century; greatest not only as a poet, but as a philosopher. It is the mingling of profound thought, and of ardent thought, with poetic sensibility and power (the power always the master of the sensibility) which places him in this high position. He does possess a philosophy, and its range is wide as the universe. He sings of God, of man, of nature, and, as the result of these three, of human life, and they are all linked, by thought and through feeling, one to another, so that the result is a complete whole which one can study as if it were a world of its own." *

No better general description of the poetry of Wordsworth could be put into words.

The poetry of nature in Wordsworth has several notes peculiar to itself. It is, in fact, the poetry of God in nature. He never looked on natural objects as only so much inert matter—wonderfully organized into forms of beauty or grandeur. Nor did he look on the life that

* "Theology in the English Poets." Brooke, p. 93.

he saw everywhere around him as life apart from God. He speaks of

"The Being that is in the clouds and air,
That is in the green leaves among the groves,
Maintains a deep and reverential care
For th' unoffending creatures whom He loves."

Again, in his *Prelude*, he says :

"Thus while the days flew by, and years passed on,
From nature and her overflowing soul
I had received so much, that all my thoughts
Were steeped in feeling; I was only then
Contented, when with bliss ineffable,
I felt the sentiment of Being spread
O'er all that moves and all that seemeth still;
O'er all that lost beyond the reach of thought
And human knowledge, to the human eye
Invisible, yet liveth to the heart;
O'er all that leaps and runs, and shouts and sings,
Or beats the gladsome air; o'er all that glides
Beneath the wave, yea, in the wave itself
And mighty depths of waters."

The same conception is found in one of his choice sonnets :

"It is a beauteous evening, calm and free,
The holy time is quiet as a nun
Breathless with adoration; the broad sun
Is sinking down in its tranquillity;
The gentleness of Heaven is on the sea.
Listen! the mighty Being is awake,
And doth with His eternal motion make
A sound like thunder—everlastingly."

Hudson is right in saying that God in nature was Wordsworth's master-vision. It is his philosophy of the poetry of nature, or, as Stopford Brooke has well put it, "It is more . . . than a mere influence: it is a conscious life which realizes itself as a personality, in realizing itself within the sum of things. In fact, this Being, who is the life of the universe, is the all-moving Spirit of God, the soul which is the eternity of thought in nature."

Wordsworth has been charged with pantheism. But how does his view differ from that of the old inspired Hebrew poetry on the same theme. Is it pantheism which bids all souls

"Sing praises upon the harp unto our God,
Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains."

Or was Paul pantheistic in his declaration that "in Him we live, and move and have our being." Such charges are volumes for the fact that, while in his poetic treatment of nature Wordsworth affirms God in all, and all by Him," he never affirms that the All includes the whole of God. Is there not, after all, a Christian pantheism found in inspired

poetry, and found in Wordsworth as nowhere else this side of psalmists or prophets. For Wordsworth, this divine life in nature manifested several distinct aspects, each of which is reflected from his poetry. The gladness which pervades nature seemed to him an emanation from God. Was he wrong in this view? The Psalmist surely has sung this strain: "He maketh the outgoings of the morning and the evening to rejoice. Tabor and Hermon shall rejoice in Thy name." No better expression of this thought in Wordsworth can be found than in his lines

"It was an April morning, fresh and clear." *

But it runs through all his poetry. He repudiated wholly the habit, not only of poets, but of many distempered minds, of reading into nature their own morbid feelings, feeding their melancholy fancies with unhealthy depressions, which they could gather only by distilling the joy of nature in the alembics of their own gloom. For Wordsworth, communion with nature was to be some restoration, or, to use Emerson's phrase, redemption. Hence we find pictured in all his poetry the tranquilizing, soothing, calm-giving influences of nature.

"Central peace subsisting at the heart
Of endless agitation."

On this Hudson has beautifully spoken, and his words are well worth quoting. "Who of us, indeed, has not sometimes felt, nay, who of us does not often feel, what a blessed thing it is to be so at home with nature, and so attuned to her life, that she can speak her own deep peace into our souls?" Many are the times, in bright and vocal mornings, in hushed and sober evenings, and all day long in still and lonely places, when she "sends her own deep quiet to restore our hearts," and when her tranquilizing power seems to steal over us and melt into us, soothing and sweetening away our evil thoughts and unhealthy perturbations, our anger, impatience, discontent, and all our inordinate loves, and cares and fears, and along with these, also, "the fretful stir unprofitable and the fever of the world."

"To interpose the covert of her shades,
Even as a sleep, between the heart of man
And outward troubles, between man himself
Not seldom, and his own uneasy heart."

The most distinctive note of Wordsworth's poetry regarding nature is, as Mr. Stopford Brooke has pointed out, "his conception of everything in nature as having its own peculiar life—yet as bound up with all the others in a common life," and that "this endless interchange of life and joy was in reality not the type of, but actually the never-ceasing self-reciprocation of God." Let the reader turn to "The Excursion," †

* Poem on Names of Places.

† Book Second.

and read for himself what the Solitary there says of the two great brother mountain-peaks which overhung the glen.

For Wordsworth, indeed, natural religion meant far more than to serve as natural theology, that is, a set of proofs of the divine existence, divine power and wisdom. It meant, to use the common phrase, religious experience—a direct calling out of the worship of the soul—and even more, a direct impression on the soul of moral teachings. The Fourth Book of “*The Excursion*” will show how profoundly he felt this as the mission to his soul of the divine life in nature. It would be easy to dwell on this theme, for Wordsworth is full of it. It marks him as the great high-priest of natural religion, and gives him his unique and glorious place in our poetry. Rather, however, let me refer the reader to the excellent volume of Mr. Stopford Brooke on “*Theology in the English Poets*,” and to Mr. Hudson’s kindred volume “*Studies in Wordsworth*.” Wordsworth was profoundly Christian in his beliefs. He never for a moment catered to the sentimental and wicked nonsense which would supersede church-going by walks or drives into the country on Sundays. He was a devout worshiper all his life in the parish church, and was the more earnest worshiper in the temples of the outer world, “not made with hands,” simply because he was so profound a believer in Christ and His church. The religion of Christ and the religion of nature are not two, but one—as the divine Word and the divine works find their unity in the Word made flesh. “All things were made by Him, and without Him was not anything made that hath been made.” With poetry thus inspired no minister can afford to be unfamiliar. It will give him help, imparting devotion to his work. No poet is more prized by some of our profoundest Christian thinkers, and it will refresh many a timid worker in the ministry to spend some of his vacation hours with Wordsworth among the lovely scenery so abundant in our land.

Wordsworth is the poet of man even more than he is the poet of nature. He has been misjudged by many and deemed a cold nature, dwelling apart from the great world, self-absorbed and having no large and living sympathies with human life. Carlyle’s judgment of him is utterly mistaken. Probably Wordsworth was as strongly repelled from Carlyle as Carlyle seems to have been from Wordsworth. Carlyle was the worshiper of the strong and the great. Wordsworth’s soul went out to the weak and the lowly. In fact, in all those aspects of human life which appeal most powerfully to the Christian ministry, it is Wordsworth among all the English poets who finds most and sings sweetliest. Cowper, indeed, had begun the strain. It echoes all through “*The Task*.” Burns caught the same note and sent it forth loud and clear. But Wordsworth’s poetry of man is far more complete, far deeper, and far richer. There are three strains of this poetry, Wordsworth is in all their notes.

A poetry of the home—that is of the affections which are of kin to the home. He has written no “love poetry,” so-called. In fact, he told a friend that he dared not attempt it—that it would have been too passionate. English poetry is rich enough in this, and he did well to leave it to the Herricks and the Lovelaces of an earlier day, and to Burns of a later time. Nor, again, are such strains as we find in his celebrated “Ode on the Instincts of Immortality” frequent. Lofty as that ode is, it is not so characteristic of Wordsworth as some others. All through his poetry, in which human affections are the inspiration, he holds that “what is lowest in our human loves must be at once restrained and ensouled by what is highest.” As with his “Skylark,” so with the human heart, it must be unfailingly “true to the kindred points of heaven and home,” so that all through his poetry it is the sweet, simple, kindly affections of our nature that are mentioned and expressed. He deals in no fascinations of romance, no dark, turbulent passions, such as swell and heave in Byron, but, as Hudson has well said, “All the sweetness of his home distils itself into and through his poetry, sometimes in direct articulation, oftener in deep, soft induction.”

Wordsworth is also a true poet of human liberty. It has been said of him that he was a Republican by nature. He shared, at first, in all that generous enthusiasm for liberty which in many minds the earlier stages of the French Revolution roused. He was in France during the year 1792, and though the atrocities of that terrible year gave his growing enthusiasm a rude shock, he was not driven into reactionary and hostile mood toward a true enfranchisement of the oppressed. This note is struck in his sonnets most distinctly. For religious liberty not even Milton has written in more fervid strains. His sonnet on the “Persecution of the Scottish Covenanters,” that on “Wickliff,” on the “Emigrant French Clergy,” on “English Reformers in Exile,” on the “Waldenses,” and the noble sonnet on Milton, all show the freedom-loving spirit of the man. It was nursed in him by his love of the mountains, as so noticeably in the case of the liberty-loving Swiss. In one of his poems we find these lines :

“Here might I pause and bend in reverence
To nature and the power of human minds,
To men, as they are men within themselves.”

The line italicized is what inspired his love of human freedom. It is the absolute contrast of what is found in the poetry of Pope. Wordsworth never wrote for what is called society. Factitious distinction went for nothing with him compared with the innate glory of manhood.

“Love had he found in huts where poor men lie,
His daily teachers had been woods and rills ;
The silence that is in the starry sky,
The sleep that is among the lonely hills.”

These daily teachers had done for him what they have always done

for poets. He has a firm, clear note for liberty always. More than once he has reminded us of our own poet Whittier, whom in simplicity of life and unworldliness he so strongly resembles.

It is, however, as the poet of *humble life* that he deserves fullest recognition from those who are the ministers of Him whose word invests humanity with new sacredness. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "He was the first who poured around the dalesmen's cottages, and the wandering life of the peddler and the unheard struggles of the country and the mountain-folk, the consecration and the poet's dream. He was the first who isolated life after life in tender and homely narration, and made us feel that God was with simple men and women, . . . that this same equal heart beat in the palace and the hamlet hidden in the hills;" that all men were brothers in the charities which soothe and bless, in the moral duties which God demands, in the feelings which nature awakens in their hearts."*

This is not our dream. Such poems as "The Brothers," "Michael," "Alice Fell," "The Idiot Boy," "The Leech-Gatherer," "Matthew," "Lucy," "Simon Lee," and many others that might be named, fully justify Mr. Brooke's eloquent words. We may concede to the critics that here and there a note of false simplicity is heard. It is a hard task to find poetry in a modern tramp, and Peter Bell was an attempt in this direction. Shelley made a clumsy attempt at satirical parody, and yet with all its faults there is a truer note of the poetry of philanthropy in Peter Bell with all its faults than in much of Shelley's sounding lines. The way in which Wordsworth has invested humble life with sacredness attests his genius. It does, in fact, much more than this. It has inspired much of literature since his day. Its influence is seen in Hood's "Song of the Shirt," in Mrs. Browning's "Cry of the Children;" in all Dickens's characters, like "Little Nell," and in George Eliot's "Silas Marner." It is what every philanthropist should fully recognize. "This will never do," the critics of the *Edinburgh Review* said of his poetry. Nothing else than this will do, for this and a coming age. The enthusiasm of humanity is no poet's dream—though such a poet as Wordsworth has given it full voice. And we venture the assertion that any minister who imbues his soul freely with this element of Wordsworth's poetry will find his labors among the poor and the lonely assume new sacredness and new loftiness.

There is a large class of poems by Wordsworth lying outside the poetry thus far discussed, in which all true lovers of poetry delight. His "Dion and Laodamia," "Stepping Westward," "The Solitary Reaper," his "Ode on Sound," and the great "Ode on Immortality" are specimens of the class to which we refer. Much of his later poetry

* Theology in English Poets, p. 253.

can be neglected. He wrote too much. But whoever wishes for poetry that in the best sense of the words is a "criticism of life"; whoever delights in a poetry that soothes and blesses his soul; that always elevates and cheers and gladdens the heart; whoever seeks for a poetry that, eschewing the poor and false idea in art—that its only aim is to please and not to bless and quicken the whole being, moral as well as æsthetic—will turn to Wordsworth, the more frequently and the more enthusiastically the more he becomes familiar with the great poet. He is in English poetry the brightest example of what has been called the "correlation of the religious and the poetical instincts." Professor Shairp, in his "Studies on Poetry and Philosophy," has a delightful essay on "Wordsworth, the Man and the Poet." To that we may safely commend the readers of this REVIEW for a fuller discussion of what could only be suggested in so brief an article as this. His fitting biography is yet to be written. On a beautiful evening in July, 1867, I stood at his grave in Grasmere churchyard. The day had been spent in wandering among the scenes he so much loved and which live immortal in his poetry. The air was serene and the evening sky was full of that soft and tender light he loved so deeply. For one I was glad his dust lies there rather than in the great Abbey. It was his own wish to be buried there.

"Let him be free of mountain solitudes,
And have around him, whether heard or not,
The pleasant melody of woodland birds."

III.—THE PUBLIC SCHOOL SYSTEM AND THE MINISTRY.

BY PROF. JOHN BASCOM, D.D., WILLIAMSTOWN, MASS.

WHILE the American people constantly boast of their public school system, regard it as a wise tradition of the fathers, and are really ready to do a good deal for it, it is has not, after all, taken that firm and deep hold of the national mind to which it is entitled. The conflict is constantly deepening, the accumulation of adverse causes is on the increase, which are to settle with us the success of republican institutions and republican society. The two, in long periods, are inseparable; or if not inseparable, the freedom of civic institutions is of little worth without the social life that is properly associated with them. To save the prosperity and strength of this nation for the masses of men is not to be, under the increasing encroachments of wealth, an easy achievement. Our public schools, the universality of knowledge, are to be a chief means of success in this truly patriotic, philanthropic and Christian labor. This system will not, retained merely as a lingering national predilection, be able to be the center of popular life. It must be constantly given new breadth, and handled with fresh efficiency, if it is to resist the designed and undesigned encroachments upon it, which are

arising in the development of favored classes and dominant forms of faith. The common national life, in whose possibilities all are free partakers, must be earnestly contended for as the true faith delivered to the fathers.

Our common schools, which are the basis of the public system of instruction, must be developed with increasing insight, skill and tenderness, that they may open real doors of knowledge and advancement to all our citizens. Education, in its lowest forms as much as in its highest, is to be judged by the impulse it gives the mind toward truth, the appetite it awakens in it for its own proper food. If we look upon primary education simply as a needful instrument in securing a livelihood, we shall spoil it. It is this, and in many instances may be no more than this, yet this is not its potentiality. The simplest forms of knowledge should truly stand as the first steps in all knowledge, and open the interminable vista that lies beyond. It is this vista, no matter what exact position one may hold in reference to it, that gives dignity, scope and true possession to the mind. Our common schools must lead directly, and with an inviting force, to all grades of instruction that lie beyond; and so with a gently persuasive wind begin at once to winnow out and bear on the germs of life.

The boy learns to read in order that he may read; to understand one thing that he may find in it the stimulus and the opportunity to understand other things. Our schools, without the public libraries and the public press that supplement them, go but a little way. The mind may come to rest at the end of the rudiments of knowledge as certainly as at their beginning, and its condition be but slightly improved by the progress it has made. If primary studies are so taught as to lead to nothing, they become in themselves almost nothing. American society is what it is by virtue of books, periodicals, papers, the desk, the pulpit, the platform. Each citizen, that he may be a citizen, must share this common social life; and the way that passes to it lies through the school-room. This is the one fact which brings light and courage to all our public institutions. By means of it, the immense sweep of popular thought is made possible; and by it each child is launched on a broad, if not a deep, sea of thought. Nor is there any reason why this sea should not have its deep waters as well as its shallow ones. Nay, it is sure to have them, if knowledge is made to retain, at every stage, its guiding and stimulating character, and so to subject the mind, more and more, to its inexhaustible incentives.

We must look to our common schools to bring to our people the opportunity and stimulus of knowledge which our economic conditions, political strifes and social restlessness serve to develop. We have, in our republican society many agencies and many impulses which are ready to become effective in the continuous education of our people, if only we bring them, by our primary instruction, fairly within the

range of these influences. Instruction that awakens the mind and sets it universally in action is the first demand of a free people.

A desire has recently arisen—and it is a wise desire, if it is not allowed to interfere with the primary purpose now spoken of—to add to public instruction industrial training. If the activity of the mind can be made at once to lead to the better handling of the body, an important point is secured. Here, as in education proper, incitement and direction are to be sought for rather than specific achievement. It is the disposition to do, rather than the power to do one thing, that we are to impart. Powers rooted in life, and life that reaches every one, are the necessities of a free State. Such a State is incapable of a mechanical organization in which each one is assigned his exact position, and left to his own duty.

The mobility of society within itself, the ease with which each man can entertain his own ambitions and carry them out, constitute at once the safety, strength and contentment of a free people. Every man's fret is his own, and there are no barriers against which men accumulate, and on which they clash themselves with destructive violence. It is the purpose of our common school system to maintain this fluidity of society, this readiness of movement, this homogeneity of incentives that have the range of the entire people.

One jealousy remains to us from the earlier days of priestly tyranny. Americans are indisposed to confer office on ministers. There is one very general exception to this feeling. The people see the fitness of direct interest, on the part of the clergy, in education. If this opportunity of influence, so natural in itself, is not abused, it can be readily extended and made the basis of a most valuable form of public service. Even if it carries with it no official position, it is not thereby greatly weakened. Our public schools suffer much from irregular attendance, from the lack of interested criticism, from the want of that enthusiasm which comes to the young by the direct encouragement of wisdom and age. The best results here, as elsewhere, turn on direct, personal conduct. Life is begotten at definite points by an immediate transfer of impulse. No person is better fitted than the minister for this outside support and nourishment of the schools, for seeing that its true results are really attained, and for cherishing and extending them when they are on the point of being secured. There is no limit to the many direct and indirect ways in which the minister, in the ordinary fulfillment of his social duties among his people, can aid the public school.

We have spoken of the common school as open to designed and undesigned attacks. Its true defense lies in its own growth, in the increasing comprehension and accomplishment of its purpose, rather than in any avowed advocacy of its claims. If the system is overthrown, it will be because it has first lost life within itself.

Our public schools are often weakened by private schools, which

cover exactly the same field. These draw off the attention and interest of those best fitted to sustain public instruction, and leave it to make what shift it can in the hands of those less aware of its responsibilities, or less able to meet them. The underlying force which occasions this very undesirable division of interest, is the class-feeling. Many families are not willing that their children shall endure the contact of the public school, or suffer its contagion of vulgarity. That there is a real difficulty expressed in this sentiment there is no occasion to deny; but it is a difficulty overestimated, and which, in the ordinary remedy, opens the way to still more serious evils. A careful parent can usually protect a child sufficiently in connection with a well-ordered public school from a transfer of bad habits. On the other hand, the radical evil of a spirit unsympathetic and thoroughly estranged from the claims of others upon it, an evil which rises so readily in the well-to-do classes, is sure to be strengthened by private schools. The risk of a profound moral perversion is thus held at a less estimate than the chance of a vulgar phrase, though the last is readily observed and resisted, while the former is a subtle poison that escapes attention and correction. The best conditions of training, like the best conditions of manhood, are found in the natural contacts of life, met in a philanthropic temper. The public school must be the common school in order that it may fully subserve its purpose of discipline. While no man can be urged to sacrifice his child for a system, he can be exhorted to make himself and his household constituents of the community to which he belongs, and to inclose his own welfare in the common weal. The moral power which this method implies is sure to vindicate it in the results.

The public school also loses hold on many minds because of the want in it of moral training. This conviction is often carelessly entertained, and does its mischievous work quite as frequently in connection with a hasty theory of the facts as in connection with any earnest effort to know what these facts are, or to make them what they ought to be. It is not only not impossible, it is not difficult, to render the public school a very important means in widening and deepening the moral life of the child. Its relations are varied, its duties are exacting, its spirit is one of order and good-will, its pursuits are fitted to awaken enthusiasm, and all the practical problems of social intercourse are contained in it in a complete and urgent form. The teacher who brings good work and prosperous order out of these conditions has the power of restraint, guidance and inspiration more than most parents, and becomes a most valuable factor in the child's moral development. The public school may well, directly and indirectly, and with superior cogency, because of the complicated and wide interests with which it is dealing, re-enforce the moral life. The methods and precepts of that life in the school itself grow out of living causes and present exigencies,

and may help to beget that good-will which is their inner force. Few places give more occasion for practical morality than a large public school, and few places are better fitted, therefore, for a real understanding of its lessons. The child that has learned to move successfully and safely on this first stage of action is thereby prepared for later ones.

Nor need this discipline miss the fundamental religious idea which underlies it, that of love. The love of God interprets itself to us almost wholly by the love of men, and the love of men extends itself along these lines of kindly intercourse with them. The teacher in a public school is dealing, in a peculiarly direct way, with those practical solutions of life which are truly religious, which uncover the mind of God and lead us to it. If the teacher conceives religious truths as a present condition of peace and good-will, he will find constant occasion for it. Conceived and delivered in any other way, it cannot be of any great value. What we need in our public schools is to forget the slight religious limitations that are put upon them, and to remember the immense moral and religious life they call for and contain by their very construction. Each one of them holds in hand the unsolved conditions, the unharmonized issues of the kingdom of heaven.

One more growing difficulty in the progress of our public schools is the direct opposition which they encounter from the religious temper, when that temper stands for narrow and ecclesiastical ends. The Roman Catholic Church is especially hostile to our school system. It refuses to include public instruction in its training and wishes to educate its youth, from beginning to end, under its own methods, toward its own purposes. This fact at once implies a spirit peculiar, imperious and unconcessive. Not merely plausible reasons, but weighty ones, can be given why the public should accept the instruction provided by the Roman Catholic Church in place of its own, and so give way before the historic force of that generally admitted duty and prerogative of religion to provide its own discipline.

Yet such a result might easily be a profound disaster to us as a republic. The Catholic purpose in training its youth does not run parallel with our own as a free people. Its schools would make a wide inroad in our school system, and that, too, in a class of our population which peculiarly needs to come under the government of American ideas and American methods. The power of assimilation in an American community has hitherto shown itself marvelous. This power rests very much on our school system, and would rapidly disappear if this system were broken. The integrity of our entire life is necessary for the preservation of every part of it; and we could set no limits to the growing evils of a plausible concession to an alien religious temper. The one thing we are least fitted to do as a people is to patiently hold fast to the terms of a contract, to watch against the slow approaches of mischief, and to reclaim the advantages once lost by hasty liberality.

The unity, strength and free development of this nation turn more, by far, on its public instruction than on any one thing else. It becomes, therefore, a first duty of every Christian citizen and every wise minister of truth to maintain, extend and strengthen this system as that by which the common life expresses and renews itself. The very fact that a power inimical to public instruction, carrying division and dispersion into our first methods of thought and discipline, has arisen, should alarm us at once on a staunch assertion of the rights of the commonwealth. We are too weak to be generous in this matter, and must stand by our strength for strength's sake. The permanence of our institutions turns on the ideas already implanted, and to be implanted, in our youth; and the earliest and most permanent forms of these notions of liberty are found in our public schools.

IV.—ON THE CARE OF THE BODY.

BY W. M. F. ROUND, CORRESPONDING SECRETARY OF THE PRISON ASSOCIATION OF NEW YORK.

THE thought has come to me many times of late, and with a good deal of force, that the Christian's care of the body may be rightly reckoned as one of the tests of grace. We give our souls to God, and our service to God, and are too prone to forget that our bodies belong to God as well, and are a necessary part in our machinery of service. Yet we see professing Christians, men and women noted for their zealous service to the Master, who drive their bodies from task to task unrested, as no merciful man would drive his horses; treating them with such neglect as no good mechanic would bestow upon his tools; letting them suffer hardships such as no humane man would wish to see inflicted on his worst enemy.

Men who fear God and who profess a desire to show their love by keeping His commandments seem entirely unmindful of the fact that He has included the care of the body in the responsibilities of Christian life. Coming down through the ages there is the voice of God as heard in Deuteronomy and Leviticus—giving most direct and specific commands for the care of the body. The chosen people then, as now, were too perverse to regard the implied obligation in the fact that the body was a temple for the soul, a likeness of His image; stiff-necked, careless, self-willed—they needed a clearly pronounced “shalt” and “shalt not,” with a long line of penalties to force them into respectable and decent personal habits. They had, to be sure, no knowledge of physiology and the laws of life to indicate the penalties for broken laws. They had not seen the body of man dignified in the fact of an incarnate God. No eternal object-lesson of a risen body had shown them the future “age-abiding” possibility of the body, no vision of

Patmos had shown them the place of the glorified body among the angels of heaven, and so they sinned less in their ignorance and required stronger restrictive laws to mercifully save them from themselves.

Under the Christian dispensation, in the radiance of the God-made man, all this is changed. With the expansion of knowledge in His light the school boy has learned secrets of life, laws of physiology, of which the wandering Israelites never so much as dreamed. The penalties go with the laws. The functions of the brain, and of the nerves and heart and lungs and skin are all part of the common school education. If we break these laws we break them in the fullest light of knowledge. And all about us we see Christian men and women who go on carelessly breaking laws of health, knowing them to be as much God's laws as if they had been written between the lines of the decalogue. What shall we say of the man who allows the sacred temple of his soul—the man who claims to dwell in Christ, and whose "heaven of God" is dependent on the fact of Christ dwelling in him, and who yet permits the temple to be ruined by his neglect and disobedience? What shall we say of the man who, having heard Christ knocking at the door of his heart, has bidden Him enter—who knows that Christ, the eternal Son of the living God, has entered to sit at supper in the chamber of his soul—and yet who has let the curtains that hang about this holy of holies become filthy and ragged, and all the place unworthy of the guest?

Aside from a greater fitness for service insured by a proper care of the body, there is a dignity to the Christian body from the very fact of his being a Christian. As a courtier in the train of the living God he must strive to stand in the highest dignity of manhood. If the courtier of an earthly sovereign shall train himself in all bodily graces—in fencing, that he may be supple and carry himself well; in frequent baths, for the sake of beauty; in thoughtfulness of posture, in deferential expression of his carriage, all that he may gain honor with his sovereign and stand well at court—is it not much more obligatory upon those who have taken service in the court of the Eternal King and who claim that they desire to promote His kingdom on the earth? And the well-kept body is a potent influence for good. Dirt repels and cleanliness is attractive. Holy hands lifted up in prayer, if they are dirty, have less outward and visible expression of holiness in their attitude. It is the outward expression that attracts the attention of the multitude, that holds the attention of those whom it is desirable to draw to Christ. I have known ministers whose influence for good was materially lessened because of their untidiness; the divine light shone less brightly before the world because of their carelessness, and the usefulness of their service was decreased inasmuch as their attractiveness was lessened.

But the care of the body is urged upon men most effectively, per-

haps, in the knowledge of the fact that they lessen their years of service by neglect. Many men are careless of their bodies till they are driven to thoughtful and conscientious consideration by fear of death or of disease. They are so much more childish in spiritual things that they need the fear of penalty to make them obedient! Thank God for penalty! Thank God for the admonitory aches and pains that warn us of the going out of strength! Thank God for the sleepless nights that show us the dreadful possibilities of the mad-house and of the still house of death! Thank God for warnings! Thank God that if we fail to obey Him through love, He is still willing to admonish us through fear!

Insomnia, from king David's time to ours; boils, from Hezekiah's reign to the waning years of our own century; fever and malaria, from the time of St. Peter's mother-in-law to the time of our mothers-in-law, and only now and then a man or woman strong in the sunset hours of life, and dying painless as a summer's day fades into night—all these thoughts of blessed, painful warnings, are admonitions to a better care of the body.

It is best that, in the consideration of this subject, we step down from the abstract to the concrete, and lay about our blows to fall upon actual cases. Let us not point to potential-garments in the piece, but cut our cloth into coats, and let these be appropriated and put on by whoever they may fit.

My Christian friend, whoever you are, if you have neglected your baths, and permitted the pores of your skin to be stopped up, you know perfectly well that you have turned back effete and poisonous matter into your system. You have dammed up one of the courses of life. You have sent back unworthy rubbish into God's temple, and dishonored the guest that you have invited to dwell with you. You have, in poor, foolish, human "penny-wise and pound-foolish" fashion, saved a few moments of time in the morning and a little trouble, but all day long you will move the more sluggishly, feel the less comfortable, and do less worthy work. In the course of time, the sum of all the minutes you have saved by the neglect of a plain duty will be required of you. It may be a boil or a carbuncle that will lay you by for a time, and between the pangs of your agony you can reckon up what the gain has been to yourself, and to humanity and to God.

You are careless as to diet, and irregular as to meals. The importance of your work, you say, gives you no time for such consideration of these things as you know your health demands, and God's merciful warning of slight indigestion and headache is passed over lightly or relieved by some palliative drug or treacherous nostrum, and you congratulate yourself that science has saved you a little time. Science has done nothing of the kind. You have simply found a place where for a brief moment you could hide your silly head in some sand-plain of de-

ceptive ease and forget the dangers that threaten. Thou poor human ostrich! the danger is close behind thee, and thou must take thy corrective portion of pain presently, sure to be the harder because of the accumulated penalty for neglect. When the time comes that you must suffer do not call it a "dispensation of Providence" unless you are also willing to admit that it is a dispensation of punishment that you richly deserve. God gives His children warning when they have reached the limitation of their strength, or when they are neglecting the manifest laws of health, and those who heed not the warnings that are given only add to their sin if they seek to find an excuse for their suffering in the mysteries of God's "visitations."

