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REVIEW SECTION.

I.—PROBATION AFTER DEATH.

IS THERE ANY FOUNDATION FOR THE DOGMA IN REASON OR REVELATION?

NO. II.

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THE agitated subject of probation after death, extended as far as the judgment, is rather to be considered an hypothesis than called a dogma. The title of dogma would dignify it above what it has won the right to be regarded. A dogma being "a statement in the form of a decision or decree by a body claiming authority"; "a settled principle"; "an established doctrine," and only such can be accurately catalogued as a dogma of faith. No such claim can be made for this notion of extended probation. And so we call it an hypothesis, as being "a doctrine founded on theory"; "a principle not proved."

As befits me, I am to look at it in the present article through the eyes of a Christian pastor. Commissioned to mingle with men who are enthralled by things of this world, the Christian pastor feels profoundly that "powers of the world to come" do not press very heavily upon the heart of the present generation. Indeed, the influences of these are rather ominously light. Had we lived in some times past, when Gehenna fires flamed fiercely from most pulpits, especially in New England, it might have served a mission of mercy and been of use to truth to close the drafts with whatever texts an admissible exegesis allows. But in our day and generation, when men rush on as heedless of Hades "as the horse rusheth into battle," it may well be asked if this new notion of projected probation will not act as a spur to increase their speed and perfect their recklessness, rather than cause them to consider and repent. Origen, who first in the Christian Church promulgated the theory of the final restoration of all souls, felt embarrassed, and admitted that his doctrine might become dangerous to the unconverted. He went so far as to call the fear of endless punishment—as up to that time all in the Christian

Church believed it—a beneficial deception appointed by God. For he confessed to seeing many, who rejected the old doctrine, give themselves up to a vicious life after they adopted his new hypothesis.

And so, respecting this more modern notion of an extended probation, it is of chief importance to inquire, what fruit such seed will bring forth among the people. It is of secondary importance what technical theories may be entertained by an elect circle of scientifically trained minds concerning such a subject as this in theology. Being skilled in dialectics, they may securely hold essential truths in terms of formal error. In the swarming masses of the Papal Church, bowing before the dead figure of the Son of Man, and gazing dependently upon the picture of her whom their church calls Mother of God, there are doubtless intelligent and true disciples who do not enthrone Mary, and who see through the man-made image to Immanuel, whom saints and angels worship. So there may be such clear views of other Gospel truths by the learned who hold this error of an extended probation, that no great harm will come to their creed and character if they shall continue to cherish it. But with the mass of rapidly dying men will not the result be otherwise? Will they not take the notion in its loosest meaning, and as a defence, when the call is made on their conscience: "To-day if ye will hear His voice harden not your hearts?"

Ask the average man, mechanic, merchant, or man of affairs, what he understands by this new doctrine of probation after death, and quite likely he will say, that somehow, which he may not attempt to explain, it is understood to abolish hell. And because it is the desire of, at least, not the best people, to abolish that dread abode as a hobgoblin of the old theology, therefore they take eagerly to the new; because they think it either teaches no future punishment, or so near none, that the chances of anyone suffering it are incalculably small.

And in this conclusion, are they not justified by the utterances of the "new theology?" For, if we read aright, putting the different declarations of their doctrines together, they do reduce future punishment to less dangerous elements than any school which differs from the orthodox Protestant. Indeed, we see nothing very fearful in their foreboding of future punishment.

For, note: the Roman Catholic Church holds before those who die in venial sins a flaming purgatory of punitive suffering; while for such as die in mortal sin they preach banishment from God forever. Also, the advocates of the final restoration of all souls have expressed themselves very alarmingly as to the painful results of sin in the next life if men go out of this life at variance with God. Dr. James Freeman Clarke declares: "In the next life the sinner must suffer while he is guilty, be the time longer or shorter." "And if it (the duration of suffering) shall be during five, ten, one hundred, or ten million years, that is for him to say." And this eminent authority in the Unitarian

denomination, which believes in the restoration of all souls ultimately, forewarns the impenitent of impending terrors and tortures; also of a deathless worm and nether darkness; announcing that these may be the portion of a soul in the next life; and, "indeed, *will be* if it refuses to repent for one hundred or ten million years." So, too, a celebrated prelate, who holds out the doctrine of an "eternal hope," admonishes men that in the future life the sinner may have to return to God over the edge of a flaming sword.

These teachings may well alarm and cause careless sinners to shrink from such results of impenitence and procrastination. Teachers of annihilation also admonish unrepentant men of a fearful future. A distinguished divine of that school, in England, told the writer that after he came to believe in conditional immortality he found himself preaching the pains of hell, for those who die unreconciled to God, with an emphasis and earnestness beyond anything he had done before. Thus Romanists, Restorationists and Annihilationists warn men that a guilty, unforgiven life will be followed by "a fearful looking for of judgment." But, *per contra*, the "new theology" scarcely intimates suffering as a serious consequence of sin. It talks softly of "the play (in the world to come) of those forces of moral development whose workings we observe in the present life." It projects probation and the privilege of repentance as far on as the judgment-day; and so emphasizes the administration of the Gospel of love and magnifies the grace of Christ in Hades, that it is nearly as difficult to foresee the condemnation of sin in the punishment of any soul, as it is to imagine the meeting of the curve and the asymptote.

And hence the unlettered who are heard saying, "This new doctrine abolishes hell," do not speak without right and reason. Furthermore, belonging as it does to the category of the beliefs of "progressive theology," this hypothesis has evinced a strong capacity to advance in the direction of relieving *all* men of the fear of future retribution. At the beginning, and but a few years ago, it was offered to us as a relief when thinking of the destiny of the myriads that have died and are dying in pagan lands without a knowledge of Christ and His salvation. It was proposed as a "let up" to "the pressure" which "oppresses our reason and bruises our hearts" when thinking of the unevangelized of pagan lands as lost, and to be lost.

But had this scheme for extra grace been given no application except to such pagans, and to some few who are idiotically unable to understand the claims of Christ when they hear them, it would not probably have created a ripple of interest in Christian countries. What there may be in the future life for the myriads of mid-Africa, for the hordes of Asia and for the benighted islanders on the seas, gives small concern to the great majority of people in Christian communities. The new doctrine was entirely too limited to become pop-

ular so long as it provided for only mental underlings and unevangelized pagans. And so it has been *rapidly* expanded in the few years of its currency. Thus, that already it holds out hope to the unchristianized of all lands: all and everywhere, who have not had Christ made known to them, will have—hereafter, if not here. And even if some have heard of Christ and have not accepted Him, still, if they do not “here and now determine themselves against” the offers of the Gospel, it may be given them again in the intermediate state. Finally, Christ may be offered to any one who can say that he did not have enough knowledge of Him on earth to convince him, as he would have been convinced if he had had more knowledge. So that in the progress which this hypothesis has already made, it has reached the point where it is held that: “In the case of those who have some knowledge of Christ, we do not think that any man has the power or the right to judge either of the adequacy of the knowledge or of the corresponding responsibility of those who have it.” These are recent words from the *Andover Review* on the subject, and they seem to justify the conclusion, that no difference what teaching, preaching and spiritual impression a man may have had in this life, should he come to die, still unconverted, he may say to friends: “Away with fear, I shall have more knowledge in the next life, and there I may accept of salvation.” In that hour it will not avail for a faithful friend to remind him of the opportunities he has already enjoyed, and of the offers of Christ which have been pressed upon him. His ready reply may be: “I do not think that any man has the power or the right to judge of the adequacy of the knowledge, or of the corresponding responsibility” which is upon me because of the past. I go to Hades for more light. I appeal from the preaching of this world to the better preaching which I expect “in prison!” And if any one should ask for the ground of such a hope, the dying sinner—who has lived, let us say, under the Gospel preaching of a Finney, or a Moody, a Storrs, or a Wm. M. Taylor—may reply: “I take the teachings of the progressive theology.” And should the anxious adviser of the dying quote from teachers of the same school: “Those who have the Gospel *while they are in the body* are in the *decisive* period,” the sick could reply: “This last which you quote was their opinion in 1885. But the stronger assertion, that no man has the power or the right to judge how much knowledge is needed to condemn such as die unreconciled is a declaration of later date, January, 1886.” And as the last utterance is presumably the ripest learning, as well as the largest view, the sick man would seem to have the best of the argument against his spiritual adviser, who would vainly urge: “Now is the accepted time, and now is the day of salvation.”

Some while ago, when this hypothesis of the Gospel beyond the grave was theoretically limited to only the pagans, who had not re-

jected Christ, it seemed to us that a dead halt should be called to foreign missionary labors, if the theory as then presented were true. Because, at best, the faithful missionary knows how poorly he presents Christ. And taking the theory as it first came to us, the heathen were all safe, and sure of the Gospel in Hades, provided they had not rejected Jesus in this life. Then our thought was, that we should stop sending missionaries, lest they lead the pagan to reject Jesus here, and so lose them their opportunity over Jordan. Send them railroads, telegraphs, technology schools and the like. But let no man say anything of Jesus. Let them die in their sins and enjoy the much more effective Gospel in Hades. But since the theory has become so expanded, that no man "has the power or the right" to say what measure of the knowledge of Christ misused in life will incur condemnation, there remains less reason for solicitude about the heathen, as also about anybody else. For, according to the latest and largest views of some teachers of this hypothesis, it is going to be *the very hardest thing in this universe for any soul to be lost*. Christ's use of the "narrow way" and "broad road," and His assertion that "few there be that find" the former, has for ages been leading Bible scholars to believe that it is not difficult for a man to "lose his own soul." But this new teaching seems to take issue with that of Christ; telling us that if a soul shall ever become "fixed in evil," which is doubtful, it will not be until "all the possibilities of the universe are exhausted, that would alter the character." "The possibilities of the universe" are large. But whether "all the possibilities of the universe" will be used in this way has not been shown by proof from Scripture, nor by a deduction from reason. It is simply a say-so, to which anyone is at liberty, in all good-will, to say the opposite.

But let us leave these practical considerations and come to the Word of God. And we do this willingly, because we accept the teaching of the Westminster Confession: that we should take for our faith only that which "is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture." By this rule we are ready to walk. And, if the hypothesis we are considering cannot be so warranted, we shall abjure it: whereas, if it can be shown to have such a Biblical basis, we shall joyfully receive it; as a relief to many a bereaved heart which has bidden farewell to dying friends without any comfortable hope of their future welfare. But when we turn to Scripture we stand by the safe rule already quoted, and require that we be shown where it is "expressly set down" in Scripture, or by "good and necessary consequence may be deduced from Scripture," that every soul must know Jesus of Nazareth, as historically revealed in Judea, before it can be condemned for not repenting of sin and turning to God. It is a notable circumstance that in all the ages, the ancient, the mediæval, nor the modern Church

of Christ, has seen anything of this kind "set down in Scripture" which they were moved to set down in their creeds. And yet it must be a revealed truth, if it is to be accepted. We depend absolutely on the Bible for reliable information here. Shut up the Holy Book and blot out its teachings from the memory of mankind, and the most learned theologian knows no more of what awaits the impenitent after death than astronomers know of the thermometer on Mercury.

What, then, is there "expressly set down in Scripture" that teaches this theory of extended probation? The answer is: Nothing! Its advocates do not claim for it a biblical inculcation. The best they have is that: "Such an outlook is not cut off by the Scriptures." But if it is sound theology to teach that God's plan for saving men may include whatever the Scriptures do not expressly cut us off from saying it may include; then we might say: "The plan includes that in the next ten years the devil will be killed, and all his angels too, and our world will be free forever from his assaults." We are not cut off by Scripture from such an outlook. However, while there is little dependence placed upon explicit Scripture in this matter, there are two favorite passages, 1 Peter iii: 18-22 and iv: 6. But as touching these, two things should be ever in mind: their meaning always has been obscure to the understanding of scholars, and the obscurity has not been enlightened by any new facts, up to the present. And, furthermore, just as eminent scholars find nothing in them to support this hypothesis as any who find something. Meanwhile, nobody claims to find a distinct declaration of the doctrine. One leading supporter of the hypothesis writes that these passages should be "taken to mean exactly what they seem to say." But if we do, how small is the support they yield to this theory as it has come to be held! These passages say (1) Christ visited the dwellings of the departed "in the spirit!" But there is no conclusive proof that this visit was made after He was crucified. Then (2), He made a proclamation; but whether it was an offer of the Gospel to the impenitent dead, or a declaration of His victory, as He had made it on the cross—supposing He did go instantly after Calvary—crying: "It is finished," no man knoweth. Again (3), whatever he preached, and whenever it was, He addressed only the merest fraction of mankind; some who lived in the days of Noah. Furthermore (4), there is not a hint in the Bible that He ever repeated either His entrance or address in the realms of the departed. And (5), as one confesses who stands conspicuous among advocates of the new doctrine: "Nothing is said or implied (in the Bible) concerning the effect of Christ's preaching among the dead." That is, no one pretends to know of a single sinner having ever submitted to God after leaving this world. Surely these Scriptures offer no stout support for the opinion of probation as it has come to be popularly known. But when we set beside the admission last quoted the following con-

fidant assertion, the absence of consistence is clear enough, without comment. For, says one: "If at any point Christ's universe, which He created, is sick, weary, guilty, hopeless, there Christ appears to *restore and comfort*." [Italics ours.] Of course, this last provision reaches Satan and his angels; for they are somewhere in Christ's universe, and, without doubt, they are sick, weary and guilty. And hence the inevitable inference, if we follow the new theology, that Christ is at this hour trying to restore and comfort the devils in hell, and so far as known, He has not succeeded in a single case.

But while this teaching thus outruns even the doctrine of restoration—as that is usually stated—it may be read the other way, and be shown to prove too much for the safety of this hypothesis. For, if Christ "mediates and reveals God to any part of His universe, according to the condition or need which may exist in that part"—a position to which we agree; and if "through Christ the worlds were made"—which is a fact—then He must have always had access to any part, and have been concerned for any "need" which any part suffered. And this being so, He must have been with those of Old Testament ages, and with people of pagan lands ever since, to "comfort and restore." And as the professors of this doctrine of extended probation teach that Christ, "in the Spirit," administers salvation in Hades, so that souls there *now* recognize Him as Redeemer, and may be saved, it remains to be shown us that people of pagan and patriarchal lands, with whom, in the spirit, He must have always been, "restoring and comforting," (because these were guilty and weary), did not see and know Him as their Redeemer, so as to accept Him, or be doomed if they did not do so in this life.

Or are we coming to where the exigencies of this contention will force defenders of the "New Theology" to deny Christ's true deity, and that He existed before Bethlehem, so as to have to do with mankind? That such a grave denial of Evangelical faith may impend we have some reason to believe; as it is being already taught in quarters where this error in eschatology is popular, that Christ's knowledge—(say, of the character of Judas Iscariot, and his knowledge of things to come) was a limited knowledge.

But leaving now these two much overworked passages in 1st Peter, we glance at some others from which it has been sought to deduce the new doctrine, by way of inference. Christ said: "And I, if I be lifted up from the earth will draw all men unto me." But does that any more teach that all will be drawn into the blessedness of heaven, than it means that all the publicans throughout Judea, and all the sinners of the Roman Empire, were present when (Luke xv: 1) it occurred that, "then drew near unto him *all* the publicans and sinners for to hear him"?

Again, "The Father loveth the Son and hath given *all things* into his hand." The "*all things*" is emphasized in the interests of the larg-

est salvation of human beings. But does it not overdo that which it sets out to do? By giving room for the salvation, through Christ, of the whole animate creation, from the lowest to the highest order? In the count of "all things" these should be included.

Again, and more earnestly, we have Christ's words quoted concerning the sin against the Holy Ghost, which is not to be forgiven, "neither in this world nor in the world to come." And we are told this "certainly implies, if it does not distinctly teach, that there are other sins which are forgiven in the life to come." It need not be repeated here, what a pastor would remind his people of in the pulpit, that conspicuous scholars consider the expression, "neither in this world nor," etc., to be but a proverbial expression for never, never—an emphatic never. Of course, there have been, from St. Augustine down to the present, distinguished exegetes who have favored the idea that this passage holds out hope for the pardon of some sins in the future life. But opposite whatever great name any one mentions in its favor, as great a name can be cited in contradiction. If, in modern times, an Olshausen and a Lange favor it; such as De Wette, Dean Alford and Dr. Philip Schaff oppose it. And, what is much to the point, we have such a scholar as Dr. Edersheim, in his "Life and Times of Jesus," saying: "It were unduly to press the words of Christ to draw from them such an inference, as whether sins unforgiven in this world might or might not be forgiven in the next; since *manifestly it was not the intention of Christ (in that place) to teach on this subject.*" St. Mark, when writing of the same occasion and utterance of Christ, concerning one who commits the sin against the Holy Ghost, puts the Lord's declaration in just that condensed form which justifies the view of Dr. Edersheim, and of those who agree with him. Mark writes that sin against the Holy Ghost "hath never forgiveness."

We are also referred to Philippians ii: 11-12, in anticipation of the ultimate dominion of Christ. Every knee is to bow, "of things in heaven, and things in earth, and things under the earth." But whether the bowing of the knee is to be in loving loyalty, we are not informed. The legion of devils in Gadara ran to Jesus, and worshipped Him, (prostrate on the earth, perhaps); and confessed: Thou art "Son of the Most High God." But they continued demons still. The mob at the crucifixion, "bowing their knees, worshipped him." But they were malignant mockers, meanwhile. The time may, indeed, come when every creature will confess Christ to be "Son of the Most High God," and may have a belief of Him as such, without being better for it than St. James tells us demons are; "the devils also believe and shudder," and yet they remain unchanged in heart. In the declaration (1 Cor. xv: 24) of the kingdom being given up to the Father, the inference is made that by that time sinners will all have submitted to God. But

this overlooks the fact that the Apostle leaves "all enemies under his feet." Who knows how many are to be enumerated in that list of enemies at last? And as it is already admitted that nothing is known of the effect of Christ's preaching in Hades, why may we not say that by "all enemies" is meant those who live and die unrepentant and unreconciled to God? Paul would have placed them at "his right hand," and not have left them "under his feet," if all rebels are to become loyal at last. Again, Christ told Capernaum, if the mighty works done there had been done in Sodom it would have remained undestroyed. And, "it shall be more tolerable for Sodom in the day of judgment than for thee." So in equity it ought to be. Because Sodom sinned against less light, and so should suffer a lighter sentence in the day of judgment than Capernaum. This has been the understanding of the passage, which has given many a Gospel preacher a powerful text from which to preach on degrees of guilt. And we can see nothing more in it.

But the teachers of extended probation reason that, as Christ said Sodom would have repented if it had enjoyed Capernaum's light, therefore, in Hades, it will have sufficient of such light to lead it to repent, before the judgment-day. But have we not heard that "if at any point His world is sick, weary, guilty, hopeless, there Christ appears to restore and comfort." Then (unless we deny His pre-existence) He must have been with the Sodomites in Hades for two thousand long years before the day when He spoke of Capernaum's privileges. And if at the end of two thousand years there yet remained obdurate Sodomites "in prison," it would not seem equitable to give them a more tolerable judgment than Capernaum. The justice of the case would seem to award them a more terrible rather than a more tolerable sentence. Somehow Christ's words do not fit well to this progressive theory of the last things. But reading the Scriptures without prejudice in favor of any theory whatever concerning the results of sin and limits of pardon, we are not so embarrassed in reaching a conclusion. As Dr. Geo. E. Ellis, the honored and erudite historian of the Unitarians, affirms: "The Bible—taken with all the especial divine quality and character claimed for it, and so extensively assigned to it—is an orthodox book." "It yields what is called the orthodox creed." "Only that kind of ingenious, special, discriminative, and—in candor, I must add—forced treatment which it receives from us liberals can make the book teach anything but orthodoxy." It requires a very forced exegesis to square extended probation with the words of the Bible. But the simple-minded, who are credulous enough to believe Christ, where He said that the simple-minded "need not err therein," are awed into acceptance of the doctrine of this life being the only period for repentance; by the general tenor, as well as by the terrific declarations of the Divine Word.

When Christ declared that Hades has a gulf which divides the good and the bad, and which cannot be crossed, we do not believe that a bridge of speculations as light as straw can ever span to its sides. When the inspiring Spirit informs us that at judgment we are to be awarded according to the "deeds done *through* the body," even our imagination dares not venture to alter it to mean, that we shall be chiefly judged for deeds done *outside* of the body, and after death.

Christ foretold the hour when *all* that are in the graves shall come forth: "They that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation" (John v: 29). And the obvious reference of the passage being to doing good and doing evil in this life, it fits to and confirms the sentence of Paul: "After death the judgment."