But some men "run down" and break down through ignorance, I hear it said. In the natural law—as in the social law and all other law—remission of penalty is not to be found in a plea of ignorance. The very first thing that is given to a man to study is his own body. He has no right to be ignorant of the laws that should govern its health. And most men are not ignorant. They know they are neglecting their bodies; they sin with their eyes open. The commonest precepts of physiology tell them what they ought to do to keep well. The household knowledge of anatomy, *plus* common sense, will tell them when they are habitually breaking nature's laws. It is the commonest thing to hear a man say, "Yes, I know I am breaking down," or, "I know I suffer because I don't eat regularly," but there is the same daily routine of overwork and undercare, until this beautiful temple sinks in a debris of unfulfilled ambition, or bears a blemish to the end.

There is sometimes a shadow of an excuse for some men. They find themselves in a social gap where no one else can, or where no one else will, stand. They cannot extricate themselves without danger to some cause. I believe that this is the rarest thing among men. The truth is they have blundered in undertaking too much. They have started to "build a tower" without sitting down to count the cost—whether they have sufficient strength to finish it. They have blundered, and pride steps in and prevents their frank confession of their blunder. Then, too, there is a certain want of trust in this position. Who am I, that God cannot put a better man in my place, or do that for my work that will make it more effective for my getting out of it for a while? But we will take our narrow, faithless, arrogant, conceited view of things. And God warns us again and again, and we neither thank Him nor heed Him, and the end comes and the final reckoning that shows us less accomplished than by the man who has learned that the true economy of life is all within a man's limitation of strength.

And we should be so careful for the body. Scrupulously, prayerfully, thoughtfully because the well-fare or ill-fare of the body reacts upon the mind and on the soul. A man whose body is weighted with physical infirmity rarely gets the highest views of spiritual things. He cer-

tainly never gets to understand the supreme dignity of earthly things and human relations. The man who feels his own body a weight to him cannot enter the race with the same buoyancy as the man who has no thought but the prize set before him. The Christian who has dyspepsia is not likely to be a joyful Christian. The type of gloomy Christian experience which so repels the young is largely attributable, I believe, to a failure on the part of individual Christians to give proper attention to the body. In my boyhood I knew, in New England, many most lugubrious Christians. I thought that it was Christianity that made them so solemn and unhappy. I desired nothing of the kind. I made a great mistake, of course, in attributing their gloom to religion; I know now that it was a diet of bad cooking, of baked beans, of underdone pie crust; that they were not happy and grew sallow and lank, because they lived in overheated and badly ventilated rooms, and took no recreative exercise. I think they committed sin in doing as they did: Christians have no right to give a false impression of Christianity. The joyless Christian dishonors Christ no less if his joylessness be mere dyspeptic gloom. The Christian has no right to have dyspepsia unless he inherits it.

And that word "inherits" brings me to my final paragraph. What kind of a body does the Christian of to-day intend to rear in the generation of fifty years hence? I deal much with criminals, and I see the children of Christian parents among them, poor, miserable moral wrecks. I know in some cases that the son is in prison because the father went to the pantry between meals, and failed to take his baths as he ought. I know of men in prison with not enough physical force to clothe their moral impulses with action; and I look back and find that the father and mother were Christian people, who used up all the energy of the family in their own times; they left nothing for the generation to come. I know of a dipsomaniac who commits wild excesses in his cups, and whose power of resistance to benefit him only suffices for one-half of his time; he inherits his weakness of will. His father could not say "No!" to any one who asked him to engage in any good work. He could not resist the temptation to write and preach three sermons a week. He could not resist the temptation to work through vacation time, and so he tasted sour grapes before he died, was broken down before his time, and from his boyhood the sour teeth have been "set on edge." The feeble resistance exhibited itself in one place in one generation, and in a lower place in the next.

We do not live for to-day. A part of my body belongs to the next generation. The whole of it, if I am a Christian, belongs to God. It is a treasure that I must account for. It is a temple for my soul. I dishonor my own soul and Him who died for my soul if I dishonor my body, and I do dishonor it if I do not keep it at its best.

V.—GOETHE'S "FAUST."

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

THE formula, "There is one God, and Mahomet is his Prophet," does not more conclusively constitute the shibboleth of orthodoxy for the Mussulman, than constitutes now the shibboleth of culture and of soundness in literary judgment, the sentiment, There has been one truly GREATEST poet since Shakespeare, and that poet is Goethe. Equally unquestioned and absolute is the literary convention that of all Goethe's poems the "Faust" is his masterpiece:

Prescription of this sort is seldom, perhaps never, successfully disputed by criticism. Criticism, in fact, usually finds its account in concurring, and in pointing out, with superfluous zeal, the justifying reasons. If it does not cordially concur, it complaisantly acquiesces; or, if it does not quite acquiesce, it at least remains silent. Almost never does criticism raise a voice in challenge of a literary claim once secure in universal acknowledgement.

Not with diffidence—on the contrary, with all confidence which it would be mere affectation to dissemble—but with that degree of deference always due from an individual to the public, I venture to create an exception by calling in question the right of Goethe's "Faust" to be accounted a great poem. My present allotment of space is narrow and I shall need to economize it. The turns, therefore, and phrases, the circumlocutions and ambages, which would indicate a becoming reluctance on my part to strike ruthless blows at a venerated idol of convention—all these I will ask my readers kindly to imagine on their critic's behalf. It would take too much room for me here to supply them. I proceed at once to give some of my reasons for not thinking the "Faust" of Goethe that great poem which it is currently reputed to be.

I. In the first place, its subject is not noble. What is the subject of the "Faust"? It is the mediæval myth of a man who, for a consideration, sold himself to the devil. This myth had often been poetically treated before Goethe's time. Marlowe in particular had made it the subject of a truly remarkable poem, a tragedy, which Goethe at one time seriously thought of translating. At most, nothing in the way of true greatness ever was possible to a poet treating such a subject, except to confer dignity upon it, or to infuse tragedy into it, through some surprisingly lofty or pathetic interpretation applied to the myth. Goethe's chosen method was to make Faust a *blasé* scholar, and have him, in disgust of study, turn rake at middle age and transact with the devil for the enjoyment of the body of a girl of fourteen or thereabout. That, reduced to its lowest terms, is the scheme of Goethe's "Faust"—of the First Part, that is to say,

which practically, for almost all readers, constitutes the poem. Was there ever a Circean transformation more abject than is to be seen in modern culture and taste down on all fours at the feet of a poem like that, ogling up emulous admiration and worship at it for "great"? On a theme such as Goethe made the theme of his "Faust," no treatment whatever could possibly produce a great poem. The theme itself, so conceived, is too essentially, too irredeemably base.

This objection to the "Faust" in its theme, I make, not on moral, but on literary grounds. The poem was hopelessly from the first condemned by its theme to be an aesthetically ignoble poem. That is, the poem as a whole. There might be passages in it of beauty, of pathos, of power. A poem, however, is not a great poem simply because it contains fine passages, no matter how many fine passages it contains. Greatness in a poem must consist in the greatness of the poem. And a poem, I say and repeat, whose chief action consists in a disgusted scholar's becoming debauchee and, under contract with the devil, hunting down a young girl "past fourteen" to a doom worse than death—such a poem is not, cannot be, "great."

So much for the idea of the "Faust."

II. In the second place, the structure of the poem—which, however, I cannot stay to criticise in any detail—is highly inartistic. In ostensible form, it is a play, a tragedy; but the action is clogged with the dreariest monologue and dialogue, which do nothing to help forward the catastrophe, or else absolutely interrupted and postponed with long, irrelevant parentheses of pure devilry which it is weariness itself to read, and which, in the representation, nothing could carry off with spectators, unless it were tricks and shifts of theatrical scenery. The "Faust," in short, is largely a mere bizarre mosaic of odds and ends of verse composed at wide intervals of Goethe's experience, which the poet vainly sought at last to mould into the unity of a poem.

The imagination, therefore, shown in the "Faust," whatever that imagination may be, at least is not the supreme imagination which creatively projects a whole great design at once into being. It must be looked for, not in the poem as a whole, but in passages of the poem. Let us take a celebrated passage of the "Faust," a passage much praised for its imaginative quality, and, using it representatively, put it fairly under criticism to see how it will stand the assay.

"Minute criticism!" I hear some one exclaim; "but minute criticism is not the right test of imaginative writing." Whereto I reply, That depends upon the criticism, but not upon the minuteness of the criticism. If the criticism is sound criticism it remains sound criticism to whatever degree of minuteness it is carried. And here is the crucial test of imaginative writing, as of all other writing no less: Will it bear to be criticised minutely? Minute criticism may, no doubt, disclose unsuspected faults even in good writing; but in the best writing it will

disclose unsuspected beauties, and, according as the number of such unsuspected beauties, disclosed by criticism, is great, the writing in question is finally ascertained to be indeed of the best. If criticism pronounces a given passage of poetry to be not true, but false, imaginative writing, then the proper way to defend that passage is not to call the criticism "minute," but to prove the criticism unsound.

With thus much premised—by the thoughtful at least not likely to be gainsaid—let us take up the famous "Prologue in Heaven," prefixed to the "Faust," and look at it closely. This prologue consists of two parts, of which the first is nothing if it is not sublime, and of which the second is blasphemous. To show that I do not use the latter epithet lightly or in the figure of hyperbole, I need merely to remark that Goethe makes the Divine Being say to the Devil, now in audience with Him, mocking after his wont :

"Pray, come here when it suits you, for I never
Had much dislike for people of your sort."

Let us give the first, the sublime, part of the Prologue (to which we confine ourselves) a fine chance by studying it in the version of a poet. This first part consists of three short odes or hymns, chanted successively in praise to God by three archangels, who finally join in a short chorus. Shelley translates :

RAPHAEL.

The sun makes music as of old
Amid the rival spheres of heaven,
On its predestined circle rolled
With thunder speed; the angels even
Draw strength from gazing on its glance,
Though none its meaning fathom may.
The world's unwithered countenance
Is bright as at creation's day.

It is fair to say that, as verse, the original is finer than the translation. With the versification of the passage here to be criticised, I have no quarrel. It is unimpeachably musical and good. This granted, let us consider the thought and the imagery.

First, as to the point of view occupied by the archangel who sings. This is fixed by the poet himself in his title. Raphael is "in heaven." From a standing-place in heaven, supposably central, as in the immediate presence of God, what should the observer behold? Not certainly our solar system merely or chiefly. But so Goethe misconceives the matter, for he has Raphael speak of "the sun" by eminence among his brother-spheres. The reason for this Goethe does not, as he should, make appear. Let that, however, pass.

First, what reader of mine that loves poetry thinks it a high, an ennobling conception of the sun's going that it is accomplished with thun-

der-clang? Such appears to be Goethe's thought, notwithstanding that Shelley, with perhaps a truer poet's sense, has changed the original "thunder-march" to "thunder-speed." In the second part of the "Faust," the idea of roaring noise as an accompaniment of the sun's motion is emphasized. There the pagan imagery of a chariot driven by Phœbus apparently justifies the representation. The sound is the sound of whirling wheels. But for a Hebrew "heaven," which here, of course, is Goethe's, such imagery would be out of place. To conceive of thunder-sound, however the thunder-sound be produced, as constituting an incident of the sun's career, seems to me to be using the imagination to degrade rather than to elevate the thing described.

In the second place, it is an unpoetical inversion of the true order subsisting in the hierarchy of the universe, to subordinate angelic intelligences to any material object, even to a material object so magnificent as the sun. This subordination, however, is implied by Goethe in his making the angels "draw strength" from the view of the sun. Far truer in poetry is Tennyson's representation :

" Though worlds on worlds in myriad myriads roll
Round us, each with different powers,
And other forms of life than ours,
What know we greater than the soul?"

The line,

" Though none its meaning fathom may,"

rings hollow. Why should Raphael point out that the sun was invigorating to angels notwithstanding its mystery? Is it because its mystery enhances its magnificence, and therefore its invigorating virtue? Then, all the more, why should the sun invigorate *notwithstanding* its mystery?

"The world's unwithered countenance," is Shelley almost more than it is Goethe. What Goethe says is, "The inconceivably high works [of creation] are lordly as on the first day."

Gabriel takes up the strain :

" And swift and swift, with rapid lightness,
The adorned Earth spins silently,
Alternating Elysian brightness
With deep and dreadful night ; the sea
Foams in broad billows from the deep
Up to the rocks ; and rocks and ocean,
Onward, with spheres which never sleep,
Are hurried in eternal motion."

Now the thing that is fatal to the immediately foregoing, considered as imaginative writing, is this : There is no conceivable point of view

on earth or in heaven from which Gabriel could see what he undertakes to sing of as if he were seeing it.

From the given point of view, "in heaven," there is no such phenomenon observable as the alternation of terrestrial day and night. That alternation is exclusively an experience of sojourners on the earth, absolutely incapable of being observed from any other point of view than an earthly one. It was, therefore, quite falsely imagined by Goethe for his angel in heaven, that the said angel should be watching the diurnal succession of light and darkness on the earth. Again, to descend, as Goethe makes Gabriel descend, from the idea of the whole earth's orbital career (or even from the idea of the earth's rotation on its axis, if that rather be meant—the poet leaves the point indeterminate) to the comparatively insignificant idea of the sea-surge, is a clear case of anti-climax. Goethe perhaps felt this, for he returns to the former idea, in the closing lines of Gabriel's song. If, to find consistency for Goethe's representation, you suppose him to conceive of his angels as singing *reports* of what they had visited the earth to observe, then you are caught on the second horn of the dilemma. Although a visitor to the earth might indeed experience here the alternation of day and night, he could not experience that alternation in any such way as Gabriel describes it—for Gabriel describes it as from a point of view exterior to the earth, that is, from an impossible point of view; and certainly no visitor to the earth could *observe* that swift motion of the earth (whether diurnal motion or annual) so emphatically insisted upon by Gabriel. In short, I propound it as an insoluble problem: To find for Goethe's angels the point of view which will make possible to the imagination what Goethe makes them sing and say.

Michael having, in his turn, made as sonorously empty a declamation in verse as did his predecessors, Goethe has done with sublimity; for the rest of the poem is anything rather than sublime. Poor Shelley! no wonder he said in a note to his translation of "this astonishing chorus": "Even the volatile strength and delicacy of the ideas escape in the crucible of translation, and the reader is surprised to find a *caput mortuum*!" Shelley might have comforted himself. There were no valuable ideas to be lost in translation, and the reader is quite needlessly "surprised" to find, after fair analysis of the passage, a *caput mortuum* in his hands. The *caput mortuum* is the literary property, not of the translator, but of the original poet. If, by the way, some candid and careful reader should raise with himself the question, Would not perhaps the "Faust," in its original text, make an impression quite different from that which it makes in English translation? This may be said in reply: Undoubtedly it would; a different impression and a far finer impression—as respects *form*. As respects *thought* we have Goethe's own word for it—Goethe was before

Emerson in standing up strong for translations—that the essence, the substance, of any literary work, is quite capable of being successfully transferred from language to language. I have not thought it worth while to point out the lack of feeling, of fervor, in the praises of Goethe's angels—so in contrast with the raptures which make the angelic descriptions in Milton morally as well as intellectually sublime; but the Arctic frigidness of the lyrics just examined would condemn them, if they were not, as they are, otherwise abundantly condemned.

III. My third reason, then, for not thinking Goethe's "Faust" a great poem is, that there is no high imagination in it. We have tried the poem at its imaginative highest and found it wanting. I am quite willing to grant that there are in the "Faust" several passages of the pensive pathetic which possess a certain charm. That charm is easily overrated, but let it be never so fine, its kind is such that no degree of it could make the poem marked by it "great."

IV. In the fourth place, as there is no high imagination, so there is no high thought in the "Faust," and that is to me a further reason for denying greatness to the poem. Of course this point of mine is such that I could not sustain it by instances. I could indeed easily befoul these pages with instances enough of low, sensual, literally devilish, thought and suggestion. Such instances abound in the "Faust," making the whole thing reek nauseous—I need not say to the ethical—to the æsthetic sense. But, however many such instances I should adduce, it would still remain possible that there might be some generous, some noble and ennobling sentiment which I had consciously or unconsciously suppressed. If there be one such inspiring, purifying thought in the "Faust," let somebody bring it forward, and I shall be confuted. Can a poem be truly great which has in it much that is low and nothing that is high? What constitutes true greatness in a poem?

V. A fifth reason for not accounting this poem great, I find in the fact that there is no fine character represented in it. The only character in the "Faust" that anybody would undertake to confound me by naming as a fine character, would be Margaret, the young victim of Faust and the devil. But Margaret is not a fine character. Observe. She is young enough to be odiously described by Faust, fierce with male desire, as "past fourteen." She is a sweet, innocent creature,—so Goethe would evidently have us conceive her—and yet at her first interview with Faust, a perfect stranger to her (except that she has just before pertly and knowingly repelled an insult from him offered her on the street), she complains of her mother that, without any need compelling, she makes her daughter overwork. Previously—so Goethe with peculiar vulgarity provides—Faust, by contrivance of the devil, had, in her absence, visited Margaret's bed-room to whet his beastly lust with what he there might see and imagine. Margaret, returning after Faust and the devil had gone, undresses and sings the

following song—a song fitter for Faust himself than for a guileless girl :

- “ There was a king in Thule,
True even to the grave ;
To whom his dying mistress
A golden beaker gave.
- “ At every feast he drained it,
Naught was to him so dear,
And often as he drained it,
Gushed from his eyes the tear.
- “ When death he felt approaching,
His cities o'er he told ;
And grudged his heir no treasure
Except his cup of gold.
- “ Girt round with knightly vassals,
At a royal feast sat he,
In yon proud hall ancestral
In his castle o'er the sea.
- “ Up stood the jovial monarch,
And quaffed his last life's glow,
Then hurled the hallowed goblet
Into the flood below.
- “ He saw it splashing, drinking,
And plunging in the sea ;
His eyes meanwhile were sinking,
And never again drank he.”

It is the fact, I believe, that Goethe had composed this drinking song as a separate recreation of his muse, years before he seriously began writing his masterpiece. Rather than lose the chance of working so pretty a bit now into his mosaic of the “Faust,” he was willing to mar the one hopeful creation of character in the poem by making pure young Margaret sing it to herself as she went to bed. On a hint from Faust, this inexperienced pure young girl goes quite beyond his suggestion and says that *if she slept alone* she would unbolt the door for him ! In short, she courts her fall, and falls. And then, *after* she has thus been the means of her own mother's and of her only brother's death, and of the death of her child as well,—after all this (and she too herself now in prison awaiting death, and gone distraught), Margaret is represented as wandering back in imagination, and in outright expression too with her seducer, as wandering back delighted to the pleasure of the flesh enjoyed with Faust on the night of her ruin ! Such—but I have not half done justice to the hoydenhood of Margaret—is Goethe's reputed fairest imaginative creation in female human character ! (“Gretchen [Margaret] . . . among all Goethe's creations takes the highest place.”—*Herman Grimm*.) And this Margaret is offered to us in pictures from the hands of famous artists ! What pure woman

but would blush, if she thought rightly of it, to have such a picture in her house?

VI. Does the admirer of the "Faust" say, "It is the wealth of wisdom in the poem which makes it great"? Very well, that gives me occasion to set it down for my sixth reason for not thinking the "Faust" a great poem, that there is no really sound, sweet wisdom in it. Knowledge of the world there is, that is, burnt-out debauchee's knowledge of the world. Goethe is strong here, and apparently he feels it, for it everywhere seems impossible for him to keep back his voluptuary hints and allusions and maxims. These escape him on every occasion, and he quite superfluously creates occasions for displaying them. But is such the stuff of which poetry is made? And "great" poetry? If I wanted this sort of thing I could get it better, far better, and better commended by style, out of prose Montaigne.

I should sincerely like to show here, if I could, something of the vaunted wisdom of the "Faust," but I feel powerless. I suspect, indeed, that "none its meaning fathom may." For though all my life long I have been hearing of the renown of the "Faust" for its wisdom, I cannot remember that I ever met with any attempted displays of that wisdom in particular example. All has been vague and general wonder and praise—very exciting, to be sure, but very unsatisfying, to the exasperated imagination of the desirous student. Herman Grimm, in his elaborate "Life and Times of Goethe," has spoken what may be called the last word of culture and criticism on the poet and his "Faust." The "Faust" he unstintedly calls the "greatest work of the greatest poet of all nations and times." He says also: "The work contains, besides its manifest poetic beauties, a gigantic treasure of worldly wisdom," adding, "partly in such an enigmatical form as to challenge not only the acuteness of the ordinary reader, but also the ever-renewed study of the learned." How tantalizing! No specification vouchsafed of example! Still some particular example we need, and since necessity is laid upon us, let us even try to find some particular example for ourselves.

Wisdom has been said, not unwisely, to consist in, first, choice of worthy ends, and, second, choice of fit means to secure the worthy ends chosen. Let us see what end of life Faust is made by Goethe to choose for his own. Faust's end, when found, will prove to be Goethe's end also—for Faust is Goethe. Herein surely ought to be wisdom, if there is wisdom in the "Faust."

Faust, then, having closed with Mephistopheles, answers to the latter's question, "Now, what will you have?" as follows:

"Pleasure is not the question: I devote myself to the intoxicating whirl;—to the most agonizing enjoyment—to enamored hate—to animating vexation. My breast, cured of its thirst of knowledge, shall henceforth bare itself to every pang. I will enjoy in my heart's core all that is parceled out amongst

mankind; grapple in spirit with the highest and deepest; heap the weal and woe of the whole race upon my breast, and thus dilate my own individuality to theirs, and perish also, in the end, like them."

In order not to distract the judging mind with aught of the fascination due to exquisite mere form in verse, I here have gone to Hayward's celebrated prose translation of the "Faust." Readers, if they consent to forego the poetical alloy, will, perhaps, be the better able to get the pure gold of the wisdom. Revealed in the preceding extract you have Goethe's wisdom, in so far as wisdom resides in choice of ends. For, note, it is an end chosen, an end beyond which nothing further is proposed—the idea, on Faust's part, of having in one's own single self, all the experience, whether of good or of evil, possible to the whole world of human beings taken together.

Or, will some one say, Faust here was crude and hasty; Mephistopheles teaches him better? It is, indeed, I reply, true that Faust for his choice, is mocked by Mephistopheles; and so Mephistopheles mocks incessantly at everything; mocking is the very idea of him. But do we go to Mephistopheles for wisdom? Since when is it found out that wisdom is in mockery! Nay, Faust, I repeat, is Goethe himself, and if there is wisdom in the play, the wisdom is uttered by Faust. Among the personages of the plot, who else is there, pray, than Faust, to be the mouthpiece of wisdom?

So much, then, for the wisdom of a wise end in life. I submit the question, Is it a wise end for one to choose, the having of all possible human experiences? The idea is striking, it is audacious; but is it wise? Observe, it involves the commission of crime—since without crime committed, how could there, for example, be the experience of remorse? The fatuity of this whole thing is so arrant, that one can hardly command patience to show the fatuity. How is that man ever to feel remorse who is capable of committing crime for the sake of feeling remorse? But what I have quoted from the "Faust" is the quintessence of the practical wisdom of the play, and of the practical wisdom of the author of the play. For such was the author's own scheme of life.

The choice of means was, indeed, fit to the choice of ends, and, after its sort, therefore wise. Here it is. We italicize the significant words:

"I have long loathed every sort of knowledge. Let us quench our glowing *passions in the depths of sensuality*; let every wonder be forthwith prepared beneath the hitherto impervious veil of sorcery. Let us cast ourselves into the rushing of time, into the rolling of accident. There pain and pleasure, success and disappointment may succeed each other as they will—man's proper element is restless activity."

It was not sensual pleasure for the sake of the sensual pleasure, but sensual pleasure for the sake of the "experience" to be thence acquired, that Faust chose. Mark, too, sensual pleasure was the means

actually set at work to bring to Faust the fruition of his chosen end of life. And that—dreary wastes of well-versified, unintelligible vapidness, and the wildest orgies of mere devilry apart—that, I say, is in brief and in essence the “Faust.” A great round of varied human experience to be got through indulgence of sensuality—such, irrelevances retrenched, is the sum and substance of the “Faust.” Do I describe a noble poem? But I indeed describe the poem that Goethe was qualified to write.

Is it objected, But Faust became very unhappy, and does not Faust's unhappiness relieve the poet and retrieve the nobleness of the poem? I reply, not in the least. Faust wanted to be unhappy. Unhappiness was a necessary part, a part expressly named by him, of that full-rounded human experience which he sought as his chosen *end* in life. The sorrow that he feels is not represented by the poet, it is not accepted by the subject, as in the nature of retributive sorrow. It was was mere “experience.” Sorrow, too, sorrow only it was; it was not remorse. Look narrowly. Faust does not accuse himself; he bemoans himself, that is all. Faust was incapable of remorse. The man who seeks all experience as an end in itself is not capable of all experience. He cannot, for example, experience remorse, he cannot experience repentance. Impossibility ghastlier still, he cannot experience the solemn joy of self-sacrifice. It is an evil, evil day for any nation or any generation of men when it accepts such a poem as the “Faust” for a truly noble poem. It is a truly ignoble poem. No felicity of form can redeem its central essential vulgarity.

VI.—WAS ADAM CREATED BY PROCESS OF EVOLUTION?

BY CHAS. S. ROBINSON, D.D., NEW YORK.

Was it by slow process of evolution that Adam and Eve were created? To many prudent people it seems quite easy to answer such inquiries, and to some it seems altogether unnecessary to raise them. They look as if they were surrounded with trying difficulties, and yet this persistent world keeps asking them. The more one thinks about them in sober reflection upon the connections they have with some vital points in our system of faith, the more sure he grows that a discussion with calm consideration of human needs ought to be made, and some decisions proposed for what seem now to be essential differences among scholars.

Now, we may as well try to relieve the minds of some timid people by insisting at once that the antagonism between theologians and natural science has almost vanished. The clearest and most splendid advocate of the nebular hypothesis in America was a professor in Princeton College, and he bore the orthodox name of Alexander. Professor Guyot, known as one of the most religious scholars of the age, was repeatedly invited to address the students of two of our highest theological seminaries, and give his “Geologic Exposition of Genesis.” One of the soberest of the prelates of the American Episcopal Church has quite naturally published the remark, as if he supposed everybody thought as he did, “I have been led to the conviction that, in

all probability, Darwinian science is fundamentally sound." It is uncalled-for and unsafe to suspect one's steadiness or one's grace when he says he believes in evolution; for there are a good many theories, some of which are true.

Prof. Woodrow, who has suffered more and endured more, possibly, than any one else in these times of ours, because of his persistent candor in the utterances of his belief concerning the general results of the evolution process, has avowed his loyalty to God's Word:

"So far as I am an ecclesiastic, so far as I am a believer in Christ, I care not a whit for evolution. Evolution is the result of investigations conducted outside altogether of the Word of God. If there is a word in the Bible which, either directly or by implication, throws a doubt on it, it ought immediately to be rejected, and there would be no stouter opponent of it than myself. There is no man who believes more firmly than I in the plenary inspiration of the Scriptures. If any doctrine can be proved to be in conflict with it, I deny that doctrine. If it deviate a hairbreadth from 'thus saith the Lord,' I renounce it forever. But not one word have I ever uttered, not one line have I written, not one sentiment have I ever published, that impugns one sentence that is found in the Bible."

At this stage in the general discussion it is well to interject a single caution. Those friends of the Bible whose wisdom is highest in the esteem of the churches just now feel that it will be better to conciliate than to condemn. It will be unfortunate if the men who are standing for our systems of evangelical faith shall make any useless issues with the men of science. These are not all skeptics; some, indeed, are rendering essential help to the Church of Christ. There is a published form of declaration, lately circulated in Great Britain, and in our own land as well, which annexed to it has more than a hundred signatures of the highest and best scientific scholars of our age. These sentences can be quoted from that paper, and are worth our considerate study, before we assume that we are in an irreconcilable conflict:

"We the undersigned, students of the natural sciences, desire to express our sincere regret that researches into scientific truths are, by some in our times, perverted into occasions for casting doubts upon the truth or authenticity of the Holy Scriptures. We conceive that it is impossible for the Word of God, as written in the book of Nature, and God's Word, as written in Holy Scripture, to differ so as to contradict one another. We are not forgetful that physical science is as yet not complete, but is only in a condition of progress; and that, at present, our finite reason enables us to see only 'as through a glass darkly.' But we confidently believe that a time will come when the two records will be seen to agree in every particular. Instead of insisting upon the seeming differences between science and the Scriptures, it would be well to rest in faith upon the points in which they agree."

Nothing is ever really gained by dodging a difficulty. And certainly nothing is gained by concealing that we have found one. One of the foolishest things in all this world for the resolute preacher of a worthy faith would be to attempt to cover up the attacks made upon it.

Nor has the Bible anything to fear from even the most violent of onslaughts upon its integrity. Scholarly skepticism is only human, at its roughest. He will in the end prove to have been an unsafe leader, who supposes that his adherents will be secure when he keeps them apart from the knowledge of what he dreads may disturb them. Sooner or later, scientific facts will find their way into school-books; then no frantic call upon the pulpits of the land will be enough to hide these other facts of our cowardice and our fears as to the long-open issues. And then not a few of the honestest of our hearers will feel as if the ministers had cruelly deceived them with their dogmatism on some questions at least; and then they may wonder if it is not possible or even presumable that they are still deceived as to a good many more.

The best thing for us all, preachers and people, is just to keep brightly up with our times. "Live with your century," wrote Schiller, "but be not its

creatures; bestow on your contemporaries, not what they praise, but what they need." It is neither brave nor candid to seek a chance to shirk heavy work. We must study the Word of God and everything which will fling light upon it. Those old writers in the Talmud used to repeat the counsel: "Turn the Bible, turn the Bible, and again turn the Bible, and turn the Bible; for everything is in it."