The more there is said in commending the theory of extended probation, the plainer it is that the Scriptures cannot be depended upon to prove it—unless we re-adjust them. As Dr. Ellis, above quoted, afterwards added: "Orthodoxy cannot re-adjust its creed until it re-adjusts its estimate of the Scriptures." We think this position of Dr. Ellis is impregnable. And that advocates of "the new departure" are of the same opinion, appears from their increasing readiness to treat the Bible as a book containing much error as certainly as it does truth. And where Scripture does not—as in the case of this theory of the last things—contain "an explicit divine teaching," such as they desire, they seem quite ready to enlarge the revelation to suit the emergency, and to any extent, if such an outlook is not cut off by the Scriptures. For, bear in mind, the Bible does not befriend this new figment of faith, and therefore no wonder its friends are less and less disposed to depend upon what is "expressly set down" in Holy Scripture. But when Scripture is set aside, as to chapter and verse, and recourse is had to reason, the results are unsatisfactory. We have room for reference to only a few points:

For one thing, it is claimed to be unreasonable to believe that God would condemn eternally those whom He created and placed in circumstances which insure their ruin. But it is not the orthodox faith that God did so. Dr. Chas. Hodge says: "It is utterly inconsistent with all just ideas of God that He created man with a nature which, with absolute uniformity, leads him to sin and destruction; or that He placed him in circumstances which inevitably secure his ruin." (*Systematic Theo.*, Vol. II: 238.) And how is it thought to be unreasonable that Christ should condemn any one who has not known Him in His incarnation? Christ is to condemn sinners; and if any are condemned it must be because they are sinners. And, if the pagans are not to be condemned, we must conclude they are not sinners. And therefore the last conclusion is that the only sinless people on the planet are the pagans. For it is defined that the probation believed

in by the "progressive theology" is: "An opportunity for the formation of personal character, on the basis and under the motives of a system of redemption." Therefore, the heathen, not having these motives and basis, have nothing on which to form responsible personal character; and hence they are not sinners. Therefore, if this be true, the only thing a heathen needs to secure his continued safety and happiness is that he shall not die nor hear of Christ. For until he does he is not responsible. But the right of Christ to sit as Judge of men to whom He has not given "the influence of His humanity" is disputed. It may be noted, by the way, that the "New Theology" seems to have much higher respect for the influence of His humanity than for the efficacy of His shed blood. And hence it is said it would "practically destroy the chief significance of His judgment" to judge and condemn to everlasting punishment those who have not first known Him as the Son of Man. But we inquire of these who thus dispute the jurisdiction of Jesus Christ, "Will not the judge of all the earth do right?" And who art thou, O man, that thou shouldst instruct Him? "No man," we are told, categorically, "is condemned to eternal punishment by Christ who has not had an opportunity to be saved by Christ." But as in telling us this, so confidently, we understand you to mean, that no man will be condemned by Christ until he shall have an opportunity of being saved by Christ being made known to him, as Christ has been made known to us, therefore we should be glad if you will give us chapter and verse. Whether every man must have as much knowledge of Christ as attendants of Christian churches have in New York or Boston, is a question whose answer in a Yes, or a No, would contribute something to the present dispute. If all have a claim to as much knowledge as those enjoy, before Christ can justly condemn them to eternal punishment, then why may not these already highly favored ones of New York and Boston put in a claim for still fuller knowledge before they will admit Christ's right to judge them for rejecting Him? Thus the reasoning would end in the conclusion that forever increasing claims for knowledge can forever debar Christ from condemning anybody.

Again it is reasoned, that extended probation is needed for those dying in infancy. Because, although it is admitted, their "regeneration may have taken place in this life," and such an influence of the Holy Ghost have been exerted upon them as "will certainly secure holy character," yet the "formation" of such holy character in those who die in infancy is not possible until after they enter the next life. Therefore, their probation is to be extended to give an opportunity for the formation of that holy character. Now, if this means anything, it means that a soul is not saved through what Christ has done to redeem it, and that it is not saved as soon as it is regenerated, but only according as it makes attainment of moral char-

acter! We expect to hear such teaching from Unitarians and Universalists, and they are consistent in declaring it. But for one bearing the Evangelical name to so speak is as astonishing as it is unscriptural. According to that, how much formation of holy character is required to just get inside the pearly gates? Had half the old Hebrew worthies enough? Had the thief on the cross enough? Is it an undecided matter, after the thief was promised Paradise, whether at the end of these eighteen centuries he is to be found in hell or in heaven? He certainly had no time "for the formation of personal character on the basis and under the motives of redemption" between the moment when Jesus opened to him the gates of heaven and the soon-expiring breath that followed. The faith of the Church has been that the poor penitent was thereafter and forever safe. But if his safety was to be conditioned on his formation of character as "an ethical acquisition," a frank professor and preacher of such a view should advertise his audience that nobody can say whether the penitent thief is in heaven or hell to-day; for possibly he did not go on to acquire such a character.

It might clear the atmosphere of some of these progressive theories to have their advocates preach them squarely; not cautiously, but bravely; not tentatively, but conclusively. Once let the churches see just what these new notions imply and prepare for, and they would be driven out-of-doors by almost any company of Christ's disciples. Let those who hold this theory of probation, at the next funeral of an infant, frankly say to the afflicted parents: "Your child may indeed have been regenerated, but its choice of God is a matter to be determined in the future. Of course, if it shall not choose God for itself in the unseen world, your infant will go into everlasting punishment!" Let the preacher venture to speak out such a speculation, and then settle with the bereaved as best he can.

To avoid unpleasantness at this point we are informed that (*Andover Review*, January, 1886) "the infant transferred to the heavenly home is under influences perfectly Christian, and develops gradually into spiritual and intellectual maturity; and with a certainty as nearly absolute as any moral certainty can be; so nearly absolute that it *is unnecessary to take alternatives into consideration.*" [Italics ours.] As to this saying we may remark, (1) that it is quite agreeable to the received faith of the Church, that at death "the infant transferred to the heavenly home is under influences perfectly Christian, and gradually develops into maturity." But (2) if it is, at death, "transferred to the heavenly home," it will entirely skip these provisions in the intermediate state to which progressive theology has such an eye. And once transferred to the heavenly home, by the authority of the Spirit of inspiration, we are assured, it "will go no more out forever." But while this comfortable statement is given to most parents, whose little ones have been taken "up into his arms," yet for some parents no such

assurance is afforded. There are "alternatives." Not many, perhaps, but still there may be some of these "alternative" infants, who after they have been transferred to the heavenly home will not go on to the formation of holy character! What a shocking conclusion it is, to be sure! and yet the teaching leads to it. To realize how revolting it is, one only needs to ask: "Was my dear baby, which death deprived me of, and which I felt sure, beyond doubt, the dear Lord took to Himself, was it one of those 'alternative' children which failed of everlasting life?" Tried by this test, who wants aught to do with the theory?

Limits of space do not allow me to add what I desired to say on another point: that unless God has in operation methods of saving souls in the next world, which go out of this life unsaved, then the work of His Son and the Kingdom of Righteousness will not be a final success. Perhaps we would feel the force of this reasoning more if we believed that the ever-adorable Deity measures success by the standards which men see fit to adopt. But if He does not reckon success according to the numerical count of souls, but according to the fulfillment of His promise to Jesus, no such desperate resort as this hypothesis provides for may be needed. That every soul given to Christ will come to Christ, we cordially believe and confidently affirm. And when these shall have been saved, then "all Israel shall be saved;" and Christ shall "see of the travail of his soul and shall be satisfied."

Neither may we dwell upon another idea, which provides for the offer of grace beyond the grave. That is, it is said, the happiness of God requires that sin and suffering shall come to an end in the universe. And it is held to be an impeachment of the Divine character to believe otherwise. But if the happiness of God has not been impaired by seeing His creatures suffer the ills and agonies which sin causes in this world, why should it be impaired by seeing the same in the next world? That in the one case the period is prolonged, and the consequences of sin excessively severe, is not to the point. For if it were, the reasoning would run to this astounding view of the character of God: that he is not distressed at seeing souls suffer for four-score or six thousand years of human history; but that to have them suffer longer than that would impair His happiness. A strange Being would He be, if such were known to be true of Him. That it is an inscrutable mystery how the Divine Holiness can tolerate sin in His universe, we are agreed. But in dealing with the matter, and studying how He can be happy and yet have all this sin and sorrow going on, the first question, which still waits for a full answer, is: How did He come to permit the introduction of sin into His universe? Secondly, since He has already done so much to save mankind, why has He not finished the work before now? Certainly, He is as able to do it all at once, as He is able to do it ever.

And as able to win all souls, as to win one soul. If one of us had the influence that could convert one soul, we could convert a million. If we were able to convert a man at thirty or forty years of age, we could convert him at ten. And if we could and did not, but let him go on in sin and suffering until he were forty, it would be a mystery. Why does the Lord not make men willing before they arrive at middle years of life, and yet does save some then? If He is able to do it in adult years He surely is in youth. But seeing He does not always do so, but permits them to go on incurring the consequences of transgression until, maybe, the very end of life, why may we not conclude that somehow, best known to Him, God's happiness will not be diminished, although through all eternity some shall resolutely refuse and reject Him?

And so it is, that from neither revelation, nor reason, do I gather foundation-stones for faith in this hypothesis of probation extended as far as the judgment-day. And, observing the efforts by which it is being introduced and popularized, we are reminded of an admonition recently uttered by Professor Henry Drummond: "There is an intellectual covetousness abroad just now, which is neither the fruit nor the friend of a scientific age—a haste to be wise, which, like the haste to be rich, leads men into speculation upon indifferent securities. Theology must not be bound up with such speculations."

II.—THE REFORMATION AND RATIONALISM.

BY PHILIP SCHAFF, D.D., LL.D., NEW YORK.

THE Roman Catholic Church makes Scripture and tradition the supreme rule of faith, laying the chief stress on tradition, that is, the teaching of an infallible Church, headed by an infallible Pope, as the judge of the meaning of both.

Evangelical Protestantism makes the Scriptures alone the supreme rule, but uses tradition and reason as means in ascertaining its true sense.

Rationalism raises human reason above Scripture and tradition, and accepts them only so far as they come within the limits of its comprehension. It makes rationality, or intelligibility, the measure of credibility.

We take the word Rationalism here in the technical sense of a theological system and tendency, in distinction from rational theology. The legitimate use of reason in religion is allowed by the Catholic and still more by the Protestant Church, and both have produced scholastic systems in full harmony with orthodoxy. Christianity is above reason, but not against reason.

The Reformation is represented as the mother of Rationalism, both by Rationalistic and by Roman Catholic historians and controversial-

ists, but from an opposite point of view—by the former to the credit, by the latter to the disparagement, of the Reformation and its legitimate fruits.

The Reformation, it is said by Rationalistic writers, took the first step in the emancipation of reason; it freed us from the tyranny of the Church. Rationalism took the second step; it freed us from the tyranny of the Bible. "Luther," says Lessing, the champion of criticism against Lutheran orthodoxy, "thou great, misjudged man! Thou hast redeemed us from the yoke of tradition; who will redeem us from the unbearable yoke of the letter? Who will at last bring us a Christianity such as thou wouldst teach us now, such as Christ Himself would teach?"

Roman Catholics go still further and hold Protestantism responsible for all modern revolutions, and for infidelity itself, and predict its ultimate dismemberment and dissolution. But this charge is sufficiently set aside by the undeniable fact that modern infidelity and revolution in their worst forms have appeared chiefly in Roman Catholic countries, as desperate reactions against hierarchical and political despotism. The violent suppression of the Reformation in France ended at last in a radical overthrow of the social order of the Church. In Roman Catholic countries, like Spain and Mexico, revolution has become a chronic disease. Romanism provokes infidelity among cultivated minds by its excessive supernaturalism.

The Reformation checked the skepticism of the renaissance, and the anarchical tendencies of the Peasants' War in Germany, and of the Libertines in Geneva. An intelligent faith is the best protection against infidelity; and a liberal government is a safeguard against revolution.

The connection of the Reformation with Rationalism is a historical fact, but they are related to each other as the rightful use of intellectual freedom to the excess and the abuse of it. Rationalism asserts reason against revelation, and freedom against divine, as well as human, authority. It is a one-sided development of the negative, protesting, anti-papal and anti-traditional factor of the Reformation to the exclusion of its positive, evangelical faith in the revealed will and word of God. It denies the supernatural and the miraculous. It has a superficial sense of sin and guilt, and is essentially Pelagian; while the Reformation took the opposite Augustinian ground and proceeded from the deepest conviction of sin and the necessity of redeeming grace. The two systems are thus theoretically and practically opposed to each other.

And yet there is an intellectual and critical affinity between them, and Rationalism is inseparable from the history of Protestantism. It is in the modern era of Christianity what Gnosticism was in the ancient Church—a revolt of private judgment against the popular faith

and Church orthodoxy, an over-estimate of theoretic knowledge, but also a wholesome stimulus to inquiry and progress. It is not a church or sect (unless we choose to include Socinianism and Unitarianism), but a school in the Church, or, rather, a number of schools which differ very considerably from each other.

Rationalism appeared first in the seventeenth century in the Church of England, though without much effect upon the people, as Deism, which asserted natural religion *versus* revealed religion; it was matured in its various phases after the middle of the eighteenth century on the Continent, especially in Protestant Germany since Lessing (d. 1781) and Semler (d. 1791), and gradually obtained the mastery of the chairs and pulpits of Lutheran and Reformed churches, till about 1817, when a revival of the positive faith of the Reformation spread over Germany, and a serious conflict began between positive and negative Protestantism, which continues to this day.

Let us consider the relation of the Reformation to the use of reason as a general principle.

The Reformation was a protest against human authority, asserted the right of private conscience and judgment, and roused a spirit of criticism and free inquiry in all departments of knowledge. It allows therefore a much wider scope for the exercise of reason in religion than the Roman Church, which requires unconditional submission to her infallible authority. It marks a real progress, but this progress is perfectly consistent with a belief in revelation on subjects which lie beyond the boundary of time and sense. What do we know of the creation, and the world of the future, except what God has chosen to reveal to us? Human reason can prove the possibility and probability of the existence of God and the immortality of the soul, but not their certainty and necessity. It is reasonable, therefore, to believe in the supernatural on divine testimony, and it is unreasonable to reject it.

The Reformers used their reason and judgment very freely in their contest with Church authority. Luther refused to recant in the crisis at Worms, unless convinced by testimonies from the Scriptures and "cogent arguments." For awhile he was disposed to avail himself of the humanistic movement which was skeptical and rationalistic in its tendency, but his strong religious nature always retained the mastery. He felt as keenly as any modern Rationalist, the conflict between natural reason and the transcending mysteries of revelation. He was often tormented by doubts and even temptations to blasphemy, especially when suffering from physical infirmity. A comforter of others, he needed comfort himself and asked the prayers of friends to fortify him against the assaults of the evil spirit, with whom he had, as he thought, many a personal encounter. He confessed, in 1524, how glad he would have been five years before in his war with papal superstition, if Carlstadt could have convinced him that the Eucharist was

nothing but bread and wine, and how strongly he was then inclined to that rationalistic view which would have given a death-blow to transubstantiation and the mass. He felt that every article of his creed—the trinity in unity, the incarnation, the transmission of Adam's sin, the atonement by the blood of Christ, baptismal regeneration, the real presence, the renewal of the Holy Spirit, the resurrection of the body—transcended human comprehension. In August 2, 1527, during the raging of the pestilence at Wittenberg, he wrote to Melancthon, who was absent at Jena: "For more than a week I have been tossed about in death and hell; so that, hurt in all my body, I still tremble in every limb. For having almost wholly lost Christ, I was driven about by storms and tempests of despair and blasphemy against God. But God, moved by the prayers of the saints, begins to have pity upon me, and has drawn my soul out of the lowest hell. Do not cease to pray for me, as I do for you. I believe that this agony of mine pertains to others also."

In such trials and temptations he clung all the more mightily to the Scriptures and to faith which believes against reason and hopes against hope. "It is a quality of faith," he says, in the explanation of his favorite Epistle to the Galatians, "that it wrings the neck of reason and strangles the beast, which else the whole world, with all creatures, could not strangle. But how? It holds to God's Word, and lets it be right and true, no matter how foolish and impossible it sounds. So did Abraham take his reason captive and slay it, inasmuch as he believed God's Word, wherein was promised him that from his unfruitful, and as it were dead wife, Sarah, God would give him seed."

This, and many similar passages, clearly show the bent of Luther's mind. He knew the enemy, but overcame it; his faith triumphed over doubt. In his later years he became more and more a conservative churchman. He repudiated the mystic doctrine of the inner word and spirit, insisted on submission to the written letter of the Scriptures, even when it flatly contradicted reason. He traced the errors of the Zwickau prophets, the rebellious peasants, the Anabaptists, and the radical views of Carlstadt and Zwingli, without proper discrimination, to presumptuous inroads of the human reason into the domain of faith, and feared from them the overthrow of religion. He so far forgot his obligations to Erasmus as to call him an Epicurus, a Lucian, a doubter, and an atheist. Much as he valued reason as a precious gift of God in matters of this world, he abused it, even with unreasonable violence, when it dared to sit in judgment over matters of faith.

Certainly, Luther must first be utterly divested of his faith, and the authorship of his sermons, catechisms, and hymns must be called in question, before he can be appealed to as the father of Rationalism. He would have sacrificed his reason ten times rather than his faith.

Zwingli was the most clear-headed and rationalizing among the Reformers. He did not pass through the discipline of monasticism and

mysticism, like Luther, but through the liberal culture of Erasmus. He had no mystic vein, but sound, sober, practical common sense. He always preferred the plainest sense of the Bible. He rejected the Catholic views on original sin, infant damnation, and the corporeal presence in the Eucharist, and held advanced opinions which shocked Luther and even Calvin. But he nevertheless reverently bowed before the divine authority of the inspired Word of God, and had no idea of setting reason over it. His dispute with Luther was simply a question of interpretation, and he had strong arguments for his exegesis, as even the best Lutheran commentators must confess.

Calvin was the best theologian and exegete among the Reformers. He never abused reason, like Luther, but assigned it the office of an indispensable handmaid of revelation. He constructed with his logical genius the severest system of Protestant orthodoxy, which shaped French, Dutch, English and American theology, and fortified it against Rationalism as well as Romanism. His orthodoxy and discipline could not keep his own Church in Geneva from becoming Socinian in the eighteenth century; but he is no more responsible for that than Luther for the Rationalism of Germany, or Rome for the infidelity of Voltaire. Upon the whole, the Reformed Churches in England, Scotland and North America have been far less invaded by Rationalism than Germany, although Germany has furnished the best refutation of its verity.

III.—DR. HOWARD CROSBY'S SECOND ARRAIGNMENT OF PROHIBITION.

BY HERRICK JOHNSON, D.D., LL.D., CHICAGO.

IN again taking issue with Dr. Crosby on this question of Prohibition, I would, first of all, express grateful appreciation of his generous personal words of respect and regard. The feeling he avows is more than reciprocated. But, surely, it is not for me to testify to the high honorableness of his motive in opposing Prohibition. I would as soon think the lily needed my label to endorse its whiteness.

And now let us be quite clear that we are at the root of this matter. It is vital that we have distinctly before us the exact ground and the exact object of the legal prohibition of the liquor traffic. At the risk of being charged with needless repetition, let it here once more be stated that the ground of the prohibition of *anything* by human law is *solely the amount and character of the evil effects upon society* of the thing prohibited, and not at all *the inherent evil of the act itself*. All lying is wrong, but the law prohibits only certain kinds of lying. All perjury is equally a sin, but the law only prohibits perjury in a court of justice. On the other hand, the carrying a concealed weapon is not a sin, but the law prohibits it. The driving a

horse a certain gait in the city is not a sin, but the law prohibits it. The reason why, in each case, is patent. *Danger and damage to society* makes the difference, and the only difference. If I tell a lie on the witness-stand, under oath, and get caught at it, I must go to prison. But, outside the court-room, I may tell that same lie and solemnly swear to it, and go scot-free. Why prohibition in the one case and not in the other case, when in both cases the lie is the same and the oath is the same? Clearly, because, *in a process of law*, the liberty of lying and swearing to it would do incalculable harm to society, and defeat the ends of public justice.

This same principle grounds all prohibition, whether of the traffic in tainted meat or of the liquor traffic, whether of the saloon or of the slaughter-house.

It was just at this point we thought Dr. Crosby in the fog. He said: "Prohibition is a reflection upon the Savior of the world." How can it be that if the question, whether the thing prohibited be a sin or not, has nothing whatever to do with its prohibition? The only logical alternative is to take the ground that it is wrong to prohibit anything, in any circumstances, that the Savior practiced. But it is certainly supposable that Jesus, as a carpenter, built frame-houses. We in New York and Chicago have a law prohibiting the building of frame-houses. Is that a reflection on the Savior of the world?