So we come back finally to our question: Was Adam the product of a process of evolution? And we answer, No: there is no proof of that. On the contrary, Moses tells us that he was created out of dust at one specified time, and then God gave him an immortal soul "in his own image." Even if God made him resemble the creatures developed by evolution, provided there were such, the language forces us to think that a direct act of the divine will instantaneously fashioned his body, that an immediate act of the same divine will gave to him the divine image.

Before the Conquest in Great Britain there was a series of popular treatises called "Solomon and Saturn;" in this the questions were discussed concerning science and religion somewhat promiscuously. And among them was this, as an inquiry which engaged English doctrine in a curious connection with elementary knowledge: "What was the substance out of which Adam, the first man, was made?" And the answer following on rehearsed the highest conclusion to which hypothesis then could go: "I tell thee, of eight pounds by weight." Then came another interrogatory: "Tell me what they are called." And the catechism continued in its amazing exposition thus: "I tell thee the first was a pound of the earth, of which his flesh was made; the second was a pound of fire, of which came his blood, red and hot; the third was a pound of wind, from which his breath was given to him; the fourth was a pound of welkin or cloud, whence was his unsteadiness of mood given to him; the fifth was a pound of grace, whence was given him his growth; the sixth one was a pound of blossoms, from which was brought him the variety of his eyes; the seventh was a pound of dew, from whence his sweat was gotten; then the eighth was a pound of salt, and thence were his tears salt." This same question and answer were deemed so ingenious and orthodox that an unaltered transfer was made of them into "The Catechism of the Masters of Oxford," published with authority in the fifteenth century.

It is easy to laugh at all this; but are many of our modern conjectures much wiser? It is high time that we heed what the Bible narrative has said exactly. Two or three verses more, perhaps, will have to be grouped together, if we desire all the particulars, but the main truth is enunciated in one brief sentence, grown perfectly familiar: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Now it is not necessary that we attempt to explain why a material substance of any sort was chosen in this instance; it is not for us to show why God did not make human creatures out of nothing instead of out of something. Least of all, are we called upon to give the reason why so coarse and low an element as the dust was selected from which a fine and delicate being was to be produced—the very ground, soil, or organic fragments, clay or gravel. Instead of trying to invent a feeble or silly apology for the Divine Maker of us all, I feel that it would be far more befitting for men to suggest a proper rebuke to our miserable pride. Such a disclosure ought to touch our humility rather than our curiosity, "The first man was of the earth, earthy." Abraham was correct in his estimate of himself when he was low

on his knees, praying for guilty Sodom, on the verge of its burning: "Behold, now have I taken upon me to speak unto the Lord, who am but dust and ashes."

In entering upon the course of argument and corroboration by the help of which we desire to establish the truth of the conclusion, just now enunciated, our greatest trouble in these modern times is found in the looseness of all the Scriptural dates. Chronology has been one of the most unmanageable of sciences whenever it has sought to aid in arranging the succession of notable events in the Bible. Not one of the systems proposed is inspired, of course, and much has always been left to the caprice of the makers. The ordinary lines of calculation often have differed by as much as a thousand years. So, when we are told by geologists, that if all the human beings on this planet have descended from one pair of parents, then the periods of time contained in the common computations will be found to be absurdly deficient, we have no reasonable reply to make. Some of the wisest Christian scholars claim that there will be needed, instead of the four thousand and four years generally given, at least twenty thousand years, just to be enough for covering the space between Adam and Jesus Christ. There are more than two hundred schemes, attempting to settle the dates of Scriptural history, and they disagree by more than ten centuries. Upon the summits of the columns of marginal references in our common Bibles there rests a row of figures showing advance or retrogression according to need or caprice of guesswork, no one can certainly tell which. This is called "Archbishop Usher's Chronology." Dean Milman tells us in the preface of his "History of the Jews" that it is impossible to ascertain what authority ever put those figures in the English version. The Universities of Oxford, Cambridge, and Edinburgh were the commissioned printers of the Bible, together with the ancient Stationers' Company; these have no record of any sort whatever concerning the innovation. The open peril of such a thing would seem sufficient to be its overthrow on the instant; but long custom has so wedded us to the calculation, that men now actually seek to conduct an argument founded upon those mysteriously introduced figures. They are not part of the Bible, and it is not known who put them into it. They are wrong; that is worse yet.

Hence, now, we ought to be able to understand that when geologists demand vast ages for the construction of this world, we have not a shadow of right to deny them what they say they need. We have nothing to rely upon, even concerning the time since Adam was created; much dogmatism is only much folly if we attempt to fix the length of the eternity in which God was working in the primeval distance beyond. The theory of evolution may be quite true concerning the formation of this planetary system; indeed, the nebular hypothesis looks actually probable, when one comes to understand it. So of that theory of evolution, suggested by the term "survival of the fittest," it looks probable, and it really is sublime, if only God's presence and activity in it are to be recognized. There is no conception more magnificent, none more admirably wise, none more dignified or majestic, than that of the infinite Jehovah personally urging along the unconscious creatures in their upward career of advancement, so that they should prefer always to receive betterment, adaptedness, beauty, with every step up the scale of being from the moneron to the ape; through the sea, out upon the land, giving up the crawling shape of the reptile, taking on the spine, cranium, forehead and upright figure, with the soul of a king! Such unexpected growths and glories of progression argue for the being, while they show the omniscience, of Jehovah, God over all blessed forever!

Was Adam, therefore, the product of evolution? No: I repeat the asseveration; no. If the last other creature made in the sublime week of creation seemed to be a man, it was only because he looked like Adam; it was not a man. There was no *man* before Adam, in the full force of that grand being which came forth, all by himself, from the Almighty's hand: words must not be perverted. Adam was created at once, and then Eve was made out of Adam. The Bible says so. "Male and female created he them; and blessed them, and called their name Adam, in the day when they were created." A new race was begun then. Adam may have had a body like something which was produced previously; a mind like what some creature had before him. But these two persons, that man and woman, had a spirit, and they were created "in the image of God." The answers in our Catechism are absolute:

"The work of creation is God's making all things of nothing, by the word of his power, in the space of six days and all very good. God created man, male and female, after his own image in knowledge, righteousness, and holiness, with dominion over the creatures."

The whole conclusion may be stated in the strong declaration already made by Professor Patton of the Theological Seminary, Princeton: "Mind-wise, man is related to God; body-wise, man is made of the dust of the ground. This is the plain teaching of the Bible, and *though evolution were true*, it would not conflict, but on the contrary, be *in fullest harmony with this statement*. What the process was by which man was made, *we do not know*; but if it could be shown that man is related to the inferior animal, so so far as his body is concerned, it would be none the less true that God made him out of the dust of the ground."

VII.—CLUSTERS OF GEMS.

BY A. T. PIERSON, D.D., PHILADELPHIA.

NO. X.—TRUTH.

THE *two most important questions* ever asked: What is Truth? What think ye of Christ?

Christ's kingdom is the kingdom of the truth. He is the truth, impersonated; all his subjects are of the truth, and bear witness to the truth.

Truth is the *reality of things*, as opposed to all falsehood, illusion and delusion, deceptive appearance, and unsubstantial, unenduring good: verity *vs.* vanity; reality *vs.* appearance; substance *vs.* shadow; certainty *vs.* doubt.

Truth lies at the *foundation of all character*. Without that there is no basis for any other virtue; with that any vice may be corrected, any virtue secured. Even God himself is, first of all, the God of truth, the infinite reality and verity.

Even *material creation* is pervaded by truth. God's works conform to truth, and exhibit the supreme love of truth. Man's work cautiously covers up and conceals imperfections. The Roman potter pressed wax into the cavities of the vessel which he wrought, to conceal its flaws; hence a *sincere* vessel was one *without wax—sine cera*. The more minutely and microscopically God's works are examined, the more perfect they appear. Behind the apparent perfection of man's work appears the real defect. Behind the apparent blemishes of God's works their perfection is revealed on a more careful study.

The Bible is pre-eminently a revelation of truth. Nowhere else is such a sublime system of morals to be found. It is unadulterated ethics, winnowed wheat, silver "seven times purified." Not an encouragement there of anything false or superficial. *Truth* in the *inward parts* is inculcated, virtue inherent in the substance of being, like substances imbedded in amber.

Truth may not be *analyzed*, but may be recognized by its effects. Light is still a mystery, so is heat; so, above all, is life. Yet we know all these by their effects, and how to make them subservient to the needs and uses of man. No reasoning, however subtle, will persuade a man that truth and falsehood are not exactly contrary, both in nature and tendencies. The chemistry of substances is often misleading. Poisons and the most harmless substances may be composed of similar elements, and even in similar proportions: there is something in their respective *combinations* that renders one innocuous and the other harmful.

The *pursuit of truth* cannot, therefore, be vain. Nor can it be a matter of indifference whether truth be found and embraced or not. It does make a difference whether truth or error be believed, however sincere the embrace of error may be; for truth and error can never build up character into equal beauty and symmetry.

The *highest evidence of Christianity* is a life incarnating truth. "My dear, in thy face I have seen the eternal!" said Bunsen to his English wife when dying. A noted infidel dared not stay in Fénelon's company for two hours; it would "compel him to be a Christian." Hume confessed that his Deistic "philosophy could not explain a Christian life." These are living epistles, translating the Word of God into actual forms, and illustrating and illuminating that Word. "Christians are the world's Bible"—the only one that many ever read.

Christ taught the truth on the very highest themes: life, its origin and end; death and the hereafter; the character of God; the impassable gulf between Jehovah and Jove; between monotheism and polytheism. Other systems contain truth, but it is like an exotic flower in the midst of a garden of weeds. In Christianity truth is indigenous and in harmony with its surroundings. Christ speaks of the deep things of God as a master discourses of the mysteries of science as of most commonplace and familiar things.

There have been *three great centers* whence life has radiated: three metropolitan exponents: *Rome* left us a legacy of law that is even yet the basis of the code of the most enlightened nations. *Greece* was the mother of arts eloquence, and the models she left are the standards to-day. But from Jerusalem and Judea went forth the grandest conceptions of moral and religious truth, before which all ethical teaching pales its splendor. All other systems of morals or religion shine, at best, like the moon, with a light borrowed from this sun.

Truth is recognized by consciousness, not individual impressions, which may be erroneous, but the *communis consensus humanorum*. Isolated or exceptional cases of so-called consciousness may be abnormal; but the testimony of an agreeing consciousness is practically infallible. Millions of disciples of an agreeing consciousness is practically infallible. Millions of disciples can say, "One thing I know;" and these testimonies have been accumulating for thousands of years, and their voice is all attuned to one key.

The only freedom is by the truth. He is in bondage who is in error. The truth-lover, truth-seeker, truth-follower is the Lord's freeman. The planet finds liberty in moving in its orbit in obedience to law; the river would not flow to the sea but for its banks, which prevent it from spreading into a

stagnant pool. Liberty must always be found in obedience to truth. "Ye shall know the truth, and the truth shall make you free."

The enemies of truth never agree except in their hostility to the truth; but from the followers of the truth one system of doctrine could be gathered in all essentials the same.

"*Sanctify them through thy truth.*" Truth is like the laver—in its clear surface we find a *mirror* in which to see ourselves reflected: but the same water which reveals the uncleanness is the means of washing it away.

Truth may be an *occasion of offense* to disobedient souls. Matt. xv:12-14. But every plant not planted of God shall be rooted up. The perversion of that which is good is no argument against it. The uncandid and disingenuous always hate those who are absolutely honest.

A *statesman said* that he "would not want to tell a lie for anything less than an empire." But he could still be bribed whom an empire would hire to lie.

Half truths are often more dangerous than whole errors. Witness Satan's half truth in Eden: "Ye shall not surely die: your eyes shall be opened," etc.

Christ's kingdom is not of this world and cannot be maintained *vi et armis*. Its dominion is moral and spiritual, not physical. Its sovereignty depends not on force, but on conviction, affection, will.

All human arts, mechanic arts or fine arts, illustrate the need of exact conformity to truth. As Nicholas Murray Butler said at the Washington Conference, when a lap-joint is made in the wood-working room of the manual training school, he finds if it be 95 per cent. of true, it will no nearer fit than if it were but fifty per cent. of true. He sees that there must not only be approximation to truth, but exact conformity to truth. To learn and heed such lessons makes moral illiteracy inexcusable.

SERMONIC SECTION.

THE SOUL'S CRY.

By PETER STRYKER, D.D. [PRESBYTERIAN], MINNEAPOLIS, MINN.

From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.—Ps. lxi: 2.

It is interesting to know who wrote the book we are reading, and why he uses the language he addresses to us. There is no doubt the psalm from which our text is taken was written by the royal David. Probably, if he did not write it just at the time he was flying from his treacherous son Absalom, he refers to that fact.

You remember the incident as given in the sacred history. Absalom was the third son of David. His mother was Maacah, daughter of Talmai, King of Geshur. He was

esteemed the handsomest man in the kingdom, and was noted for his fine head of hair. Notwithstanding many faults, he was especially dear to his father. By his fine appearance, and courtly and winning ways, he also won the hearts of the people of Israel. Hence, when he turned traitor to his loving father, and in Hebron proclaimed himself successor to the throne, the great body of the people seemed to be on his side. So strong was the prejudice in his favor that the old king regarded it prudent to leave Jerusalem, and he retired to Mahanaim, beyond the Jordan.

It was there and then, in the bitterness of his soul, not only driven from his court and home, but abashed with the defection of his beloved son, he exclaimed: "*From the end of the*

earth"—from the extremity of the land, from the farthest corner of my kingdom—"I cry unto thee, when my heart is overwhelmed." The elements had conspired against him. The tempest was raging wildly around him, and beating mercilessly upon his head. The floods had gathered, and were sweeping him to destruction. It was to him a period of great fear as well as present suffering. What would be the result? David was no coward. But his judgment told him he was in imminent peril. Something must be done immediately. What should it be?

The very first thing was to cry unto the Lord. He prayed, and we have his prayer before us. It is no stereotyped expression. It is no tame utterance of a great want. It is not a lengthy and argumentative prayer. That may do for some other occasion. But all that he now has the time or disposition to say is, "*Lead me to the rock that is higher than I!*"

This is the *soul cry*, and this is our theme.

I. This cry will never be uttered until THE HEART IS OVERWHELMED.

1. Our trials may be, like those of David, *temporal*. They may pertain to things material, visible. They relate to the physical man. The Christian may be like Jeremiah in the filthy dungeon, like Daniel in the lion's den, like Peter in the prison, like John in Patmos, or Bunyan in Bedford jail. He may be helpless at Bethesda's pool, or grope along the highway like Bartimeus. He may be possessed of a legion of devils, who tear his heart strings, as he wanders about among the tombs, with no place of refuge where he may find rest in God. Perhaps it is dismal night, and amid the forked lightning and the thunder's crash he hears the wild roar of Gennesaret's billows, and sees the yawning abyss ready to swallow him up.

Ah, brother, you are not lost!

You are not alone. It has well been said, "Corals, agates, and crystals are found on many a stormy shore. So the Christian finds God's most precious gift in the rugged path of affliction." We must not suppose that all our sicknesses or disappointments, or trials are sent of God. Let us rather remember He is the author of health and joy. He is good, and sends good only. But we are evil. We yield to the heart of unbelief. We are a prey to the carnal mind. What then? Trial comes. God permits it to come. Of course He does, because we have violated his holy laws, and are suffering the penalty. But it is in this extremity we realize our weakness and our need of something which only the infinite and divine can supply. These sorrows are the chastisement of one who would drive us to his own loving arms. Hence there is truth as well as beauty in the remark, "God's corrections should be our instructions, his lashes our lessons, his scourges our schoolmasters. When the grace of an afflicted saint is in exercise his heart is like a garden of roses, or a well of rose water, which the more they are moved and agitated, the sweeter is the fragrance they exhale."

2. There are trials which we denominate *spiritual*. They relate not to the body, but to the soul. The sinner bows in penitence at the cross, He sees his sins as he never saw them before. They are so many, so monstrous. He has entertained them so long, as if they were his best friends, when he knew all the while they were his most deadly enemies. He has been all his life chasing them when he knew they were but phantoms, and they in turn like devils have been chasing him. A grip is on him. It is the hand of the destroyer. A tidal wave is sweeping over his soul. It is the billow of hell. What shall he do? He is overwhelmed.

Oh, troubled soul, we are glad, for

this is the hour of your redemption. As long as you are careless and indifferent Satan can wind his cords about you and bind you more firmly. Many a poor soul has been lost in the wicked indulgence of sin, stupefied with the opiates administered by Satan, which he has taken without a show of resistance or hesitation. But when the sinner feels he is in danger, that he is lost, that he is in the grasp of the evil one, that he is not only in imminent peril, but actually overwhelmed in the angry surge, then he cries for help, and then he is saved.

The Christian may be in doubt and fear in relation to his spiritual condition. Probably he is at fault himself, and has by his failure in the performance of duty, or his yielding to temptation caused this deplorable mental condition. We look now at the fact, not what has brought him into this state. He is in the valley of the shadow of death. He has lost his roll, which was the evidence that he had passed through the wicket gate into the king's highway. He once believed and was happy. He now is in doubt, and darkness gathers over his soul. God is near, but he does not see Him. Christ speaks to him, but he does not hear. The divine Spirit breathes life into his soul, but he does not feel it. He is for awhile the prey of Satan. Like his Saviour he is in the wilderness, carried to the pinnacle of the Temple, on the mountain-top, subject to the whims of the great adversary. But he does not, like the Lord, resist. He yields. He is passive in the arms of the powerful and wicked demon, and feels that he is about to plunge him into the roaring billows. Yes, he is in, and the waves are overwhelming his soul. He hears the hissing, the gurgling, the groaning, and he utters the *death* cry. The death cry, did we say? No, it is the *life* cry. The dead are they who speak not, move not, care not. They sleep as you do, O careless sinner, on the brink of per-

dition; as you do, O backsliding believer, when Satan is trying to tear you from the hand of God. The dead! O see them in the valley, a great army of dry bones, exceedingly dry.

But the living! They are those that hear the voice of God calling them to action. That voice which speaks to them in the earthquake, the lightning, the tempest, and above all in the throbbing of the heart—the still small voice that can be heard above the shriek of the elements. They are those who awaken from their unconsciousness to see their peril; who spring from that which would be their coffin and their grave; who, overwhelmed with sorrow and sin, listen and hear a friendly voice, look up and see a helping hand. They are those who in the greatest extremity perceive the Saviour, and with penitence for sin, and in the exercise of a full and implicit faith that they will be saved, utter the SOUL CRY.

II. We have seen the danger apprehended and realized. Let us now notice THE RELIEF SOUGHT AND FOUND.

The troubled Psalmist said "From the end of the earth will I cry unto thee when my heart is overwhelmed: lead me to the rock that is higher than I."

Here is a resolution and a prayer. Would that we could induce you, O downcast soul, to make them yours. The moment you utter these words in all sincerity that moment help will come from on high.

1. Look at the *resolution* expressed in the text. It supposes knowledge, thoughtfulness and piety. In his extremity what can any one determine or plan unless he has some *knowledge*? How could one in danger or distress resolve that he would apply to another for relief, if he had never heard of him, did not see him, had no idea that there was such a person who was either able or willing to give him succor?

No doubt the intelligent heathen

are sometimes in spiritual trouble. Our missionaries find such cases. They realize that they need supernatural assistance. This has influenced them to pray and offer up sacrifices to their idol divinities. But they are discouraged. They would learn a better way. Is there no one to teach them? O, that many would hasten to tell them of the power, wisdom and grace of Jehovah!

Here we have the advantage. The penitent in gospel lands, and the poor believer who is in temporary darkness—they both know the true God, His nature, His works, His ways.

This resolution implies also *thoughtfulness*. How often it happens that truth is not realized! In the moment of danger the heart is perplexed, perhaps affrighted. The bewildered one sees his peril, but does not distinctly behold the way of escape.

It was not so with David. It is not so with the Christian. However remote he may be from home and hallowed privileges—although at “the end of the earth”; however dense and dismal the darkness that envelops him; he knows there is a God, an omnipotent, omniscient, an omnipresent God. His mind reverts to that great and merciful Being. He remembers the lessons he has learned concerning His loving-kindness. Instead of yielding to foolish despair, he rises up and bethinks him of the many sweet invitations and assurances of the gospel. Is he sick? There is balm in Gilead, and a divine Physician there. Is he weak? There is One who is strong. Is he unworthy? What of it? There is a Saviour, who is both God and man, who is able and willing, who came hither to seek and to save the lost, who calls not the righteous but sinners to repentance, who will not turn away from the soul that renounces self and the world and trusts in Him.

This resolution, therefore, supposes not only knowledge and thoughtful-

ness, but piety. The distressed individual turns from every other dependence. He realizes as never before the insufficiency of his own wisdom, power and goodness, and the pomp and vanity of all the world. His eye turns heavenward. It there rests not on the Virgin Mary, not on the saints, not on the holy angels, but on God. Against that pure Being he has sinned, and it is sin which has laid him low in the dust of humiliation.

But as he looks up into the face of God he sees the stern features of justice relax, and he hears the encouraging words, “Thou hast destroyed thyself, but in me is thine help.” Faith and hope are the two hands that grasp the precious, glorious truth. With Calvary in view he understands how infinite holiness can look in pity upon him, an undeserving sinner, and he determines with the prodigal, “I will arise and go to my father.” With David he exclaims, “From the end of the earth will I cry unto thee when my heart is overwhelmed.”

But a resolution is of little account unless it leads to prompt and decided action. You know, my friend, you would not prosper in your business if you merely sat down and considered what you ought to do, but didn't do it. It is well to deliberate and decide, but this is not performing, and without the performance there can be no success. Hence the troubled one not only resolves to cry, but he does cry. He lifts up his heart with his voice, and prays, “Lead me to the rock that is higher than I.”

The old Christian fathers understood by this rock, *Christ*, the *Messiah* promised, the Saviour who came and in whom all who will may find full redemption. Whatever were David's ideas about it, we surely may, in using his language, connect with it the thought that Christ is the Rock of Ages. To Him the shipwrecked mariner may turn, and upon this

broad and high surface may find security from the overwhelming waves of adversity.

But the soul in distress and fear, while he sees the great rock, may feel that he cannot get safely and comfortably on it without help. The man overboard looks up at the vessels's deck and thinks, "I would be all right if I were there, but how shall I get there?" The shipwrecked sailor clings to his raft, or buoys himself up with his life-preserver, and presently he sees a great rock towering in strength and majesty above the sea. But its sides are steep and slippery, and its summit lofty; and, cold and weary, the sufferer thinks, How can I clamber up out of the water and escape the danger of my present situation?

In like manner the distressed soul sees the Rock, Christ Jesus. He says to himself, This Rock is higher than I, and all the better for that. I want to get out of this tumultuous sea; but how can I climb up, how get firmly on this sure foundation?

He soon learns how. It is by *prayer*. There is one whose name is *Help*. He is omnipotent, and just as gracious as He is powerful. He knows the situation of every one of his creatures. There is not a being so insignificant that God does not see him. There is not a penitent, with a heart overwhelmed with a sense of his sin, who escapes the divine observation. There is not a discouraged Christian unnoticed by the all-seeing eye. There is not one weak soul desiring help, and crying humbly to God for it, who will not get it. Not one. A million such may wail their piteous cries at the same moment from every depth of sorrow all over the world, and each will be heard and attended to just as surely and effectually as if he was the only one.

But he must cry. He must pray: "Lead me to the rock that is higher than I." The learned and pious Chrysostom says: "Prayer is a

haven to the shipwrecked mariner, an anchor to them that are sinking in waves, a staff to the limbs that totter, a mine of jewels to the poor, a security to the rich, a healer of diseases and a guardian of health. Prayer at once secures the continuance of our blessings and dissipates the cloud of our calamity. O, blessed prayer! Thou art the unwearied conqueror of human woes, the firm foundation of human happiness, the source of enduring joy, the mother of philosophy. The man who can pray truly, though languishing in extremest indigence, is richer than all besides; while the wretch who never bowed the knee, though proudly seated as monarch of nations, is of all men most destitute."

We should pray at all times, for we are ever needy, dependent creatures. But natural instinct unites with pious devotion in urging this duty upon one who is struggling with trial. And of all trials none find us so helpless as those we denominate spiritual. In temporal troubles our earthly friends may seem to help us, although they could not do this except as God gave them the ability and disposition for the work.

But what can they do to help us in our struggles with Satan and the world? No more than we can do ourselves. They can only give us the benefit of their good thoughts and loving prayers. This is a great thing. We by no means despise it. We believe there is great virtue in intercessory prayer, and we know there is power in sympathy and love. If we cannot ourselves lift our friends out of the Slough of Despond let us remember we can hold them up with our thoughts, and by our appeals to the Being who is all-powerful secure for them the much-needed blessing.

But, my friend in distress, you must not depend on your pastor or some other one in whose piety you have confidence to do all this wor

for you. It is your privilege and duty yourself to pray. You should personally cry out to God when you are overwhelmed: "Lead me to the rock that is higher than I!"

Let it be an earnest prayer. It is a poor compliment to address our fellow men in a sleepy manner. How much more improper thus to address God! Consider who it is you are approaching. He is the King of kings, the greatest of all beings. Reverence and holy awe should exclude all carelessness in thought, word and act. Consider what it is you crave—the most desirable of all blessings—an interest in Jesus, who suffered and died to save such helpless persons as you are. You realize that He only can do you good. You would have Him as your light, your life, your joy. Then plead for this favor with an earnestness proportionate to your need and the importance of the blessing you ask. Like Jacob, wrestle with the angel of the covenant. Be persevering in your earnestness. Keep at it all night, and when day begins to break, instead of desisting, increase your fervor and faith, and cry out, "I will not let thee go except thou bless me."

Let *faith* mingle with the petition. You may not understand anything in the Bible or in the dealings of divine Providence. It would be very strange if you did. We are told, "Great is the mystery of godliness." There is much about the economy of redemption we cannot explain. But you know you are a poor, needy sinner, and that Christ died to save such. You know if you are a Christian that you are helpless in yourself and unworthy of the divine blessing. But you also know that the righteousness of Christ is sufficient to atone for your sins, and if you look to Him in prayer and by faith that you will obtain the divine blessing.

O troubled one, believe on God, Take hold of divine truth. Carry arguments with you in your prayers.

Plead with God for His Word's sake, His Name's sake, His glory's sake, to hear and answer. And remember you have everything to encourage you, for God has said, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."

And do not forget that true faith always supposes the reaching forth to appropriate the blessing sought. The drowning person holds up his hand imploringly and shouts for help, and the moment the rope is thrown he clutches it convulsively. A house is in flames. All way of escape from within is cut off. The sturdy firemen raise the long ladder. The person standing at the window does not wait a moment. He helps himself. At once he springs forward and descends the ladder.

So the sinner, must use the means of grace. He must work out his own salvation with fear and trembling. He must at least fall in the arms of sovereign mercy and be willing to be saved in the way God has provided.

Are you willing, my friend, to take grace? Do you now in your heart say, "Lord, I believe; help thou mine unbelief?" This may be the turning-point in your life. I beg of you trifle not with your soul. Believe! Believe!

There is another thought I want to give you. It is this—God is our strength. He is everywhere. He is ever near you. No matter where you may be or what is the emergency, God is near. You have but to cry and He will respond. O, dear, troubled soul, He hears you before you cry. He perceives the first emotion of your heart. Why not feel that He is your Father and you are His child? Why not cherish this thought all the time? Why not take it with you to bed, and when you arise carry it with you all the day? Then you need not be in trouble. You will stand all the while upon the Great Rock, and you will feel that the waves of sorrow cannot over-

whelm you. You will be absolutely safe and comfortable in the everlasting arms and beneath the shadow of the Almighty wing.

OUR COUNTRY: A DELIGHTFUL LAND.

A THANKSGIVING SERMON, BY WM. ORMISTON, D.D., LL.D. [REFORMED], NEW YORK.

And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts.—Malachi iii: 12.

WE pause not now to make any criticism on the passage as to its original reference to the land of Israel and her temporal prosperity under the sunlight of the divine favor, or to show how it may be applied to the church—the heritage of God, the land of the ransomed. But taking the text literally, we will apply it to our own land, a land which the people of all other lands deem blessed, and which in itself is delightful.

We shall proceed to inquire what makes this land, or any other, the glory of all lands, and truly delightful. And this inquiry we make with the view of cherishing a spirit of true patriotism, and of awakening genuine and profound gratitude for all the blessings which as a people we enjoy—blessings civil and religious, flowing out of our free institutions, our material resources, and our religious privileges.

Different travelers, according to age, taste or temperament, culture, character or experience, bring back varied, diverse, and sometimes contradictory reports of the lands they visit. The *tourist* will speak of its natural scenery as beautiful or grand, picturesque or sublime; of hill and dale, of wood and wild, of craggy rock, wild moor or bosky dell; of its lovely and magnificent landscapes, of forest, field and flood, of river, mount and sea; of old feudal castles, venerable ivy-covered ruins and ancient monuments, lofty towers and unregnable fortresses.

The *artist* will descant upon its architecture, paintings, and sculpture; its cathedrals and castles, its museums and mansions, its palaces, gardens and parks. The *naturalist* will dilate upon its structure and climate, its position and productions, its plants and flowers, birds and beasts, its natural wonders and various races of men. The *economist* will report on its natural resources of forest, mine and soil; its different manufactures, the extent of its population, the character of its government, the amount of its commerce, its mechanical inventions and the rate of its progress. The *philanthropist* will make note of its institutions of education and science, of charity and benevolence; its hospitals and asylums, homes and workhouses, prisons and penitentiaries, refuges and reformatories; its sanitary condition and the general diffusion of intelligence and happiness. The *Christian*, without overlooking any of these aspects or objects of interest and inquiry, would tell of the character and influence of its religion, its teaching, its worship and its discipline. If the country were professedly Christian, he would speak of the churches, their number and efficiency; of missions, domestic and foreign; of schemes of beneficence, plans of usefulness, amounts and channels of liberality, the progress of truth, and the advancement of Christ's cause and kingdom, the attendance on gospel ordinances, the Christian nurture of the young, and the sanctity of the Sabbath.