Dr. Crosby is too clear-eyed to miss seeing that this way out of the fog would land him in an absurdity. So he seeks to get clear of the fog by saying he was "meeting not Prohibition in the abstract, but 'Prohibition' in the concrete—'Prohibition' as it now asserts itself in the Church and in the State." And in further explanation he says: "Prohibition, as now technically used, is universally urged by its advocates as the prohibition of a sin, like slavery and the social vice." And again: "The very soul of the whole prohibitory movement against wine-drinking is a belief in its sinfulness."

But here are three fundamental misconceptions. The first misconception is that the object of prohibition is the wine-glass; or, to quote Dr. Crosby's very words, "*to stop all drinking of wine.*" He says we show "a very foggy comprehension of the question" in making the *saloon* the object, and "are duped by the Prohibition leaders." But the Prohibition Club of Chicago approved and adopted our argument. It has been copied approvingly by all the Prohibition Press. It has been issued in pamphlet form by the publishers of *The Voice*. We have yet to see a single challenge, by a Prohibitionist, of its fundamental position. Who now is best entitled to speak for the Prohibitionists? Their friend, the enemy, Dr. Crosby? or the Prohibitionists themselves?

We further cite the entire record of the prohibitory movement in

proof to the contrary of the statement that the object of Prohibition is to stop all drinking of wine. The object is expressed in every constitutional amendment and in every legislative statute that has ever gone to record. *The manufacture and sale of alcoholic liquor for beverage purposes* is what it would abolish, as we asserted again and again in our previous article. *The saloon, as the embodiment and offensive expression of the traffic,* is what it would abolish. Won't this hit the wine-glass? Very likely. But won't a law of quarantine hit personal liberty, in its effort to fence in a contagious disease? Nevertheless, the object of the law is not to repress personal liberty, but to repress the contagion.

A fire rages in a great city. The authorities blow up houses in its path to arrest it. Is the object of the authorities the destruction of private property, or the stamping out of the conflagration?

I look through my plate-glass window out on the street, and see a wild beast, broken loose from a menagerie, just ready to spring at the throat of a child. I seize a rifle and fire, breaking the window and killing the beast. Is my object the window or the beast?

Now, here is this liquor traffic—a raging wild beast devouring our youth; a huge, foul viper sucking at the vitals of our social and national life. We have hedged it about with restraints; but it snaps them as withes of tow, and grows insolent in its license of power. Dr. Crosby himself says it “defies all restrictive laws.” Men, in increasing numbers and with increasing emphasis, are beginning to say, “*Shoot it DEAD with Prohibition.*” But that shot shatters the wine-glass! Well, is the object the wine-glass? or the liquor traffic? Suppose it be true that, incidentally, indirectly, and yet inevitably, somebody's liberty is struck in arresting the contagion, somebody's property is struck in stamping-out the fire, somebody's wine-glass is struck in extirpating the saloon! Is the incidental more than the fundamental? Shall we palter and pother about a broken glass, when the wild beast lies dead at our feet?

Dr. Crosby's second misconception is, that “*a belief in the sinfulness of wine-drinking*” is “the very soul of the prohibitory movement,” and the ground upon which it is “*universally urged!*”

We can only account for this amazing statement on the supposition that Dr. Crosby is strangely confounding things that differ. Undoubtedly, in the heat of untempered discussion concerning *total abstinence*, it has been often emphasized, and sometimes with unjustifiable and offensive personal imputation, that wine-drinking is a sin. But total abstinence must not be confounded with Prohibition. The former is personal and moral. The latter is official and legal. The two are utterly unlike, both in ground and object. And Dr. Crosby will look in vain in the bulk of *Prohibition* literature for that which he asserts is the ground upon which Prohibition is “*universally urged,*” viz.: that

all wine-drinking is sin. We have read a good deal of current discussion on this subject, and we do not recall a single instance of this sort. We do not deny that such instance may be found. But when men have looked on the dreadful havoc wrought by the liquor business, the properties destroyed, the homes desolated, the crimes engendered; when they have seen what a growing menace it is to every interest of law and order; when they have witnessed all limitations that have been put upon it, secretly, and sometimes openly, and insolently defied; and, despairing of any decent and efficient restriction, have cried out for the utter extermination of the iniquity; does it not seem astonishing to hear Dr. Crosby gravely declaring that it has been the balancing in the scales of Christian casuistry the question whether it is a sin to take a glass of wine or not, and the affirmative determining of this delicate and disputed point in morals, that has prompted the cry for Prohibition, furnished the ground of its advocacy, and constituted the *very soul* of the movement!

How the record in Iowa puts this statement to the blush! When that State was swept for Prohibition, the campaign was conducted on this one distinct issue: that the saloon is a public nuisance—that the traffic in alcoholic liquor for beverage purposes is a menace to society and the State too grave to be any longer tolerated. Ministers and other professional men of radically different convictions on the question of wine-drinking, as we happen personally to know, ignored these differences, and joined heartily in the movement to place the prohibitory law on the statute-book. It is doubtful whether the sin of wine-drinking was ever once publicly named in that prolonged and heated discussion. It is certain that thousands voted for Prohibition and shared in the splendid victory, to whose minds what Dr. Crosby tells us is “universally urged” was never so much as presented.

But granting, for the sake of argument, that Dr. Crosby is not out of gear with the facts, and that even the mass of Prohibitionists do believe and teach the sin of wine-drinking, and urge Prohibition on this ground—his third fundamental misconception is that a law prohibiting the manufacture and sale of intoxicating liquor is *identical* with the notion that it is a sin to drink wine. How can a *bad reason* for advocating a law make the *law* bad? How can the law be made a sinner, because of the motive mixed up with somebody's advocacy of it? This principle would vitiate much of our best legislation. The trouble is not with the law itself, on Dr. Crosby's own admission. For he says: “The mere prohibition by law of man does not make the use of the thing prohibited a sin. Dr. Johnson is perfectly right there.” But he calls this, “prohibition in the abstract;” and shelters himself behind the claim that he is meeting “prohibition in the concrete.” This won't do. The actual thing he is meeting, is not Prohibition at all, either abstract or concrete. It is only a notion in the minds of

those who advocate Prohibition. His quarrel should, therefore, be with the *belief*, not with the *law*. There the law is—the concrete law, the Maine law, the Kansas law, the Iowa law, the prohibitory liquor law—the law we have in three States, and the law we want in all the States. It can be known and read of all men. And the sinfulness of wine-drinking is not in its preamble, regulation, prescription or penalty; not in its legislative enactment or judicial enforcement; not in its letter or spirit or ground or object. When a case is tried under it, and the law is expounded in open court, nobody thinks of the sinfulness of wine-drinking. When judgment is rendered and penalty inflicted, nobody thinks of the sinfulness of wine-drinking. When the saloons are closed, and the distilleries stopped, and the breweries shut, and “Prohibition prohibits,” nobody thinks of the sinfulness of wine-drinking. The thing is not there—in the law, or under the law, or about the law. It is simply a notion in the minds of certain Prohibitionists. Yet, says Dr. Crosby: “a prohibitory law, however we might try to explain it, is a reflection upon the Savior of the world!” We submit, now, whether this “most peremptory argument against Prohibition,” as our esteemed friend puts it, is not purely a figment of his imagination?

Dr. Crosby's further objections to Prohibition may be dismissed with a few words. We will notice them in their order:

1. “Prohibition cannot command the conscience of the people,” he urges. But why not, if its proper ground and object are made clear to that conscience? Let the distinct issue be the public welfare as against a public nuisance. The nuisance is the liquor traffic, prolific of our sorest hurts, and weighting society and the State with their widest and worst burdens, *without one compensating feature*. The traffic has defied regulation. Society has a right to protect itself. Let the traffic die.

On this one issue where will conscience find a point of protest? Is it urged that wine-drinking is not a sin *per se*? You may continue to cherish this view, Dr. Crosby. The point is not in question. Is it urged that personal liberty is interfered with? But if the restraint of liberty is limited to the wine-glass, and the gain thereby is the end of this infamous traffic we have been so long striving in vain to regulate, what good citizen would not willingly suffer this restriction of his liberty, and gladly see the wine-glass break in pieces in his right hand?

2. “Prohibition will be perpetually a broken law by the BETTER CLASSES” is Dr. Crosby's further objection. That is to say, the men of character and conscience, that are now law-abiding and intelligent enough to know that individual rights must often yield to the public welfare—the men that are massed in our churches, in our educational institutions, in our better sections of States and of cities, away from

the vicinage of the saloons—these men, “the better classes,” under a prohibitory law will be “perpetually” doing that, “than which,” Dr. Crosby affirms, “nothing could be worse for the integrity of the State”!

Or, to pass from theory to fact: Iowa, to-day, in two-thirds of her counties, where the prohibitory law, even on the testimony of its enemies, is thoroughly enforced, is given over to the rule of the worst elements of society! While “the better classes,” massed in the river-towns and in the grog-shop sections, are showing their superior quality of citizenship by “perpetually” breaking the law and defying the authorities, or paying fines and going to prison!

3. Dr. Crosby sees a third evil from Prohibition “*in the popularizing of deceit and reactionary processes, and the consequent demoralization; while these in turn will produce a greater deluge of drunkenness than we ever had before.*” That is to say, in the counties and States where a prohibitory law has been already enacted, the people are being more and more versed in the art of deception under the inducements to its study and practice set up by this machinery of Prohibition. And in Maine, where an entire generation has grown up under the pernicious influence of this enactment, “the popularizing of deceit” must have reached a fearful stage, and “the consequent demoralization” must be at flood-tide, “while these in turn” must be producing “a greater deluge of drunkenness” than Maine ever had before!

4. A fourth objection urged by Dr. Crosby is that “*a prohibitory law would be promotive of a law-breaking spirit*”; for “*a community learning to break one law, will speedily learn to break all laws.*” That is to say, the spirit of lawlessness is on the increase in prohibitory Kansas. And a law-breaking spirit, with its “consequent demoralization,” is spreading through Iowa. And in Maine, with thirty years of Prohibition, “laws are regarded as oppressors,” and their “defiance” is “counted a virtue,” “the breach of one law” having been in that State for all these years “a powerful argument for the breach of any other law”! And this, notwithstanding the fact that, in the “Garcelon” crisis of five or six years ago, the people of Maine gave one of the sublimest exhibitions of reverence for law ever shown by a free State!

By this time it has probably occurred to the reader that *theory* is beautiful—is beautiful; and carries itself with jaunty confidence when exploiting alone. But when confronted with *facts*, it goes bending to the soles of their feet in somewhat humiliating surrender of its high looks.

And now a word upon Dr. Crosby's substitute for Prohibition, viz.: “*Let us forbid liquor to be drunk on the premises where it is sold.*”

The scheme is chimerical. It is impossible of enforcement. It would leave the places of manufacture, the source of supply, untouched.

Men manufacturing such goods would find, or make, a market for them. It would be impossible to define any "premises" that would not furnish an open door for gross and constant infractions of the law. The "premises" could easily have an "annex" for drinking next door, or near, where the liquor could be distributed by the glass and enjoyed with every convivial and social incident. The plan would also require a relay of policemen at every place of sale, to watch from dawn until midnight, that nothing be sold to be drunk on the premises. The "Hotel" exceptions, which the plan provides for, would each require another relay of policemen, to see that only the *bona fide* "occupants" got their bitters. Our present police force would need to be increased a hundred-fold. It is patent at once, with these insuperable difficulties of enforcement, that if, as Dr. Crosby admits, the business now "defies all restrictive laws," under this new plan the proposed restrictions would be ropes of sand.

We who honor Dr. Crosby's motives and admire his courage, but have no faith whatever in the efficacy of his methods, expect yet to see his most sensitive conscience commanded for Prohibition.

IV.—SYMPOSIUM ON THE MINISTRY.

HOW MAY THE MINISTRY INCREASE ITS EFFICIENCY AND USEFULNESS?

NO. IV.

BY PROF. M. B. RIDDLE, D.D., HARTFORD, CONN.

THE prospectus of the HOMILETIC REVIEW for 1886 has well defined the class to be addressed, in these terms: "Many preachers and pastors are dissatisfied with the results of their own ministry, with their own methods, etc., and are feeling, often in the dark, after something better." All good counsel on this entire subject can be summed up in a single sentence: The way to real success in the ministry, as in other callings, is by hard work, rightly directed to the true aim. Any advice to the ministry likely to be followed must concern itself with the right directing of hard work. Those who do not know the true end, and are unwilling to labor diligently, will not take advice, though they need it most.

I. Efficiency in the ministry would be increased by an increase of intellectual force; and this would be promoted by a general improvement in the art of study. Men are supposed to be trained in this art during the years of preparation for the ministry; but at best only a beginning is made during this period; and some find, to their cost, that even this has scarcely been done. In such cases many hold their theological Alma Mater responsible for the failure. Doubtless in all our educational institutions there is too much cramming and too little training. Departments and professors have been multiplied at the

cost of thorough drill and proper discipline in the method of dealing with books and using the mind to the best advantage. If, as President Bascom has well said, true education in its last analysis consists in training of the judgment, our system of education is quite faulty; and the evil lies back of the seminary. A full discussion of this topic would lead us away from the question in hand; but to answer that question it must be named here. On the prevalent theory of an educated ministry, skill in study as well as skill in preaching; or, better said, skill in study in order to skill in preaching furnishes the intellectual basis for efficiency and usefulness. This is part of the hard work; and the proper direction of it to the true end is the minister's duty. The intellectual force which comes from such skill can never, of itself, make a successful minister. He who makes it the chief end will in the end be made by it selfish, pedantic, unsympathetic, unpractical, and, alas! undevout, and therefore unsuccessful, whatever be the extent of his reputation, or the size of his audience and amount of his salary. On the other hand, consecration of time and talent can never mean wasting time and hiding the talent in the earth under the pretext of trusting to "God that giveth the increase." Dependence on the Holy Spirit was never meant to be an encouragement to intellectual indolence.

An essential means for the increase of efficiency and usefulness in the ministry would therefore seem to be proper habits of study for Christ's sake. But what constitutes study? Here the young minister is especially liable to make a mistake. In the seminary a certain round of intellectual exercise has been prescribed for him; the motive to study is changed at his entrance upon the pastorate. The routine of his pastoral work is apt to press heavily, and he is strongly tempted to neglect all study other than that required for the preparation of his public duties, and to suppose that general reading will sufficiently maintain his intellectual force. It cannot be said too often, reading is not necessarily study. In fact, reading may become an intellectual vice in a minister. It demands that we should listen to the author, remaining for the time-being passive and receptive. Study, on the other hand, is active and creative; it listens to books when they answer our questions; not when they talk outside of the direct matter in hand. The minister studies and improves himself in the art of study, when he uses books mainly for some specific purpose of his own, to furnish material for his own thinking. When he merely reads, he seeks them for pastime, or for stimulus, or for the mastery of their contents. Even the last use of them may degenerate into cramming, to the injury of the reader's intellectual force. To know when to close a book is a mark of skill in a student, quite as much as knowing what books to consult, and when and where to open them. Hence, books for study are largely reference-books; and a habit of study is promoted by the constant use

of these (compare Dr. Lyman Abbott's article in the HOMILETIC REVIEW for February, 1886).

The minister will improve his skill in study by seeking how to consult his books with the greatest economy of time. Training of the eye and hand is required here quite as much as in the best work of our skilled artisans. This comes from practice; and practice comes, not as an end in itself, but as the result of the constant habit of taking up books for a purpose, and an earnest one at that. Care is required to secure the most effective way of handling books as a semi-mechanical matter, else our earnest purpose is hindered by the slowness of our movements.

Most ministers will doubtless agree with me upon these points. They may deem it useless to press a matter so self-evident. But my own observation satisfies me that this point ought to be urged; that many men fail of doing all they might in the service of Christ, because they do not improve their minds as they ought. This does not imply that they are unfaithful, or even indolent, but simply that their method is faulty. Their assumed study is not real study; the time they spend over books is not as well spent as it might be; their sermon-writing is more of a task than it should be, because their material is not ready for use, and their productive faculties are not under proper control. For this reason some men never grow, though they seem to be quite busy; the remedy, if advancing years have not made the habit incurable, is in seriously attempting to study aright.

It is asked, What should be studied? The answer is, Anything in the whole range of theological science, rather than nothing at all. But in the vast majority of cases the exegetical study of the Scriptures will do most for the intellectual improvement of the ministry. It may be answered, All ministers study the Scriptures. Yes; but too few study them in the proper way.

II. To state the matter more fully: The efficiency and usefulness of the ministry would be increased by more exegetical study of the Scriptures, not directly connected with the preparation for pulpit duty. It ought to be connected with it—must necessarily be—but it ought not to consist solely of the careful preparation for recurring sermons and addresses. There will be a vital relation between all parts of intellectual activity. Even intellectual play, which should not be neglected, must affect the minister's work. On the evangelical theory of the ministry, exegetical study of the Scriptures is the necessary foundation of all theological knowledge and growth. Not to include this study, when a man has been prepared for it, is usually more than a mistake; it is a sin, for we are believers in Christ who is revealed to us in His word by the Spirit. But for that very reason the Bible ought to be studied, not chiefly as a mine out of which to obtain material for sermons, but in order to find out its meaning. Ultimately all such study will fur-

nish greater strength, more material for pulpit duty, and increase the minister's efficiency in all departments. But this ultimate result will be the greater, if the study is for the sake of discovering the exact truth of the record. This is in effect saying that the minister should use the scientific method in study—employing the word "scientific" in its correct sense, and not in that narrow sense which restricts it to topics belonging to the material universe.

A sufficient reason for this position is, that this is the only right way to study. No real study is possible on any other method. The intellectual progress of the present day is largely due to the fact that the great Protestant exegetes of the sixteenth century insisted upon this method of study to the exclusion of others. At the present day, among Protestants, this method obtains, in theory at least, throughout the entire range of exegetical theology.

Moreover, it is the only right way morally; for we must seek the truth first—not the truth that we can best use, or so far as we can use it. Many ministers are not aware how far they warp the meaning of Scripture statements by the homiletical twists they put upon them. Often they choose an interpretation because it is adapted to the next Sunday's discourse. The habit grows rapidly, and must ultimately injure the moral nature, while it certainly weakens the capacity for finding out what is true. On our theory of the authority of the Bible, any other method tends to substitute our subjective moods for the voice of God in the Bible. Such a substitution may be made by a minister as the result of failure to study the Scriptures aright, even while vehemently attacking what he regards as dangerously heretical views on the subject of inspiration.

This age is loud in its assertions that the Bible is not a bundle of proof-texts; but even more truly can it be said, the Bible is not a string of homiletical playthings. To treat it as such is either a blunder or a crime. There is no better way of avoiding this danger than the habit of searching the Scriptures with the single thought, What does this mean? In most cases, it is impossible to obtain a correct view of a single passage without a knowledge of the entire book from which it is taken. Purely homiletical study is very apt to narrow the knowledge of the context. Unless there is provision for continuous labor on longer portions of the Word, we are not likely to understand even the text chosen for pulpit use. The true method makes us find its meaning, not only more exactly, but more fully; best of all, to find it for ourselves, because the book speaks directly to us.

In regard to plans for such study, little can be urged. Each must find the plan most practicable for himself. What hour, how many hours, what days in the week—these are matters where advice is comparatively useless. But continuous effort is necessary, that is, contin-

uous from week to week for some time, with one topic or book as the subject of research. This is a good rule for maintaining concentrated effort, which is also very desirable. Something, however, may be urged in regard to tools, if one wishes to do good work. Here the rule is: Not many tools, but good ones. Another one necessarily follows: Use the tools as such. The end is: To know the meaning of Scripture for one's self. For this end commentaries were meant to be helps; but they never can take the place of personal exegetical study. In fact, many theological students use them in the Seminary, as crutches, only to discover that they have thereby weakened their own judgment as interpreters. Many a young minister would be greatly profited by abstaining for a time from employing any help other than lexicons, grammars and concordances. If he does not know how to use them profitably, he does not, as a rule, know enough to choose wisely between the opinions of commentators. He has yet to learn the A B C of exegetical study. Some men can make good and fruitful use of many commentaries, but these men have already trained their judgment, and acquired exegetical skill by the correct method. The very abundance of expository works makes skill in using them the more necessary. Some men have said to me: How are we to decide where doctors disagree? The same might be said in every department of knowledge. The right of private judgment renders imperative the duty of private judgment. In any case, the different interpretations present themselves to the minister's choice. He thinks for himself, when he learns how to choose wisely from among them. He thinks as he pleases, when he takes what suits his purpose, or his fancy. A minister's usefulness is increased by his thinking for himself, not by his thinking as he pleases. Of this latter, a counterfeit freedom or originality, we have entirely too much; and it is not confined to the adherents of any one theological tendency. Choose, the minister must; to God he is responsible for preparing himself to choose right. Ability to do this ought to increase his efficiency and usefulness.