Now what can be said of our own land by each of these travelers, specially by the last named? There is much, very much, in the broad and goodly land we inhabit to arrest the attention, and excite the interest and admiration of the traveler, and to swell with honest, patriotic pride the heart of every grateful, loyal citizen—its great extent from ocean to ocean, its vast and varied productions

of soil and sea, of forest and mine, including those of every clime from the tropics to the Arctic zone; its diversified scenery, lovely, attractive and beautiful, grand, picturesque and sublime, as seen in its widespread, waving forests, its boundless flower-decked prairies, its rolling rivers, rushing cataracts, stupendous waterfalls, and numerous lakes, of varying dimensions from an enlarged pond to an inland sea, and its snow-capped, cloud-piercing mountains; also in the character of its institutions, the rapid increase of its population and its wondrous progress in all the elements of national greatness.

The curious, the learned, the humane, the patriotic and the Christian visit us, year after year. Now the question is, What will an earnest, intelligent, zealous Christian report of our land? Will he describe it as a delightful land? How do we ourselves find it? How do we regard it? Is it goodly, pleasant and glorious, as suggested by the text? Let us compare our land with others in regard to its spiritual condition and privileges, and ascertain whether fervent active piety and true, genuine patriotism does not call for abundant, special thanksgiving to Him who rules over the nations, as well as over His church. Whether our greater advantages and higher privileges do not demand a nobler manhood, a more unselfish and elevated loyalty, and a loftier and more Christlike piety. The man who fails in this highly favored, prosperous land to become, attain and achieve all that as a man, a citizen and a Christian, he can be or do, need seek no other home, or sphere of activity, enjoyment or usefulness.

That land, in the eye of a Christian and of Christ, is a delightful land, the glory of the whole earth, the perfection of beauty, the joy of many generations, where there is :

1. *An adequate supply of pure gospel ordinances.*

2. *An appreciative attendance on the faithful administration of them.*

3. *A gratifying result in the conversion of sinners and the edification of believers.*

4. *An earnest effort to supply the whole land with them, and*

5. *A zealous endeavor to extend to all lands, the full blessings of them.*

Let us briefly glance at our country in each of these aspects.

1st. *The supply of gospel ordinances.* Is it adequate and pure? Amid all the other evidences of prosperity, activity, enterprise and progress; improved methods of agriculture, extended commerce, facilities of travel, multiplication of manufactures, dissemination of knowledge, a united and settled government, a busy and generally contented people, plenty at home and peace abroad. What of Christianity, of the supply and success of the gospel of Christ, the number of places of worship, and preachers of the truth? Are the places of worship commensurate with the needs of the population? Is the style of preaching Scriptural and evangelical, and does it tend to glorify God, exalt Christ and save men? In some lands the supply is utterly inadequate, and does not reach the multitudes. In others it is a different, though not another, gospel, at best only an obscure or diluted form of the truth. In speaking thus, we look from a Scriptural, evangelical and orthodox standpoint, but in no censorious, uncharitable, illiberal or bigoted spirit.

In passing through Great Britain, that grand old land, one cannot fail to be impressed with the ample provision made for the religious instruction of the people. In cities there are vast cathedrals, numerous and commodious churches, chapels, halls and tents. In rural parishes stand the ivy-covered church and tower, and ancient graveyard, where

"Each in his narrow cell forever laid,
The rude forefathers of the hamlet sleep."

In the growing manufacturing towns churches are rapidly multiplied, both by the State and by voluntary effort. In Scotland the land is covered with churches, manse and schools. In the north of Ireland, also, a very general supply is furnished. All over the fatherland there is abundant evidence in the ruins of ancient cathedrals and monasteries, in venerable sacred edifices and numerous more recent structures, that it has been, and is, a land of Sabbaths and sanctuaries, of the Bible and the gospel. Holland, one of the eldest daughters of the Reformation, baptized by the blood of her martyrs, long under the cross, consecrated by brave deeds, and still more heroic sufferings in behalf of civil and religious liberty, has unhappily somewhat fallen from her ancient glory. In most of her cities and towns are vast cathedrals, grand monuments of the piety and prowess of past generations, but ill-adapted for evangelistic work. For a worship of form and external display, addressed to the eye, architecture and painting are effective to awe and impress the worshiper; but for preaching the gospel and evangelizing the entire land, they are unsuitable. In that country evangelical truth is by no means universally proclaimed, though a revival in that respect is now going on. In other countries of Europe the supply is neither adequate nor pure. In many places the church is only a part of the government machinery. While professors in universities and pastors of churches deny the supernatural altogether. Some, indeed, are not only infidel, but atheistic. A second reformation is greatly needed. May it speedily come! As compared with many lands, our own is both more abundantly supplied with the gospel and it is generally more faithfully and fully preached. Here the word of God has free and unrestricted circulation, and the right to worship

God according to the dictates of his conscience is every man's privilege. Still, much remains to be done—churches to be erected, and preachers sent into new States and territories. Also, in all our large cities, a vast amount of home heathenism must be overtaken. Means more effective, personal and pervading must be used, and a deeper consecration and larger liberality exhibited. Nor can we deny that a corrupt form of Christianity is widely spread and very influential. While not a few give forth uncertain sounds and proclaim a human rather than a divine Saviour; yet, in view of the past history of the gospel in our land, its wide diffusion and the relative increase of the number of believers, we find abundant cause for gratitude and joyous thanksgiving, and good ground of hope for the future.

2d. *The attendance on the ordinances of the gospel.* Is it general and appreciative? The great sin of Israel of old was the neglect of the worship and service of Jehovah. Hence the frequent admonitions and threatenings, warnings and promises addressed to them, urging them to return unto the Lord their God. "O Israel, return unto the Lord thy God for thou hast fallen by thine iniquity. Therefore also now saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil." What more delightful than a whole land enjoying its Sabbaths, and surrounding its sanctuaries! How pleasing and exhilarating a scene was presented in Palestine, when all the people were astir, making preparation to keep holiday before the Lord at Jerusalem. From town and village, sheeppote and vineyard, hillside and valley, came

the aged and the young, and proceeded joyously from station to station until every one appeared before God in Zion, where stood the temple, beautiful for situation, the joy of the whole earth. So now, how solemn and impressive is the spectacle when a people generally and devoutly gather themselves together on Sunday morning for worship, where churches are filled, Sunday-schools crowded, and social prayer-meetings and family worship faithfully attended to. Some pleasing memories float down to us, grateful as strains of distant music of the days of our forefathers, the Covenanters of Scotland, Hollanders in Manhattan, and Puritans in New England, when the Lord's day was sacredly kept, and His worship universally observed in public and private, in home and church. Now, while there is much to gladden and inspire our hearts in the very general attendance on ordinances to-day, much change is needed in this respect ere we can truly say our land is delightful. In some parts of the country, and in certain localities in our cities, for many the Sabbath dawns in vain. The shriek of the steam whistle, the rush of the locomotive, the clanging of the printing-press, the bustle of business, the open saloons and places of popular amusement, destroy the idea of a quiet Sabbath. Vast multitudes seldom if ever visit a church, but through the avenues, parks and squares, and spend the sacred day in indolence or jollity, dissipation or vice, within the very sound of the church bells calling them to prayer. It is in no spirit of gloomy asceticism or reckless fanaticism, or lack of sympathy with the weary toilers, that we deplore the absence of so many young men, and workingmen, and women, too, from our churches. Attendance on Gospel ordinances would add to their enjoyment, impart elevation to character, give dignity and strength to manhood, and

lend a fairer charm and increased safety to womanhood. Worship is a necessity of our nature. To neglect it is to dwarf the mind and starve the heart, to lose both power and gladness. Still, with all drawbacks and discouragements, there is cause to-day for thanksgiving, as well as for deep humility and earnest effort.

3d. *The results of gospel ordinances* are sinners converted and saints nurtured. For these purposes they have been appointed and are maintained, "and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." For this end all things exist; the world is a chosen theater for the display of divine grace, in the redemption of fallen man. For this was the life, the labors, the teachings, the sufferings, the death, the resurrection and ascension of Jesus and his mediatorial reign. For this the descent of the Spirit, the kingdom of God on earth, and all the means of grace. All other events—the revolution of empires, the overthrow of dynasties, the tumult of insurrection, the ravages of war, the discoveries of science, the progress of civilization—all are subservient to this grand design, the restoration of man by the redemption through Christ Jesus. God looks on all these as little things; the one main thing is the glory of God in the salvation of men. In many places God has made the place of his feet glorious, and we can refer to many seasons of refreshing from the presence of the Lord, when, by the work of the Spirit, many turned to the Lord, as doves to their windows, numerous as the dewdrops of the morning. We need such a season now. O Lord, revive

Thy work, pour water upon him that is thirsty, and floods upon the dry ground! Let Thy Word come with power, and with demonstration of the Spirit! How much need, too, of Christian and spiritual development. There are a few strong men among us, but the most are children in discernment, in determination, in courage, in self-sacrifice, and in service. When each soul reflects some lineament of His image, some feature of His likeness, His meekness, gentleness, forbearance, purity, and love, and all are arrayed in a uniform of holiness, living in unity with God and in fellowship with each other. How fair and delightful, then, a land would be, even in the eye of the Master. Let Zion arise and put on her beautiful garments. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Let us give Him no rest until ordinances are blessed, sinners awakened and saved, and saints quickened and sanctified wholly for their work; until an idle Christian, an inconsistent, selfish, worldly professor, becomes a wonder and a rarity, until piety is so fervid, morals so high, life so pure, and unselfish, and Christ-like, as to constrain the utterance of the eulogium of the text, "All nations shall call thee blessed: for ye shall be a delightful land."

4th. *Efforts to extend the gospel over our country and the world.* Are they earnest, persevering and liberal? In this matter, the Church in this land has done not a little in sending preachers and erecting churches all over our widely extended territory, and in giving many of her most devoted and gifted sons and daughters and large contributions to the missionary work in other lands. The home work has been, and still is, peculiarly arduous; the field is extensive, and the population rapidly increasing all along the frontier; multitudes from other lands are coming to our shores at the rate of

one thousand a day, at the port of New York, and these emigrants, speaking different languages are scattered over a wide region in the West and Northwest. Churches must be built, institutions organized and sustained, and the great centers of trade and commerce evangelized by an army of preachers, evangelists and colporteurs. A whole nation of freedmen are to be educated as citizens and trained as Christians. And with all this labor at home, ever-increasing and more urgent demands come from afar. The cry of millions who still sit in darkness greets our ears and moves our hearts. What God has enabled us already to do is a cause of unfeigned gratitude; that so much remains still to be accomplished furnishes good grounds for painful humiliation. Many of our countrymen are without the gospel, or supplied with what we are constrained to regard as very imperfect and erroneous teaching. In our large cities, specially in New York, there exists a mass of ignorance, superstition, irreligion, worldliness and vice—practical heathenism in its worst forms, as far from God, as ignorant of Jesus, as depraved in morals as the Hindoo or the Hottentot, life in some of its phases as hideous and revolting, and as relentlessly cruel as that of the inhabitants of Timbuctoo, or the savages of the South Sea islands. Were our churches all awake, and each Christian in earnest, and did a holy, self-denying activity pervade all the ministers, office-bearers and members of our churches; were the resolution deliberately taken to send forth missionaries to every corner of our land, and to every people in the world, to the forests of the North, the prairies of the West, the Gulf of Mexico and the shores of the Pacific, and to all lands, even the most obscure and remote, to the heart of the Dark Continent itself; were our sons of genius and men of wealth to consecrate self

and substance to the one great work of bringing the world to Christ; were city missionaries, evangelists, tract-distributors, Bible-readers, so multiplied and so successful, that the power of the gospel was felt in all the relations of life, its peace and purity filling all hearts and homes, and radiating light and life to all other lands, then, surely, our land would be truly delightful, as a garden of the Lord, the glory of all lands. And why not? The privilege and the power, the responsibility and the promise all are ours. We are thankful to-day for all that has been achieved, and would regard it but as an earnest of better things soon to come. Brethren, we have every reason to unite with our fellow-citizens of every class in devout, hearty and practical thanksgiving to Almighty God, who hath given us so many things richly to enjoy, for we have a goodly heritage.

1st. *The times in which we live are distinguished by manifold advantages.*

(a) We enjoy greatly increased physical comforts, our dwellings are more commodious, our modes of conveyance more rapid and easy, mechanical contrivances and practical applications of science more general and available, than in the days of our forefathers, who knew nothing of the steam engine and the marvels of electricity.

(b) Widely diffused and advanced intellectual culture. Formerly only a few received a liberal education. Now multitudes share its advantages. A good education is the birthright of every child in the land. At one time even the noble and the wealthy could not read, now all share that luxury.

(c) Highly exalted religious advantages. The last and best dispensation in its fullness is ours; we have a free Bible, a full gospel, a hallowed Sabbath, Christian fellowship, and a

good, religious literature, instructive and edifying.

2d. The land we live in is a goodly and delightful land. Its soil is rich and fertile, its climate genial and healthy, its productions varied and abundant; justice is faithfully administered, the laws impartially enforced, personal liberty and perfect security enjoyed.

3d. The past year has been crowned with goodness, rich in blessings and filled with bounty.

(a) *Productive*: A teeming harvest, no general blight. Grains and grasses, roots and fruits abound, our herds and flocks have largely increased, barns and granaries are full and contain an ample supply for man and beast, with much to export.

(b) *Peaceful*: No invasion from without nor serious trouble within; law and order honored, enforced and maintained; justice administered, even with the wealthy and powerful; a sense of peace, liberty and security pervading the entire community.

(c) *Prosperous*: Some echo of past hard times and dullness in trade, but again trade and commerce are reviving and successful; work is plentiful and wages fair; threatened strikes between capital and labor still restrained; all our institutions, political and social, literary and scientific, benevolent and religious, have been sustained and enlarged, and a general air of thrift, growth, hopefulness and joyousness is everywhere observable. It is sad when either cupidity, stupidity or incapacity mismanage our mercantile, manufacturing or financial interests, for when production at home and credit abroad are both good, there should be no panic in our affairs or crisis, bringing confusion, consternation and ruin to many in its train.

In view of our condition and character as a people, are we delightful in His eye? Whatever others may say of us or whatever we may think

of ourselves, will He, from whom all our blessings come, approve of the use we have made of them? It is an awful thing for a people to incur the displeasure of the Almighty. The mightiest empires fall and the strongest nations disappear when the favor of the Great Ruler is withheld. As a church, can the Great Head of His people look upon us with complacency and delight? Do we come before Him to-day with humble, heartfelt thanksgiving and with joyous, grateful praise? It is a fearful thing not to secure His personal approval and gracious benediction. It matters little what our reputation may be for wealth, or power, or learning, or skill, or rapid growth, if our land is full of injustice and fraud, wrong and outrage, embezzlement and defalcation; in such a case our land would be darkened with the shadow of coming woe, and be the very reverse of delightful.

So, also, as individuals, we may be approved, honored, beloved, by all who know us. Yet if He has no pleasure in us, all is vain; for His favor is life, and His lovingkindness is better than life. Can we say, "This God is our God forever and ever; he will be our guide even unto death?" Are we delightful to Him? He is our God and we will praise Him. His delights are with the children of men; and He is all our salvation and all our desire.

"Be just and fear not;
Let all the ends thou aim'st at be thy country's,
Thy God's and truth's; then if thou fallest, O
Cromwell,
Thou fallest a blessed martyr."—*Shakespeare.*

"My dear, my native soil!
For whom my warmest wish to Heaven is sent;
Long may thy hardy sons of rustic toil
Be blessed with health and peace and sweet
content."—*Burns.*

"Land of my sires! what mortal hand
Can e'er untie the filial band
That knits me to thy rugged strand?"
—*Scott.*

"O, beautiful and grand,

My own, my native land!
Of thee I boast;
Great empire of the West,
The dearest and the best,
Made up of all the rest,
I love thee most."—*Coles.*

"My country, tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died!
Land of the pilgrims' pride;
From every mountain's side
Let freedom ring!

"Our fathers' God! to thee—
Land of the noble, free—
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above."—*S. F. Smith.*

LOOKING AT THE UNSEEN.

BY R. S. STORRS, D.D. [CONGREGATIONAL], BROOKLYN, N. Y.

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.—2 Cor. iv: 18.

THE impressions which are made upon us through the senses are so early, so constant and so vivid in themselves, it is no marvel that our thoughts are directed to outward things as though they were of paramount importance. We think of men, of the wealth they possess, the power they wield, the mechanisms they construct and the institutions they found; we think of our country and the globe—all these seem real, while those things that are unseen we leave for the philosopher's speculation and for the poet's dream, as being unreal, abstract, and not matters for the consideration of practical men. Cities come to assume importance as they aggregate wealth within their boundaries. We admire their stately structures, their vast resources, and their accumulated stores. We speak of the help and value of all this civic strength, and lament the fire, the riot or the pesti-

lence that disturbs it as a great loss to society. The fall of Lisbon shook the world; the conflagration of Moscow flung its lurid glare over both hemispheres, and the flames of Chicago flashed across the sea and smote the hearts of dwellers there with sorrow. But the spirit of industry is more than wealth, for it will renew and repair, nay, it will even surpass the loss of the past in the achievements of the present. The genius that rears the imposing edifice is more than the edifice itself. A house does not make a home. It is in the taste that adorns it, in the love and the character that enrich domestic fellowship that we find the true idea of home.

We see the vast warehouses which commerce plants along our piers, and the spacious avenues where wealth builds her mansions; but the spirit of law, that impersonal power that protects them, is more than these visible objects and immediate results. So is it with the institutions of men. Life is the basis, the motive, the end of all man accomplishes. Hidden forces are master. A lie is bad, but the temper behind it is worse. Murder is dreadful, but the spirit of murder is more than its act. A criminal temper is worse than any outward disaster. On the other hand, hope is better than that which hope gets. So it is that statesmen and philanthropists in their wisest aims work for the conservation of these invisible, hidden forces.

So in the physical universe, it is what we do not see that is of prime importance, rather than the things that are seen by us. The diamond is beautiful to behold, but it were better that all the diamonds should be crushed than that the law of crystallization should cease to act. Better level the mountain, rather than the soil which it helps to nourish should lose the element of productiveness. Better far were it that the stars which stud the cope of heaven be

annihilated than that the law of gravitation should suffer fracture or failure. These unseen forces appear neither to our hearing nor to our vision, but they are real and abiding. It is the work of science to analyze the visible and transient, to conduct us to the invisible and permanent. It is a beneficent work so far as it thus brings men's minds to contemplate the unseen and abiding, rather than the mutable and perishing.

Paul gained what no historic research or scientific insight alone could discover—an apprehension of the unseen by means of religious faith. It was a great achievement on his part, for his life was not one of retirement and sequestration. The sailor on the lonely deep may get nearer God than the busy trafficker on shore, and the traveler over the silent desert, away from the clamor of cities, may better feel the vastness and mystery of eternity; but Paul was neither, for he lived and wrought in cities. He was familiar with Ephesus, brilliant and godless, wealthy and powerful, whose history runs back almost to mythologic eras; where Diana's Temple stood—replacing one burned four hundred years before—adorned with the works of Apelles and Praxiteles, and Ionic columns of colored marble, some of which are still seen in the Church of St. Sophia, Constantinople. He also knew Philippi, a Roman colony with their rich mines of gold at hand; Corinth, where commerce, luxury and vice centered, with its two harbors and lofty Acrocorinthus, and its Isthmian games; and Rome, the mistress of the world, the center of riches and renown, now 800 years old. There seemed to be no reason why this imperial city should not endure as long as the Appenines look down on Italy, or Lebanon on the blue Mediterranean, until, indeed, the crust of the planet itself crumbled. "I must see Rome," was his repeated utter-

ance. All things drew him, pushed him thither. Yet it is Paul who says, "We look not on the things that are seen, but on the things which are unseen: for the things that are seen are temporal; but the things which are unseen are eternal." It is not the philosophic or scientific, but the Christian temper that belongs to the religious life; it is a devout appreciation of God in Christ, full of grace, tenderness and sympathy, as well as a being of wisdom and power; it is an intelligent recognition of His providential control of the world's affairs, of the teachings of His truth to the nations, and of His ever-present, ever-active, though silent and invisible, working as the Infinite original of every force. Paul saw this unseen power in other lives, and felt it in his own. We cannot measure or explain the power by which he impressed and fascinated men about him. We cannot tell—he could not tell—how God's Spirit entered and wrought in human life and destiny, but he knew it to be the source of progress in the world, of love to man and to God, of patience, hope, fortitude, and all the sweet graces of character. He knew, and so do we, how this indwelling life and love blazed forth in the case of suffering martyrs and toiling missionaries, and was a more real, palpable power than city or sea, or the mountain that shadowed both. He saw it in the church, not then a powerful hierarchy, but a handful of humble men and women, some of them slaves, scattered, weak and despised, by haughty monarchs, yet more real in influence than Rome herself, vast and colossal though she was, and by-and-by destined to overcome her political and military power.

He saw the greatness of immortality. First in the eyes of Stephen, whose enraptured gaze was turned to heaven in the hour of his violent death, and afterwards in his own

vision of Christ, at the time of his conversion. Again, when he was caught up in ecstasies to the third heaven, and heard unutterable things. These spiritual realities were unseen to him and to those whom he addressed in this letter, but they were elements of actual power in his estimate of life. While Paul heard the music of the wave that beat along the beach of Philippi, and saw the flash of the sky upon the sea, he heard no break of the sea of eternity beyond, nor did he see the brightness of the gates of pearl. Yet he felt the influence of that august and glorious life, and was sure that into it he was to pass when this mortal life had ended. So may we. We see the city's greatness, the impressiveness of obelisk, temple or palace; the stir of forum or the march of armies; we may be moved by the eloquence of senator and taught by the wisdom of the sage; but beyond the scenes of this changeable world are those realities which abide forever when cities disappear, when mountains are turned to dust and the earth has lost its place in the heavens, "for the things which are seen are temporal, and the things which are not seen are eternal." Paul affiliates all the disciples of Christ with him, and says: "We know" these things. However lacking in culture or knowledge of other things, "we know that the things which are unseen are eternal." Several suggestions grow out of this train of thought.

1. Here is the best possible illustration of the fineness and power of the human soul, which can thus rise from the lower and transient to the primordial and eternal. We are impressed by the genius of the sculptor that sees the angel in the stone before it is touched with the chisel; we admire the genius of the musician to whom the music of unwritten harmonies comes before he has touched either organ or score, and that of the scien-

tific man who conducts us amid nature's mysteries through the occult ministry of forces unseen. But I know no other point at which the human spirit comes into nearer contact with divine wisdom than here. The wisdom that shines in the Senate and the military sagacity that conducts a campaign command our respect, but the disciple of Christ in humble life that can say "I know God, although I have never seen Him; I know eternity, although I have never been there," reveals God's interior light in the soul. It is a higher revelation, it is a prophecy of immortality! Do not tell me that such a soul is to die with the body, affiliated as it is with the spiritual, carrying in itself the promise, the assurance, of everlasting life—an immortality full of splendor!

2. Here is the secret of a great character. In such there is united an appreciation of the unseen and eternal, together with a practical beneficence that embraces the present. Before his conversion Paul was a persecuting zealot. He afterward became a man pre-eminent in moral greatness. Men accept the result of his character when they do not receive his teachings. The sources of his hope, his courage, his high enthusiasm of purpose are found in his appreciation of unseen realities. Power of character comes not from intellectual training or association with the greatest men of the race, but by conscious relations to God, by reflecting the glory shining from above, while we look not on the things which are seen and temporal, but on the things which are unseen and eternal. Free of the world we come into this interior relation to God himself.

3. Here, too, we see the glory of the gospel. It is saturated with the unseen. The quiet lake, over whose bosom not the faintest breeze is felt, seems like a mirror swimming between two immensities, the one seen above, the other in its liquid depths.

So the gospel shows the divine realities of both worlds as in a mirror. The reason, the conscience, the heart, of the world will never let the Bible go. Its power will be felt till the sun is gone out in darkness and the stars are fallen from their places. It sets all social progress forward, not by its histories and recorded biographies so much as by its presentation of the august realities of an unseen world and the motives which grow out of these solemn verities.

4. Here is the aspiration for us. It is the life within the veil. We dwell in cities crowded with monuments of skill, of power, and wealth. The contemplation of these things is apt to pull us down to a low level unless we feel the corrective which the Church of Christ, with its preached Word and sacraments and the power of the Holy Ghost in our hearts, exerts. Let us, then, stand with Paul, hand with hand, heart with heart, saying, "We look not on the things which are seen"—like the city, the earth, the sea, for these are temporal and fugitive—"but we look upon those things which are unseen, for the things which are unseen are everlasting." Then is immortality begun in us, then are we ready to grasp hands with the saints in light!

A NATIONAL LESSON.

BY THOMAS HILL, D.D. [UNITARIAN],
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The God of this people of Israel chose our fathers, etc.—Acts xiii: 17.

PAUL referred here to one great historical event, the Exodus of Israel from Egypt. It may, however, suggest to us many incidents in which history has repeated itself. The Scriptures assure us that God is the God of all nations, specially of Christian peoples. The sons of Jacob were soldiers of God, instruments to accomplish his purposes, and so any historic nation, working in the furtherance of His coming kingdom,

may be called His army, His people of Israel, in a broad sense. The land of Egypt was a vast plain of black mud under a hot sun, capable of producing astonishing crops if moisture continued, but if not, sterile as the desert. This capricious climate and soil, and the sufferings under the new dynasty that knew not Joseph, made Egypt a reproach in the latter period of Hebrew history, a symbol of sin, suffering, worldliness and spiritual death. So the deliverance of Israel became a figure of national deliverance. We would not bring down that great event to a level with every smaller step in the world's progress, but rather make manifest divine Providence in ordinary events, by showing in them the same essential elements.

The date of this, our annual fast, April 19, has led me to reflections which the text naturally embodies.* This day, for more than a century, has kept in solemn and glad remembrance the real beginning of the struggle which resulted in our independence. It was Massachusetts men who shed the first blood in the revolution. It was they also who shed twenty-seven years ago to-day, the blood which established, we hope, our government on a more permanent foundation. The heat and passion of that contest have passed. It is well that they should fade into oblivion, but it is not well to forget the eternal principles of justice and liberty for which our fathers and brethren laid down their lives. War is an awful evil, and they who are directly responsible have a heavy responsibility to meet. But the guiltless who defend their fellow-citizens and those who cannot defend themselves, win an honor which is as high as the damnation is deep of those who recklessly incite the warfare.

* This outline is equally appropriate to our annual Thanksgiving Service, again near at hand.—Ed.

A variety of motives enter into every great movement. Paul speaks of some who preached Christ of envy and ill-will, though, on the whole, it was a work of love and consecration. Israel had her true-hearted leaders as well as those who were foes in the camp, or defended liberty with slavish motives. We have had in our national struggles, leaders who saw and troops who felt that great issues were at stake,

It is well to honor these wise and honest counselors, and the heroes that executed their counsels, leaving the traitor and coward to be forgotten. It is also wise to keep in memory the great uprising of a people in defense of constitutional liberty under law, such as is marked by April 19, 1776, when

"By the rude arch that spanned the flood,
Their flag to April's breeze unfurled,
The embattled farmers stood
And fired the shot heard round the world."

A similar occasion was April 19, 1861, when volunteers who had responded to the call of the great governor whom our Cumberland County gave to Massachusetts (Governor Andrew), showed by their deaths in Baltimore how powerful rebellion was and how great the coming struggle was to be.

But the instructive lesson of the events we note to-day is lost unless we keep in mind the magnitude and importance of the principles for which they fought. Many of our younger men only recall, or are interested in, the incidents of the victory or defeat, ignorant of, or indifferent to, the end and purpose of the mighty conflict. If history be philosophy teaching by example we must know causes as well as results. The tactics and strategy of these two wars do nothing to impress the mind with the great political questions in debate. If we are to be worthy successors of the fathers we are to know our duties as well as rights, the grand principles of human government. Patriotism is not the mere

love of the land we inherit, the good will we feel towards its people; it is the consecration of heart and life to the permanent benefit of the coming generations.

The heroes of 1876 and 1861 ended their lives not for themselves and families, and friends, but for us and our children's children. This sublime surrendry of themselves for all future generations constitutes their high claim upon us for veneration and honor. This is the heaven-wide difference between the mercenary or the adventurer who seeks greed or glory, and the hero who defends human rights, liberty and law.

We are also taught the legitimate aim of government—to defend human rights against fraud, violence and aggression; also the need of their being preserved in strength by wise and honest counsel. Men are fallible, and failures come through human limitations. Men are often unprincipled, and their official influence is used in violating the very rights they have sworn to protect.

The government of Great Britain disregarded the rights of the Colonies in 1775. In consequence of the arrogance with which they were treated, they resolved to throw off their allegiance and found a government here free from the defects of those of the old world. They not merely resisted tyranny, and cried, "Give me liberty or give me death," but, with far-seeing sagacity, sought to found a government which should protect the rights of the people in general, without degenerating into tyranny on the one hand or into anarchy on the other. At first they saw the weakness of the new government and the danger of its breaking to pieces by mere inherent weakness. Alexander Hamilton was not satisfied with the Constitution which his wisdom and argument had largely aided in securing, but told Josiah Quincy that he hoped it would last thirty or forty years. It did show

weakness at the end of that period, though it did not totter till sixty years had passed.

Then came the second contest. Shall the government which has wrought such benefits on mankind have power to defend its life and maintain its integrity, or shall it drop to pieces? This was the question. It was not one of local and temporary interest; not of the preservation of the Union so much as of all the highest hopes of humanity. Had this hope failed, the world might have well despaired of seeing any strong government established, free alike from anarchy and tyranny.

The lesson of the hour is to commemorate these historic events with another interest than that of partisan feeling or romantic enthusiasm. If on this Fast Day we are called to repent of national sins, let us include among them ingratitude and indifference in respect to the blessings of that government established by the labors, wisdom and virtues of our fathers of 1775 and our brothers of 1861. Let us impress men that public offices are not mere honors, still less rewards, but sacred trusts. They are not sinecures to be sought by indirection and manœuvring for sake of the emoluments. They are only honors when the trust is honorably fulfilled. It was "for the glory of God and the comfort of man's estate," "to execute justice and maintain truth," that this magnificent republic was formed, with its universal suffrage and written constitution; its carefully considered system of judiciary, officers and courts of appeal, and its equally well considered system of executive officers to enforce the laws. Simple in plan, yet complicated in details, it was constructed for these high and holy ends. If we or our children degrade it into a mere play-room or wrestling-hall for paltry contests between those in office and others who wish possession, we shall deserve and receive dread chastise-

ment for the sin, and become the reproach of other nations, a scorn and derision to them that are about us.

CHRIST'S CONTINUING LIFE.

BY EDWARD BRAISLIN, D.D. [BAPTIST], BROOKLYN.

Whereunto I also labor, striving according to his working, which worketh in me mightily.—Col. i : 29.

It is not so much for the purpose of unfolding this verse itself that I have chosen it, as it is to exhibit the fact of a mighty, practical, intense movement in the world to which the verse points, a fact consciously present to the mind of Paul and evident to all who heard him. Christ was gathering to Himself a people. Each believer was to be presented a perfect man in Christ Jesus. Unto this aim Paul conformed. He strived earnestly according to the inworking of Christ. Now there are some hints as to the origin and growth of Christianity worthy of special attention. We need some basal facts as ground for practical work. Difference in details will always exist, for no two minds look at the same object or the same truth exactly alike.

Although under the same spiritual guidance, the apostles differed in their views. A council was needed to adjust differences. But in fundamentals they and we are one. We need truth in a practical and not in a speculative form. Bread is valuable when eaten. A machine is useful only when it will work. What central truths meet us here? 1. The apostles unitedly recognized the development, the evolution if you choose that word, of Jesus Christ in his earthly personality and history. He was born a babe. He passed through infancy and grew to manhood. He spent three years in His ministry, died, rose again, spent forty days on earth, and ascended into heaven. There were epochs in His human history. Particularly at His baptism did the Spirit descend upon,

enlarge and enrich the life of our Lord. So at His ascension, when again enthroned in glory, another stage was reached. Nor is this idea unnatural. We ourselves know that our grasp of divine things depends upon our physical and mental development. A babe in Christ cannot appropriate the truth which a full-grown Christian can. This idea is also Scriptural. The Book of Acts begins by saying that "Jesus began to do and teach until He was taken up, etc," and elsewhere continually we are told of the continuing life of the Redeemer, the immanent power and grace of His indwelling. "I am with you alway;" in us "the hope of glory." Palestine was too small to hold the race, but it was there Christ was born, who as a fulcrum is to move the world. It was too small a land to hold the entire army of the Lord, but it was there that the beginnings were made and the increments nurtured, out of which all conquest and victory were to come.

The cross of Christ was a sacred and solemn incident in the history of His life, the mystery of which we never may fathom. But it was an initial rather than a terminal point, a beginning and not an end. A sequence may become a cause. The atonement was the starting of a new force. Christ, indeed, died, but He rose and LIVES! Here is the pre-eminent and distinguishing glory of Christianity, compared with all other religions. Buddhism is older than Christianity. It has its story of incarnation, of voluntary self-sacrificing death. But at death it stops! Only Christianity tells of the resurrection of its founder and postulates from this glorious epoch power for coming ages. It was this doctrine that furnished the structural framework and the material of apostolic discourse. "If Christ be not risen our preaching is vain and we are false witnesses;" this was their

utterance. The Redeemer died to atone, but He also lives and dwells in His people, an active and aggressive principle in the evolution of their lives and the life of the church.

The acorn is not an oak. It must grow and have a principle of life within, controlling its growth. To be a potential, efficacious element, religion in us and in the world must unfold and develop, and this is to be done under the guidance of an intelligent master mind. Christ in us and in the church is that controlling force. Paul says, "I also labor, striving according to his working which worketh in me mightily." When the wire is in connection with the battery you feel its tingling touch. If Christ in me is working mightily, I, a mere wire, may send life thrilling through another whom I touch. Filled with the fullness of God I may minister of that fullness to needy souls.

See yon crouching leper. The people shrink from him. Food is placed where he may take it, but he touches no one, and no one dares to come near him. "Unclean, unclean," he cries for he is a leper. The Master comes to him and lays His hand on his matted hair and says, "Thy sins are forgiven," and heals him. His physical cure is nothing in comparison with the fact that Christ's ineffable compassion has made of that shrinking wretch an immortal son of God! This suggests another point.

2. Christ is still the God-man *now*. He sits upon the throne. He is the Lamb that was slain. His glory there is unspeakable. But He, the flaming Deity, is also here with us, in us; aiding us in temptation, guiding us in doubt, and continuing with us "always, even unto the end of the days." Therefore we are to take no anxious thought for the morrow, but to cast our burdens on Him who careth for us. In every detail Christ is interested. In the most monotonous and homely duties He may be

honored if we do all things as unto the Lord and not unto men.

3. Every Christian life is a definite, vital part of the progressive and aggressive indwelling and continuing life of Christ. We are the body and Christ is the Head. The smallest portion of our smallest finger is in direct connection with the brain. It feels and gives instant information to the mind that presides over the body. As cerebral and ganglionic sympathy binds bodily organs in one, so the humblest member of Christ's body is not hidden and unimportant. Each is honored and the work of each is dear to Him.

Finally, this progressive movement, this second incarnation, as it may be called, is best seen in great historic epochs, stations on the way. The coming of our Lord, His death and resurrection, Pentecost, the spread of Christianity, the German and English Reformations, are notable landmarks. The World's Missionary Conference in London marks another stage. Such a gathering would have been impossible a hundred years ago. William Carey was called a fanatic, and his associates "a detachment of lunatics." Now the representatives of more than a hundred societies and of millions of Christians meet to confer with each other as how best to carry out the plan and extend the divine impulse received from our ascended Lord, who bade us disciple all nations.

Let us forget self. In the days of the Rebellion the heroic ejaculation was heard on every hand, "I'll enlist, for the flag is in peril!" Let a higher loyalty lift our souls to-day. Jesus Christ not only ascended into the heavens, but also into the hearts He has redeemed. Let nothing stagnate the circulation of the divine life within us. Let nothing clog the wheels of His ongoing chariots, and narrow his conquests in us and by us. He longs to sweep out of our hearts all of selfishness and fill us

with the fullness of God. Then shall we all become partakers of His "endless life," both here and hereafter.

FULFILLING THE LAW OF CHRIST.

BY REV. JAMES WOOD POGUE [PRESBYTERIAN], NASHVILLE, TENN.

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

THE world of this existence has well been represented as one vast heap of burdens, from which each new comer must make selection and arrange his pack ere he joins the great caravan which moves ceaselessly across the wilderness of life.

Describe an eastern caravansary. The march across the desert, its wayside scenes, its storms, simoons, mirage and bleaching bones. An observer standing aloof from and above the crowd quickly perceives :

1. That each one has *his own* burden to bear. The fashion of their bearing is various, though their shoulders seem made for servitude and fashioned for the bearing.

(a) Some bear their burdens upon their head, and thus the brain becomes sodden and the convolutions of its strength and beauty are crushed as are the grasses and flowers by the roadside when wheels roll upon them.

(b) Some hang their burdens around their hearts, and thus drag them from their proper action and check the flow of life, as an overburdened pendulum soon sways the machinery of a clock, interrupts the swing of its movement, and eventually hangs silently and still midway between the extremes of its accomplishments.

(c) Others wear their burdens round their waists, or tie them to their feet in the ills and ails of gross indulgence and dissipation, and so impair

the symmetry of their forms and their onward progress.

But all and every one, as toilers up the Alpine slopes or over the sands of existence, have girded to them in some shape or fashion the burden of their life, which they themselves, of their own volition, selected down yonder in the quiet valley of youth.

"Each heart knoweth its own sorrow,"

and must know while life lasts.

"Into each life some rain must fall, and some days be dark and dreary."

Burdens have ye, burdens one and all. And each heart pursues its pensive way, loaded with its separate care. And though this care may be often concealed, yet, ever and anon it is reflected on the windows of the soul as shadows on the windows of a room wherein a light is when night is come.

2. But each may help the other. As parts of one stupendous whole. 1 Cor. xii chap. The hands, feet, eyes, ears, etc., each may help the other. And each reaches its own highest excellence only by helping the other.

Oh, no ! You cannot *take* the burden, but *you can give each other a lift !* As you pass one another in the shadows cold and dreary, a flash of the eye, a whisper of cheer, a pressure of the hand, a word of praise, will give a help ye wot not of, will string the nerves to renewed tension and brace the muscles for another effort. Witness Coledridge at Highgate, Bruce at Bannockburn. Ay ! like flowers men are crushed by the clods heaped upon them, and you can roll away the clods and stones, my brothers ! How often are souls here as some sprig whose lot it is to have germinated beneath a boulder where sunshine never comes and raindrops never fall.

Oh ! lift the stones ! Lift them from heads and hearts crushed down around you, and let God's sunshine and dew do the rest ! And thus fulfill *the law of Christ, the law of love,*

"Bear ye one another's burdens!"
Toiling ones, hearken to the burden
of the message.

"We may all help one another, all along life's
troubled dream,

Help a worn and weary brother, pulling hard
against the stream."

3. Christ, the burden-bearer. The
law is His and He is the law's fulfill-
ment. Like a good shepherd He
leads the way into all pastures.

He it was who bore all our burdens
on the cross, and there their added
weight crushed out the bloody drops
which fell on this sad earth as the
very vintage of the winepress of
Heaven, and now by those drops we
are purified and strengthened. And
the command of Him who suffered
thus for us is that we bear, each
for the other, in like manner as He
bore for us; in love forgiving one
another, and yielding each to the
other that touch of sympathy which
makes the whole world akin.

Thus may we help each other here
and so lighten our own load to eter-
nity. For co-operation is reactive,
and while the wheel sustains the
belt the belt runs the wheel. And
while the steam drives the piston-rod
the rod starts the great drive-wheel of
all the machinery, and as cog fits
close to cog, and wheel turns within
wheel, and all are belted by love, the
great engine of humanity whirls on,
accomplishing the destiny for which
its Creator made it. So moves the
universe around us, world within
world and planet around planet, and
shining suns and attendant stars that
shine on forever, while singing over
and over again to men as they whirl
ceaselessly in space:

"Bear ye one another's burdens,
and so fulfill the law of Christ."

"Of a truth men are mystically
united; a mystic bond of brother-
hood makes all men one."—*Carlyle*.

"We pine for kindred natures
To mingle with our own."

—*Mrs. Hemans*.

QUID PRO QUO.

BY JAMES S. SWAN [CONGREGA-
TIONALIST], ELGIN, SCOTLAND.

*Verily I say unto you, they have
their reward.*—Matt. vi:2.

IT is of no importance whether or
not we give our alms before men, but
it is all-important whether we give
alms in order to be seen of men. It
is of no importance whether or not
we sound a trumpet before giving
alms, and in that respect "imitate the
hypocrites in the synagogues and in
the streets," but it is all-important
that we do not sound a trumpet
for the same as did the hypocrites.
The hypocrites, however, who did
their alms before men, and who made
much noise before giving alms, both
in the synagogues and in the streets,
did not go unrewarded, for, says the
Saviour, "Verily I say unto you,
they have their reward." In these
words our Lord recognizes two gen-
eral, nay, two all but universal
truths:

I. *That men generally, if not al-
ways, get that for which they lay
their plans.*

"The hypocrites" had their reward
—the praise of men—the very thing
for which, in homely phrase, they
"had laid themselves out." And so
it always is with men. "If they
bode," or bid "for a silk gown, they
will get a sleeve," provided, always,
that they make no wry faces as to its
price. Oh, yes, we may get anything
we like—hard cash, fame, goods and
chattels; the praise of men, or the
praise of God—if we are willing to
pay the moral price. The question,
therefore, that each man has to ask
himself is not, primarily at any rate,
what is the nature of that which I am
pursuing, or what is its intrinsic
worth?—although these questions are
important—but, rather, what am I
likely to pay, and of necessity, ere I
can secure the object of my pursuit
and call it mine? It is the cost
which, in point of fact, determines,

in the moral sphere, intrinsic worth. The kingdom of heaven and of God is the most valuable of all subjective kingdoms, because we enter it, or rather it enters us, "through much tribulation." The kingdom of God costs much, but, if I may be allowed to talk commercially, it is well worth all that it costs. "The praise of men" is not necessarily worthless; in some instances it is indeed most valuable, but it *was* worthless and worse in the case of "the hypocrites" here spoken of, because it was out of all conceivable proportion to the price which they paid for it. "The hypocrites" had no reward of their Father who is in heaven. Men get, I say, qualitatively, that for which they lay their plans. Whatsoever a man soweth, *that*, and not something else, doth he also reap. The second truth here recognized by our Lord, obliquely, perhaps, but nevertheless recognized, is this:

II. *That when men have secured that for which they laid their plans, they have no right to complain because they have not received something else.*

This proposition admits of all but an infinite amount of illustration, and hence very little needs be said in order to prove its truthfulness. And yet, though the proposition is self-evident—I know of no one equally self-evident—that is so often overlooked. The hypocrites got no praise from God, because the praise of God was not in all their reckoning; they had their reward, nevertheless, and therefore they would have acted the part of mental as well as moral fools had they complained of God's non-recognition of their almsgiving. Had "the hypocrites" done this, had they complained because God did not countenance their good deeds, they would have acted exactly as some men act at the present time. Of all stupidities, this is the most absurd—to find fault with the harvest on the ground that it is in strict keeping with the seed sown.

When we sow barley we do not complain because we reap barley and not wheat; and yet men who sow the wind do complain, and bitterly, when they reap the whirlwind. A church elects a minister because he is a Calvinist, or because he is an Arminian, and for no other reason, and then complains because its minister is not an original thinker, or not an eloquent preacher. The complaint is ridiculous. The question in this instance is not one of thinking or of preaching power at all, but simply one of Calvinism or of Arminianism, as the case may be. A man marries a wife for her fortune, and for no other reason, and then complains because he has no conjugal felicity! The complaint is preposterous; it is not a question of domestic bliss at all. If the man got money, he has had his reward, verily I say unto him. The man who marries for money and does not get it, may or may not be an object of pity on the ground of miscalculation, but not on the ground of any variation in the law or laws which determine that certain antecedents shall be followed by certain consequents.

ZACCHEUS A TYPE OF THE CHRIST-SEEKER.

By REV. P. C. CROLL [LUTHERAN],
SCHUYLKILL HAVEN, PA.

And behold there was a man named Zaccheus, etc.—Luke xix: 1-10.

I.—HOW TO SEEK CHRIST, AS ILLUSTRATED BY ZACCHEUS.

WHILE He may be found in every place and circumstance, yet

1. We must go in the way along which He appoints us to go.

There was a certain street of the city which the caravan took; so

(a) Christ's way is that of the sanctuary. Matt. xviii: 20; Heb. x: 25; Ps. lxxiii: 17; Ps. xxvi: 8; Lev. xix: 30; Ps. lxxii: 2; Ps. lxxviii: 24; Ps. lxxvii: 13.

(b) Christ's way is that of the holy Scriptures. Ps. cxix: 105; John v: 39; John vii: 17; John xvii: 17.

(c) Christ's way is that of the closet. Matt. vii: 7, 8; Matt. vi: 6. John xiv: 13, 14.

2. We must go with earnest resolution.

Zaccheus must have left home, pre-arranged business, been eager and hasty in his steps that morn. He elbows his way through an obstructing crowd, climbs a tree, and is not diverted from his determined course though jeers and ridicule greet him. We must not be deterred by station, connections, business occupation, or fear of abuse or ridicule.

3. We must go in time.

To have waited later in the day or until next time Zaccheus would have forfeited the blessing forever. Christ never again passed through Jericho after this. There comes a last opportunity to each one to seek and find Christ. It may be to-day.

II.—WHAT COMES OF SUCH SEEKING OF CHRIST?

1. Christ stops in His course to take note of the seeker. Zaccheus, Bartimeus, Syrophenician woman, woman with the issue of blood, nobleman, etc.

2. He comes to such homes and blesses them. Zaccheus, Jairus, Mary and Martha.

One member of a family may, with Christ's presence and blessing, thus bring salvation to the home. Where Jesus enters salvation goes.

3. He makes the seeker's heart just and tender.

Zaccheus made restoration for defraudings, and gave liberally to the poor in consequence of finding Christ.

4. He defends us against persecution.

Persecution sure to come to every seeker. Christ defends and protects; e.g., Zaccheus, the man that was born blind and had been healed. Crying children in Temple (many Old Testament characters).

CONCLUSION.

1. Have you ever thus sought Christ?

2. What effect has your Christian profession had on your life?

THEMES AND TEXTS OF RECENT SERMONS.

1. Crossing the Jordan. "Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it."—Joshua i: 10, 11. Rev. C. H. Spurgeon, London, England.
2. The Emotional Element in Religion. "He that goeth forth and weepeth, bearing precious seed," etc.—Ps. cxxvi: 6. By Rev. Jas. H. Burlison, Ph. D., Louisville, Ky.
3. The Great and Permanent Cause for Thanksgiving. "O give thanks unto the Lord; for He is good: for His mercy endureth forever."—Ps. cxxxii: 1. A. J. F. Behrens, D.D., Brooklyn, N. Y.
4. One Hundred Years Ago and Now. "Say not thou, What is the cause that the former days were better than these? For thou dost not inquire wisely concerning this."—Ecc. vii: 10. Herrick Johnson, D.D., Chicago, Ill.
5. Lessons of the Forest. "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."—Isa. iy: 12. E. P. Ingersoll, D.D., Brooklyn, N. Y.
6. The Highway of the Kingdom. "A highway for our God."—Isa. xxxv: 8. C. R. Henderson, D.D., Chicago, Ill.
7. Divine Hurt and Divine Healing. "For the hurt of the daughter of my people am I hurt. . . . Is there no balm in Gilead?" etc.—Jer. viii: 21, 22. A. J. Gordon, D.D., Boston, Mass.
8. The Diamond and the Soul. "They shall be as the stones of a crown."—Zech. ix: 10. Rev. R. H. Connell, Philadelphia, Pa.
9. The Baptism of the Spirit. "He shall baptize you with the Holy Ghost."—Matt. iii: 11. Edward Judson, D.D., New York.
10. Christianity a Religion of Personal Righteousness. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. vii: 21. Rev. S. M. Morton, Jacksonville, Ill.
11. Half-hearted Religion. "And when he [Herod] heard him, he did many things gladly."—Mark vi: 20. T. D. Witherpoon, D.D., Louisville, Ky.
12. The Thoughts of Many Hearts Revealed by the Cross. "Yea, a sword shall pierce through thine own soul also; that the thoughts of many hearts may be revealed."—Luke ii: 35. Henry J. Van Dyke, D.D., Brooklyn, N. Y.
13. How God Commendeth His Love to Us. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. v: 8. E. McChesney, D.D., New York.
14. Evil Forethinking the Secret of Evil doing. "Make not provision for the flesh to fulfil the lusts thereof."—*Pro video*—The mental act of providing. Rom. xii: 14. J. M. Ludlow, D.D., East Orange, N. J.

15. Limitation in Christian Living. "Therefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but," etc.—2 Cor. vii : 12. Rev. Charles S. Mills, North Brookfield, Mass.
16. Bearing the Marks of Christ. "Henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus Christ."—Gal. vi : 17. E. P. Parker, D.D., Hartford, Conn.
6. The Selfishness of Mere Morality. ("Did ye at all fast unto me—even to me?"—Zech. vii : 5.)
7. The Dishonesty of a Worldly Life. ("Will a man rob God?"—Matt. iii : 8.)
8. The Truth Hidden in Peter's Lie. ("I know not the man."—Matt. xxvi : 74.)
9. When to Speak and When to Keep Silence. ("See thou tell no man," etc.—Matt viii : 4 "Go home to thy friends, and tell them what great things the Lord hath done for thee," etc.—Mark v : 19.)
10. The Imperative of Mercy to Souls. ("He must needs go through Samaria."—John iv : 4.)
11. The Salvation by the Life of Christ. ("Much more, being reconciled, we shall be saved by his life."—Rom. v : 10.)
12. Anthem and Blessing. ("If any man love not the Lord Jesus Christ, let him be anathema maranatha. The grace of our Lord Jesus Christ be with you."—1 Cor. xvi : 22-23.)
13. Christ the Perfect Measure of Manliness. ("Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fullness of Christ."—Eph. iv : 13.)
14. The Energy of Preparation for Christ. ("Seeing that ye look for such things, be diligent."—2 Pet. iii : 14.)
15. Glistening Garments of the Glorified. ("And they shall walk with me in white, for they are worthy."—Rev. iii : 4.)

SUGGESTIVE THEMES FOR PULPIT TREATMENT.

1. How to Die Unlamented. ("Thirty-two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired."—2 Chron. xxi : 20.)
2. The Crowning of the Heart's Aspirations. ("I shall be satisfied when I awake in thy likeness."—Ps. xvii : 15.)
3. The Insanity of Sin. ("The whole head is sick."—Isa. i : 15.)
4. Four Radical Sins of Omission. ("She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near her God."—Zeph. iii : 2.)
5. The Church's Defense and Aggressive Power not in her Armory, but her Indwelling King. ("The Lord thy God in the midst of thee is mighty."—Zeph. vii : 17.)

THE PRAYER-MEETING SERVICE.

BY J. M. SHERWOOD, D.D.

SEPT. 30—OCT. 6.—HOW I MAY KNOW I AM A CHRISTIAN.—1 John iii : 14-24.

The church is full of *doubters*. They hope, on the whole, that they are Christians, but they are not assured. And they are content to live, if not to die, in this state of uncertainty. They shrink from an honest, faithful, thorough application of the Scripture tests of real discipleship. We do not believe that so radical a point as the soul's union to Christ and personal interest in Him cannot be reasonably settled by the Word of God and the inward teaching of the Holy Spirit. While the Bible nowhere encourages over-confidence, or a presumptuous assurance of our good estate, it does warrant and demand an assured faith, an unwavering hope, an implicit, calm confidence of final victory and glory. We need not go beyond the words of the apostle John to establish this position. "We *know* that we have

passed from death unto life, because we love the brethren. . . . And hereby we *know* that he abideth in us, by the Spirit which he hath given us" (1 John iii : 14, 24).

There are other evidences and tests of discipleship. But here are two specific tests. Let these suffice for the present. If we can stand these tests beyond a peradventure, we need not fear to try the others.

I. WE KNOW THAT WE HAVE PASSED FROM DEATH UNTO LIFE BECAUSE WE LOVE THE BRETHREN.

Here is a simple, reasonable, practical test. It is easily understood. There need be no mistake about it. "He that loveth not his brother abideth in death." When the great change passes over a man, his heart instinctively goes out towards Christians; he longs for their communion, loves their society, and joyfully identifies himself with them. His love for Christ constrains him to love all who bear the image of Christ. It is

marvelous how this change transforms and assimilates and overrides all social distinctions. The ties of brotherhood in Christ are stronger and more vital than any natural relation. One can readily determine whether he really loves Christ by his feelings and conduct towards "the brethren." The man who lives at enmity with his "brother"—who feels no sympathy for or fellowship with the household of faith—is not a Christian—has not "passed from death unto life," and is still in the gall of bitterness and the bond of iniquity. If he does not love and delight in the brother whom he hath seen, how can he love and delight in Him whom he hath not seen?

II. HEREBY WE KNOW THAT HE ABIDETH IN US BY THE SPIRIT WHICH HE HATH GIVEN US.

The spirit which Christ gives to every disciple is:

1. The spirit of *love*—supreme and abiding love.

2. The spirit of *sacrifice*—He gave Himself even unto death.

3. The spirit of *forgiveness*—even his crucifiers and bitterest enemies.

4. The spirit of *service*—going about doing good.

5. The spirit of *prayer*—day and night, in secret and openly, He prayed, and agonized, and wrestled with the Father for a lost world.

6. The spirit of *consecration*—a holy heart, a holy life, set apart and consecrated to the glory of God in human salvation. Filled and ruled by such a spirit, one may "know" that Christ abideth in him, and go on his way rejoicing.

Oct. 7-13.—REASONS FOR PRAISING GOD.—Ps. ciii : 1-14.

This whole psalm is a magnificent pean of praise. Its notes are divine in sweetness and majesty and fullness. It touches chords that thrill the sanctified heart with joy and peace and thanksgiving. We need go no further than this sacred

lyric to find abundant "reasons for praising God" unceasingly in exalted strains. There is no part of the Bible that we read oftener or with keener relish. With this psalm on his lips, and in his heart, the pilgrim may go on his way rejoicing.

Let us touch some of the notes of this psalm of praise:

1. It dwells on the *Fatherhood* of God. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Were tenderer or more touching words ever written? Surely here is hope for the erring, cheer for the desponding, consolation and courage for the suffering and the despairing.

2. It exhibits the infinite *mercy and lovingkindness* of God. "The Lord is merciful and gracious. As the heaven is high above the earth, so great is his mercy toward them that fear him, As far as the East is from the West, so far hath he removed our transgressions from us." Can language and hyperbole set forth God's forgiving mercy in stronger light?

3. God's *patience and readiness to forgive* are affectingly set forth. "Slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger forever." How great and glorious is his clemency!

4. Note the *all-abounding fullness* of His grace: "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagles." O the height and depth, the length and breadth of God's mercy and favor to the lost children of men!

5. See the *infinite magnanimity* of our heavenly Father! "He hath not dealt with us after our sins; nor rewarded us according to our iniquities." He pardons like a God! freely,

promptly, without reservation; seeing no merit in us from the promptings of His infinite heart of love, only on the ground of the all-sufficient righteousness of Christ.

6. *The measure of His mercy is the measure of the eternities.* How marked and striking the contrast! "As for man, his days are as grass; as a flower of the field, so he flourisheth. . . . But the mercy of the Lord is from everlasting to everlasting upon them that fear him." No failure! No coming short! Heaven—an eternity of blessedness—is sure to every child of God.

7. *God's eternal "covenant"* is brought forward as the climax of mercies for which we are to praise Him. "*His righteousness unto children's children.*" Blessed be God! A pious seed shall never fail Him. The saints may secure a blessed succession to the end of the world. We may lead our "children" into the kingdom, and be the channel of God's covenant grace, even to the third and fourth generation.

Well might the Psalmist, in view of such glorious truths, call upon the "angels" and all "the hosts" of God and all "His works in all places of His dominion to bless the Lord," and to add with emphatic utterance, "Bless the Lord, O my soul!"

Oct. 14-20.—**NOTHING BUT LEAVES.**
—Mark xi: 13, 14; Matt. xxi: 19;
Luke xiii: 6-9.

The Scriptures scarcely teach a more solemn and impressive lesson than that taught by the fig-tree recorded by three of the Evangelists. We refer our readers to a highly discriminating and touchingly beautiful and instructive sermon on the subject from the pen of Dr. Denis Wortman in *HOMILETIC REVIEW* (August, pp. 130-37). Please read and *study* it in connection with this service. He has there so carefully and clearly developed the teaching of this parable, and so aptly and graphically illus-

trates his thoughts as to render superfluous any extended remarks upon it on our part. All we shall attempt is to draw attention to a few specific points in the several narratives.

1. It was a *real fig-tree*, and in this particular it did not differ from other trees of its specie. Christ did not expect figs from a thorn bush, or from a forest tree. This tree belonged to the fruit-bearing family, and hence His right to expect fruit from it. So every tree found growing in the garden of the Lord, Christ has a right to assume to be a fruit-bearing tree, and to expect fruitage from it. It has no right to be there otherwise. It is horrible hypocrisy to stand among the trees of the Lord, if we are not of His planting. A profession without the real character, makes us a false tree, and sooner or later the awful words of the Christ will wither us, root and branch!

2. There was *life* in the tree: it was not *dead*, and therefore hopeless; it was clothed with verdure—where was the fruit? If it could bear leaves it should bear figs. There was something wrong about it. "But the time of figs was not yet." Ah! why then curse it? Because it was a false tree. "The fig-tree blossoms and fruitens before it leafs out. And this tree, possibly in a warmer spot than the rest, was earlier in its leafing. Its leaves should be indicative of some fruit on it. But Jesus, seeing the fig-tree afar off having leaves, came, if haply He might find anything thereon; and when He came to it He found no fruit on it—no fruit, though it should come before all these leaves; and at once to His quick spiritual intuitions, it suggested itself as a type of over-ready pretentiousness, a type of the way in which the Jewish priesthood, with their great self-assurance, were full of false promise; and calling attention to it, He said, Let no fruit grow on thee henceforth forever, and immediately it withered away."

What a rebuke to an unfruitful profession! Clearly does it show "that an empty profession is worse than none at all; that it is in itself a withering and dreadful curse."

3. Never let us forget for a moment that Christ is expecting and looking for *fruit* from every disciple—not for "leaves," not for flowers, but for actual FRUIT—and He will take up with nothing else. No matter for professions, for promises, for appearances—He comes to every tree in His garden, if happily He may find fruit on it, and if it be not there, the terrible curse of Heaven will blast it!

4. How intense and awful the power of Jesus' word! "*And immediately the fig-tree withered away*" (R. V.). He did not curse it. He only said, "Let no fruit grow on thee forever." Not to fulfill the end of being is death. Death follows fruitlessness by an eternal law of nature. To every one of us Christ cometh, and cometh to find in us the fruit of His love and grace. Happy will it be for us, if He shall find, not only leaves, but fruit in perfection.