The objection will be raised that the busy pastor has no time for such study outside of his preparation for the pulpit; that his active duties absorb him. In the end, time is saved for the practical duties by this method. At first it may be necessary to make time for it; to devote a half-hour less to the newspaper; an hour less to general reading; to give up some lecture or concert, in order to make a beginning; but in a comparatively short time the garnered results will be found useful for practical purposes as to show that time has been saved. There is thus created a reserve of thought, a surplus of material. It is easier to draw upon these resources for pulpit duty than to be continually living with the fingers scratching the bottom of the meal tub, to be wasting time in seeking that which would lie at hand, as the

result of independent study of the Scriptures. To my certain knowledge, a number of ministers have found their capacity for all other work well-nigh doubled by adopting this method. The most intelligent hearers are most ready to testify to the power of preaching which shows the results of such study, and not infrequently do they lament that this means of promoting intellectual and spiritual growth is not more generally adopted. This suggests the third point:

III.—How does this study increase the efficiency and usefulness of the ministry?

First, the intellectual effect. It induces the habit of systematic study; as will readily be perceived. There is a connection between the intellectual movement from week to week which must in the end result in intellectual growth. This particular method is admirably adapted to promote the very habits of mind which increase the intellectual force of the minister. It constantly calls for investigation, for the application of the inductive method, for the exercise of judgment. It lies near enough to the active duties of life to furnish material for productive effort. The latter advantage is one safeguard against pedantry. It is frequently intimated that such study on the part of the minister makes him narrow, that he runs a risk of becoming a one-sided specialist. But one must be, for the time being, a specialist to get any intellectual skill. He who learns to do one thing well can more readily learn to do another thing well. He who is so broad in his "culture" as to fail of doing any one thing well, is a failure in the ministry as in every other calling. For one pastor who has failed from pedantic study of the Scriptures, a dozen have lacked success from unwise attempts at breadth of reading. They became smatterers. The mistake was partly a moral one, resulting from lack of confidence in the gospel of Jesus Christ, as made known in the Scriptures. So pedantry, and the narrowness resulting from exclusive devotion to one intellectual pursuit, are usually tokens of moral and spiritual defects. Professors are, from their surroundings, more exposed to these dangers—especially German professors, who are limited in their practical effort by a State Church and many other hindrances to Christian activity. But a pastor in this land of ours, who believes in Jesus Christ and in the Holy Ghost, who sees what work and what encouragement lie before him, ought to have abundant safeguards against the tendency to accumulate useless knowledge. It is a selfish habit at best, however noble some may deem it. Least of all can exegetical study, which so soon becomes useful for the preaching of the gospel, prove the pander to pedantry, and least of all can the study of the thoughts of God in His Word make a believing soul narrow and one-sided. The trouble is not there, but in the man, if such results follow. Lack of consecration in intellectual pursuits is the usual cause. Study that will increase the minister's usefulness must

be study for Christ's sake; the aim should be to make the most of ourselves, not for our own sake, but for His service. This will guard against the danger referred to. But most faithful ministers, who are seeking light as to methods, need stimulus to exegetical study. They are not likely to become pedants, but they need to feel that by such study as this they can best serve their Master. Here, too, the thought of consecration should constantly enter. If this is the way to increase usefulness, then the faithful man, weary with active duties, can have his study-table glorified by the thought that thus he serves his Lord. This will help him to turn over his lexicon and grammar, will make his heart light while poring over details too often distasteful to his native indolence. My hard-working brethren of the ministry know how much they require such stimulus.

But it is more than a means of intellectual improvement. The busy, active, pastor, when he has acquired good habits of consecrated study, finds that this particular form of effort has an enlivening effect. It is, to some degree, a change of work, when not directly connected in the pulpit preparation. It refreshes the mind, and to the skilled workman gives relief from the pressure of anxiety and care which so often weighs upon the faithful minister. It fills him with new thoughts, for no study is more fructifying. How the Spirit illuminates our minds, or illuminates the Scriptures to our minds, we do not know. Nor do we know how fruitful trains of thought arise, astonishing us at times by their freshness and beauty. But that contact with the thoughts of God in His Word produces blessed intellectual as well as spiritual results, every devout student of the Scriptures can attest. These gladdening streams are most likely to flow when we seek that Word, asking only to know its meaning. Experience also shows us that higher spiritual effects and more devotional perusal will follow. He who does not know this cannot know the office of the Scriptures; and he who does not understand that such results as these will increase the efficiency and usefulness of the ministry, fails to see the true end of the ministry and the right means of accomplishing that end. To others must be left the more pleasant task of showing how to use the strength thus obtained; but thus strength will be best obtained.

V.—PRISON REFORM: ITS AIM, AND HOW THE CLERGY CAN AID IT.

BY JOHN HALL, D.D., LL.D., NEW YORK.

IN a country village—of simple ways, and no more than the ordinary proportion of the ordinary vices—lived a young, strong, and, for her class, fairly educated woman. Her associations became demoralizing. Her self-respect was lost. She came to be dependent in a

good degree on drink. Drink relaxes the hold of conscience, and invigorates the passions. It destroys the power of calculating consequences, and it favors the plotting and the commission of crimes. It creates artificial wants, and it favors greed, and desperate, lawless efforts to supply them.

So it, probably, was that an aged woman in the village was robbed and murdered, and, after a time, suspicion fell on the poor, drinking young woman. The police made out the case; the trial proceeded; the evidence was complete; the sentence of death was pronounced!

But a woman had not been hung in that county within the memory of man. The idea was horrible to the well-to-do women of the county. Some of them were titled; many of them deserved to have, and actually had, much social influence. A strong Memorial went to the Government, urging some extenuating circumstances, and deprecating the execution. The result was commutation of the sentence to imprisonment for life.

In this way, being Chaplain to the Female Convict Prison—as one of the side-duties of a pastoral charge—I became acquainted with the poor convict, and had her under care for eight or nine years. She is now the possessor of a little sum of money—her honest savings. She has been for years filling a reputable situation in a good family, and giving, so far as I know, satisfaction. The practical question is: How can such results be brought about? What can ministers of the Gospel do to promote them? How can they, like the Master, and in dependence on Him, say to such, “Go, and sin no more?”

In the case mentioned, the convicts were kept in a large prison, with only female resident officers. Chaplains—Roman Catholic, with nine-tenths of the inmates; Episcopalian, with two-thirds of the remainder, and a Presbyterian, with the remaining one-third of that remainder—found congregations unaffected by the weather, and, curiously enough, this was the one congregation over whose *smallness* the Presbyterian Chaplain never felt anything but satisfaction. Medical attendants, of course, were on duty, and a very efficient inspector—Chairman of the Board of Prison Directors—made occasional visits, and kept a keen and discriminating eye on the working of the system. Except these officers, the women only came in contact with women.

At eight o'clock every Sabbath morning I held my service, for an hour, in one of the small, plain rooms of the great building. We needed neither altar, nor pulpit, nor organ. The preacher stood on a level with the congregation, who could all read—some having acquired the power in the place—and a single female warden. The service included a sermon, in preparation adapted to the hearers, and containing, in forms as far as possible appropriate to them, the essential “dogmas” preached for many years to other and very differently

conditioned congregations. I should as soon have thought of lifting up and rescuing those poor, forlorn and wretched women by "pure ethical teaching," without the distinctive doctrines of the Gospel, as of leaving the prison by the roof. Man, fallen and corrupt—why, we had the proofs of that all around! How to be rescued from it? Force, law, restraint, punishment—we had all these in daily operation. But, over and above these, I could tell these poor, fallen, condemned women, that, while human law held on its way, and must do so, the Sovereign God had at once maintained and satisfied the divine eternal law by the gift, and through the sacrifice, of His Son, so that in Him they could have forgiveness and a better, even an eternal, life; and that love and gratitude to Him, a Savior, set one to do right, and grace from His loving hand gave help from hour to hour, if we asked it. I never had more attentive, interested, or responsive hearers. I can recall the tears of grateful tenderness with which from time to time the poor women went out to liberty and better living.

In order to know the individual wants of my parishioners, I gave them a regular week-day hour for an informal meeting. Then separate autobiographies were detailed, counsel was given, and, especially, human sympathy was exercised. Something was said about the employment of the little spare time they had; help was afforded them as to reading. Sometimes a book was read to them, not always strictly religious. Nowhere in the world, I believe, did Mrs. H. B. Stowe's "Uncle Tom" receive a kindlier welcome; for I read it to them from beginning to end. Letters to their kindred were discussed, advice as to their diligence in duty and observance of the prison-rules was given. Small grievances were arranged; and, if Sallie Gray thought that the warden was less civil to her than to Maggie Brown, Sallie was persuaded to wink hard and not see it, to maintain golden silence on the point, and to be so good that Mrs. Johnson would come to value her excellencies. I can tell you, my good friends, when women are shut up together in a Home, or a Hospital, or a Prison, their world is very small, their minds are very active, and little things grow great, so that a wise forbearance is to be exercised towards them. The same is true, of course, of the other sex, in a degree. One has to

"Be to their faults a little blind,
Be to their virtues ever kind;
Let their poor ways be unconfined,
And put the padlock on their mind."

Practically, this is all I could do as a clergyman for my poor sisters. I had much in my favor—a regular appointment, a modest salary from the Government, and, I am bound to say, cheerful co-operation from all the officers—most of them Roman Catholic.

It may be asked: What other means were employed for the good

of the women? In reply, I have only to say, concisely, that they had regular work to do; that it was done under competent instructors; that they had credited to them a small percentage of the wages, so that, when leaving, they would not go out penniless; and that their sentences could be shortened by the goodness of the record that they made in industry, order and good-tempered observance of the prison-rules. All this was duly explained to them, and they were made to know that no prejudice, favoritism or outside influence affected these rules. All depended on themselves. It is proper to add that sentences for life were in a somewhat different category, and only exceptional features in a case altered them.

Now, as to what clergymen can do in aiding "Prison Reform," I shall venture a word—first, as to what they can do in common with their fellow-citizens, and, secondly, as to what they can do as ministers of the Gospel.

Self-indulgence, idleness and defective self-restraint are the fertile sources of criminality. To give over to a *bad class of men* the prosecution and the punishment of such criminals is to harden them in evil. What is the impression made on a criminal's mind during the process? "Ugh! they are bigger scoundrels than I am, only I am not so smart or so lucky!" Will they be lifted up by such representatives of law and justice? I have no opinion to give as to the general character of the actual occupants of these places. I have not personal knowledge. I only reiterate, on general principles, that if respectable, God-fearing citizens over the United States keep away from such matters, and leave appointments to be determined by the unprincipled cliques that deliberate in the back parlors of "hotels," (where the guests neither eat nor sleep, but make up for the failure by drinking), they waste their money; they harden and multiply criminals; and they, so far, foster the policy of calling a company of disguised citizens, and administering prompt punishment on the "Lynch" method. One great hope of the reform of criminals is contact with pure, upright people. "May I do so-and-so now?" said a poor unfortunate to the head of an institution, in my presence. "No; I think not," was the mild reply. "But, sir, you said I might." "Did I say so? Then, if I did, you may do it. A first thing here," said he, turning to me, "is to let them know that the truth is told." He was eminently successful in his good work. It is hopeless work to attempt the reform of ill-doers by the means of other ill-doers. Foul and troubled waters will no more rise above their level than will the streams of the Croton.

In the second place, where ministers can come in contact with the criminals, they can only use, with wise adaptation, the same "truth in love" that they employ with other members of a fallen race. There ought to be regular and responsible ministerial work in all

institutions, provided for, if necessary, by the Christian people. A Presbytery, Association, Synod, having such in its bounds, should see to the matter with care and means. All the world over, "Chaplains" have been too often appointed for other reasons than their love to souls or ministerial fitness. I have seen some whom, had I had the power, I would have transferred to the cells for a limited term. Humanity, economy, self-preservation, ought to be consulted by a Christian community; and the wise, humane, Christian treatment of the wrong-doers at our own doors is no less incumbent than the sending of the Gospel to the heathen abroad.

VI.—SEED THOUGHTS FOR SERMONS.

NO. VI.

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

XL. *Fearlessness of Faith.* When the Broadcloth mob were thundering before Wm. Lloyd Garrison's office in Boston, crying, "Hang him!" the women were met in an adjoining room praying for the cause of abolition; and at that moment one of them was praying, "O Lord, there be many to molest, but none can make us afraid." There is a political, commercial, social conscience; but woman's conscience is often corrective of all.

XLI. *The Demands of Skepticism.* There is a familiar story of the Russians chased by a hungry pack of wolves, driving at the height of speed over the crisp snow, finding the beasts of prey gaining fast upon them, and throwing out one living child after another, to appease the maw of wolfish hunger, while the rest of the family hurried on towards safety. The skepticism of the day pursues Christian believers, and some would appease the spirit of infidelity by making concession after concession; but it is vain. Offering after offering may be flung to the sacrifice, but only to be followed by a hungrier clamor and demand for more. We may as well stop right here and fight these wolves; it has already become a question of life and death, and the crisis is desperate.

XLII. *Christ's word to the troubled.* John xiv: 1-27. These twenty-seven verses form a section of this grand address, and begin and end with the same sentence. This is a discourse on trouble, forbidding it and showing the disciple his refuge from trouble. 1. The Refuge of *Faith*. "Believe in God: believe also in me," etc. Three grand truths are at the basis of Christianity: God, Christ, Immortality. They are the antidotes to atheism, the helplessness of guilt, and the hopelessness of death. 2. The Refuge of *Love*. A personal relation to Christ, He is the *Way* of God to man and of man to God; the *Truth*, about all the soul needs to know and which natural theology fails to answer; and the *Life*, eternal and blissful. 3. The Refuge of *Hope*. Here was a personal bereavement. He was about to withdraw, and the loss was the more inconsolable because He was the object of faith and love. But He compensates this loss by the promise of the Holy Ghost, through whom they should do greater works, in whom the Godhead indwells in the Church as a body, by whom God is manifest in the believer, etc., and who should abide with them forever. And He promises that He will personally intercede for believers above, while the Spirit intercedes in them below. And so He who goes away actually does not leave them orphans, but comes to them, dwells in them, manifests Himself to them, and is seen by them. And so this part of the discourse ends as it began, with *peace*. Peace for the *mind* harassed with doubt, by establishing the certainties of faith. Peace for the *heart* harassed with unsatisfied cravings, by establishing it upon God.

XLIII. *Scales of Divine Judgment.* 1 Sam. ii: 3; Dan. v: 27. A most interesting Egyptian relic is the "Grand Hall of Judgment." The God, Thoth, led the Soul into Amenthe, the Lower World, at whose entrance was a big-throated monster, "Devourer of many who go into Amenthe; lacerator of heart to him who comes with sins to the house of Justice." The Soul, entering, kneels before the forty-two Assessors of Osiris, with deprecating declarations and entreaties. Then in the awful "Hall of the Two Truths," the final trial; the approving and condemning Hall, or Hall of the Double Justice, the Reward and Punishment; where the three divinities, Horus, Anubis, Thoth, weigh the Soul in the balance. In one scale, a standard weight, the image of Thmei, goddess of truth; in the other, a heart-shaped vase, symbol of the heart of the deceased, with all the actions of the earth-life. Thoth notes on a tablet the result, and the Soul advances with it to the throne of Osiris to receive sentence.

XLIV. *The fable of the Effendi and the little bird.* A bird being caught in the folds of his garment, he said, "Allah is good; here is a bird sent for my dinner." "Don't kill me," said the bird, "and I will give you three wise maxims: the first, perched on your knee; the second, on a tree above your head; and the third, as I fly away." It being agreed, the bird, perched on his knee, said: "Never believe the impossible." On the tree branch, "Never regret the past." But, as the bird flew away, he said: "I have a diamond weighing ten ounces in my throat." The Effendi wrung his hand! "Why did I let you go? my fortune would be made!" "You forget my two wise maxims, for you believe the impossible. How could a little bird like me, weighing only a few ounces, carry a diamond in the throat weighing ten? And you forget that you should never regret the past." And away he flew.

XLV. *Eggs and Evolution.* Frank Buckland, the naturalist, says: "Birds that lay their eggs in holes have round eggs. Certain birds, however, incubate their eggs without any nest, upon the ledges of rocks. In this position the egg is at risk of being accidentally moved by the parent-bird, or by the wind. If the egg was round, it would probably roll off the precipice and be smashed. See how the problem of the preservation of this egg is managed by creative wisdom. The egg of the guillemot, for example, is not round, but *elongated at one end*; consequently, when touched, like a common screw, placed near the edge of a table, and set gently in motion, instead of running off the edge, it will simply turn round on its small end—its own axis. I cannot conceive anything more beautiful than this arrangement of the eggs of birds which build on ledges of rocks, and which are very liable to destruction. Of late years the doctrines of 'evolution' and 'development' have seemingly gained ground. I steadfastly believe that the Great Creator made all things perfect and 'very good' from the beginning; I am very willing to prove my case by holding a court, at any time or place, before any number of people of any class. I would empanel a jury of the most eminent and skillful railway and mechanical engineers, while the only witnesses I would call would be the fish fresh from the fishmonger's slab. I would adduce from them evidence of 'design, beauty and order,' as evinced in such as the electric organs of the torpedo, the gunlock spire of the file-fish, the water-reservoirs and spectacles of the eel, the teeth of the gilt-head bream, the anchor of the lumpsucker and remora, the color of the perch and bleak, the ichthyophagous teeth of the pike, shark and silvery hairtail, the tail of the fox-shark, the prehensile lips of the dory and sprat, the nose of the barbel and dogfish, the resplendence of the Arctic gymnetrus and scabbard-fish, the dagger in the tail of the stingray, the vest of the stickleback, the armor-plates of the sturgeon, the nostril-breathing powers and store of fat on the salmon; migrations of the salmon, herring, pilehead, sprat and mackerel, and, above all, the enormous fertility of fishes useful as food to the human race. I am satisfied that I should obtain a verdict in favor of my view of the case—namely, that in all these wonderful contrivances there exists evidence of design and forethought, and a wondrous adaptation of means to an end."

SERMONIC SECTION.

THE GREAT MOTIVE FOR LIVING.

By ARCHDEACON KIRKBY, D.D. [IN ST. ANN'S EPISCOPAL CHURCH], BROOKLYN.
For me to live is Christ, and to die is gain.

—Phil. i : 21.

You will not fail to have noticed in the papers for sometime past the great number of deaths that have taken place among men eminent in the various walks of life, both in this land and across the water. And the manner of those deaths, so sudden, has been as remarkable as the deaths themselves. So that both the deaths and the suddenness of them read their obvious lessons to ourselves. What has been the end of those deaths? If the lives were for Christ, there can be no question that death was to each one *gain*—gain in ways we know not of, but which *they* know, to their everlasting joy and blessed content.

And so we have this prisoner here, in our text this morning, expecting death to come to him very shortly, and telling us what it would be to him. In his enforced confinement he writes to the church, which to us should be the most interesting in the world. As Anglo-Saxons, we ought to be more interested in the church at Philippi than in any other, for that was the first planting of the Gospel of the grace of God in Europe. Very humble was that beginning. The Lord opened the heart of Lydia to receive the Word, and with this one faithful woman did the church take its rise, and in her home did it find its local habitation. Afterwards, in the providence of God, St. Paul is sent a prisoner to Rome, and that church that he had planted at Philippi ministers to his necessities. What a strange lesson! God's servant in prison, and needing help from that little church at Philippi! This loving help is sent to the Apostle by the hand of Epaphroditus, their faithful minister, who, whilst tarrying with and trying to comfort the heart of the Apostle, himself falls sick. Then

the Apostle is full of anxiety about Epaphroditus, lest he should die of that Roman fever which he seems to have had. Full of anxious thoughts, too, about some false teachers at Philippi, and of discord within the church, he prays that health may be given to his sick friend, and that he should return to Philippi to minister again to his flock and supply the things that were wanting. And as he sends him back, he sends with him this letter of thanks for the loving gifts he had received; and in doing this, we find a characteristic of St. Paul in all his letters to the churches he had planted. He thanks God for what is strong in them, and then prays God for that which is weak in them. This church at Philippi was strong in liberality, so he thanks God for that; and then prays for their advancement in love, knowledge and sincerity. In contrast to this, when writing to the Corinthians, he thanks God for the abundance of grace they possessed, and then prays that riches may more abound unto them. His principle seems to be always to thank God for what the church has, and then to pray for that which it needs. A lesson surely for us! For ourselves may we be thankful for what God has given, and ask Him to grant those blessings we stand so much in need of. Having done this, the Apostle turns his thought inward and feels deep sorrow from his enforced inactivity in that prison, not able to do his Master's work. And then, like a sunbeam through a riven cloud, comes the thought of God's fullness of joy. So, whilst willing to stay, he desires to go. We generally reverse this order and say, we are willing to die, but *desire* to stay. It is clear that the Apostle desired nothing but God's will. He was in a strait betwixt two. To remain would be for the good of those to whom he was writing, but to depart and be with Christ would be better for himself. In the midst of this pressure, both from

within and from without, he says, "for me to live is Christ, and to die is gain." A more comprehensive sentence was never written. It is the language of a sincere, earnest, passionate soul.