Oct. 21-27.—**MAKING THE MOST OF LIFE.**—Eccl. xii : 13, 14; Matt. vi : 33.

WHAT is meant by "making the most of life"? The answer may be given in four distinct yet related propositions.

1. *The wise reckoning of life in its end, aims, limitations, and possibilities.* Without such a careful and prayerful estimate, life is sure to be frittered away in folly or idleness, to be misspent on objects of inferior and temporal good, and to issue at last in disappointment and eternal ruin. Life is a serious and tremendous reality; life is short at best; life is freighted with infinite possibilities of good and evil; life is a responsible trust of infinite solemnity and importance. To enter upon such a life and spend its precious years, and part with its priceless opportunities,

without due consideration, with no serious thought of the future—the end, the obligations and the final issues of life—is to act the part of a fool and a wanton sinner.

2. *The right choice of means for the securing of life's great end.* Life is a rational, fearful trust, which God has put into our hands, and He will hold us strictly responsible for the use and outcome of it. He has fixed its conditions and ordained the means and instrumentalities by which it is to be educated, trained, developed, directed to worthy ends and made to answer the glorious purpose of its creation. On the right choice of means and their wise and faithful application will depend mainly the tone, the character, the fruit, and the final outcome of life itself. O, how much care and wisdom are needed here! Where eternal interests are at stake! how we should agonize daily in prayer for wisdom!

3. *A jealous husbanding of all the resources at our command, in order to accomplish life's end and mission.* To be prodigal of time when every moment is precious; to let a single talent lie idle when all that God has allotted us is so much needed and may be turned to so good account; to let so many opportunities in the spiritual life slip by unimproved when every one is essential; to fail to lay under contribution every element of power and influence that we can press into the service of the Master and make tributary to life's one grand purpose—is to set a very slight value on life and throw away its main chances.

4. *The utmost outlay of will and energy and effort to get the best possible results out of this brief period of probationary existence.* The present is the seedtime of an eternal existence. Brief as this life is it affords the only chance of heaven. Our days are "numbered" from the start—enough, but not one too many, for the work given us to do. We must

up and haste! To play the idler is to trifle with eternal destiny. To work without earnestness and whole-heartedness is to let life go by default. To keep back our will power, not to throw the entire energy of our being into the work of salvation, and *agonize to enter into life*, is to come short of the kingdom of God. "*The kingdom of heaven suffereth violence, and the violent take it by force.*" To make our way up from the depths of sin and ruin into the image of God and the kingdom of glory, in a few brief years, is a task that might well tax to the utmost the strength and mightiness of an angel: much more of a weak, erring, sinful mortal.

Oct. 29—Nov. 3.—A RIGHT START IN LIFE.—Gen. xxviii : 16-22.

Jacob's life was not one of unmixed virtue. A great deal of human nature finds expression in it. Even in the sacred and touching scene here described a worldly, selfish element seems to mingle with his pious devotion. His solemn vow of allegiance to the God of his fathers is strangely conditioned on his future prosperity. Still, we are not disposed to question the sincerity of his vow, and his determination, from that memorable experience at Bethel, to acknowledge and serve the God of Abraham and Isaac. He stood now on the threshold of a "new departure." He was to begin now a new and untried life. His life thus far had been a strange and a mixed life. The future was full of anxiety. God had just called him to a wonderful experience. And under all these circumstances, after a night of wondrous vision, he rises up early in the morning, and sets up a pillar as a memorial, and records a solemn vow, binding him to fidelity and service "to the Lord God of Abraham his father." It was a fitting service, a right start in his new course.

A right start in life is of the utmost importance. The whole future

of life, yea, eternity itself, is largely dependent upon it. A *wrong* start inevitably leads to disaster, and in the vast majority of cases to absolute shipwreck. The wrong done in such a case is well nigh irreparable. The trend given, habits formed, views of life and principles of action matured, and associations formed, are not likely to be changed. It is so with reference to this life. Youth and early manhood tell the story. The foundation then laid, the habits formed, and the trend given to the mind and life will be paramount factors in all future years. To start in business life with no training, no self-control, no virtuous principles, no high manly resolves, is to insure failure, often early and final. To grow up without God, and battle with life's stern conflicts and fearful temptations with no faith and no religious restraints, is to become an easy and certain prey to the snares and entanglements and vices which blight and destroy soul and body. The successful men in the business world are those who make a good start.

And just so in matters *spiritual*. The seedtime determines the harvest. The early years forecast the future of life. If we do not bring to the service of Christ in the day of our espousal a true, manly, consecrated heart and purpose, and throw our whole energy into it, and take enlarged views of duty, our whole Christian life will be weak and sickly—we shall have a name to live while we are dead. The secret of the barrenness of so many who enter the church is, that they are only partially converted, they have not made a full surrender and an entire consecration—they started with no lofty ideal, with none of the enthusiasm and the heroism of the cross—and so are content to plod, to have a name to live. The low type of their conversion and entrance upon the Christian life impresses itself upon their whole after course.

This subject has solemn and manifold APPLICATIONS :

1. To the *young*, who stand where Jacob stood on that memorable morning.

2. To *parents*, who are giving the tone, the trend, to their children's lives.

3. To the *business man*, who is

anxiously considering how he may succeed in life.

4. To the *young convert*, trembling on the threshold of the Christian life.

5. To the *ministry*, who have the care and training of souls for the Master's service.

EXEGETICAL AND EXPOSITORY SECTION.

EXEGESIS OF JOB XIX: 25-27.

BY PROF. W. W. DAVIS, PH.D.,
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I know that my redeemer liveth, etc.

No passage in the Old Testament has afforded more comfort to the suffering saint than these words of the patriarch of Uz. It may be regarded as the triumphal arch of Job's victory. He was utterly forsaken, not only by his friends and relatives, but also by Jehovah. He was apparently a victim in the hands of Satan, without one ray of light from earth or heaven. In vain had he appealed for help or explanation from men to God. According to the religious teachings of his age, he was a great sinner, and as such, deprived of his earthly possessions, bereaved of his children and afflicted with the most loathsome disease—the elephantiasis. For were not all these unmistakable signs of great sin, of divine displeasure and of penal retribution? Yet in this dark hour, conscious of his innocence, of the unjust imputations of his comforters and with unswerving faith in the justice of God, he cries out victoriously: "I know that my redeemer liveth."

In our Christian vocabulary the word redeemer has a specific meaning, and it is generally applied to Christ—"the Redeemer." There is no evidence that Job used it in this sense. The Hebrew word *goel*, here translated redeemer, occurs often in the Old Testament, especially in the latter part of Isaiah, where God is

called the redeemer of Israel. The word might be rendered by ransom, avenger, blood-relative, kinsman, etc. In some regards the duties of a *goel* resembled those of our guardian, but they were more extensive, and may be summarized under four heads: (1) He was to redeem a relative who had sold himself into slavery (Lev. xxv: 48 ff); (2) he was to repurchase what had been sold by an impoverished kinsman (Lev. xxv: 25); (3) he was to marry the childless widow of a deceased relative (Deut. xxv: 5); (4) he was to protect the next of kin in every way, and especially to avenge his death, if innocently slain (Num. xxxv: 12 ff). Boaz fulfilled the second and third of these duties in the case of Ruth. These were the principal duties of a *goel*. But Job evidently did not refer to any human aid, friend or relative, when he exclaimed: "I know that my redeemer liveth," nor did he refer to Jesus Christ, the great Redeemer from sin. The reference is clearly to Jehovah, who alone can help. This is also confirmed by the "I shall see God" of the next verse.

The word *acharon* in the second parallel is somewhat ambiguous. The A. V. renders it, "latter day"; the R. V., "at the last." It is a masculine, singular adjective, and this form is generally used as the modifier of some noun, like day, time or generation. The feminine singular is used adverbially in the sense of finally, or at last; while the plural is employed

as a substantive, and translated posterity or the ones coming. Some very able Hebrew scholars, as Fuerst and Ewald, instead of making *acharon* refer to time, translate it "afterman," the one who will at last arise (to close the discussion and vindicate Job). This suits the parallelism well, for then we have avenger or vindicator in the second parallel to correspond with *goel* in the first, thus:

"For I know that my *goel* lives,
And (my) *vindicator* will arise upon the earth."

Upon the earth. The common Hebrew word for earth is *eret*, and not *aphar*, the one used here, which in our version is generally translated dust. Though Fuerst, Gesenius and others, including both the Authorized and Revised Versions render it earth in this place. See also xxviii: 2, xxx: 6 and xli: 33. There are several interpretations of this clause; we notice the following:

1. Though I shall soon *die*, yet my *Redeemer lives*. This wasted, diseased body will soon return to the earth, but even then, when not a particle of my body can be distinguished from the dust, the Lord will appear over this very dust to vindicate my good name. Why the Almighty should do this just exactly over Job's grave is not quite clear.

2. It refers to the resurrection of the body. We shall discuss this more fully further on.

3. My redeemer lives; he will at last stand upon the earth, *i. e.*, he will arise out of the grave, and when he will have been released from the chains of death, then he will come to rescue and release me also from my grave.

Let us now briefly notice the next verse. *After my skin* (probably holding up his hands or pointing to his body) has been thus eaten up by this ravaging malady, from or in this very body I shall see God reconciled. He will appear here on earth, while I am living, not over my dust, after I am dead, to vindicate my cause.

2. Not so, objects a second class of expositors. The passage evidently refers to a new body raised from the grave in the last day.

3. Others, among them the American Committee of the Bible Revision, translate the proposition *min*, *without*, and read: "then without my flesh," *i. e.*, in a disembodied state. For this use of *min*, see *without* spot, xi: 15, and *without* fear, xxi: 9. For *min* in the sense of out of or through (a window) see Cant. ii: 5 and v: 4.

I shall see God. Not simply, God will manifest himself to me, but rather I shall become reconciled to him. He hides his face now, but he will again appear as my friend. He is just and good. I am pure and innocent. The pure in heart shall see God.

All agree that Job confidently expected God to appear as his *goel*. But where and where will this seeing of God take place? In this, or in the next world? If in a future life, will it be in a disembodied state or in resuscitated body?

We learn from the writings of the fathers, both Oriental and Occidental, that the Church regarded this passage as a proof-text, not only of the immortality of the soul, but also of the resurrection of the body. Some went still further, for connecting the word redeemer with I shall see God of the next verse, they saw a conclusive proof of the divinity of Christ. This view prevailed through the Middle Ages. Luther and his co-laborers translated the passage: "I know that my Redeemer liveth, and he will hereafter wake me out of the earth." He was biased by tradition, popular belief and the Vulgate. This interpretation is now generally rejected by critics and commentators, though it was at one time almost universal, and we may say that even in our day the vast majority of Christians the world over, Catholic and Protestants, hold to it with tenacity,

as we clearly see from the liturgies, the hymns, creeds and confessions of the different churches, yet, strange as this may be, very few commentators regard the passage as referring to the resurrection of the body. If our preachers paid more attention to expository preaching such a difference between the learned and unlearned could not exist. Taking it for granted that Job does not refer to the resurrection of the body two views remain to be considered :

I. Job hoped for restoration in this life.

II. Job did not expect a theophany in this world, but expected to see God, in a disembodied state in the hereafter.

I. That Job expected restoration to health and to worldly prosperity has been the belief of not a few from very ancient times. Though this view has never been popular, yet many distinguished scholars, whose orthodoxy cannot be doubted, support it. They do so on the following grounds :

1. The language requires such an interpretation. The expression "in or from my flesh I shall see God," and "mine eyes shall behold," point to a material body. Though it may be shown that *min* means *without*, and that we may read: *without or free from my flesh, i. e.*, in a disembodied state, yet the words "mine eyes shall behold," are still a serious stumbling-block.

2. The passage has been very generally regarded, as shown above, as a proof-text for the resurrection of the body. This view has been abandoned for theological reasons, chiefly because the doctrine of the resurrection was not revealed at the time of Job, and not upon grammatical grounds. Now, whatever there is in the passage which can be applied to a resurrection body, can also be referred with equal force to a restored body in this life. Even those who most stren-

uously oppose the reference to a restoration in this life feel the force of the linguistic difficulties as to admit with Green that "the germs of the doctrine of the resurrection may be detected here." Says Evans, in Lange's Commentary : "Would not the same experience which here blossoms so gloriously into the prophetic assurance of a justification of his spiritual integrity bear at least the bud of a resurrection-hope for the body, although the latter would be, *ex necessitate rei*, less perfectly developed than the former?"

3. If this passage refer to a future life, strange it is indeed that this glorious doctrine, which has offered so much consolation to the children of God in darkness and sorrow is not more fully presented, either by Job or his three friends. Elihu passes it over in silence. Not a word regarding it is to be found in the sublime discourses of the Almighty. Those who regard this passage as an opening into the world to come, admit that it is not the morning-star of Job's comfort, but only a brilliant flash of lightning in the darkness of the night, appearing suddenly for a moment only to vanish again. Dillman tries to account for this by saying that the poet does not discuss the immortality of the soul.

4. Not only is the future life not the theme of the drama, but the question of restoration to the favor of God in another existence is not even incidentally raised. All the retribution discussed in the various speeches is limited to this world. Job and his friends, whatever their ideas regarding a future existence might have been, cling with tenacity to the point at issue—the relation of the good man's suffering to the justice of God.

5. There is no force in the assertion often made that we cannot limit Job's expectation for deliverance to this life without lowering the evidence and power of his faith. This

is mere rhetoric; for instead of his faith being lowered, it is enhanced. For, does it not require greater faith to expect immediate victory than to languidly postpone the time to the remote future?

6. Be that as it may, it would have been more satisfactory to Job, as it would be to any of us, had we been in his place, to have been delivered from the unjust charges laid against him, and to have been justified by the Almighty, who could not err, in the presence of his friends and acquaintances, on the very scene of the conflict, here on earth (*al apha*).

7. Certainly this would have been of more advantage to Job's contemporaries, for whom the new revelation was intended. For, had Job died before the appearance of God on earth, his fellow-men would have naturally believed him guilty. Had he died under these charges, their ideas concerning human suffering would have remained unchanged. For to them Job's trials and calamities were penal in their nature, a positive proof of his estrangement from God.

8. The *denouement* or final issue favors this view. The Lord did appear in the whirlwind over the earth (*al apha*), not over his grave, as a witness to Job's purity and innocence. Job's health, possessions and family were restored, his friends were rebuked. Yea, Job did see himself fully vindicated here on earth.

II. Job did not expect deliverance in this life, but in a disembodied state, after death. In support of this interpretation, besides the arguments already anticipated, the following also have been adduced:

1. This is evident from the plain meaning of the text. The two clauses in verse 26 are not antithetic, for the second has the same thought as the first and must read:

"And after my skin is thus destroyed,
And without my flesh (body) I shall see
God."

After my skin, without my flesh, and dust, are parallelistic equivalents. "These elements of the passage thus fix the place and the time of the coming restitution: the place, the grave; the time, the remote future, when his body should be dust." (Evans.) If dust, as asserted here, referred to Job's body, might we not have expected (the pronominal suffix) *my* dust! The *living redeemer* and *dust* are also antithetic. It is certain that *al apha*, in other parts of the book refers to the grave. See xvii:16, xx:11, and xxi:26. But as pointed out above it can also mean on or over the earth. There is no force to Dillman's remark that in xli:33 (25) it is used poetically, for "among mortals"; for whenever the word is used in Job, it is in poetry. Zöckler (in Lange's Commentary), in order to be consistent with himself, gives this grotesque rendering to the first clause of xli:33. "There is not upon the *dust* dominion over him." Dillman remarks that the language is entirely too strong to refer to this life. Says he: "It is evident that a person without skin and flesh cannot live." He forgets the bold and hyperbolic character of Hebrew poetry. How does he dispose of David's words: "Every night I make my bed to swim"?

2. That Job did not expect deliverance in this life is also shown by his desire to have his protestations of innocency engraved on the rock forever. Dr. Green asserts that if the reference is limited to this life such a desire "becomes ridiculous." But why it should have been any more ridiculous for him to have desired that all future generations should know that all his sufferings ended in this life, long before his death, and that he was restored to prosperity in this world, than if he had died under these unjust charges is not apparent.

3. That Job expected no restoration here on earth is clear from his own words in other portions of the

book. See vi : 8 ff; vii : 6; xiii : 13 ff, and especially xxx : 23. By what law of rhetoric or logic is he limited to one class of feelings, when his sufferings are so various and violent? "Amid such fluctuations of thought and feeling as characterize his utterances we are not to look for self-consistency." But were there any force to this objection, by parity of reasoning, we may also demonstrate with equal conclusiveness that Job had no hope of deliverance in a future life. For does he not say: "As the cloud is consumed and vanisheth away, so he that goeth down to sheol shall come up no more" (vii : 9). "Man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the river decayeth and drieth up, so man lieth down and riseth not till the heavens be no more. They shall not awake, nor be roused up out of their sleep" (xiv : 10-12). We must add that the ancient Hebrews thought the heavens would always endure. Ps. lxxxix : 29; Jer. xxxi : 35. How significant this remark of Delitzsch, "How totally different would have been Job's endurance of suffering if he had but known that there was really a release from Hades?"

Thus, after a careful weighing of argument, pro and con, we are forced to the conclusion that Job expected restoration in this life. This is the most natural interpretation. It also accords with the development of doctrine in the Old Testament, for it is an intermediate step between Mosaism and Christianity in regard to suffering and retribution in this life.

And in accepting this view, no one is forced to the conclusion that Job had no hope or knowledge of immortality, but only that the future life is not referred to in this passage.

THANKSGIVING SERVICE.

WE present in this number an admirable sermon in full, appropriate to the occasion, from the pen of Dr. Ormiston. Also a full outline sermon by the venerable Dr. Hill, equally appropriate as a theme, though preached on a fast occasion.

In addition to these, we refer our readers to a great amount of rich material to aid them in the selection and preparation of a discourse for Thanksgiving Day scattered through the fifteen volumes of the *HOMILETIC REVIEW*. To facilitate reference we give the volume and page of many of them.

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EUROPEAN DEPARTMENT.

CONDUCTED BY PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.
PROTESTANT AND CATHOLIC STATISTICS OF GERMANY.

AN American pastor asks an explanation of some "dreadful statistics" given by Dr. A. Zahn, of Halle. The

minister says that there are, according to these statistics :

"In Prussia, 893,800 Catholics, with 7,641 priests, being one to about a hundred and twenty souls, while in Berlin there are 7,982 Protestants to one minister. "What is the cause of this

difference? Do all priests receive the support of the State? Of men in North and Middle Germany, but one to two per cent. attend church. In Wuerttemberg, one-fifth of all births are bastards. In Saxony there are 400 suicides to 100,000 inhabitants. Are not these last facts caused by social conditions, at least in great part? If Dr. Stuckenberg would explain these points, many of your readers no doubt would be interested, and I much obliged."

Prussia supports the Catholic as well as the Evangelical Church, and in proportion to its numerical strength, the former receives more money than the latter. Saxony is celebrated for the number of its suicides, being the largest of any country in the world. And the mania seems to be contagious, for the neighboring countries, as Bohemia, and the contiguous parts of Prussia and the adjacent smaller countries, also reveal an unusual number of suicides. Evidently there are not 400 to 100,000 inhabitants; one million must be meant. The latest statistics at my command give 245 suicides to 1,000,000.

In 1860 there were to 1,000,000 inhabitants: in Scandinavia, 126 suicides; in Germany, 112; in France, 105; in all Romanic lands, 80; among the Slavs, 47.

The Germans are much given to brooding, and this may have something to do with the number of suicides, particularly when the decay of religious faith induces despair. Suicides are especially numerous among the industrial classes, which are largely represented in Saxony. But the causes leading to suicide are so numerous, and often so complicated and subtle, that the exact reasons for its special prevalence in particular localities are not subject to statistics.

The number of illegitimate children in different countries has been the occasion of much astonishment. When one-fifth of the children in Wuerttemberg are pronounced illegitimate, the percentage seems to be too high. I give the percentage in

different countries from 1845-50, and 1865-70:

	1845-50.	1865-70.
Bavaria.....	20.5	19.3
Saxony.....	14.8	15.1
Wuerttemberg.....	11.8	15.7
Denmark.....	11.4	10.6
Austria.....	11.35	14.7

In Scotland we find that from 1867-1871 the number has varied from 8.9 to 10.3 per cent., the average for that period being 9.6. It is claimed that the percentage of illegitimate children is somewhat less in Catholic than in Protestant lands, and still less in countries where the Greek religion prevails, than in Catholic countries. It would certainly be hazardous to affirm that the Greek is the most moral church in Christendom. May not illegitimacy be diminished in proportion as public prostitution prevails? It is found that the number of illegitimate children is increased where the social condition or the government places hindrances in the way of early marriage.

The relative proportion of Catholic priests and Protestant ministers to the souls of the population is an important point. It is but natural that the clergy should abound in proportion as a church is hierarchical. If the priests are the essence of the church, and so rule over the laity that these are subordinate and dependent factors, it is but natural that the clergy should be more numerous than in the Protestant Church, which gives the laity a more independent position, and regards them as kings and priests unto God. We therefore expect the clergy to predominate in proportion to the hierarchical character of the church and the land. Look at the following statistics for 1864, taken from Oettingen. The priests here referred to are the secular clergy, and do not include the priests belonging to the various religious orders. The priests of these orders, not included below, amounted to 286,000 in Europe alone, in 1864.

At that time there were in the States of the Church, one secular priest to 82 Catholic inhab-

itants; Sicily, 1 to 186; in all Italy, 1 to 246; Portugal, 1 to 267; Spain, 1 to 407; Belgium, 1 to 483; Bavaria, 1 to 590; France, 1 to 660; Austria, 1 to 665; Great Britain, 1 to 814; whole of Germany, 1 to 865; Protestant Germany, 1,552.

When we compare Protestant lands with these statistics, we find that the number of souls to a minister is usually much larger. In Sweden, Denmark, and some smaller German countries, there are about 1,000 souls to a preacher. The minister's letter placed at the beginning of this article does not give even one-tenth of the Catholic population of Prussia, and that accounts for the mistake of supposing that there is one priest to 120 souls.

In a Protestant land that would be without a parallel. In 1880 Prussia had 27,279,111 inhabitants; of these, 17,613,530 were evangelical; 9,205,136 Catholics. That is, the Protestants are not quite two-thirds of the population. There are no statistics of the present number of priests and ministers. But in 1856 there were 6,422 evangelical preachers; in 1864, 6,531, an increase of 109. In 1856 there were 6,264 Catholic priests; in 1864, 6,706, an increase of 442. That is, with one-third of the population the Catholics had more priests than the Protestants had ministers. The Catholics regard the *Culturkampf* as a victory for themselves. They have been united and encouraged, and their zeal has been inflamed; and it is probable that the number of priests has greatly increased since 1864.

In the whole German empire there were in 1880, 28,330,967 Protestants, and 16,232,606 Catholics; that is, 62.6 per cent. were Protestants, 35.9 Catholics. The Jews numbered 561,612; the various Christian sects, 78,395.

The condition of the Evangelical Church in Berlin is abnormal, and is pronounced a disgrace to the management of the State Church. The churches are most numerous in the center; but in the newer parts, away from the center, there are parishes with 100,000 souls. The Protestant population of Berlin numbers over one million. For these there are 45 churches and 26 chapels, with seats for 50,952 persons! In 1880 we find that there was one parish in Berlin, with 18,456 souls to a preacher; another with 19,045 to one; another with 19,222; another with 20,000; another with 23,300; and another

with 34,410. In one parish (Moabit) there is one church with seating capacity of 500, two ministers, and 80,000 souls! These facts are startling. If services were held twice a Sunday in the Protestant churches there would be room for about one-twelfth of the population; whereas the 100,000 to 120,000 Catholics, by celebrating mass at different times of the day, have room for one-third of the Catholics. It should, however, be considered that these estimates include the children.

Berlin has been pronounced the most neglected city in Christendom in point of church privileges. In 1886, and in other years, the increase of population was 50,000, but not a new church was added. Twenty years ago the districts surrounding the center of the city had 500,000 inhabitants; in 1886 they had 1,000,000, but no increase of churches. Efforts are now made to increase the number of churches, but the authorities having the control of the matter are slow to move. The condition of Berlin is made the more striking by comparison with other cities. New York, with an equal population, has some 500 churches. Geneva, with 60,000 Protestants, has 20 churches and 80 preachers. Some of the parishes in Berlin have several preachers, but they are overwhelmed with work, and then can do but a fraction of the pastoral labor required.

Let us now consider some other German States:

Saxony has 3,073,931 Lutheran inhabitants, and about 1,200 active ministers, or one to 2,561 souls. Wuerttemberg in 1880 had 1,957,687 inhabitants; of these, 1,364,580 were Protestants, 590,290 Catholics. There were 1,287 Protestant souls to a preacher, and 624 Catholics to a priest—less than one-half. In Bavaria there were in 1852 to one Protestant minister 1,013 souls and 454 Catholics to a priest. In Baden the Catholics clamor for more priests. In response it has just been shown in the Legislature of that State that there is one priest to 1,124 Catholics, and one minister to 1,355 Protestants.

It is probable that if the statistics of this date could be obtained they

would be still more favorable to the Catholics. They have developed phenomenal zeal and are by no means modest in their demands. They are clamoring for the return of the various orders, especially the Jesuits. In the Evangelical Church the present statistics would be less favorable than given above. Thus it was shown last year that 100 more ministers were required in Wuerttemberg in order to make one to 1,500 souls.

PROBLEMS.

THE philosopher Trendelenburg says: "No other demand can be made on man than that he realize the idea of his being; he cannot comprehend or recognize any other demand than one which harmonizes with the inner purposes of his being. Every other demand made on him would be incomprehensible; and if it were contrary to his design, it would result in evil."

The idea of a man's being, the design, the object of his creation, of course, determines his mission. He must seek to develop to the utmost the power with which he is endowed. It would indeed be a strange demand to ask him to make of himself what he is not intended to be and never can become.

But how can one get the idea of his being? This idea does not reveal itself directly; it does not float on the surface of consciousness. If discovered at all, it must be done by the profoundest study. Not merely self-contemplation is necessary; if we want to know the idea hidden in our being, which is to be realized by personal effort in life, we must understand our relations. Of supreme importance is the question whether we sustain relations to this world and this life only, or also to God and to another world. Thus in proportion to the depth and breadth of our knowledge do we become conscious of what we are, for what we are designed, and what we are to become and do.

AMONG the most striking facts in the career and the writings of Schleiermacher is his emphasis on the importance of developing and manifesting those elements in our nature which make us peculiar. He wanted individuality, and thought it the mission of each Christian to manifest religion according to the peculiarity of his being. He declared it his own mission to make men conscious of what was in them, rather than to teach them something new respecting things outside of them. To become conscious of self meant, of course, to become conscious of their peculiar characteristics, as well as of what they had in common with others. Schleiermacher's great influence is due largely to the fact that he dared to go his own way. Hence his originality, his freshness, his inspiration. Individuality in his case meant much, for he was a profound thinker, had a deep and rich emotional nature, and possessed great energy of will. It would be difficult to determine which faculty predominated; all were harmoniously blended. It is questionable whether he was greater as a philosopher or as a theologian. He was a master in dialectics, in ethics and in the pulpit, and in all departments he reveals a characteristic individuality.

How far is individual peculiarity an endowment of nature, how far the result of culture? How far should peculiarity be encouraged and developed, and how far should what we have in common with the rest of humanity be promoted and peculiarity repressed? These questions are of great importance for the preacher himself, personally, as well as for the religious training of his people. Does not the Catholic Church make better provision for the exercise of religious peculiarities and gifts than does the Protestant Church?

I FIND in Kant and in other writers on ethics an emphasis on the moral law as the guide of life. This law is

represented as an authority outside of us and above us. It is a force to which we are subject and to which we ought to yield implicit obedience. "Regard the law," is declared to be the principle which should direct the will. So absolutely is this regard for the law made the condition of moral action that Kant declares that conduct which springs from an impulse, an inclination, or from an affection, such as love, or from a consideration of the consequences, ceases to be moral. He says that charity from sympathy, instead of in obedience to the moral law, is not moral.

Is this view correct? Is a man truly moral so long as the law is to him an external force? That would be morality by compulsion. For moral training this obedience to an external law is essential; but the aim of moral training should be to make the law, which is external, an internal factor, so that we become an embodiment of the law. A moral character in the highest sense is a character whose morality is in its essence, not in a law suspended threateningly over it. In the process of moral training a man becomes what, at first, is represented as a mere demand on him; he *should be* moral, is the first lesson; he *becomes* moral, is the result of the lesson. This will help us to understand the relation of feeling to morality. If the law is embodied in my being, then I love that law, and obedience to it is a delight. Thus moral culture tends to produce a state in which all the impulses and affections are in harmony with the moral law, so that not merely with his reason and his conscience, but also with his heart a man becomes a moral law unto himself. In distinction from the merely legal, this is the Christian standpoint of ethics.

There is much in Kant's ethics that is sublime, much which an age, consecrating many of its best energies to pleasure, needs. But by study-

ing the principles of his ethics we can understand why he attempted to reduce religion to morality, instead of rising from morality to religion. The moral man ignores the heart or dips it into his conscience; the pious man immerses his conscience in his heart.

In spite of the great specialization in German scholarship, there is loud complaint of distraction. Modern life presents too many objects of interest, and thrusts on us too many things that demand attention. How numerous the momentous problems which ought to absorb the minds of thinkers! Happy the Greeks who had less objects to think of, but could therefore think more of those objects. The newspaper, books without end, politics, society, correspondence, relations to business—all distract. Valuable lives are consumed by petty details in petty affairs. Men literally lose themselves. Particularly do preachers on the Continent complain of endless distraction, and of its interference with depth and thoroughness. They emphasize the need of *Sammlung*, a word that is untranslatable; it means, to collect one's self together instead of being diffused and scattered over a multiplicity of objects; it therefore means concentration of powers; it means that things are not to control our thoughts, but that our thoughts are to be under our control and united in one purpose.

How overcome this distraction? Some German preachers answer, by making God's Word the chief study. There thought is concentrated on what is of highest importance and of deepest interest. There the spirit finds rest, a home, itself. One of the best means of overcoming distraction is the resolute purpose to pursue a clearly defined purpose in life and to make everything bend to its accomplishment. Thus the separate drops and the various springs are all

used to form one stream which moves resistlessly in the channel that marks its course. In study, some specialty is also essential on which the mind can concentrate its energies, and in which, as a focus, it gathers the rays of light from all quarters to which distractions lead that mind. This will prevent one of the worst evils of distraction, namely, the loss of the power of concentrating the attention, and marshalling the forces for the accomplishing of some great end.

THE sins of the cultured classes furnish some of the weightiest problems for Christian thinkers. Do not certain evils grow with a culture that is devoid of ethics and religion? Are there not degrees of refinement which are promotive of licentiousness? The immorality of our cities is largely due to persons who belong to what are called the cultured classes. There are brilliant salons which rest on corruption. One of the curses of this refined vice is that it makes sin respectable. Perhaps sin ceases to be sin in the eyes of the sinners. Character is estimated by the dazzling diamonds, the rustling silks, and the costly laces; yet they are but the parasites which hide the tree, rotten to the core.

Socialism has riveted attention on the poorer classes, but there are startling evidences that society is decaying at the top, at least at what esteems itself first-class. And the vices at the top, like water, percolate down through all the layers of society. Is not the evangelization of the cultured classes one of the most urgent needs of the day?

It is claimed in England that the progress of the scientific spirit has been "to individuals and classes the signal for a subsidence of religious faith and religious emotion." Miss Cobbe holds that as the typical man of science "becomes an embodiment of the scientific spirit, his religious

spirit flickers and expires like a candle in an airless vault." *The Christian* remarks: "There is much truth in this, but, happily, there are many scientific men who adhere to revealed truth."

An attempt is made in certain quarters to prove science itself hostile to Christianity, and to make it seem impossible for a man of science to be a Christian. These persons accomplish the purpose, if religion is relegated to the prejudiced and the illiterate. It cannot be questioned that many scientific men, particularly on the Continent, are hostile to Christianity. But is this due to their scientific spirit? Does science really enter the domain of the peculiar doctrines of Christianity? We can well see how men of science may so exclusively cultivate the methods of science as to attempt to make all departments of thought subject to those methods. But if the scientific method is applied to spheres to which it is not applicable, that is really a perversion; it is done in spite of the scientific spirit, not by it. Men of science may also ignore religion; and without thoroughly examining religion or cultivating a religious spirit, they may pass judgment on its merits. But surely this is not owing to the scientific spirit. There are thousands who do the same, although they have never been affected by the scientific spirit or method.

There is proof enough that the scientific and Christian spirit are not antagonistic. Men of science may have their fashions; but what prevails in certain quarters now may vanish in the future. Science root out religious faith and the religious emotions? Evidences are multiplying that where in the name of science God has been banished, science itself tries to discover God and to create religion.

THE inspiration of Scripture is one

of the newest dogmas of the church. It is naturally of far greater significance to Protestantism than to Catholicism. In recent times the doctrine has been the subject of much controversy. In Holland the strict Calvinist, Dr. Kuyper, of Amsterdam, defended the orthodox view, while Prof. Von Oosterzee took the more liberal side. In Dorpat theological professors recently advocated free views respecting inspiration, nevertheless accepting the doctrines of Scripture as authoritative. While the Bible teaches the only way of salvation, it was admitted that the various readings make the original text in some cases doubtful, and that there are parts which cannot be regarded as divinely inspired. But the Lutheran ministers objected to this view as unsettling the faith of the people, and demanded an adherence to a more rigorous view of inspiration.

In Norway a similar controversy prevails. Professor Petersen of Christiania advocated the authority of Scripture, but not the literal inspiration. Dr. Krogh-Tønning opposed this view as tending to rationalism.

It is well known that in Germany the theological professors do not permit any view of inspiration to interfere with the most thorough criticism of the text, the history, and the contents of the Scriptures. Indeed, it is admitted that there is no definite dogma respecting inspiration that is generally accepted and that can claim the stamp of orthodoxy. J. T. Beck, who held to the Scriptures as a living spiritual organism which is in itself sufficient, and is its own interpreter, is said to have been unable to determine exactly how far the inspiration of Scripture extended, and what parts were excluded from this inspiration.

If Scripture bears within itself evidence of its authenticity, why not let its own contents bring to receptive hearts the conviction of its truthfulness?

My experience with doubters has been very extensive; but I have never found one on whom the appeal to the inspiration of the Bible had the slightest effect. That was the very thing to be established; and if that was once established there was no longer occasion for radical doubt. But an appeal to the contents of Scripture is effective. It may be put down as a general rule that skeptics are not led by any theory of inspiration to accept the doctrines of Scripture; but by the power of the doctrines themselves they are led to accept the truth as from God.

Dr. Joseph Parker recently said:

"No man can ever argue himself into a belief in the inspiration of the Bible. He must believe it naturally. Sometimes a young man comes to me and says, 'Can you recommend to me any book that will prove the inspiration of the Bible?' I say, Certainly! It is the Bible; that is the only book that can prove the inspiration of the Bible. . . . When a man asks you to justify the inspiration of the Bible, say you have read the Bible, and have entered into the experience of the Bible, and you know it to be inspired."

THOLUCK'S HOMILETICAL PRINCIPLES.

A VOLUME of select sermons of Tholuck has just left the press. The editor, Prof. Witte, author of the biography of Tholuck, gives in the preface lengthy extracts from the works of the eminent teacher and preacher explanatory of his own practice in preaching. Tholuck dared to go his own way. He studied his audience, tried to adapt the truth to their peculiar needs in the way which to him seemed best, and as a consequence it was found that his sermons did not float in the customary traditional current. The penalty was that he was attacked by homiletic writers, and that insinuations were made that he put his subjective views in place of Scripture, and that his effort to adapt the truth to his hearers implied more regard for man than for God. It is in reply to these attacks that we are indebted for an exposition of his homiletic principles.

Then already the cultured classes kept almost entirely aloof from divine services. The proposition had been made that they should be drawn back by omitting the positive elements of Christianity which they disliked. This Tholuck rejected, claiming that the preacher must prove by his ministry that he is called to proclaim the mysteries of godliness; but the old way of preaching the deep things of God must be changed. It is a serious mistake for the preacher to preach as if all his hearers were believers; this gives nothing to the cultured doubter. "We must stretch out our hand to the educated who reject religion." If doubt respecting Scripture prevails, the preacher must begin at the very foundation the work of edification. His place as a sermonizer is not over his hearers, but among them, in their houses and huts, in the field and in the closet, listening to their confessions. Scripture should be so expounded for the rejectors of religion as to make it acceptable to those who are prepared for what is purely human, as was done by Chateaubriand and Schleiermacher. For this great wisdom is required. Whatever is pedantic and mummy-like must be avoided. The exposition of entire books is valuable. Let the history of the Church be used, and the forms prevalent in the Church explained, and let the whole service be exalted.

The delivery should be a living act of the preacher. Doctrine should be immersed in imagination and in emotion. The language, like that of Scripture, should be figurative, sententious, enigmatic. Such language attracts the educated, the class whom Tholuck addressed in his academic sermons. By treating of affairs existing in the congregation the interest of the sermon is heightened. "But there comes again the ghost of general rules respecting pulpit style and pulpit decorum, which frightens

away the individual traits which seek utterance." Let the preacher bear the congregation in his heart, and the stereotyped pulpit tone will yield to the voice of nature and of the heart. "If only the sermon could become nature again, a free product of the life of the congregation! O, ye men of a full heart—Chrysostom, Augustine, Henry Mueller, Harms—let your living breath again enter our sermons!"

Therein, court-preacher in Berlin, had objected to Tholuck's regard for his hearers in sermonizing, and advocated instead the motto: "So preach that thy sole aim is to please God." Tholuck shows that this motto is excellent, if rightly understood, but that it may also serve as a comfort to those whose sermons fail of the desired effect. It is a perversion to infer that to be acceptable to God makes one indifferent to the effect of the sermon. A sermon acceptable to God is the very one which should have the greatest effect on the hearers. This, of course, does not mean worldly applause, but spiritual benefit. "That he who seeks to please God should also seek to adapt himself to the needs of his hearers, is surely no less clear than that the love of God does not exclude but include the love of our fellow-men. Accursed be every effort in the sacred place merely to please men! The preacher is not to seek to please, but to serve his hearers." There is a holy accommodation which comes from the Spirit, just as there is an unholy disregard of the hearers which has its source in the flesh.

In advocating imagination and feeling in the sermon Tholuck insists that these must be natural, not artificial. He holds that there are three kinds of eloquence—of common sense, of the heart, and of the imagination. The last is, perhaps, the highest, but also most liable to error. It must be supplemented by the heart and by common sense. Tholuck

thinks the young preachers of his day did not so much lack heart and imagination as the eloquence of common sense. By the last he designates that eloquence which has its birth among the people, which considers their maxims, experiences and views, and which is concrete instead of abstract. The sermon with the eloquence of common sense has eternal truth as its substance; but it adapts this truth to the mind and heart of the people. "The first condition of this species of eloquence is that the preacher understands his age and people, and especially his own congregation, by means of constant intercourse with them. William von Humboldt called eloquence a union of prose with the life of the people. How much more fresh our sermons would be if they would but rightly attach themselves to what is before the eyes and in the thoughts of all! Who has not noticed that a distracted congregation will look directly at the preacher and become quiet as soon as the sermon deals with facts, with facts familiar to all?"

There must be inspiration in the sermon, the inspiration wrought by the mind of the Holy Spirit with the spirit of the preacher. This inspiration may come quietly, or like a great rushing wind; it may come to one who has no unusual degree of emotion or imagination. It may be promoted by meditation and prayer, but it is not under our control. Sometimes it overwhelms a speaker and carries him resistlessly along. "Those are blessed moments for the speaker when they come to him in his study; but still more blessed when they come to him in the pulpit, in the presence of hundreds and

thousands who are made partakers of his inspiration. Whoever has not yet understood the saying about the wind which bloweth where it listeth, will understand it under such an influence."

Well does the biographer of Tholuck say, that in his case the man himself as well as the preacher ascended the pulpit. In Tholuck's case the whole man became the preacher. His sermons were thoroughly human, preached from a human mind and heart to the minds and hearts of men. But they were thoroughly permeated with the gospel of Christ. His preaching was concrete, personal, living, the product of his intercourse with the students and of his own experience. It was popular in the best sense, namely, in that it met the needs of earnest, inquiring souls by leading them to the Saviour.

In the sermons themselves evidences are given of Tholuck's readiness to seize striking occasions. Thus when the French revolution of 1830 agitated Europe and made nations and property unsafe, he preached on the subject, "The Relation of the Christian to this World's Goods," taking as his text Job i: 21. At another time four students committed suicide within a few weeks. He took his text from Ezek. xxxiii: 11, and preached on "The Way of Death and the Way of Life." Among the subjects especially adapted to his hearers are the following: "What is Human Reason Worth?" Matt. vi: 20-24; and "What is the Ultimate Basis of the Christian's Faith?" 1 Cor. ii: 1-6. Instead of beginning with the text he first gives an introduction, and then the text, the theme and the divisions.

HOMILETICS AND PASTORAL THEOLOGY.

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

I.

INADVERTENTLY, in a previous number, the homiletic branch of this twofold department was permitted to

gain a little advantage, in point of space allotted to it, over the branch of pastoral theology. We redress the balance in the present number

by letting this note of that fact and of the course consequently here adopted stand as a kind of cenotaph to mark the absence of any discussion, such as we ordinarily furnish, of a topic in homiletics. We purpose, in November, to occupy a little more than the space usually given each month to homiletics, with what will be new in this department, namely, a criticism in detail of a plan of sermon volunteered by one of our readers as a candidate for such treatment at our hands. This announcement is not made in the way of encouragement to further volunteering of the sort, as we shall endeavor to explain satisfactorily to all next month.

II.

THE SINGING OF THE PRAYER-MEETING.

ALMOST invariably the regular prayer-meeting of the church is opened with singing. This is as it ought to be. Promptly at the minute let a hymn be named by the leader. It may very well be a hymn of some length. Or two hymns may be sung in immediate succession. No matter if from five to ten minutes be occupied at the beginning of the meeting with song. It will have a cheerful effect. It will invite laggards to hasten that they may enjoy so pleasant a service. At the same time, it will give opportunity for those who will inevitably be tardy to come in without interruption to the exercises. Besides this, the latecomers will thus have better opportunity to begin even with the thought of the meeting, and with its spirit, as presently to be expressed in the Scripture-reading and the prayer. Finally, the whole assemblage will have a little needed leisure to fall into tune with the sacred occasion. We advise a somewhat prolonged exercise of singing at the commencement of the prayer-meeting.

Who shall start the singing? On general principles, we say, let it *not* be the pastor. It is important that

the leader should efface himself as far as it is practicable. Do not accustom your church to depend on you for offices of help for which they can be taught to depend on themselves. By all means throw as many points of initiative as you possibly can into the hands of the church. We of course do not mean that you should not occasionally, if so instinctively impelled, strike up a hymn. But let it be occasionally, and not habitually. Resist the temptation to indulge yourself here. Do not seek to become necessary to the church in any respect whatsoever in which you might, by proper exertion, train the church to do without you. Exult over every success in making yourself unnecessary. Never fear for one moment that so your occupation will at length be gone. However successful you may be in schooling your church to be independent of you, there will still be ways but too many in which your church will need you.

For like reason, use your influence to encourage more than one particular person to lead the singing. Draw out all the singing gifts that you can find in the church. Here you will need to use a good deal of tact. Perhaps some brother will be ambitious to lead in singing whom you know the rest of the assembly are, for some reason, not ambitious to follow. Again, between several equally qualified leaders there may be, confessed or unconfessed, a little mutual jealousy. Such a state of things affords an opportunity for the pastor to do a most vital Christian work. Without openly recognizing the supposed state of things as existing, you may direct pastoral instruction to the remedying of it. Such opportunities are prizes for the pastor. It might, no doubt, be easier to lead the singing yourself, or to let the leadership of it go, by default of influence on your own part, permanently into the hands of some one

brother more successfully self-asserting than the rest. But you would so miss a noble opportunity of pastorly Christian training, and sacrifice, besides, life on the altar of ease and superficial peace.

Shall the pastor name some one to start the singing at the same time that he names the hymn? We answer: Sometimes, yes, and sometimes, no. If volunteering needs stimulation, or needs guidance, do not hesitate to supply either, as you deem wise. But do not interfere needlessly with spontaneity.

One word as to the character of the opening hymn or hymns. Avoid the mistake of selecting hymns, for opening, expressive of rapturous emotion. Let them rather be quiet in tone. However you may yourself, by premeditation and prayer, have come into a mood of exalted spiritual feeling, remember that such will not be the case with the assembly in general. Begin with the people where they are. You may then hope the more successfully to key them up to a higher chord. Of course, there may occur occasions when a high-wrought strain of singing will seem to be required by the state of sentiment prevalent in the congregation, even at the very commencement of a meeting for prayer. In such a case let the sentiment have its expression. Indulge the eager desire of hearts with a hymn that shall ease them of their over-fullness of feeling. It will generally, then, be safest gently to relax this tension, and recall the minds of the assembly to the wholesome and sobering recollection of duty to be done. Emotion in religion is worth little or nothing in itself. Its chief value is as a motive power. Harness it and set it at work.

Use interspersed singing with much discrimination throughout the various exercises of the meeting. Do not often sing a long hymn after the meeting has been opened. Do not sing too frequently. It is not seldom the case

that great frequency of singing dissipates the profound and solemn effect of a prayer-meeting. This result is especially to be feared from the thoughtless singing of the mere *disjecta membra* of hymns in snatches of a stanza or two at a time.

There is room for the exercise of vigilant and resourceful tact in the adaptation of hymns to the exact occasion of the moment. An unhappy choice of hymn is sometime equivalent to the shipwreck of a good opportunity. The present writer remembers once hearing prayer asked by a father on behalf of two sons who were, the father sorrowfully said, involved in the way of sinners. Conceive the shock to every observant and sympathetic mind when instantly, the leader of the meeting gave out to be sung the hymn commencing,

"Let sinners take their course,
And choose the road to death!"

Be careful in making omissions from a hymn not to bring verses together which in conjunction will carry an unhappy sense never dreamed of by the author. A striking example occurred when the hymn, "When thou, my righteous Judge, shalt come," was shortened by a minister by omitting the second stanza. The first and third thus brought together expressed a petition to God that He by His grace would prevent the person singing from standing among those at His right hand in the day of judgment. "Shall I among them stand?" the first stanza asks in the closing line. "O Lord, prevent it by thy grace," exclaims the beginning line of the third stanza.

If the start in singing be entrusted, as we advise that it be, to the volunteering of participants, some intervention will be required occasionally from you to prevent infelicities of selection and adaptation. Instruct your people to be observant of the fitnesses of things. The most effect-

ive way of doing this will be to observe the fitnesses of things yourself. Never do things at haphazard. Let your people see that you do not. Have a reason for selecting the particular hymn that you select. Have a reason for naming the particular verses in it that you wish sung. Expect, and with all courtesy and gentleness require, your leader and your people to sing just what you give out to be sung. This of itself will be a good lesson in the matter for your people.

Accustom your people to memorize hymns. It is always, other things being equal, a gain to have a hymn struck up spontaneously, as if it started itself, without being suggested by the leader, and without recourse to a book. The life of singing is spontaneity. The ideal thing is to have a song burst forth like the carol of a bird, or rise softly like an exhalation, or struggle forth like the gushing of a fountain. For this reason we do not ourselves like instrumental music, as a general thing, in the prayer-meeting. It has a certain frigid, artificial, mechanical effect. Still, we will not deny that, provided one skilled to touch the keys of an organ have also the spirit of making melody in his heart to the Lord, he may now and then very fittingly, with a softly-beginning prelude strain on the instrument, lead out the voices of the assembly in song. But we should be sorry to have any prayer-meeting learn to wait always for the organ to play before it ventured to sing.

After such suggestions hazarded, we feel compelled to add that great practical good sense will be needful on your part to prevent you from falling into mistakes in intervening to change the tastes and habits of your people in respect to their social religious music, as indeed in all other respects not less.

III.

4. "How shall I continue to keep my pulpit from becoming a vocal bulletin-board or advertising block through the 'notices' sent up to me to read?"

There is not, in our own judgment, any valid objection whatever to the giving of notices from the pulpit when the notices concern appointments of the church, religious services, or such activities in general as may fairly be accounted predominantly evangelical or Christian. The number of these notices may indeed come to be considerable, but that will only show the life and prosperity of the church or of the Christian cause. It is sentimentalism, not sound sentiment, that finds the proper giving of proper notices from the pulpit on Sunday a disturbance to devotion. The trouble comes in when you have to discriminate between the proper and the not proper notices. We think we had better wait until some one submits to us an actual case before we attempt to lay down any more definite rule than the one we have now already suggested.

1. "At what stage in the Sabbath services would you introduce the giving of notices?"

Between the devotional exercises and the preaching, that is, immediately before the preaching.

2. "Would you try to read your text impressively?"

If by *reading* the text is meant *announcing* it, we would simply announce it, not preach it. That is to say, we would *not* try to read it with a view to making a strong impression thereby, but only with a view to having it distinctly heard and understood.

3. "Shall I say, for example, nine hundred and sixtieth hymn (960), or nine-hundred-sixtieth?"

"Nine-hundred-sixtieth" is in our opinion preferable.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

Pastors' Drawer.

SCRIPTURE ANALOGIES IN THE SACRED BOOKS OF THE HEATHEN.

We add the following contribution to similar matter furnished at different times heretofore, *vide* HOMILETIC REVIEW, February and March, 1887: Gen. viii : 21 :

"The imagination of man's heart is evil from his youth."

Shi-king :

"There is an evil tendency in man. Be on your guard ; lean not to evil ways ; let not the ill in thee prevail and reign."

Numbers xix : 11 :

"He that toucheth the dead body of any man shall be unclean seven days."

Zendavesta :

"The defilement with dirt and corpses . . . so repent I of all these sins."

Joshua xxiv : 15 :

"Choose ye *this day* whom ye will serve."

Psalm xcvi : 7 :

"To-day if ye will hear His voice," etc.

Zendavesta :

"Let each one, whether man or woman, each for himself, choose *this day* his creed."

1 Kings iii : 7, Solomon's prayer :

"I am a *little child*. I know not how to go out or come in."

Shu-king :

Shang, the king, said : "Come, ye multitudes of the people, listen to all my words. It is not I, the *little child*, who dare to undertake a rebellious enterprise ; but for many crimes of the sovereign of Heiâ, heaven has given the charge to destroy him."

On this Dr. Haug remarks :

"The *little child* is a designation used humbly of themselves by the kings of Shang and Kau. It is given also to them and others by such great ministers as I Yin and the Duke of Kâu."

1 Kings viii : 27 :

"Behold, the heaven and heaven of heavens cannot contain thee ; how much less this house that I have builded."

Hymn to the Nile, by Enna ; time of Menephtah, XIXth Dyn. :

"There is no building that can contain Him."

2 Chronicles ii : 5 :

"Great is our *God above all gods*."

Rig-Veda :

"He who alone is *God above all gods*."

Job x : 21, 22 :

"Before I go to the land of darkness ; a land of darkness as darkness itself and shadow of death."

Ishtar descending (Chaldean Genesis) :

"To Hades, the land whence none return, the land of darkness. . . . To the house from whose entrance the light is taken."

Job xxvi : 7 :

"He hangeth the earth upon nothing."

Rig-Veda :

"Savitri (the sun) has fastened the earth with cords ; he has established the heaven without a support."

Psalm xix : 7, 8, 9 :

"The *law of the Lord* is perfect. The statutes of the Lord are right. . . . the judgments of the Lord are true and righteous altogether."

Zendavesta :

Heading of many prayers—"The will of the Lord is the law of holiness."

Psalm xxxiv : 12-15 :

"What man is he that desireth life, and *loveth many days*, that he may see good ? . . . Depart from evil," etc.

Shû-King :

"In its inspection of men below, Heaven's first consideration is of their righteousness, and it bestows on them *length of years* or the contrary."

Psalm xxxiv : 6 :

"This poor man cried, and the Lord heard him, and saved him out of all his troubles."

Egyptian Hymn to Amen-Ra :

"Listening to the poor who is in distress ;

Gentle of heart when one cries unto him.

Deliverer of the timid man from the violent.

Judging the poor, the poor and the oppressed."

Psalm lxxxiv : 11 :

"The Lord is a *sun*,"

Aten, the sun-disk, was worshiped thus by Nofer-i-Thi, Queen of Khunaten :

"Thou disk of the sun, thou living God ! . . . Thou givest health to the eyes through thy beams, Creator of all beings. Thou goest up on the eastern horizon of heaven to dispense life to all which thou hast created. . . . Thus they behold thee, and they go to sleep when thou settest."

Accadian Psalm :

"O Ud (sun) . . . the countries have wished for thee, they have longed for thy coming, O Lord ! Thy radiant light illumines all countries. . . . Thou makest lies to vanish,

thou destroyest the noxious influence of poisons, omens, spells, dreams, and evil apparitions. Thou turnest wicked plots to a happy issue."

Psalm xc : 7 :

"For we are consumed by thine anger, and by thy wrath are we troubled."

Accadian Psalm :

"O my Lord ! my sins are many, my transgressions are great ; and the *wrath of the gods has plagued me* with disease, and with sickness and sorrow."

Psalm cxxxix : 23-24 :

"Search me, O God, and know my heart : try me, and know my thoughts ; and see if there be any wicked way in me, and lead me in the way everlasting."

Rig-Veda ;

"I ask, O Varuna, wishing to know thy sin. . . . Was it an old sin, O Varuna ? . . . Tell me, thou Unconquerable Lord, and I will quickly turn to thee with praise, freed from sin."

Psalm cxlii : 4-6 :

"I looked on my right hand, and beheld, but there was no man that would know me : refuge failed me : *no man cared for my soul*. I cried unto thee, O Lord. . . . Attend unto my cry : for I am brought very low."

Accadian Psalm :

"I fainted ; but no one stretched forth his hands. I groaned ; but no one drew nigh. I cried aloud ; but no one heard ! O Lord, do not abandon thy servant !"

Prov. iv : 23 :

"Keep thy heart with all diligence, for out of it are the issues of life."

The Egyptians had this notion of the complicated nature of man : The body (Khu) was animated by the soul (Ba) (symbolized by the heart, which was weighed in the presence of Osiris, and judged for the deeds done in the body). The soul was the vehicle of the spirit (Khu, the luminous). "The soul (heart) was that part which, inclining towards the fleshly nature, was the feeble and needy portion of man, which the divine spirit (Khu) protects and raises. It is the spirit which speaks the pleading word throughout the awful transactions beyond the tomb." (Tompkins.)

Prov. xv : 29 :

"The Lord is far from the wicked ; but he heareth the prayer of the righteous."

Zendavesta :

"What is the one recital of the Praise of Holiness (a special prayer) that is worth all that is between the earth and the heavens . . . and all the good things made by Mazda, that are the offspring of the good principle in greatness, goodness and fairness ? Ahura Mazda answered : "It is that one, O holy Zarathustra ! that a man

delivers to renounce evil thoughts, evil words and evil deeds."

Prov. xxviii : 1 :

"The wicked flee when no man pursueth."

Confucius :

"The good man is serene ; the bad always in fear."

Eccles. v : 15-18 :

"As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand. . . . Behold that which I have seen : it is good and comely for one to eat and to drink and to enjoy the good of all his labor that he taketh under the sun all the days of his life, which God giveth him for it is his portion."

Egyptian Festal Dirge ; time of Antuf, Xith Dynasty :

"Strengthen thy heart to forget how thou hast enjoyed thyself ; fulfill thy desire whilst thou livest. Put oils upon thy head ; clothe thyself with fine linen odorous with precious metals ; with the gifts of God multiply thy good things ; yield to thy desire : fulfill thy desire with thy good things upon earth according to the dictation of thy heart. The day will come to thee when one hears not the voice. . . . Feast in tranquility, seeing that there is no one who carries away his goods with him."

Exodus xx : 5 :

"Visiting the *iniquity of the fathers* upon the children."

Accadian Exorcisms :

"The *mamit* for him reveal ! The *mamit* for him unfold !

(*Mamit*, some holy object or talisman.)

Against the evil spirit, disturber of his body !

Whether it be the *sin of his father*,

Or whether it be the sin of his mother."

Rig-Veda :

"Absolve us from the *sins of our fathers* and from those which we committed with our bodies."

Eccles. xii : 7 :

"The spirit returns to God who gave it."

Accadian prayer for the soul of a dying man :

"Like a bird may it fly to a lofty place !

To the holy hands of its God may it ascend !

To the Sun, greatest of the gods, may he ascend !

And may the Sun, greatest of the gods, receive his soul into his holy hands !"

Isaiah i : 16-18 :

"Cease to do evil ; learn to do well ; relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord ; though your sins be as scarlet they shall be as white as snow."

Zendavesta :

"By every good work I seek forgiveness for all sins."

Isaiah xxv : 6 :

"And in this mountain shall the Lord of hosts make unto all people a feast of fat things," etc.

Accadian prayer for the King :

"May he attain to gray hairs and old age ! And after the life of these days, in the feasts of the silver mountains, the heavenly courts, the abode of blessedness ; in the light of the Happy Fields, may he dwell a life eternal, holy, in the presence of the gods who inhabit Assyria."

Isaiah xl : 67 :

"All flesh is grass, and all the goodness thereof is as the flower of the field : the grass withereth, the flower fadeth."

Accadian Hymn :

"Even as a flower of the waters, day and night I fade."

Isaiah xlv : 22 :

"I have blotted out as a thick cloud, thy transgressions : and, as a cloud, thy sins."

Accadian Psalm :

"I commit transgressions — let the wind sweep them away."

Matthew v : 15 :

"Blessed are the meek : for they shall inherit the earth."

Zendavesta :

"The pious hearts dost thou give to inherit the earth."

Matthew v : 39 :

"But I say unto you, That ye resist not evil ; but whosoever shall smite thee on thy right cheek, turn to him the other also," etc.

Buddhist Proverb :

"He who guiltless suffers shame and smiting, and suffers himself to be bound in silence, strong in patience, exercised in power, him do I call a Brahmana.

"He who when assailed does not resist, but speaks mildly to his tormentors : he who grudges nothing to those who grudge him all, him alone do I call a Brahmana."

Matthew v : 45 :

"He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Rig-Veda :

"Even to evil-doers is he (Varuna) merciful."

Matt. v : 8, 22, 28 :

"Blessed are the pure in heart."

"He that is angry with his brother without cause, shall be in danger of the judgment."

"Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Zendavesta :

"Of pride, haughtiness, covetousness, anger, envy . . . looking at with evil intent, looking at with evil concupiscence. . . of these sins repent I."

Matthew xxv : 35 :

"Come ye blessed . . . inherit the kingdom, prepared for you from the foundation of the world. For I was an *hungered* and ye gave me meat ; I was *thirsty*, and ye gave me drink ; . . . *naked* and ye clothed me," etc.

Egyptian Book of Respirations :

"The gods are satisfied with all that he hath done. He hath given food to the hungry, drink to the thirsty, clothes to the naked. . . No complaint hath been made against him before any of the gods. Let him enter then into the Lower Heaven without being repulsed."

Mark x : 7 :

"He shall receive in the world to come eternal life."