Let us pray that we may understand something of what the Apostle means by it, for our own good. We have, first, the Christian's *life*; and, secondly, the Christian's *death*.

1. The Christian's Life. "For me to live is Christ." What does this mean for you? Surely for all of us the first thing is to *know* Christ; this is the great need of the world to-day. I hope a great many of you here do know him; but still we must all desire to know him more, and God be thanked that there is ample means by which this knowledge may be obtained. He deals variously with us; no two may have been led to Christ alike. Some of us have had an overwhelming sense of sin crushing us down to the earth, and in our utter need we were led to Christ for the pardon of that sin and for help. To others of us there may have come an abiding sense of God's goodness. We realized a Father's love as never before, and in the deep gratitude of our hearts we went to Him, and from that moment *knew* Him as we had not done before. To others there comes a sense of absolute weariness; you tried a hundred things, and felt more weary at the end than at the beginning. Then it was that you listened to a voice that came to you from afar, you could not mistake it, saying to you: "Come unto me and I will give you rest"; and took your burden and laid it down at the foot of the cross and found the rest you needed.

Now, in which of those ways is God dealing with you, dear friends, to-day? Do you feel at this moment, while I am speaking to you, a crushing sense of sin? Well, in your great need, go to Christ, and He will take that load away from you. Do you feel that God has made your cup of blessings full, and that it runs over, causing your heart to bubble over with joy and gratitude? Oh! go to the Father with that full heart and say, "My Father, I do thank

Thee for this joy, and I bring all that I have and lay it at Thy feet." The Father will meet you with more than open arms, and will take you closer to His heart than you have been before. Is there a sense of weariness within you—every day feeling more and more weary still, till that word *weary* seems to be engrafted into your very nature? Oh! then, come with that very weariness to Him that was weary for you, and you will know Him as your Burden-bearer, more than you have known him before. Harken to what the Apostle says, who had tried every earthly good—"that I may *know Him*"—that is all—"that I may know him and the power of his resurrection." That is what St. John says in the epistle to-day, to comfort those to whom he wrote. "It does not yet appear that we shall be"—no, it does not; it does not even appear from God's Word what we shall be; but we know this, that when He shall appear we shall know Him and be like Him. This meets all our needs and all our desires. We do not want anything else.

Now, dear friends, don't you think you could know something more of Christ in this way? I am quite sure that this is what the Apostle meant—I want to know Him more than I do now, and have fellowship with Him even in His sufferings. "Yea," he says, "to be conformed to his death, if necessary." A man that can say that, is terribly in earnest; and no one ever accused St. Paul of boastfulness; no one would do it now. His one simple desire was to know Christ. Then there comes another thing the Apostle meant.

2. *To know Christ.* He touched a little upon it in his epistle to the Romans, a little more fully in his epistle to the Corinthians, and a little more fully in his epistle to the Galatians, and when he comes to the epistle to the Colossians, he seems to shout out: "I *serve* the Lord Christ." This is in due order. After knowledge must come service; not service first; knowledge first; after knowledge, then service. The whole tenor of God's Word demands this at our hands. "Pure religion

and undefiled before God is this; to visit the fatherless and widows in their affliction"; "Bear ye one another's burdens"; "As opportunity offers," we must "do good unto all men." No blessing is promised to idleness. If we know Christ we must serve Him. The duty is laid immediately upon us; somewhere and somehow you must serve Him. I do not know where, I do not know how, but, I repeat, somewhere and somehow you must serve Him, if there is to be fellowship with Him. And so we are so anxious for those candidates for confirmation, the young men and maidens of this congregation. There is no joy like that of serving Christ; and if testimony is of value, more to the cause to which it is given than from the source whence it proceeds, most thankfully can I give mine as to the joy of this blessed service. It is perfect freedom. I ask you, young men and maidens, would you not rather be by the side of Christ, standing with Him, facing the enemy, and being one with Him *against* all that is wrong and *with* all that is right, than to be in the ranks of the enemy? And yet sometimes young men think, if they are to be Christians, they will be weaklings, and not have the strength of those who oppose. Where do you get this idea from, I wonder? The bravest men in the world have been Christians; the strongest men in the world have been Christians, and they are thus to-day. The weakest men are those that take the opposite side, all the way through, unless it be some who have not courage to go on either one side or the other, and so are led hither and thither by every stronger mind that comes in contact with them. A neutral position is always a weak one. An undecided man does no good while he lives, and is not missed when he dies. Let us have strength of conviction. Choose the side of right and then throw all our influence on that side. Sir Thomas Buxton says in his letters: "A purpose once fixed, victory or death." And adds, "nothing short of this will make a two-legged creature a man."

Be it ours, then, dear friends, to know the Master first, and then come on His side for service. We desire the young, but want the older ones too. There are some people who think because they are well off in this world, it is their privilege to be idle. There is no such privilege as that in the service of Christ. *Service*, somehow and somewhere, there must be. The ways and means you yourselves must discover.

How can you serve? Some of you by your *wealth*. Give it for the Master. You will never be sorry for it afterwards. If there be any need in the Church give to the Lord bountifully of that He has given to you. Say with an honest heart, "Here, Lord, take it all if you want it; it is thine." For, indeed, everything does belong to Him. "All power is mine," He says, so that whatever power you have it is really His. The power of wealth His—lent to you for a little while, but afterwards you will have to give an account of your use of it. Strength His; influence His; all lent to you for a season, but to be accounted for in the last great day. May I not ask then, again, how can you serve Him to-day? Cannot some of you serve Him a little more than you are doing by your purses? By your influence? By the power of words? We need a hundred people speaking for Christ from this congregation every day, and, if you only do it in a kindly spirit, men will listen to you. We little know the opportunities of good we let pass by in not speaking a loving word where we might do so. Let us not be ashamed of Christ, lest He should be ashamed of us. We ask again, then, in all earnestness, How can you serve Him? Somewhere or somehow, try, and you will find that just in proportion as you do this *your knowledge of Him will increase.*

Then, thirdly, there will come *joy*—*joy* in Christ. The Christian life is not only *knowledge* and *service*, but there is *joy* also. Heart and soul and voice will rejoice in the Lord. Each victory we gain over sin, in duty, will be an added *joy*, and the Christian is richer every

day of his life. Day by day he is richer in experience that shall never fail him. That you may understand the better what I mean: to-morrow, perhaps, some one will speak rudely to you, and you will be disposed to speak rudely in return; but do not, and you will find that you have gained a victory. Some trouble may come, causing you distress or doubt, and you will be inclined to give way to rebellious feeling; but do not, and you will feel at first happy and then thankful. In resisting evil, as in doing work for the Master, there comes an added joy. And each night, if you can look upon some one thing done, some temptation overcome, some one the better for you, there will be a joy in that you cannot mistake. You will feel that you are richer and happier than before. We cannot work for Christ without reflex blessing coming into our own souls.

And so I spoke to you about the "Spirit of Missions," from the chancel, and asked you to read it for yourselves. We all know that the dear old Church of England never had such vigor in her life as she has now, and that has come to her largely since her care for missions. What was her life last century as compared with this? And her missionary zeal for the heathen began but a hundred years ago. And many a parish, as well as individual souls, can date the very day of their Christian joy and blessedness from the time when they began to care for others. Of this I am quite sure. You cannot be Christians and do Christ's work without having His joy come into your heart.

Then I take St. Paul's words and look at them again, and as I read, "For me to live is Christ," I see he means for me to live is to *know* Christ, to *serve* Him, and in that service to *enjoy* Him.

II. Now we come to the other part, the Christian's Death. We cannot live always. "To die is gain." Death will come to us as it has come to others. This is a trite saying, very old, still very new, just as death itself is. Millions have died; it is old as we think of it about them; yet will it be new to

each of us. Death, like flowers, and like the day, is ever new, and yet how old! Fresh as flowers come to us in spring, they bloomed a thousand years ago. Fresh as the day dawns upon us, it dawned upon the eyes of men before the Deluge.

So, what can we say about death? So old, and yet so new. St. Paul says, *it is gain*. The heathen used to say death was gain, because they thought it put an end to their trouble; that was the only way it could be gain to them. The Christian does not say it is gain because it puts an end to trouble, but because it is the beginning of his joy.

1. It is rest. St. John will help us here. In the Revelation which he had he says: "I heard a voice from heaven saying unto me, Write, blessed are the"—now suppose it had stopped there, what would you have added? "I heard a voice from heaven saying unto me, Write, blessed are the"—surely, you would have said "the young," "the rich," "the heathen," or some such fancied good. I do not think one of you, if you had never heard it, would have written the word "dead," yet here it stands, this voice from heaven: "Blessed are the *dead* that die in the Lord; even so, saith the Spirit." And do you ask *why*? The answer comes, "They rest from their labors." Then we know the dead are at rest, that is, those that have died in the Lord. And is there a word that equals this one word *rest*? God only can count the hearts that are weary to-day. God only can number the homes that are desolate, and God only can tell the number of His people who are struggling still with difficulties and sin, trials without and difficulties within. And so there is no word for which we seem to thank God so much to-day as this blessed word *rest*. Gently and sweetly does it come into our ears, over our hearts, and we look up and listen as we hear His voice speaking to us: "Blessed are the dead, because they rest." Rest from the great enemy that is still here, battling against us, and causing us so much sorrow. Sin clouds our brightest

day, adds gloom to our darkest night, whitens our hair, plows furrows in our brows, and sometimes digs for us untimely graves. And this warfare must continue here; but *there* it will all be over, and we shall be at rest—rest from sin, rest in the presence of our God forever. "There remaineth, therefore," the Apostle says to the Hebrews, "a rest for the people of God." Surely, then, the Apostle is right. "To die is gain."

2. In the fullness of Joy. Surely it will be to us a gain in this blessed sense. Here we cry for what we want, and we cry for what we have lost; but both what we want and what we have lost we shall have with God. Those companions we have loved long since, and lost awhile, we shall find again. Those little faces which gladdened us for a season, and then left us to mourn their departure, we shall meet once more. Parents, children, friends, whom we loved as our own souls, we shall meet in glory. The Church that we loved so much upon earth, the prayers we loved to plead before God's throne, the hymns that lifted our souls to God, these we can well leave as we contemplate the blessed compensations there, where God will more than restore to us that which we have lost here. There shall be with Him the fullness of joy which our hearts never experience, and which we could not realize here. No wonder David with his spiritual vision could say, "When I wake up in thy likeness, I shall be satisfied with it." This it is that enables us to look death calmly in the face, and I do not know what else would. We need something to rest our hopes upon beyond death, or there can be no dying in peace. To feel that health and strength are giving way; to feel that all in which we have delighted is passing away, or we are leaving them, will put a strain upon us which needs a strong assurance of future joy to enable us to meet calmly. None but the dying can know what it is to die. And so this perfect assurance of *rest with God*, and a fullness of joy in his presence, is that which to a Christian is so blessed and helpful.

Will you try, then, dear friends, to think a little of this double blessing which God puts before us to-day? But, mind, if these two blessings are to be yours, there must be the Christian's life in its knowledge of Christ and in its service of Christ.

For what, then, are you living? Let me come back to that. Are you living for self? Then death cannot be a gain to you. Are you living for honor only? Then death cannot be a gain. Honor there must be, and a blessed thing it is to have, but there must be something added. Let it lead on to the fullness of Christian character and it will be gain in every way. Are you living for success only? Then there could be no gain in death. It is only when you are living for both worlds, and for success in both, that there is gain. And this is possible. God has never said that we are not to try to be the best that we can be in this life. He wishes us to be the best. God has a will for us, and that is that we should be as intelligent, as comfortable and as useful as we can; that we should serve Him with body, soul and spirit, in the most absolute perfection.

Is it for this you are living? If it be, if you can honestly put your hands upon your heart and say, "Yes, for me to live is Christ—Christ first, and all other things in their order and proportion, as God may bestow them" then I can truly say to you that death, when it comes, will be *gain*.

CHRIST AND GOOD PEOPLE.

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*And behold, one came and said unto him,
Good Master, What good thing shall I do
that I may have eternal life? etc.—Matt.
xix: 16-26.*

BELOVED congregation! We are accustomed to believe, and to say, that

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the Gospel is related to everything, even if only humanly, great and noble; that, accordingly, nothing truly great in humanity can really be remote from the kingdom of God. We are right, and yet how many of us have passed through a different experience! We meet people in life who seem to be endowed with a great nature. They impress us from the first as persons who can have no pleasure in what is ordinary, whose entire being must tend to the ideal; we witness their rare goodness of heart, uncompromising trustworthiness and faithfulness to duty, and their evident inner harmony—beautiful characteristics, that put many a Christian to shame. But while they seem to respond to whatever else is great and beautiful, for one thing they apparently have no inclination—the Gospel of Jesus Christ and His kingdom.

It is not to be denied that this not only distresses us deeply, but it staggers our faith. In fact, often Christians, not very firm, stumble on this reflection: "What shall I think? Behold here a man who is a model for me in every particular. He outshines all of us a hundredfold, and yet it was not through the Gospel that he became what he is; truth to say, he refuses to receive the Gospel and the help it offers." How often others, especially such admirable people, these "beautiful natures" themselves, seriously resent the apparent narrow-mindedness which can regard their absence of religion as deficiency in them, or their lack of faith as any reason for separating them from communication with our innermost life. Difficulties of this sort meet us everywhere. They have their origin within ourselves, sometimes springing up with overpowering force. How shall we meet them?

Our gospel for to-day reveals the way. Just this difficulty is solved by these verses. We have here one of the very persons we describe, standing before our Lord. How, it would seem to us, the young man here must feel drawn to the holy being before him! how quietly he will recognize in Jesus the

light for his soul! On the other hand, it seems natural to exclaim, "Behold here just the wood out of which the Lord carves his apostles; this young man will be welcomed accordingly!" And—why, we hardly understand the Savior, at other times He condescends so graciously to the lowliest even, a bruised reed He handles so gently that it does not break; He hoards up the last remnant of good a sinner has left. Now we find Him abrupt, almost repellent, even the disciples are startled, and, at least for a time, the interview ends with a discord, the young man leaves Him. Let us follow up the motive which guides the Lord, so as to find the right key to what Christ means by taking such a stand. That will also open our eyes to the attitude of good people to the Savior, and we shall gain the true standpoint from which to judge our own position relative to Him.

Christ and Good People is our super-scription. The gospel indicates three particulars in regard to their mutual relation:

1. There is a point which attracts them to each other.
2. There is a point which separates them from each other.
3. This separation must be realized in order truly to find the Lord.

I. We have a thoroughly noble and winning presence before us in the person of this young man. Although surrounded by great wealth, he has never yielded himself to youthful frivolities, but has kept his spirit intent on higher aims than earthly gratification. Already distinguished for his services and rank among men (Luke mentions that he is a ruler), he has yet preserved enough modesty to be conscious of imperfection, and to lead him to make inquiries where there is an opportunity to learn. He is not one of those precocious youths, such as we meet to-day, who have forestalled everything, know everything, and have enjoyed everything. He still retains enthusiasm, and the object of his enthusiasm is no inferior one. "Good Master, what good thing shall I do, that I may have eter-

nal life?" *What good thing shall I do?* He means to do something, and that without being incited to it by advantage, or convenience, or gratification, something which may perhaps go counter to all these. *That I may have eternal life*, indicates pursuit of the highest good a man can attain. It is certain that one who talks like that occupies higher ground than the indifferent, spiritless multitude, so absorbed in the pursuit of gain and gratification that they never think of satisfying their immortal souls, or of aspiring after the development of their inner nature. Considered in this sense, we also call such people *good*; not because they are spotless—they themselves would repudiate that—but because they are animated by a manifest, steady purpose and holy zeal to make themselves fit by their performance of duty and their piety for an eternal good. Such people must feel the attraction of the person of Jesus Christ. They love the good, and Christ is the Good One. There is not one truly noble feature in the ideal they strive to follow not actually realized in Jesus.

Evidently the rich young man felt this. It was no little confidence he manifested by approaching the Lord with this question. That laid bare his inmost heart to Jesus, permitting Him to penetrate to his profoundest motives, which he would be careful to conceal from profane gaze. The very fact that he comes to consult Jesus concerning what is highest, is an evidence of confidence that Jesus can give information concerning the highest as no one else can. Dear friends, if you were only to exert yourselves to penetrate all your hindering prejudices to the person of the Lord himself, and were then to compare everything you see and hear with your own deepest and best intentions—if you would only exert yourselves seriously enough to read the Gospels through once purely to discover in how far Christ's ideal and word will answer your question as to what good thing to do, and what good people ought to pursue—you now would acquire the same confidence, and the Lord would exercise a stronger

attractive power over you than was felt by this young heart; you would become alive to the fact that Jesus can throw light on what is good as no one else can, because He himself is that Good One.

But we affirm also that this attraction between the Lord and His inquirer was mutual. Jesus characterized himself as the One who came to seek the lost, and to save the sinner and the publican. But it would be a grave error to conclude from this that the purity of this naturally noble heart would receive no recognition from Christ. No; in His sight it is something great to attain maturity through a pure period of youth, coming out of it with no deep scars, no deplorable interval. It was from such circles that He chose His apostles, those fisher-sons of Bethsaida. It is not without significance that Mark, in relating this interview, tells us, "Jesus beholding him, loved him."

And wherever to-day there is faithful painstaking with one's own character, earnest conflict with what is impure, abhorrence of what is wicked, pleasure in whatsoever things are just and pure, lovely and of good report, wherever there is a longing to attain eternal life, no matter what else a man may or may not possess, we still are permitted to say, in the sense of divine good pleasure, Jesus, beholding such a one, loves him.

Neither is this mutual attraction between the Lord and the young man merely for the moment. That will remain, even though the youth experiences a disappointment at first, and the Lord is obliged to utter a gentle reproach: "Why callest thou me good? There is none good but one, that is, God"—almost as if he did not care to deal with such a question. Not that He is incapable of pointing out what His inquirer desires to know, or as if He first had need himself of being taught by the truly good Master. Immediately afterwards He shows him how to become perfect. Rather, it was a warning to the youth not to deal too hastily with that word good; to reflect on his

resolution before he proceeds with such an inquiry ; to count the cost before he builds his tower. "You want to do something good ; do you know what good means ? Learn to look up to God, with whom there is no variableness of light and shadow. He is good in the perfect sense ; how, then, can you greet me in the same sense, since, after all, you have addressed me as only a human teacher ? Perhaps the young man only partly understood what Christ meant ; but so much was clear, that his aim had received a higher direction, his question had been made to signify something deeper. Hence his disappointment, that, after all, the Lord points out no other way than the plain, old-fashioned commandments. This accounts for his haughty answer : "All these things have I kept from my youth up !" Oh ! it ought to have become evident from the first word of the Master that He would attribute deeper meanings to those easy commandments, that it is not only the hand that kills, but also the poisonous words of the tongue, the ill-will that bubbles up in the heart ; that not only the outward man commits adultery, but already the germinating desire of the heart ; that being prohibited from bearing false witness requires more than true speech—it demands the truthfulness of the whole character, the entire being ; and that the great command of Love includes all these others, and contains the roots of all God's commands, the fulfillment of His whole law. If this had dawned upon him, he surely would not have replied so confidently ; probably he would not have urged his question with the words : "What lack I yet ?" Neither would he have gone away, nor turned his back upon the Savior of his soul. It was not like him to decide, as so many do now, "That is too serious, too hard." He would have kept Jesus for his Master, his guide. And, beloved friends, if from among that throng of good people there were to remain a few only who comprehend the commandments in their deeper sense, and yet do not lose heart, but respond cheerfully, even though

conscious of personal deficiency, "I will try !"—if there were those among us who aspire to increase their conscientious discharge of duty to something more than a merely external fidelity to their calling and position, to their inmost heart, to motives seen only by God, to the secret lusts which nobody knows about, to self-discipline—if there were those who desire to aim as high as the Savior places the mark, anxious not merely to do good, but to become good, like God, holy as He is holy, and who would accept His directions with a real enthusiasm—they, too, would be forced now to acknowledge : "Indeed, there is a deep point of contact between my soul and the Word and the ideal of Jesus Christ. I cannot withdraw from it, although so much that He said I cannot yet accept. An inner impulse draws me to Him ; there is a force of attraction stronger than all I find in Him to resist. I am constantly impelled to bring Him my difficulties ; my esteem and holy veneration for His person increase day by day." Jesus beholding such among our number would love them.

II. And yet at the very point where the Lord exerts the strongest power of attraction upon the naturally noble and good, their separation begins. And this lies not so much in the apparently severe bearing of the Lord ; it is rather a necessity of the case. Already Jesus' first word concerning the good, and his enumerating the commandments afterwards, had both been designed to awaken in His inquirer a consciousness of deficiency, distrust of self, before this undertaking. The young man dimly perceives this, for he inquires, dissatisfied with the feeling that he is not perfect : "What lack I yet ?" The Soul-Physician then applies his knife to the true seat of the disease : "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven ; and come and follow me." A moment, perhaps, the youth still lingered ; he makes a start ; but a conflict arises ; shall he stake that too ? But who ever heard of such a de-

mand? Is that really the way of life? Then he turns away. A gifted American preacher (Beecher) has said: "You can cut a man's hand off and he will continue to live; you can amputate his arm to the shoulder and he will continue to live; you can mutilate more of him still, and he will live in spite of it. But there is one point we cannot even touch without causing death." Just so in a man's spiritual life; you are at liberty to attack him here and there, and he will not be hurt seriously; you may deprive him of this and of that, and he will yield his consent; but, finally, you come to a point which a touch will wound mortally. This young man would have permitted the Lord to require much fasting from him, severe discipline, and great abstinence; but here came an exaction that touched him to the heart's core. He cannot do that; that price is too high: "He went away sorrowful, for he had great possessions."

Do you interpret the Lord's thoughts thus, dear friends? He is not condemning riches in themselves as something imperfect, or as if he were aiming to set up an ascetic monasticism; that conclusion is superficial and unreasonable. Still less does He propose to indicate some higher way to perfection than through God's commandments—the way of a self-conceited holiness attainable to some and not to others—a Romish view, that is an equally superficial and unreasonable perversion of the truth. No; it was His design to expose with impressive earnestness the point in which *this good person is not good*, the existence of which he is not aware, but without whose regeneration all his virtue loses its value. He wants to reveal the one point which has kept the young man in delusion concerning his complete fulfillment of the law and the excellence of his own character. *Christ wants complete persons for His followers.* It takes a complete person to win the prize of eternal life for which this young man was competing. That admits of no private immunities or stipulations; nothing can be withheld by one who

enlists in this pursuit. The winning of this prize depends on the really true centre of the will; is the centre for which you pledge all you have, yourself included, the eternal God and accord with His will? or is it, no matter how little you suspect it, or how hard for you to believe, the pleasures of the world, of possessions, and of the comfort, the enjoyment and the power which these possessions afford? Hence, what the Lord propounds to him is, after all, that commandment which includes all the others: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength;" and He questions, Have you kept this also? What do you love most, your money or your God? How much of a sacrifice can you make for the sake of God, whom you think to love more than all else? And because the Lord did not put these reflections to him in this, so to speak, abstract form, but because He specially applied them to that point which, as Soul-Physician, he had recognized as the darkest; because He embodied them in one concrete demand suited to the needs of the case—here lay their incisive power.

Let us now apply them to ourselves. He will take a different form and require different words for each individual, but will be pressed home on every one of us with the same urgency. If you want to be perfect, renounce the secret reservations you oppose to the rigor of the Divine commands; penetrate the secret recess you are trying to conceal from the gaze of the holy God; put away the consuming lusts which hamper the inner man and cannot co-exist with love to God; root out earthly affection, even for the one you love most, if it does not aid you to attain holiness, but militates against holiness; cast away earthly honors and your pursuit of them, your struggle for titles and recognition; all these usurp the place of God; away with your pride of knowledge, your object of worship, rather than God! How much shall I name? Each has his price, and each his point, which no one may touch, but which he mentally reserves

from his apparently unconditional pursuit of the good. This is the point Christ besieges when he demands, *Renew your heart!* This point has been your centre of gravity; put a new object in this centre. Let that be the living God; let Him be the fundamental impulse of your will. And then come and follow Him who, in this sense, is *good*. Friends, let us test ourselves most thoroughly! Many of us would probably end our confession just as this young man did: "No, I cannot; that is too much. I am willing to renounce all but this, everything but my pride, everything but my comfort, everything but my distinction, everything but my passion." But to except one thing is enough to poison the whole; for the sake of one thing you will turn away from your Savior and your salvation, in spite of all your noble efforts, all your ideal endowments, all your faithful discharge of duty, and all your goodness of heart.

III. But, dear friends, We must not stop here and let this be the sequel, as it is of the story in the gospel. When the physician performs an operation, it is because he wants to heal; and when the Lord seems to discourage nearer approach it is because He wants to make the reason for coming one that lies deeper within, so that after they unite nothing shall be able to separate them. Hence, we like to believe concerning this young man who went away sorrowful—that his separation was not final. That a sting in his heart had been inflicted by the Lord in his wisdom, and it will serve as a handle by which to keep hold of him, to guide him, and, at length, to draw him back. But, naturally, when he returns he will not be animated with that same fiery, youthful enthusiasm; he will no longer seem to be girded with a surplus of power. It was to this the Lord referred, when immediately after the young man turns away, the startled disciples inquire: "Who, then, can be saved?" He replied, "With men it is impossible." What Jesus proceeded to say, the youth will yet come to apprehend: "But with God all things are

possible!" And we all are entitled with him to attain that assurance.

That is why a separation from the Lord was necessary before he could find Him in truth. It was necessary that he should be so deeply impressed by the requirements of the Lord, by the magnitude of the undertaking, by the gravity of His claims, that the fire of purely natural enthusiasm before it would burn out and sink within itself. If ever a man is to become a follower of Christ, not only as pupil of some great master, but as His disciple, who is the Way, the Truth and the Life, then God's commands must first grow immeasurable before him; conscious of impotence and of sin, he must prostrate himself in the dust before them. As long as he can continue to persuade himself: "All these things have I kept from my youth up;" as long as he can continue to believe: "I shall keep all of them in spite of a few defects and weaknesses. I feel myself"—so long a Redeemer is superfluous—a Moses or a Socrates would suffice. But when he learns to despair of his own strength, and begins to have doubts as to his own virtue; when, indeed, even the best characteristics he can boast shrink before the great things God demands of him—then he arrives before the gate of salvation, and stretches imploring hands for a *Redeemer*. Therefore, the Lord cannot do otherwise than first destroy this young man's merit and the high opinion he has of himself. He is obliged to deal thus with persons like him, who, because they have never been guilty of any gross offenses, and perceive no unsightly stains on the purity of their efforts, and are possessed of an earnest will, are especially liable to self-deception concerning what is dark in their inner man. Such an experience is the more needful because they realize in themselves so many of the noble and beautiful characteristics that lap over into a life born of God, that they are in the more danger of deluding themselves with reference to their inmost hearts. They need to learn that most difficult lesson of all:

to know themselves, their sinfulness and weakness. But the aim in learning that lesson is to find out how to humbly follow the Lord, who alone can restore a paralyzed will, or has the power to change the centre of gravity even of our inner life. Out of the conscious need of help, faith in a helper must grow—a Helper who will receive the penitent and forgive his sins. As soon as a man realizes his lost estate he begins to beg for his redemption.

This is the point, then, to which the All-wise Teacher aims to lead even good people, and, indeed, the best among them. It stands first in the great programme of His kingdom, the Sermon on the Mount, "Blessed are the poor in spirit," *i. e.*, those conscious of poverty of spirit, "for theirs is the kingdom of heaven." There is no other way to salvation. Even the noblest of mankind cannot enter the kingdom of God unless they pass through this narrow gate. No one is saved except by grace; and no one feels the need of grace who has not humbled himself nor bowed before God as a sinner.

And he who never flinches at being humbled, but raises his bowed head bowing to Jesus, "I will be firm and follow Thee!"—he will perceive that it is a kind Master he has chosen. True, the training by the side of Jesus, under the discipline of God's Word, and looking up to his holy pattern, is a training towards a constantly deepening humility. For, in the light that streams from Jesus, his own sinfulness will become more and more apparent, and the thought of the divine holiness the more overpowering. Even little sins will become great ones, and the unsuspected, manifest. And he will learn to cry out with Paul: "O, wretched man that I am! Who shall deliver me from the body of this death?" But his apprehension of grace will open up deeper and ever deeper, and he will behold how grace can accomplish what is impossible with man. Besides, new powers of forgiveness and of refreshing issue daily from the Lord, out of whose fullness he will receive grace for grace,

light upon light. To sacrifice for Him is to lose nothing, but to gain everything. Jesus has greater things to offer than the pleasures and possessions of this world. He can still all longing with eternal life. Oh, let us enter His school and never let go His hand, even when it seems to be laid heavy upon us! He gives even where he takes. "His yoke is easy and his burden light." Let us take it, then, upon us, and we "shall find rest unto our souls." Amen!

THE WONDERFUL EXCHANGE.

BY BISHOP H. W. WARREN [METHODIST],
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For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron.—Isa. 60: 17.

This seems like a very unthrifty kind of commerce. It promises only the most speedy and utter bankruptcy. Surely one making such an offer must have great treasures, and great love. There must be a perfect confidence that there can be no exhaustion of treasure, nor any exhaustion in the delight of perpetually giving others the best end of the bargain. No one can have such confidence and feeling but God. He has infinite resources, so much that giving does not impoverish, nor withholding enrich. The ocean is not impoverished when the sun lifts a million tons from its bosom, nor enriched when the Mississippi, gathering it up from ten thousand slopes, pours it back again. It is God, the infinite, who proposes to give gold for brass. It is just what he is constantly doing in nature, giving out the best for the worst. There was a time when utter darkness rested on the face of the world, with a word he gave the golden light. There was a time when there was only chaos, anarchy, warring elements; He gave order. There was a time when this world swung in space a mass of heated rock; He brought soil, grass, animal life, man with a soul to know, and a heart to love God, and He has plans for a new earth wherein dwelleth righteousness, a new Jerusalem, where gold shall be plenty and cheap enough for paving streets. God

always sees and seeks the highest possible thing in every nature. Occasionally we do the same. Occasionally we see the gold in the rock, the glass in the sand, the electric light in the zinc and acid; and only occasionally (so rarely that most men count it a delusion) we see heaven through the midnight sky at Bethel, and celestial armies encamped about us at Gotham. But God sees glass, and gold, and electric light, and heaven, and celestial armies all the time. And He wants us to catch His penetrative insight.

A cool, immovable critic once stood before one of Turner's gorgeous pictures of sky, all blazing with the glories of the sunset, where God made the outgoings of the evening to rejoice, and said to its author, "I never see such colors of cloud as you paint." "Don't you wish you could?" said the artist; "as for me, I never can begin to paint the glories I see." "Eye hath not seen, nor ear heard, nor the heart of man conceived the glories God hath prepared for those who love him." But God is constantly trying to reveal them unto us by His Spirit. He is ever trying to give us gold for brass, and silver for iron. This ought to be good news for man. It just fits his nature. He is always willing to get the best end of a bargain. It is a constitutional trait. It shows itself early. He trades marbles, jackknives, tops, skates, bats, balls, apples, etc., always nothing averse to getting something better than he has. The man has the same instinct. He trades horses, houses, lands, mines, always willing, to say the least, to get something better than he has. Nay, more, he has caught the very wish and practice of God, and wants to make something higher and better out of everything pure and low. He is not content to live in slippery, miry clay, so he turns it into brick, and his house is a thing of beauty, and a joy all his life. He is not content with mere soil, so he raises it into golden grain, into luscious fruit, into gorgeous flowers. He is not content with ore, so he raises it into solid cast iron, malleable iron, wrought iron, steel so elastic it

will bend a million times without breaking, so full of tensile strength that he suspends a mile and a quarter of Broadway in air, and hangs the world's hurrying commerce over an arm of the sea; so sensitive to the touch of electric fire that it sends its unthinkably swift waves all freighted with thought and the vast concerns of nations to the ends of the earth. Man is always ready to take gold for silver, or silver for iron, in material realms at least.

Now there are various kinds of life, and many degrees of each kind. There is what is known as physical, mental, emotional and spiritual life. Of each of these there are many degrees. There is the quiet even flow of calm blood that no excitement can rouse, no insult can fire nor hardly quicken; and there is the fervid temperament that a breath may sting, or a word rouse, or a look make to blush. There is a physical life that is torture, pains that are like driven daggers, the muscles and knots, the beaded sweat is blood. And there is an ecstasy which is agony reversed. As the other was what Encelodes endured with burning *Ætna* heaped on him; this is what one enjoys when he stands on the mountain top himself. The blood bounds in its channels, as a war-horse leaps at the sound of a trumpet, every motion is pleasure, all activity and delight.

There are degrees of mental life—all the way from the poor swain who hardly differs from the clod he turns with his plow and treads upon, of memory so weak the name his mother calls him by he scarce remembers, his judgment so untaught that what at evening plays along the swamp, fantastic clad in robe of fiery hue, he thinks the devil in disguise, and flies with trembling footsteps home. And there is the man of large understanding, of judgment deep, of imagination vast, that traverses the earth and heavens at will, dives into the mysteries of God, and thinks his thought after Him; feels that the eternal years of God are his, and that during them all memory cannot be overloaded, judgment shall have new incentives for broader

and truer exercise, and love shall forever sun itself in higher and more beautiful rapture.

There are vast differences of feeling. There is the cold insensibility of the earth-worm, which even the sunshine drives into a deeper, darker grave. There is the dull stolidity of the miser that has no delight but in gold; the untuned ear of him who hath no music in his soul, and is not moved by the concord of sweet sounds, but is fit for treason, stratagems and spoils; there is the

"Narrow wretch with soul so dead,
Who never to himself hath said,
This is my own, my native land,
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned
From wandering on a foreign strand."

And there are those high examples of patriotism, which regarded some high ideal of common good as dearer than life itself. We never tire of reciting the brave deeds of Regulus and Horatius. Even old blood leaps with the fire of youth as we declaim how the first advised Rome to send him back to Carthage for torture, and how the second kept the bridge in the brave days of old. The first general council of the Christian church was composed largely of men who were scarred, maimed and mutilated by fighting with wild beasts in the arena, and by enduring the more pitiless torture of the rack. It is no wonder that the soul thrills with holy love for men who counted not their lives dear unto themselves, so that they might finish their course with joy and the ministry they received of the Lord Jesus.

There are degrees of spiritual life. The first awakening of the sense of guilt, the oppression of fear of judgment and hell, the first glimmer of hope in mercy, and the trembling consciousness of pardon. But there are supersensuous experiences also, times when caught up into the third heaven the things heard cannot be uttered in the language of men. There are visions of God when a little more unveiling would result in death, and knowing this we still sing:

"Oh would He more of heaven bestow
And let the vessel break,
And let our ransomed spirit go
To grasp the God we seek."

There are degrees of power when Peter cannot face a girl, and other degrees when he can face the whole Jewish nation, all the power of the Sanhedrin, all men and devils, and tell the most unpleasant truth most bravely; times when weak men, of like passions with us, can turn the world upside down, when fire, fagot, seven times heated furnaces, are pleasant as summer breezes, because the form of the fourth is present, when lions' dens are reception-rooms for ministrant angels, and when the hours of martyrdom are times of the revelation of the very face of God.

Evidently there is life that is as clay, as ore, as iron, as brass, as silver, as gold. There is life like Cain saying "my punishment is greater than I can bear," and there is life grand as Abraham's when on the mount of sacrifice, he knew the very feelings of God in giving up His Son. There is life mean as the prodigal's, hungry, filthy, disgraced, among harlots and swine; there is life like the prodigal's after return, having honorable raiment, abundant feast, and a father's love, and there is the vastly higher life of the non-prodigal son.

God all the time offers, to every man, to change his hard iron of life into brass, his brass into silver, his silver into gold. How does He propose to do it? On precisely the principles that man acts in every-day life. Indeed God has made it impossible for men to succeed at all in the life that now is, except in the laws that give success in the life to come. He has made it impossible for men, mole-blind, not to see; adder-deaf, not to hear the things of the eternal kingdom. Just as man gives muscle for bread, or exertion of muscle that all the delights of life may be his, just as he gives a few midnights to study that he may be everlastingly wise, just as he gives self-denial that he may have exuberance of strength, just as he gives all the things that he hath, in order that he may keep his life, so God always asks your iron when He would give brass, asks your brass when He would give silver, asks your silver when He would give gold tried in the fire, that you may

be rich, and have crowns of eternal glory. The trouble with men is they give their muscle for bread, but will not give iron to God for brass. Men are sharp at bargains for pelf, but fools when they might gain soul wealth, nay, often they barter souls utterly away for indulgence. Why are men so short-sighted as not to see higher things than bread, diamonds and gold! Why do men stop at iron when they can have steel, why stop at steel when they can fill it with the swift soul of electricity? Why stop at electricity as a type of swiftness, storm as a type of strength, sunrisings as a type of beauty, when each can be changed for a higher and better? How can it be done?

I think it is a statement capable of vindication, that God does not enrich by legacy but by exchange. We sometimes wonder that the strong man cannot always endow his children with strength, they must all begin as weak as possible and fight their way through long disciplines, and perils, and imminent deaths to strength. We almost wonder that the wise man cannot endow his child with knowledge. But his child must learn the alphabet, shed tears over the multiplication table, and possibly get whipped for not knowing paradigms. Even a fox gives his cunning, a hare his timidity, a lion his bravery to his offspring, but the child of earth's wisest must begin as ignorant as the child of the most ignorant. We sometimes wonder that the eminent saint cannot give his graces to his children. We cannot see why Adam should beget a Cain, David an Absalom, or anybody a Judas. But it is a proclamation of God's everlasting principle to enrich not by legacy, or endowment, but by price, by sacrifice.

The reasons for this mode of dealing are very clear. First, God wants personal dealing with his children. Every mother would rather educate her children herself if possible; she grudges the teacher who did not give life to those children, the joy of leading them into the flowery paths of knowledge. So God desires to train His own children. Christ has travailed in soul for them,

and the Holy Spirit has cared for them with unutterable love. The divine Father wants to direct them, and aid them moment by moment. He wants the joy of seeing the growing sons face temptation, spurn the allurements, seize a principle, get strength by a sudden reaching up to God, and then grow swiftly toward the stature of perfect manhood in Christ Jesus. God triumphs in every victory of His child. There is no other way by which a Christian character can be matured. It is too great a thing to be created, even by an infinite Creator. He has omnipotent power, infinite wisdom, perfect beauty and brings all of these to bear when He speaks His creative fiat. These are employed to make glorious the habitation fit for His children. But a character in the likeness and image of the uncreated God cannot be created. It must be matured. It must take co-operation of God and man. It takes two concurrent wills, the Creator's and the creature's, to make a being glorious enough to be a companion for God.

Every one that is endowed is in great peril. That which ought to bring humility really brings pride; that which should bring thanksgiving, breeds arrogance. A prince born to a crown and empire ought to be a seeker after wisdom in order to rule wisely, a seeker after manhood to be a good example. But he requires the greatest care to escape being vicious, foolish, proud, and tyrannical. Children born to wealth need to be trained as if they were born poor, or they are put into great peril. When God put man into Eden, the condition of possessing it was to subdue the earth. He failed, and had to be taken out of Eden and put where his clamoring hunger compelled him to subdue a thorn-cursed earth. It was the only way to redeem a race. Endowment had failed, even when man was innocent. Acquisition must be tried when he was weak and sinful.

Look at the great heroes that God has made in our history; they fill the earth and rise into the skies. Were they endowed? Not one, except with faculties, they had to develop their virtues. So

in the case of all moral greatness. God gives the conditions, the opportunities; but man must work with God. He wanted a great spiritual leader who should be the father of the faithful in all ages. How should such a character be matured? It was easy to arbitrarily confer every gift possible at once, but God took 100 years to develop the character he wanted in Abram. He applied the gold for silver principle. He said unto him, "get thee out of thy country, from thy kindred and from thy father's house." Give up your silver of home, country, family, and I will give thee the gold of making of thee a great nation; give up what men value, and I will give what God values. Give up the herds of Haran and I will give you tribes, peoples and nations; give up dependence on goats, sheep and camels and I will give God on whom to lean. Abram obeyed, and grew to the peerless height of personal faith for himself, and to the proud position of being the father of all the faithful to the end of recorded time. What a small surrender for such an infinite good—but I have no doubt those camels were just as dear to Abram as horses, cattle, jewels and bonds are to men and women of to-day.