Egyptian Book of Respirations :

"It (the Book) is profitable to the person who is in the divine Nether-World. He liveth in reality millions of times anew. . . . Thine individuality is permanent. . . . The soul of Ra giveth life to thy soul. . . . Thy soul liveth in Heaven forever."

Egyptian Litany of Ra :

"Whoso is intelligent upon the earth, he is intelligent also after death."

Zendavesta :

"When life and immortality will come" *i. e.*, as the work of the Seven Spirits (Amesta Spentas).

John iv : 24 :

"They that worship Him must worship Him in spirit and in truth."

Zendavesta :

"He who recites the Praise of Holiness (a part of the Liturgy) in the fullness of faith and with a devoted heart, praises me. Ahura Mazda."

John viii : 36 :

"If the Son shall make you free, ye shall be free indeed."

Lao-tse said :

"The Way produces beings, nourishes them, makes them grow, conducts them to full development, ripens, sustains, and preserves them. He governs them, and yet suffers them to be free. That is the depth of virtue."

John xiv : 6 :

"I am the Way."

Lao-tse :

"The Way produces beings," etc. *Vide* on John viii : 36.

John xvii : 3 :

"This is *life eternal* that they might *know Thee*," etc.

Veda :

"Every creature that *knows Him* (the Undeveloped Person) is liberated, and obtains immortality."

Romans ii : 15 :

"Which show the work of the *law written in their hearts*; their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

Shu-King :

"There is no invariable model of virtue; a supreme regard to what is good gives the model of it. There is no invariable characteristic of what is good that is to be supremely regarded: it is found where there is a *conformity to the uniform consciousness* (in regard to what is good)".

Romans iii : 23 :

"For all have sinned, and come short of the glory of God."

Shu-King :

"The wrath of heaven doth no distinction make

Between the just and unjust : see ye not

The innocent for guilty it doth take,

So to confound both in one common lot ?

We are but better than the bad, no more,

Since none dare say that he from guilt is wholly free,

None may complain, whate'er fate hath in store.

—*Ruchert's Translation.*

Romans iv : 5 :

"Him that justifieth the ungodly."

Acadian Psalm :

"The sins which he has committed, turn thou to righteousness."

Romans v : 21, 22 :

"The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groweth and travaileth in pain together until now."

Zendavesta :

"They (the Seven Spirits) shall restore the world, which will never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish when the dead will rise, when life and immortality will come, and the world will be restored at its wish; when the creation will grow deathless."

Romans i : 16 :

"If the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches."

Zendavesta :

Introduction to many prayers—"Holiness is the best of all good."

1 Corinthians xv : 53 :

"For this corruptible must put on incorruption, and this mortal must put on immortality."

Egyptian Book of Respirations :

"Thy body is durable. Thy memory doth germinate. . . . Thy body is rejuvenated near to Osiris. Thou dost breathe for ever and ever. . . . Thy flesh is on thy bones like unto thy form on earth. Thou dost imbibe into thy body. Thou eatest with thy mouth. . . . Thou dost renew thy form on earth, among the living. . . . Thou seest with thine eyes; thou hearest with thine ears; thou speakest with thy mouth; thou walkest with thy legs. . . . Ammon cometh to thee with the breath of life. He granteth to thee to breathe in the coffin. . . . Thy heart is thine; it is separated no longer from thee," etc.

Zendavesta :

"When the dead will rise, when life and immortality will come."

Ephesians vi : 12 :

"For we wrestle not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness," etc.

Zendavesta :

"Behind the doubter lurks a foe! 'Choose the Evil!' whispers he; and hosts of evil flock around, to war against the holy life enjoined you by the seer. But to the succor of this life comes Armaiti, mother of the corporeal world, with Power, and with Faith, and with Piety of Heart. . . . O Mazda! when on earth our spirit is hardly pressed in the fight, come thou to our aid."

Armaiti means obedience. There are, then, "four helpers or Good geniuses to sustain and cherish our faith, viz., Obedience, Power, Truth and Good Intention."—*Bunsen.*

James iv : 14 :

"For what is your life? It is even a *vapor* that appeareth for a little time, and then vanisheth away."

Saukara-Acharya :

"A drop that trembles on a lotus leaf;

Such is this life, so soon dispelled, so brief."

—*Hofer's Translation.*

Revelation i : 4 :

"The *seven* spirits which are before his throne."

Zendavesta :

"We sacrifice unto the awful kingly glory made by Mazda, that he belongs to the Ameshaspenatas, the bright ones, whose looks perform

their wish . . . who are all seven of one thought, who are all seven of one speech, who are all seven of one deed."

Revelation ii : 7 :

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the *Paradise* of God."

Zendavesta :

"We, the Amesa-Spentas, will come and show thee, O Zarathustra ! the way to that world, to long glory in the spiritual world, to long happiness of the *soul in Paradise* ; to bliss and Paradise, to the Garô-nmâna of Ahura Mazda, beautifully made and fully adorned, when his soul goes out of his body through the will of fate."

Reason in Animals.

THEY who deny the existence of reason in lower animals explain their apparent acts of wisdom by the theory that habit has developed a necessity of such action, an instinctive propulsion to it. Instances of deliberate invention on the part of brutes would, of course, overthrow the theory. I narrate the following occurrence without explanation.

Not long since I constructed a home for ants on my piazza, that I might study the habits of these interesting little creatures. To colonize a multitude I tied a fine thread of cotton to the branch of a vine which was overrun with them. At the end of the thread I suspended a bit of broom wisp about an inch long, which was balanced by the knot in the middle, and so hung that when either end was depressed it would touch the glass roof of the "home." The ants ventured down the thread, out on the end of the wisp, and when it swung down to the glass roof walked complacent upon it, letting the wisp swing back again, so that it hung beyond their reach above them. Thousands of ants were thus captured. For several days the population increased. At length, however, I observed a growing diminution in the number of my captives; the home was being emptied. Seating myself near it with a book I kept close watch for several hours before I made the discovery of the reason

for the exodus. Three ants stationed themselves on the roof of the home, just beneath the swinging wisp. At length an ant came down the thread and depressed the wisp with his weight. Instantly the end was seized by the three watchers and held down, while by some secret signal news was conveyed to the ants below, who thronged up by hundreds, climbed the thread and escaped. After a few minutes, by some accident, the wisp slipped the grip of its holders: the drawbridge was up. The ants had not intelligence sufficient to come down the string at once, and, by depressing the wisp, relieve their waiting brethren. But long after, when one chanced to return, the same process was repeated.

I am unable to interpret this action except by assigning to ants a measure of inventive genius. Some entomological Edison was within the home, but none of like ability appeared to be among those on the tree. Can any one explain this in consistency with the ordinary view of instinct? Let us hear.

People's Drawer.

"*In raising money for church purposes, when the ordinary means, such as subscription papers, appeals from the pulpit, etc., have been exhausted, is it wise to attempt further collections? If so, can you suggest any extraordinary measures that have been successful?*"

It is hard to tell when the giving power of a people has been exhausted. We doubt if ordinary appeals yield anything approximating the last drop. It is said that the Standard Oil Company has made its entire earnings at certain times by working up what once was thrown away as refuse; so some of the best forms of church and charitable work have been accomplished with the so-called exhausted energies of the people. The "forlorn hope" has often won the battle. "Strengthen

the things that remain," is a good motto with a new application.

We must not forget to "aggregate the littles." Five hundred dollars from an ordinary congregation is only the contribution of the price of a few cigars, a bit of ribbon, an hour's ride or frolic from each person. There is generally many times that amount left in the pulp of real ability after the pulpit and subscription-book squeeze have been worked to their full power. There are hand-fuls almost as big as the sheaves still waiting for the gleaners.

As to special methods, we give the following

"LADIES' PLAN,"

which fell under our observation recently. The church at O— had raised \$30,000 for repairs, extension, etc. The brethren declared that they could not subscribe another dollar, yet several thousands more were needed to make the improvement perfect. A group of ladies proposed to raise a fund without asking anything from their husbands. One announced herself as an expert pie-maker, and agreed to supply her neighbors for a good round price, to be paid into the common treasury. Another had often amused herself in trimming bonnets, and could make "a duck of a thing" every time, so

established herself as church milliner for sixty days. Miss A. could beat Huyler making old-fashioned molasses candy—that is, if certain young men would help in "pulling" it; so she supplied the neighborhood with Saturday-night boxes of tooth-someness. Aunt Sophie C— knitted many pairs of strong stockings for the boys in knickerbockers. One painted parlor screens, another embroidered baby cloaks to order. The dominie's wife borrowed her husband's lectures, and minted from them readable articles in the religious weekly, taking pay as a contributor. A little girl caught mice at ten cents apiece, etc., etc.

After about two months of such work, a social meeting was appointed, at which envelopes containing the various earnings were opened. Sums ranging from 30 cents to \$100 aggregated the handsome figure of \$3,000, representing the good-will of everybody, and the special sacrifice of none. Incidentally the Ladies' Plan accomplished good results, not measured by the money secured. The people came to know each other in a new way. A vast amount of sociability was developed, and many a lady, who had no need to work, discovered in her very finger-tips a talent for doing good heretofore unsuspected even by herself.

MISCELLANEOUS SECTION.

PREACHERS EXCHANGING VIEWS.

A Harmony Possible.

In the May number of the HOMILETIC a correspondent attempts to harmonize Matt. ii: 13 and Luke ii: 39-41. It seems that a harmony is possible; but there are objections to the brother's method.

If the parents of Jesus went directly from Jerusalem to Nazareth it follows as necessary conclusions that:

1. The wise men found Jesus before He was forty days old. For they

found Him at Bethlehem, and at the expiration of forty days (days of purification) Christ must be presented at the temple, with the sacrificial offerings. To say the least, this was coming from the far East to the place of Jesus' birth in a very short time. 2. It took Herod about two years to discover that the wise men had mocked him, and get mad about it, and formulate a plan for Christ's destruction. 3. Joseph was unnecessa-

rily frightened. If they were in Nazareth, why was it necessary to flee into Egypt? Herod's rage was directed against Bethlehem, not Nazareth. And the presumption is, that they would have been safe at the latter place.

Joseph understood by angelic announcement that Jesus was to reign on David's throne. So he made his home in Bethlehem, and at once, after the presentation in the Temple, returned to that village. This supposition is strengthened when we find that even after the return from Egypt he still held the purpose to live in Judea rather than Galilee. It was through God's interference that he finally settled in Galilee. His purpose was to go to Judea, but was afraid. God confirmed his fear, and he withdrew into Galilee. Bethlehem, then, was to be his home; and from Jerusalem, after the presentation in the Temple, the holy family returned to that place.

Within two years after Christ's birth the Magi made their visit to Jesus. Then Herod felt mocked and angered, and determined to destroy all children under two years of age, "according to the time which he had diligently inquired of the wise men." Then follows: (1) the flight, (2) Herod's death, (3) the return. All this was according to the law, or commandment, of the Lord. Luke hastily passes over the minor incidents of the two years, giving only the circumstances omitted by Matthew. He includes the whole narrative under the words: "And when they had accomplished all things that were according to the law of the Lord they returned into Galilee to their own city, Nazareth" (R. V.).

Matthew had in view the fulfillment of the prophecy, "Out of Egypt have I called my Son." He recorded only the circumstances leading thereto. Luke had in view the prophecy, "He shall be called a Naz-

areth," and omitted the circumstances not entering into its fulfillment.

This would not have prevented the parents of Jesus having gone every year to the feast at Jerusalem, both preceding and after the flight into Egypt. Yet Luke's reference, perhaps, only considers the years after they arrived in Nazareth; for of that time only is Luke speaking. The two years spent in Judea does not enter into the account.

The text Luke ii: 39 does not necessarily demand that an immediate departure from Jerusalem to Nazareth be understood. It simply means to show that they finally dwelt in Nazareth. But when we are acquainted with the impetuosity of temper of that tyrant, King Herod, reason demands that we do not allow two years for him to fume and fret before his rage bursts out; but that his anger appears at once, close on the heels of the departing Magi.

HUDSON, IA. V. A. CARLTON.

Is the Application Legitimate?

In the August HOMILETIC REVIEW we have Matt. xi: 12 used in the following connection (see page 182): "The trouble with a great many clergymen is, they wait for what they term 'the moving of the waters,' . . . forgetful of the fact that, in the language of Scripture, 'the kingdom of heaven suffereth violence, and the violent take it by force'; or, again, that the 'effectual fervent prayer of a righteous man availeth much.'"

It is a question as to whether this quotation can be used to emphasize the need of Christian activity in behalf of others, as is the evident intent here. We venture the opinion that Christ was not here commending the violence of the violent, in the context from which this is taken; yet these words are frequently used to enforce by Scriptural authority the need of penitential and Christian earnestness.

"He that is least in the kingdom of heaven is greater than he," serves to suggest the meaning of the quotation.

John seemed to have a false conception of the kingdom, and out of this grew doubts as to the Messiah, expressed by the words, "Art thou he that should come, or do we look for another?"

This impatience, that would have it now and doubted because it was not immediately established, seems to be the violence that rendered John less than the least of the kingdom. "From the days of John the Baptist until now," many had sought to hurry up the enthronement of the king, but this was in discord with the divine method."

VERONA, PA. J. F. MURRAY.

"The Labor Question."

IN reading over the article on "The Pulpit and the Labor Question" (see August HOMILETIC REVIEW, page 183) I am impressed with this thought: "Is it not of the very first importance for the preacher, by most careful thought and investigation, to thoroughly inform himself concerning the exact facts in the case?" Take for example the assertion on page 184: "Our very rich are becoming richer, and our poor poorer." That is a general assertion, which we often hear. It sounds well and rolls off the pen or tongue well; but is it true?

I doubt it most thoroughly. My means of observation have been somewhat limited, but I read and I think, and the result of my thought is that this, with many similar assertions, is untrue. I do not believe there is such poverty in our country as there once was.

I admit there is some suffering from want, much suffering perhaps, and occasionally some one dies from want. But the condition of the average poor, is it not very much improved? *i. e.*, does not the poor

man work fewer hours and have more in his house than he had fifty or a hundred years ago, or even twenty-five? My observation says, Yes. There is more for all of us than there used to be in the past. The rich are richer, and the poor are better off.

When I was a boy, thirty years ago, it was a common thing for children to go to school barefooted; now the very poorest children in town wear shoes to school—think they cannot go without shoes; and this is only one of a thousand ways in which the condition of the poor is improved.

There is a wider interval to-day between the rich and the poor, we admit; but is it not also true that the poor are really better off than they ever were before?

And so of other assertions in that paragraph, I cannot admit their truth. I deny the assertions about "avenues of prosperity," "a news-boy," "hand," and "the treatment of labor."

In my opinion, the relation of the pulpit to the labor question is exactly met in Dr. Crosby's discussion of "The Pulpit and Politics" in the same number of the REVIEW.

R. R. KENDALL.

BOXFORD, MASS.

Which, if Any One, is Right?

IN the parable of the debtors (Matt. xviii: 23-35), it is said that the debtor who was forgiven because he plead for mercy and had nothing to pay with, owed his lord "ten thousand talents." The question is often raised as to the amount of this in modern currency. The commentaries I have consulted give very different answers. Thus, Parker, in People's Bible, names "two millions and half sterling." Wesley, in his "Notes" says: "If in gold talents, it would be seventy-two millions sterling; if in silver, "four millions and four thousand pounds." The Oxford Teachers'

Bible says "three million pounds." Now what is your opinion?

MARYSVILLE, MONT. J. VIGUS.

REPLY.

As we have no authoritative data to determine the kind or value of the "talent" the Saviour had in mind, it is impossible to compute the sum represented. Nor is it of the least consequence. He doubtless used the term simply to express a very large obligation.—Ebs.

"God's Host."

IN the sermon entitled, "God's

Host," in the September HOMILETIC, the writer, speaking of Esau and Jacob, says: "See in these brothers the types of social systems opposed still. . . . Spain is like Esau, England like Jacob; and to-day that difference is felt in crossing the ocean from Europe to America; or even in passing from *the Southern to the Northern States.*" We "down South" don't see the point of the analogy. Will Brother Randall please rise and explain? H. F. HOYT.

MADISON, GA.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

Ability Developed by Responsibility.

Give ye them to eat.—Luke ix : 13.

THE vast hunger of the world is a vast responsibility upon the Church and a vast blessing. Christians must supply bread or the people will perish. The necessity drives them to Christ, compels the bringing forth of their talents and resources, and works enlargement in volume and value.

I. Christ deals with us on principles of a wise economy, builds his supernatural work upon our natural resources, and makes a little do the work of abundance.

II. Christ always makes that which we have and bring to Him for His blessing adequate for the needs of the hour. He takes us into partnership with himself both in his work and its rewards.

III. Weakness made strong in effort for Him. Secure the glory to himself and give us the joy. J. S. K.

The Stronger than the Strong.

When a strong man armed keepeth his palace his goods are in peace, but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils.—Luke xi : 21, 22.

CHRIST'S answer to the malignant

accusation of the Pharisees that He cast out devils through the power of the devil. The prince of darkness dethroned and despoiled by the Prince of Light.

I. Fallen men under Satanic power, imprisoned and wasted.

(a) The devil not only stronger than men, but armed through their pride, unbelief, fear, love of sin, etc.

(b) So holds his own undisturbed by fear of their escape. Condition of the world before Christ came.

II. Mission of Jesus to destroy the works of the devil and deliver them that were led captive at his will. His superior strength. Even as a man, a pure man, bent on obeying God, is superior to the adversary. But Christ is divine, mighty to save. Promised of him that he should be wise, etc. Proved his power in the wilderness of temptation, broke his scepter on the cross, and overturned his throne in the resurrection. History of the church shows no Satanic power able to withstand Him.

J. S. K.

Contending for the Primitive Faith.

Ye should earnestly contend for the faith which was once delivered to the saints.—Jude, 3.

A MISUNDERSTOOD text. Not contend for old dogmatic forms (though they are not to be despised), but for

the essential teachings of primitive truth as suited for all times.

I. The injunction has respect to the faith or things believed on God's authority. Apostolic doctrine. It was delivered into the keeping of the church, and is a very sacred trust.

II. The contention must be :

(a) Discriminating. (b) Illuminated. (c) Benevolent. (d) Tenacious of the Whole Truth.

III. Reasons. For our soul's sake, for the Church's sake, for the world's sake. J. S. K.

The Ideal Life Realized.

To me to live is Christ.—Phil. i : 21.

HE who can honestly say that has solved the problem, "Is life worth living?" He has reached and realized the supreme ideal, the victorious fullness of life. Notice :

I. The intense individuality of Paul's life. "To me" stands out in bold relief from the mass. Has made his independent choice. To live the best life one must be autocrat over himself.

II. He has a supreme aim steadfastly held to :

- (a) To live like Christ.
- (b) To live with Christ.
- (c) To live in Christ.
- (d) To live for Christ.

III. He has a supreme power of life. "Christ liveth in me." "Live by faith of the Son of God."

This power of the indwelling Christ is adequate to every emergency, victorious over every obstacle, full of every satisfaction, fruitful of all good works. J. S. K.

Restoration of Joy.

Restore unto me the joy of thy salvation—Ps. li : 12.

SALVATION once bestowed and wrought is never lost ; God is not a man that He should repent. But the joy of it may depart.

I. Causes of the loss. Neglect of soul-culture, of the Word, of com-

munion with God, of cross-bearing, of communication to others—any sin that grieves the Holy Spirit.

II. Results. Darkness, cowardice, fruitlessness, susceptibility to Satanic temptations, peril of falling into utter worldliness of spirit and life.

III. Restoration. Through fresh baptism of the Holy Spirit. God alone can restore. Application to the Word, clearer views of the truth as it is in Jesus and of "the things that accompany salvation," humbling self in prayer, persistent, patient, penitent, trustful, consecration to new obedience, and efforts to help those worse off.

IV. Motive. The blessedness of restoration—pleasing to God—only condition in which to work for souls, "Then will I teach," etc.—J.S.K.

Revival Service.

An Alarm.

Give glory to the Lord your God, before he cause darkness, etc., etc.—Jer. xiii : 16.

CHAPTER full of scattering rebuke and solemn call to repentance, and warnings against fearful judgements for the people's sins and apostacies.

God hath made all things for His glory. That which will not glorify Him by service shall do so by its overthrow. Apostate spirits are suffering the latter ; also the obstinately impenitent men. The call implies that we must glorify God :

1. By humbling of pride and honest confession. Josh. vii : 19.

2. By practical repentance. Rev. xvi : 9.

3. By gratitude. Luke xvii : 18.

4. By obedience. Matt. ii : 2.

5. By faith. Rom. iv : 10.

6. By transfiguration, give glory by taking His glory. 2 Cor. iii : 18.

Humble thyself beneath the hand of God and He shall exalt thee in due season. J. S. K.

Funeral Service.**Meekness for the Inheritance.**

Giving thanks to the Father, which hath made us meet to be partakers of the inheritance of the saints in light.—Col. i: 12.

OUR present life the smallest and poorest part of existence. Death to the undying spirit is the birthday of our real royalty.

The life of eternity is already begun especially true of the regenerate. The highest significance and use of the present is a discipline for the bearing the "exceeding weight of glory."

The life of heaven must, in its elements, be begun and practiced here below. How shall we do this? The business of heaven is to love and glorify God by conformity of our will and character to His.

That which is worthless for heaven must be foreign to a true earthly life. Impulsive amiability will not take the place of principled and voluntary consecration to God here any more than in heaven.

For this preparation :

Faith the realizing power.

Hope the fortifying power.

Love the uniting and developing power.

J. S. K.

Communion Season.**Church Fellowship.**

And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers.—Acts 2: 42.

CHRISTIANS one body in Christ animated by one soul. Fellowship the natural expression.

I. Its nature.—Spiritual, voluntary. A mutuality of faith, love, and doctrine. Working out into obedience, and sustained by mutual intercession.

II. Duties it involves.—Regular intercourse. "Not forsaking the assembling," etc. Frank and unreserved exhibition of affection. Mutual helpfulness.

III. Blessed results.—Development

and symmetry of character. Increase of comfort, and security as against common foes. J. S. K.

Sermon to Young Men.**Bearing the Yoke in Youth.**

It is good for a man that he bear the yoke in his youth.—Sam. iii: 27.

THE nature and significance of the yoke, and the reasons why it is good to bear it in youth, are the points presented.

I. Yoke, an emblem of subjection and discipline. At first galling, it becomes to the submissive not only easy but helpful. Christ's yoke easy.

(a) Unrestrained liberty impossible. Subjection to law the condition of existence. Obedience to perfect, righteous and beneficent law the highest liberty.

II. Good to bear it in youth, because :

(a) It is easier then than afterwards to be broken into the yoke of Christ.

(b) The peculiar usefulness attained by those who bear it in youth.

(c) The peculiar happiness youthful piety secures its possessor. J. S. K.

The Opportunities of City Life.

Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, etc.—Prov. viii: 1-3.

EVERY post of action and responsibility has both its advantages and perils. If a man has a virtuous will and aim, he will seize the opportunity for noble achievement.

I. The very rush and intense activities make up and develop energy.

II. The constant interaction of men upon each other, revealing varieties of character, leading to broad and humane views, obliterating self-conceit, developing charity.

III. A great educating gymnasium in which moral sinew is toughened and nerve strengthened. J. S. K.

LIVING ISSUES FOR PULPIT TREATMENT.

Results of the Licensing of Gambling.

Casting lots.—Matt. xxvii : 35.

THE New York *Herald* of September 10 printed a list of twenty-six race-horses which had won for their owners, during the season of 1888, over \$10,000 apiece on the race-courses, as against fifteen animals who won the same amounts for the racing season of 1887.

The New York *Tribune* of September 9, commenting on this extraordinary increase in racing and gambling, says :

"The expansion of racing in America has been too swift and hasty to be sound and lasting. Race-courses have been springing up in every quarter almost in a night, like Jonah's gourd. The number of races has been multiplied many times. The dimensions of stakes and purses have been enormously increased, and now upon almost every available day, from the time when the snow melts until the frosts and storms of December set in, there is racing in some part of the country, and upon a great majority of the days, racing on two or more tracks at the same time. For many years the breeding and running of thoroughbreds in this country were practiced on a modest and reasonable scale. Now they have suddenly swollen into prodigious proportions. A craze for this form of sport has seized upon great numbers of people who desert their regular occupations during several afternoons in a week to take part in the excitement and the gambling which attend the tests of the relative merits of the horses. The business of betting—for it has become a business, pursued with an energy and activity equal to those devoted to more legitimate and salutary forms of money-getting—has advanced and widened to an extent that would not have been thought possible a quarter of a century ago. Hundreds of thousands of dollars are staked in all the chief cities of the country on such races as the Suburban Handicap and the Futurity Stakes. Gambling on the turf has become the most attractive, the most fascinating, and the most dangerous form of wild speculation in which masses of people indulge.

"The whole thing has been carried to a most deplorable excess. While the racing near New York was confined to Jerome Park, Sheepshead Bay and Monmouth Park, and while the clubs which control these three courses were content with a reasonable number of racing days, there was more to commend than to criticize in the conduct of affairs. But the Brooklyn Jockey Club must now have its share of the racing season between May 15 and October 15. The new Westchester course to be started next year also proposes to race as many days as the older associations. As things now look, in the five months to which racing is confined in this part of the country there will not be in 1889 a single unoccupied week-day."

And this is the condition of affairs, as above described, which has been

largely developed since the Ives Pool bill, licensing gambling on the race-tracks of this State, became a law one year ago.

Can there be a more striking example of the evil effects of licensing and rendering legal by the law of the State what was before both a crime as well as a sin?

The Rum Traffic and Christian Missions.

Sirs, ye know that by this craft we have our wealth.—Acts xxx : 25.

AT the late World's Conference of Missions in London Dr. William M. Taylor, of the Tabernacle Church, in this city, submitted the following striking resolution with reference to the rum traffic of so-called Christian nations with the heathen :

"That the International Conference, comprising delegates from most of the Protestant Missionary Societies in the world, is of opinion that the traffic in strong drink, as now carried on by merchants belonging to Christian nations among native races, especially in Africa, has become a source of terrible and of wholesale demoralization and ruin, and is proving a most serious stumbling-block to the progress of the gospel. The Conference is of opinion that all Christian nations should take steps to suppress the traffic in all territories under their influence or government, especially in those under international control, and that a mutual agreement should be made to that effect without delay, as the evil, already gigantic, is rapidly growing."

Sunday Newspapers.

"It is a noteworthy fact," writes Miss Frances E. Willard, President of the National Woman's Christian Temperance Union, "that the Philadelphia *Ledger*, owned by Geo. W. Childs, and the Chicago *News*, owned by Victor F. Lawson, neither of which papers publishes a Sunday edition, are, notwithstanding this fact, the two most successful papers, financially, in the respective cities where they are published."

A RECENTLY published work, "Free Rum on the Congo," by William T. Hornaday, author of "Two Years in the Jungle," and issued by the

Woman's Christian Publication Association of Chicago, more than corroborates the statements in Dr. Taylor's resolution relative to the terribly demoralizing and brutalizing effects of Christian rum on the semi-savage races. Says the author, page 79 :

"I have already pointed out the fact that the natives of Africa, whenever liquor is introduced among them, have developed a passionate craving for it almost without a parallel. Knowing but little of the horde of evils that follow in the train of drunkenness, caring nothing for the future, and fearing no evils they are unacquainted with, the African savage thinks only of the pleasure of getting drunk. When sober, he feels no remorse of conscience, for he is not conscious of having done wrong. Did not the white man make and furnish the rum? The white man not only sells it to him, but he drinks it himself. Why should he not do as the white man who knows everything? He says to himself: The black man has few pleasures, and the greatest of them is getting drunk on fire-water. I have plenty of palm-oil and fire-water is cheap; therefore, why should I not get drunk every day?"

Count Van der Straten adds his testimony to that of the author as follows :

"The negro does not yield physically to drunkenness; he succumbs morally. If the Powers do not save him from this vice, they will make of him a monster who will destroy the work of the Conference."

The author urges a crusade by the Christian ministry everywhere in behalf of legislation that shall prevent the shipping of alcoholic liquors into savage territory. "What an incalculable amount of labor, lives and treasure the Christian Church might have saved by barring the doors of Africa at the right time against alcohol! Now a world of mischief is already done. A little longer and it will be too late to accomplish anything there [in the line of missions] on a grand scale."

Burial Reform.

REV. F. LAWRENCE, Vicar of Nes-tow, Yorkshire, and Honorary Secretary of the Church of England Burial, Funeral and Mourning Reform Association, preached a recent sermon in

this city which has attracted marked attention. He strongly advocated the burial of the dead in coffins made of readily perishable material, and spoke against the burdensome custom of unnecessary expense and show at funerals.

The strong coffins used in our present mode of burial prevent and retard the decomposition of the body, while such changes should be expected and welcomed; and the gases thus formed and confined within the imperishable coffin become virulent and death-producing, sooner or later to find their way out where they can do harm; whereas a rational and unretarded decomposition of the body after being placed in the earth is harmless.

The great cost which is now lavished on the dead at funerals, being as one authority puts it, at the lowest estimate, an average of \$50 each in London, becomes a social burden, which the poor are far from being able to bear. The living have often to go without proper food and clothing that the demands of fashion may be met as regards the dead. Twenty-five million dollars are annually spent for funerals in England and Wales alone. The wealthy and the middle classes are asked to set an example in the matter of simpler burials, both for the good health and the prosperity of the people.

Editorial Note.

PROF. WILLIAM C. WILKINSON.

We gladly note the return of our highly esteemed contributor from an extended foreign tour, which embraced Palestine, Greece and other countries of interest to the religious and literary world. He made all his journey under the convoy of those world-famed excursionists, Messrs. Thomas Cook & Son. He returns in good health, and with no abatement of interest in his professional work, as his article on Goethe's "Faust" in this number will show.