Then God wanted to take Abram into such sympathy with Himself, as no man ever approximated before or since. He wanted the man who trusted Him, as no man ever did, to know God as no man ever did. He wanted Abram to know in his measure the highest experience of God, viz.: the giving up of his only son for the world. But in order to gain this, Abram must give up something. How could he know God's sacrifice without sacrificing something himself? So God asked Abram to give up his son. People often wonder why God asked such a strange thing of Abram, but it was what God had done Himself, and He wanted the "friend of God" to know His highest experience. The three days' strain on his affections was hard to bear, but the joy of knowing God's love for a lost world is an eternal joy. Parents are yet called upon to give up children to God for service in heathen lands, but it may

be an exchange of affection's silver for love's gold.

Moses as a reputed son of Pharaoh's daughter, used to courts and authority, might be supposed to be admirably fitted to lead the hosts of Israel out of Egypt. He had kingly qualities, but he had not Christly qualities. Like a man in authority he could break out in anger and slay an Egyptian who opposed him. But he was not yet the meekest man who could bear with stubborn and rebellious people as Christ bears with a stubborn and rebellious world. He must give up his silver of authority and kingliness for the gold of Christliness. He must esteem the reproaches of Christ greater riches than the treasures of Egypt, must be willing to suffer affliction with the people of God, rather than to enjoy the pleasures of sin. He must give up the palace for the cold mountain side, he must leave association with magicians and keep company with flocks in the desert. He must stop trusting in chariots by the thousand, and horsemen by the ten thousand, and trust in God. And after forty years of surrendering brass he gets meekness, of surrendering the silver of kingly company he gets the gold of the company of the King of kings. Oh! what are the purple hangings of palaces to the pillar of cloud by day and of fire by night, to the cloud on the top of Sinai echoing with thunder, veined with lightning and glorious with the pavilioned splendor of God. What the brief companionship of kings to the eternal company of the King of kings!

Oh! what is the slave-tended death-bed in Egypt and being mummied in a royal tomb, to dying in the arms of God on Pisgah, his soul taken out of the body *by the kiss of God*, and to conversing with Christ in the splendor of transfiguration, about the most stupendous transaction of the eternal Kingdom! But Moses had to give the silver of purple hangings for the resplendent gold of the divinely inhabited cloud, give up being mummied, for God's burial, give up the prospect of the throne of Egypt for the surety of eternal empire. Very

few people are able to give up anything. They lack faith in God. Have more in themselves and their acquaintances.

Christ taught the same principle. Said Peter, "Lo we have forsaken all and followed Thee, what shall we have therefore?" He had left nothing but a boat and some ill-savored nets. But what was the answer? "Verily I say unto you, that ye that have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye shall also sit upon twelve thrones judging the twelve tribes of Israel. And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, shall receive a hundred-fold, and shall inherit everlasting life." Oh! gold is too poor to represent God's gifts of eternal life and love. Paul was great enough and clear-visioned enough to desire the fellowship of Christ's sufferings and to be made conformable to His death, a thing in no respect to be desired in itself. But freedom from suffering and life itself, are but silver compared with the gold of Christ's resurrection to which he hoped to attain. He states the same principle in Romans: "If we suffer with Christ we may be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." We surrender the silver of present joy and take the gold of eternal glory.

But the question that imperiously demands answer is this—was this principle of giving the lower for the higher applied in developing the one perfect life that has glorified humanity and made the earth a place of hope? Did the human soul that Christ associated with himself submit to this plan of development, and especially did the Son of God, begotten in holiness and perfection, submit himself to this law that has been applied to all men? If this shall be answered in the affirmative, we must conclude that there is no other possible way to greatness and road to perfection.

It is evident at first glance, that the man Christ Jesus constantly accepted

this law. He was obedient to His parents, giving up His will to them. His announced principle of life was: "I came not to do my own will, but the will of him that sent me." Even in the last agony He said, "not my will but thine be done." He constantly went about doing good. He sought nothing for Himself—virtue went out of Him continuously for the blind, deaf, palsied, and to all sorts of incurables. On a few occasions, the divine voice broke out of the heavens, to the ineffable comfort of His soul. On what occasions were these marvellous manifestations? They were always occasions of personal surrender. When, in the face of John's protest of unfitness, he submitted to baptism, the Spirit descended like a dove, and the divine voice said: "this is my beloved Son in whom I am well pleased." The same word came amid the glories of the transfiguration, but it was just after He had announced His readiness to die for the world. And once again, He said: "Now is my soul troubled, and what shall I say? Father save me from this hour, but for this cause came I unto this hour—Father glorify thy name." Then, in answer to that perfect submission, came the voice from heaven, "I have both glorified it and will glorify it again." The people said it thundered, but Christ knew the infinite ecstasy of communion with God.

But the whole matter is fully settled by that wonderful statement of Paul in second Philippians. He is teaching the highest Christian life. He says in holiness of mind let each esteem other better than themselves. "Let this mind be in you which was also in Christ Jesus: who being in the form of God counted it not a thing to be grasped, to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men, and being found in fashion as a man, He humbled himself, becoming obedient even unto death, yea the death of the cross." He gave up the riches of silver, and for our sakes became poor. He vacated the throne of the universe and became servant of servants of men. The

Lord of life became obedient unto death, even the death of the cross. He gave up all silver, brass, iron, stones, and wood. Was there any gold in return? "Wherefore, because of this, God hath highly exalted him and given him a name that is above every name, that at the name of Jesus every knee should bow, in heaven, on earth and under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." We are sure we make no mistake for the redeemed who are singing the new song in heaven to-day, give as the reason for the supreme worthiness of the Lamb "for thou wast slain." Yes, up the same way that Abraham, Moses, Peter and Paul took to greatness went the Lord Himself. There can be no mistake. We see plainly the way to highest strength of character and greatest height of glory.

It is not the way of present gratification, of selfishness, of the pursuit of personal and family ends, but a giving up of personal good for God's higher good, a selling of lower for higher. Could our poor faith grasp the real height, we would be willing to step off our little elevation up the steps of God's throne. God constantly tries to make us see the difference, but it is beyond us. Our language adapted to human ideas breaks down in trying to express the ideas of God—so God tries to invent a language of His own. He takes figures and symbols and object-lessons to crowd on man some larger conception of His thought.

Once God opened the windows of heaven and poured out water enough to drown a world. Then He takes that great deluge of abundance and makes it an emblem of the abundance of spiritual blessings. Bring the tithes into the storehouse, the little tenths of daily gain, and see if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. In the heavens above us are great wealths of blessings. These all walk in white for they are worthy, they talk in music, for it alone is tender and sweet enough to express their joy and love. The streets are gold,

the gates are pearl; there is the tree of life whose leaves alone are sufficient to heal the enormous woes of groaning nations. What must be the life-giving power of its often gathered fruit? There is the river of life, bringing life wherever its healing waters come.

And God proposes to open the windows of heaven once more. Down comes another deluge, a vast inundation of blessings, so much that there shall not be in all the world room enough to receive it. And what is the condition? Bring in the tithes of daily gain. The brass of earth for heaven's gold of grace and wisdom and love and life eternal.

SERMON ON THE SEASONS.

BY REV. C. H. SPURGEON, LONDON.

While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.—Gen. viii: 22;

OUR text takes us back to the time when the waters of the Flood had just assuaged, and God opened the door of the ark and bade Noah and his family come forth into a new world. For a time there had been a confusion; the seasons were mixed up, the perpetual downpour of the rain had almost turned day into night, and whether it was summer or winter could scarcely be told. The frame of nature seemed to be out of joint, her order suspended. And now the Lord, in making a promise to Noah that he would never destroy the earth again with a flood, also declares that while the earth remaineth there shall be no more of the confusion of the seasons and mingling of day and night which had brought such destruction upon all living things. As there should be no more a general deluge, so should there be no more a serious disarrangement of the course of the seasons and the temperature appropriate thereto. Seed time and harvest, and cold and heat, and summer and winter, and day and night, are to succeed each other in their perpetually unchanging change, so long as the present reign of forbearance shall last. Until comes the close of time, the rolling year, made up of alternate day

and night, shall pass through cold and heat in due order. We are grateful to God for thus settling in his mind that so it shall be.

I. THE TEXT CONTAINS A SOLEMN HINT OF WARNING: "while the earth remaineth." Then *the earth will not always remain.* "God hath appointed a day in the which he will judge the world in righteousness by the man Christ Jesus." *The time of this end is not known to man.* The duration of the earth *will be brief compared with preceding and succeeding ages.* The life of this present evil world is but a span; it is of few days and full of trouble.

II. The text contains A SENTENCE OF PROMISE, rich and full of meaning: "While the earth remaineth, seed time and harvest," etc. *This promise has been kept.* So long and faithfully kept, that even the *unbelieving and infidel world has come to believe it.* We look for the seasons in their course and duration as a matter of course. Why do we not believe God's other promises as readily and firmly? Have we not experience in matters spiritual as well as temporal? If the Lord do not send spring and summer, we cannot create them. A real miracle is every break of day and every set of sun. A world of wonders bursts forth in every spring-tide; each blade of grass and ear of corn is a display of divine omnipotence. We are surrounded with works of almighty power and goodness from morn till eve, and through the watches of the night; from the first day of the year until its close the Lord is about us. Unseen by us, His hand propels the silent spheres, which no force within human calculation could move in their orbits; that same power sustains and animates and perfects all things. God is in all, and in all wonderful.

Now, brethren, we not only believe this promise as to the seasons, *but we practically act upon our faith.* The farmer acts upon it, and plants and sows with full expectation of summer and harvest. *If a man did not act upon the declaration of God in our text he would be counted foolish!* Suppose one says: "I am not sure

there will come a harvest, and, therefore, I will not sow. His neighbors, seeing his fields untilled, would reckon him out of his mind. If another says: "We shall have perpetual summer and so I shall lay by no stores for the winter," we should say he was fit for a lunatic asylum. Equally mad are they who treat other promises of God as if they were idle words, no more worthy of notice than the prophecies of a charlatan. The masses of our fellow-men never search the Word of God to find a promise suitable to their cases, and even if such a promise were laid before them, they would only regard it as a matter of imagination or meaningless jargon. What shall I say of those who thus trifle with eternal verities, but that madness has carried away the heart of man? What God has promised. But, *whether men believe this or not, it will stand true.* The year will go on whoever plays the fool; so, too, will the sun arise, whoever prophecies an endless night. God's purpose and God's promise will stand fast though the hills be removed. If you believe in the Lord Jesus, you shall be saved; but if you believe not, you must perish; in either case the law will not alter for you. God's great laws in the spiritual world hold good with a certainty as great as those which govern the natural world. We cannot suspend the force of gravitation; and if we could, we should not even then be able to change the veracity of the Most High. Hath He said and shall He not do it? Though we believe not, He abideth faithful; He cannot deny himself; therefore, ye sons of men, be wise, and take heed to the word of the Lord. As in the summer ye prepare yourselves for winter, and as at spring-tide ye sow your seed that ye may gather your harvest in the summer, and thus ye obey the voice of God in nature, I pray you also have respect to that voice as it speaks of in the pages of His Book, and shape your conduct by that which the Lord has revealed.

III. Last of all, I want you to regard my text as A TOKEN FOR THE ASSURANCE OF OUR FAITH. In the fact of the text we

are bidden to see the seal and token of the covenant. The abiding of the ordinances of heaven is a token (a) that Christ shall reign King of kings, and Lord of lords, forever. (b) Of the continuance of the Royal Priesthood. (c) That He would not put away the seed of Abraham.

To end all, let our prayer be that the Lord would abide with us, and then the heat shall not smite us, nor the cold molest us. The presence of God makes fair weather. Let us sing with quaint John Ryland—

“Rise, then, Sun of righteousness,
Me with thy sweet beamings bless;
Winter then may stay or flee,
Lord, 'tis all alike to me.”

Oh, you that know not our God, I feel heartily sorry for you! To you all seasons must be blank, for God is not in them. Oh, that you knew Jesus! The world is a bleak house, a chill and empty corridor, without God; and men are orphans, and life is hopeless, and death is starless night, if Jesus is not known and loved. He who trusts his soul with Jesus has found the key of the great secret, the clue of the maze. Henceforth he shall see, in all that smiles or rages around him in our changeful weather, pledges of the love of the Father, tokens of the grace of the Son, and witnesses of the work of the Holy Ghost. To the one God be glory forever! Amen.

THE RUGGED MAN OF THE WILDERNESS.

By REV. B. J. HOADLEY [METHODIST],
BUYRUS, O.

He was not that light, but was sent to bear witness of that light.—JOHN 1: 8.

KINGLESS and throneless, John the Baptist belongs to the ages. As we may be witnesses after Christ, so he was a witness before.

I. John the Baptist was well born. The best Jewish blood flowed through his veins. Hereditary forces are the conservative forces of society. Voice, stature, longevity, mental and moral qualities, descend from one generation to another. It is not true, however, that

inherited tendencies and susceptibilities necessarily make character. If this were so, there could be no advance or retrograde movements among men. A child could be no better, no worse, than its parentage. Every mind is an original power for good or evil. Still, be thankful Timothy that Lois was your grandmother, and Eunice your mother. Rejoice, blunt man of the wilderness, in Zacharias your father, and Elizabeth your mother.

II. He was well trained. Jewish homes did not let go training of its children. Training tells more than birth in the forming of the mysterious aroma we call character. Faith, reverence, obedience, courage, humility, are some of the elements of a soldierly training in the things belonging to a rising manhood. Let a child see love illustrated at home, and if he cannot be scolded into the ranks of the Lord, he may be won. The children of good people usually come on well. Sons of preachers are generally found doing well in society. The present President of the United States, as well as his predecessor, had a minister for his father.

III. He was a man of courage (Matt. iii: 1-10). Who were the Pharisees? They represented the Church, were orthodox in faith, but unsound in lives, and with an assumed sacredness they covered the iniquities of their day. Who were the Sadducees? They represented the State, denied the existence of spirit, the fact of immortality, and the resurrection of the body. They loftily said, “Do right without expecting rewards,” and their stoicism kept them on the summits of pride, and they were largely responsible for the degenerate times (Matt. xiv: 3-4). John had been highly esteemed by Herod, but friendship did not blind the prophet's eye to his glaring offence. It is easy to denounce a sin committed two thousand years ago, but quite another thing to point to one from whom you have received favors and say, “Thou art the man.” He who speaks bluntly to others, like John the Forerunner, never boasts of his plainness of speech, if he

parts company with pride. Though John rebuked a man, who was eating the poisoned grapes of the world, the record is not that he said, "I speak out just what I think." Courage was a real quality in John. If a peculiarity be simply an affectation, it is unendurable. Ask for no trimmers in the pulpit, when tipplers are down in the pews. In the long run, the courageous man is popular. Crowds listened to that blunt voice of the wilderness.

IV. He was a man of humility (Matt. iii: 11-17; John i: 29-36 and iii: 25-30). On the mountain tops there are no fields of ripened grain inviting the reapers. Up there are only growths of rock and tempest. Down in the valley the reapers sing. John was willing to go to the foot, while Jesus went to the head. How hard for one pupil to be eclipsed by another in the same class! for one preacher to be over-shadowed by another, not in a remote town, but around the corner! Let every man do his level best, and, if beaten honorably, let him rejoice in the increase of another.

V. He was a man of doubt (Matt. xi: 1-3). Why was he in doubt about Christ? He was human, and shut up in prison, and the Master did not release him. But he took his doubts to Jesus. Behold the gentle response to the doubter! So let men now take their doubts to the Christ, and they will dissolve as the snow under the rays of the sun. The trouble with men is they do not handle their doubts in the right way, and they grow upon their hands.

See what Jesus is now doing, O doubter! Churches are not neglecting the poor; the poor sometimes neglect the churches. The Gospel is still preached unto the poor. Jesus will speak for Himself. Do not prop up His word any more than you would a strong mansion. He speaks heaven itself to the mind—not the distant heaven, which the eye will see, but the heaven at hand, even the deep things of God. They are gloriously revealed to him who believes and walks courageously, yet humbly, upon the King's highway of holiness.

CONSCIENCE AND GOD AS JUDGES.

BY JAMES M. LUDLOW, D. D., EAST ORANGE, N. Y.

If our heart condemn us, God is greater than our heart and knoweth all things.
—1 John iii: 20.

"CONDEMN US" is, literally, "know against," the basis for condemnation; hence, used for condemnation itself. This brings out a contrast between our knowledge of ourselves and God's knowledge of us, which does not lie on the surface of the English text.

To our *natural thoughts this is a fearful contrast*; but to our minds, as lifted by faith to meet the full revelation of God, it is a most *comforting one*.

Note, 1st, thoughts which OUR NATURAL MINDS TAKE FROM IT. We know, in the sense of being impressed with, but a *few of our own sins*—only such as are somewhat aside from our ordinary habit, or diverse from our current taste. The mass of them are of the hue of our opinion or easy allowance, and so pass without attracting our sensitive attention. Often it takes a charge from others, or some heinous outcome of our habitual sin, to bring it clearly before our judgment. But God, the impartial and omniscient, sees them all numerically; every grain in the growing heap of "wrath against the day of wrath."

2. We see at best but *detached portions of our lives*; we easily forget the past; hence, our moral equanimity differs from day to day, according to the portion of our lives we may have forced to our contemplation. But God sees us altogether in our general character, the drift and meaning of our lives, the little good upon which we pride ourselves lost in the mass of evil.

3. We do not know the sin that lies *within our own purposes*. No wicked man lives out the full of the wickedness that is in him; he is hedged in by a thousand fears; only what he can convince himself is not impolitic comes to the word or the deed. But God looks on the heart, and through its foulest depths shines the clear beam of His righteous omniscience.

4. We see our sin in the narrow scope

of its *immediate effect*. God sees it in all the hideousness of sin's general work in the world, the diseases, poverty, crime, death, which deeds of the same kind as those that to us seem venial have accomplished. There is really no more veniality in sin than there is innocuousness in the floating germs of small-pox; the smallest sin is at least an atomic devil.

5. We know almost nothing of the meaning of sin as seen in its *consequences within the soul*: blinding spiritual sight; corroding the finer sensibilities; paralyzing the will; engendering eternal impotency and misery. God knows all this, and, from above the possibly hell at the feet of every soul, sounds the alarm against it.

6. We have no *high standard* of judging our sins; conscience is generally depraved to near the level of the sinful habit. God sees our sin in contact with His infinite purity, our sins in the light of His countenance.

7. God sees all sin in the light of His *purpose one day to rid the universe of it*; the refiner sits at the fire, and our sin is there awaiting the process.

Note, secondly, thoughts which Bible FAITH PUTS INTO THE TEXT for our consolation. 1. It is especially said to be for our *assurance*. Revised version, "assure our hearts before Him whereinsoever our heart condemns us, *because if,*" etc. The word "against" is not used in connection with God's knowledge, but simply "all things," implying things favorable.

2. God knows what He, the Judge, is: "God is love."

3. God knows the meaning of His own *infinite fatherhood*. Contrast the prodigal's idea of what a father would do with that which his father entertained on the same subject, as evinced in the sequel.

4. God knows what he has *already done for us*. We do not begin to realize the meaning of the gift of the only begotten Son.

5. God knows what he has already *done with our sins*—blotted them out.

6. God knows what the *Holy Spirit's mission* to a sinful soul is; we but dimly

conceive it, as the sanctifying process is manifest to our experience.

7. God knows how the *light of heaven* will put away all darkness from the soul that he has permitted to enter there, and looks upon us as candidates for that perfection which He has decreed and prepared for us.

THE LABOR QUESTION AND CHRISTIANITY.

By REV. WALTER M. ROGER, LONDON, CANADA.

Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be and it shall be well with thee.—Ps. cxxviii: 1, 2.

PREVAILING distress among the poor, calamitous conflicts between Labor and Capital, with ominous mutterings of something worse coming, call for earnest thought, and wise and faithful utterance from the Church of Christ. Workingmen claim their right "to secure the full enjoyment of the wealth they create," (see "Declaration of Principles of Knights of Labor,") and they certainly have a right to a larger "share in the gains and honors of advancing civilization." How is this to be realized?

I. Not by Socialistic revolution and Communistic confiscation and redistribution. These methods are contrary alike to nature, reason, revelation and experience.

II. Organization, bureau registration, co-operation, arbitration, legislation, etc., are largely empiric and artificial expedients, productive at best of only partial and superficial amendment.

III. The Christian religion will secure whatever is good in the above, and, besides, will produce the only radical and permanent cure.

1. It teaches and realizes a Brotherhood of Humanity, embracing rich and poor, in which, if one member suffer, all suffer—*e. g.*, Sir Robert Peel's daughter in the West End of London contracted and died of small-pox carried in a new riding-habit from the East End. It gathers all in common cause at His footstool to cry, "Our Father, who art in

Heaven, give us this day our daily bread."

2. Its golden law strikes at the selfishness of the rich in refusing to consider the poor, secures the immediate relief of Christian philanthropy, and the permanent improvement of "things just and equal," (Col. iv: 1). "A fair day's work, etc., fair day's wage."

3. It gives best promise of regulating the labor-market by checking overcrowding in the easier callings, substituting conscientious choice and providential guidance for the unreasoning selfishness which makes time and means for pleasure the great consideration—*e. g.*, City factory and sewing-room always crowded, farm and domestic service rarely if ever fully supplied.

4. It imparts dignity and self-respect through union and fellowship with the Lord Jesus Christ, a brother mechanic, and the only perfect model of what the workingman may be and ought to be. Thus alone can he realize his ideal aristocracy of "industrial and moral worth," instead of wealth and birth.

5. It secures him the best of all help, *self-help*, and puts him in the way of working out his own salvation. The fruition of such culture will be, from his own stock, trusty and efficient representatives who "shall stand before kings."

6. It will make his home the scene of highest comfort, purest and most stable domestic happiness and family welfare, as pictured in Ps. cxxviii.

Application: "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. vi: 33). For, "the kingdom of God is righteousness, peace and joy in the Holy Ghost."

CONFESSION, FORGIVENESS, AND CLEANSING.

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

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—
1 John i: 9.

THE teaching of this scripture gathers

about these three words: Confession, Forgiveness, Cleansing.

I. Confession. This is not simply confession with the mouth, neither is it only contrition of the heart. It is both. It is the contrite and believing heart voicing itself in confession with the mouth. With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. To whom is the confession to be made? Manifestly to those whom we have wronged.

1. To ourselves. Every unconverted man has wronged his own soul; he has sinned against the noblest instincts of his nature, against intelligence, reason and conscience. He must go through the chambers of his own soul with a lighted candle. This tests a man; many do not wish to know themselves. The humbling revelation may be unto salvation.

2. To our fellow-men. Directly and indirectly we have wronged them. No man has a right to set a bad example. Refusing Christ we wrong men. This confession is manly. The unmanliness consists in the wrong—nobility in its confession. Guilt should shame us, not its confession.

3. To God this includes all forms of confession. All true confession to men implies confession to God. If this be wanting, all true confession is wanting. Remember the 51st Psalm: "Against thee, thee only, have I sinned." Recall the outpouring of the Prodigal's heart: "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son."

II. Forgiveness. 1. It is conditional, "if we confess." Always, in the Word of God, pardon implies confession; not an arbitrary demand. God's commands never are.

2. It is assured. Where the condition is met it is assured pardon. Christ is "faithful" to His plighted word. He cannot deny Himself.

3. It is justifiable forgiveness. God must be just. He is just, as well as "faithful," in forgiving penitent sinners. Our redemption contemplates

God's justice, as well as His mercy. All His attributes harmonize. He is just, and yet the justifier of those who believe. He is a just God and a Savior.

III. Cleansing. To cleanse is more than to forgive. We now advance a step. To forgive is to justify; to cleanse is to sanctify. This we must seek; this we must have. What are marks of this cleansing?

1. This is personal cleansing. "To cleanse us." We must personally be "washed whiter than snow." Personality is immortal.

2. This is divine cleansing. "He is faithful and just;" God alone can cleanse. Only one fountain can wash away the stain.

3. This is complete cleansing. "All unrighteousness." Do I advocate sinless perfection? If I did, the next verse would rebuke me: "If we say that we have not sinned, we make Him a liar, and His word is not in us." It includes sins of every class and degree. Come to this cleansing fountain to-day.

JUDGE NOT A MAN BY HIS SURROUNDINGS.

By REV. G. F. GREEN [PRESBYTERIAN],
CRANFORD, N. J.

Can there any good thing come out of Nazareth? . . . Come and see.—John i: 46.

1. In the intellectual world. Can a man become a scholar without a University training? Hugh Miller, etc.

2. In the political world. Is it possible that a man who was a rail-splitter in his youth (Lincoln) can make a good President? "Come and see."

3. In the social world. Frequently a man whom society learns to respect and honor is of humble parentage, and *vice versa*.

4. In the ecclesiastical world. Occasional examples of pure Christianity in Romish Churches—*e. g.*, Anselm, Bernard of Clairvoux, Newman. Noble lives among pagans—*e. g.*, Seneca, Socrates.

5. In the world of thought. Some truth exists in all false systems, creeds, and churches.

6. In respect to Christianity. The

right question is, *What is it?* not, *What was its human origin?*

The purest diamond may have the coarsest setting; the brightest picture the ugliest frame.

THE CAUSE AND CURE OF THE "HARD TIMES."

By REV. SALEM B. TOWER [METHODIST],
TERRE HAUTE, IND.

Ye have sown much, and bring in little; ye eat, but ye have not enough . . . and he that earneth wages, earneth wages to put it into a bag with holes.—Hag. i: 6.

The text is a striking portrayal of "Hard Times," together with an explanation of their cause.

We are all familiar with a serious and long-continued complaint of "hard times." Many in this country are saying: "We have sown much and bring in little; we eat, but we have not enough; we drink, but we are not filled with drink; we clothe us, but there is none warm."

Why? Because our fields are barren? No. Because our attempts at manufacture have been failures? No. Because the wages we earn will not supply our need? No. Why then? Because "he that earneth wages, earneth wages to put it into a bag with holes."

The *rum shop* is our "bag with holes." Our drink bill for 1885 was \$900,000,000; indirect cost of the traffic \$900,000,000 more; together they would pay the nation's debt in one year, or pension every voter in the United States at \$15 per month, or give every family in the United States a good home worth \$1,000, in five years.

Is it any wonder that we have "hard times?" Stop that enormous *waste*, and without another stroke of productive labor than that now in exercise we shall flourish in luxury.

What, then, is our *commercial* wisdom? To organize Capital against Labor and Labor against Capital? "Whom God hath joined together let no man put asunder."

The answer is plain: STRANGLE THE LIQUOR TRAFFIC. Put no more of the hard-earned wages of the people into this torn purse.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. God's Abiding Presence an Inspiration to Courage. ("As I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee. Be strong and of a good courage."—Josh. i: 5, 6. George W. Miller, D.D., in grace [Methodist] Church, Brooklyn, N. Y.
2. Achan's Confession. ("And Achan answered Joshua and said, Indeed I have sinned against the Lord God of Israel."—Josh. vii: 20. Wilbur F. Watkins, D.D., New York.
3. The Census and the Pestilence. ("The anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah."—2 Sam. xxiv: 1. Joseph Parker, D.D., London.
4. The Power that was Behind Elijah. ("And he took the mantle of Elijah that fell from him and smote the waters and said, Where is the Lord God of Elijah? and when he had smitten the waters they parted. . . . and Elijah went over."—2 Kings ii: 14. W. M. Taylor, D.D., New York.
5. For Love or for Lucre? ("Doth Job fear God for naught?"—Job i: 9. Rev. George Lloyd, Croton, Mich.
6. The Incredible Things of Life. ("The kings of the earth and all the inhabitants of the world would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem."—Lam. iv: 12. Joseph Parker, D.D., London.
7. The Newspaper Press as an Ally of the Pulpit. ("Then I turned and lifted up mine eyes and looked, and behold a flying roll."—Zech. v: 1. T. DeWitt Talmage, D.D., Brooklyn, N. Y.
8. God's Championship of the Wage-earning Class. ("I will be a swift witness against those that oppress the hireling in his wages."—Mal. iii: 5. Rev. S. V. Robinson, South Amboy, N. J.
9. A Trinity of Miracles. ("For whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk?"—Matt. ix: 5. Henry J. Van Dyke, Jr., D.D., New York.
10. The Rights of Labor. ("The laborer is worthy of his hire."—Luke x: 7. A. J. F. Behrends, D.D., Brooklyn.
11. A Practical Creed. (" whatsoever he saith unto you, do it."—John ii: 5. Rev. Samuel H. Virgin, New York.
12. Bread for the World. ("And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would."—John vi: 11. Alexander Maclaren, D.D., Manchester, England.
13. Spiritual Gift and Reception. ("Why do ye not understand my speech? even because ye cannot hear my word. . . . He that is of God heareth God's words; ye therefore hear them not, because ye are not of God."—John viii: 5, 7. Bishop Huntington to the faculty and students of Cornell University.
14. Character the Guarantee of Truth. ("Which of you convinceth me of sin?"—John viii: 46. Rev. F. H. T. Horsfield, Cambridge, N. Y.
15. The Obscurity of Divine Dealings. ("What I do thou knowest not now; but thou shalt know hereafter."—John xiii: 7. A. T. Pierson, D.D., Philadelphia.
16. Why They Leave Us. ("Father, I will that they also whom thou hast given me, be with me where I am."—John xvii: 24. Rev. C. H. Spurgeon, London.
17. Relations of Ignorance and Knowledge to True Religion. ("If the soul be without knowledge it is not good."—Prov. xix: 2. "Knowledge puffeth up, but charity edifieth."—1 Cor. viii: 1. J. M. Buckley, D.D., to the faculty and students of Cornell University.

SUGGESTIVE THEMES.

1. Visions in the Cloud. ("And Moses went into the midst of the cloud," etc.—Ex. xxiv: 18.)
2. The Trumpets of Providence. ("And the Lord spake unto Moses, saying, Make thee two trumpets of silver. . . . And the sons of Aaron, the priest, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout all generations."—Num. x: 1-10.)
3. The Use and the Abuse of Power. ("And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell. . . . So he slew at his death more than in his life."—Judges xvi: 30.)
4. The Vision of Visions. ("I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."—Ps. xvii: 15.)
5. The Revolutionary Power of Christianity. ("I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."—Matt. x: 35.)
6. Allegiance to Christ demands a positive Alliance with Him. ("He that is not with me is against me."—Matt. xii: 30.)
7. The Morality of Language. ("Every idle word that men shall speak they shall give account. . . . For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. xii: 36, 37.)
8. Christ's Mission not Destructive, but Restorative. ("For the Son of man is not come to destroy men's lives, but to save them."—Luke ix: 56.)
9. The Undying Hostility of Sin to Holiness. ("One of the malefactors which were hanged railed on him."—Luke xxi: 39.)
10. Humility the Doorway to Pardon. ("Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, we see; therefore your sin remaineth."—John ix: 41.)
11. Unrecorded but not Forgotten Deeds. ("And there are also many other things which Jesus did, the which, if they should be written," etc.—John xxi: 25.)
12. Our Individuality. ("The Master is come and calleth for thee" —John xi: 28. "None of us liveth unto himself, and no man dieth to himself."—Rom. xiv: 7.)
13. The Scars of a Glorious Warfare. ("Let no man trouble me; for I bear in my body the marks of the Lord Jesus."—Gal. vi: 17.)
14. The Mutable and the Immutable in Life. ("For all flesh is as grass, and all the glory of man as the flower of grass. . . . But the word of the Lord endureth forever."—1 Peter i: 24, 25.)
15. What is thy Heart's Verdict? ("Beloved, if our heart condemn us not, then have we confidence toward God."—1 John iii: 21.)

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

June 2.—**MAKING THE MOST OF LIFE.**—
Ecd. xii: 13, 14; Matt. vi: 33.

Life is a trust of sacred and infinite import. It is given us for a *purpose*, and is not to be idled or frittered away. It is brief, and yet eternal issues hang upon it. It is the first stage of an endless existence, and yet it will shape and give character to all that is to come after. To misspend it, is to wreck the soul and blast our eternity. There is nothing in God's universe more sacred, or of more value to us, or so burdened with duty and responsibility, as this transient probationary life which we are now spending.

HOW CAN WE MAKE THE MOST OF IT?

1. By keeping continually in view the end of it. A mistake here will be fatal.

2. By an early and entire consecration of it, with all its opportunities and possibilities, to the service of Him who gave it.

3. By subordinating all other claims and interests to the one supreme good which Christ died to put within our reach.

4. By putting a high value upon time, as a thing sacred and invaluable. Once lost, it is lost forever.

"Life is short, and time is fleeting."

Then husband every day and moment of it.

"Part not with it but for its worth!

Its worth—ask death-beds!"

5. Defer not till to-morrow what can be done to-day.

"To-morrow?

Where is to-morrow? in another world!

For numbers this is certain, the reverse

Is sure to none."

Each day has its own work, and if not done then will never be done.

6. We are commanded to "redeem the time." And yet there is nothing so *irredeemable* as time. Time lost can never be recovered. The opportunity that we seize not on at the time, never waits on us again. Evil done, is done forever. But what the Bible means by "redeeming time" is, that we put forth special, strenuous efforts, if, perchance, we may in some degree repair the waste of past

years and modify the future by right living. Days and years that work upon us in thought and deed with the force and power of eternity—days and years whose marks we shall carry forever—flit like shadows across our path and are gone forever!

How soon will the night be upon us in which no more work can be done! Are we ready for it? Is life's great work accomplished? Are we ready for an accounting?

June 9.—**WILL YE ALSO GO AWAY?**—
John vi: 66-68.

"Will ye also go away?" The plain and spiritual teaching of our Lord had given offence to many of His nominal followers. He had exposed their selfish motives in attending on His ministry, and instituted tests of discipleship which they could not stand. "From that time many of his disciples went back and walked no more with him. Then said Jesus unto the twelve, *Will ye also go away?*"

I. WHAT IS IT TO GO AWAY FROM JESUS?

1. To cease attending on the word and ordinances of His house. 2. To cease fellowship with His people. 3. To turn away from "the faith once delivered to the saints." 4. To crucify and put Christ to open shame by sinful indulgences. 5. To betray His honor, His cause, by unholy alliances, by teaching evil doctrines, by bearing false witness.

II. WHY MANY DO GO AWAY FROM JESUS.

1. They have never been truly converted, regenerated. They fall away, after a season, because "the root of the matter" is not in them. 2. They failed to count the cost before enlisting, and faint in the evil day. 3. They "joined the church" from selfish or worldly considerations, and hence could not endure the strain, the sifting, the sacrifices involved in the profession and life of godliness. 4. They mistake the form of religion for the essence, the letter for the spirit, the ritual of Christianity for the living soul, so that they go away from Jesus in the essentials of life and doc-

trine, while they still cry Master, Master, and are busy and fervent in a round of ceremonial religion. 5. The cares, pursuits, and attractions of the world engross their time, excite and occupy their minds, and ensnare or steal away their hearts. Their hearts are with "mammon," and all of religion that remains is membership in the church, and a heartless, profitless round of external rites and ceremonies.

III. WHAT FOLLOWS SUCH A GOING AWAY? 1. The loss of all spiritual life. "If a man abideth not in me, he is cast forth as a branch and is withered." (John xv: 1-8.) 2. The loss of all spiritual comfort and satisfaction in religion. To go away from Jesus is to go out into darkness, desolation, weariness, hopelessness. This is the reason for all the sighing and complaining and barrenness we hear and see on every hand. 3. The loss of the power of usefulness. To go away from Jesus is to be shorn of our strength, stripped of our manliness and courage, and given over to fear, dependency, and the powers of evil. 4. To give aid and encouragement to the enemies of Christianity. Oh, it is these false brethren, these apostates, these Judases, these brethren who "have a name to live while they are dead," that are the special curse of the church, and the stumbling-blocks, over which millions fall into hell! 5. To go away from Jesus is to forfeit life, heaven, and make damnation sure. "Will ye also go away?"

June 16.—A THORN IN THE FLESH.—2 Cor. xii: 7.

Volumes have been written to show what was the particular affliction which Paul alluded to in this text. We are not concerned, however, to know the nature of this "thorn in the flesh." Suffice it for us to know, that it was a severe and humbling personal dispensation, sent of God for a special purpose, and recognized by Paul as to its source and agency and end. While it was "a messenger of Satan to buffet" him, yet it was appointed by the Lord as a needful discipline to His servant, lest he "should

be exalted above measure through the abundance of the revelations given" to him. Thrice he sought the Lord for its removal. But the only answer to his prayers—the only response to his fears and groanings—was "My grace is sufficient for thee."

I. PAUL'S EXPERIENCE IS A COMMON ONE. To every man is "given a thorn in the flesh"—some peculiar personal infliction, bodily, mental, or spiritual—as an abiding, ever-present cause of mortification and moral discipline. God gives an infinite *variety* to these thorns of His providence; scarcely two persons experience the same, in kind and degree. But rest assured the wisdom that ordains these thorns will adapt them in every case to the needs and conditions of the subject and to the end in view by means of them. There is reason to believe that in Paul's case the thorn pierced to the very quick and rankled with intensest force, and that, whatever it was, it was a constant and menacing source of anxiety, buffeting, humiliation, before God and man. And on this same principle God deals with every one of His children.

II. PAUL KNEW THE GRACIOUS DESIGN AND END OF THIS SPECIAL DIVINE VISITATION. "Lest I should be exalted above measure," etc. He was in danger of spiritual pride. He was the chiefest of the apostles. He had gathered great churches in all the great cities of the world. Abundant revelations had been made to him. He had been caught up into heaven and seen and heard things which it was not lawful for him to declare to mortal ears. And besides he was a man of most extraordinary gifts. No wonder he needed a *thorn in the flesh* to remind him daily of who and what he was, of his sinful nature, his moral weakness, the power of Satan over him, and his dependence on God's power and grace to keep him from falling, especially from that sin which hurled Satan and his angels from the heights of heaven into the abyss of hell. Paul understood all this. He had discernment to see it, and wisdom to act accordingly. Happy will it be for us, if we have the

like discernment, and practice the like submission and reliance on God's grace.

III. THE ASSURANCE WHICH GOD GAVE TO PAUL HE GIVES TO EVERY BELIEVER IN SIMILAR NEED. "*My grace is sufficient for thee.*" Oh, glorious assurance! We need no other. Paul found it ample. So sustained was he by it—so lifted up above the weaknesses of the flesh—that he actually *gloried in the infirmity*, "that the power of Christ may rest upon me!" And his blessed, triumphant experience in this, may be the experience of every tried, buffeted, suffering, tempted disciple of the Master.

JUNE 23.—SELF-EXAMINATION.—Lam. iii: 40; 2 Cor. xiii: 15.

"Know thyself," is one of the most important of all precepts. Self-examination to know "whether we be in the faith"; to "search and try our ways," that we may conform them to God's statutes, though a much-neglected duty, is often and imperatively enjoined upon us in the Scriptures.

This duty has its foundation in the *natural imperfection of our nature, and the many insidious influences which continually environ us and assail our integrity.* To neglect it, is to run the risk of self-deception and consequent ruin.

I. SOME REASONS WHICH URGE US TO THE FAITHFUL DISCHARGE OF THIS DUTY.

1. The heart's natural *ignorance of spiritual verities.* 2. The heart's innate *deceitfulness.* 3. The heart's natural *propensities to evil.* 4. The power and insidious workings of *evil example.* 5. The corrupting and misleading influences which *this world* naturally exerts over and upon beings sanctified but in part. 6. The *Devil's* evil and tremendous agency, actively and constantly put forth to deceive the very "elect of God," and seduce the saints, as he seduced the angels, from their allegiance. Finally, the *high and everlasting interests at stake.*

If these reasons are not sufficient to make us watchful, thoughtful, jealous of our hearts, and to constrain us to "search our ways" and "examine ourselves whether we be in the faith"—then there is no power in motive, no force in the most cogent reasons.

II. HOW THIS DUTY OF SELF-EXAMINATION SHOULD BE PERFORMED.

1. Statedly. 2. Frequently. 3. Honestly. 4. Thoroughly. 5. Prayerfully. 6. With suitable aids. 7. With the determination to put away whatever is discovered in "our ways" or in our hearts that is evil. "Let us search and try our ways, and *turn again to the Lord.*"

If we *thus* examine our faith and our lives, we shall never go far astray. If we fail to institute such an examination, we are liable not only to depart so far from the Lord, both in our hearts and in our ways, as not only to seriously injure our Christian name and character, but also to go so far astray, without a proper consciousness of it, as to imperil our souls and lead to open and final apostasy.

JUNE 30.—CONTRASTED CONDITIONS.—Eph. ii: 1-13.

Our state by nature, and our state by grace, are here sharply drawn by the pen of inspiration. The contrast is a very instructive one, and we do well to study and ponder it.

WHAT ARE THE LEADING CHARACTERISTICS OF EACH STATE?

I. Of man's state by nature. 1. It is a state of *estrangement from God.* Gone away from Him as the prodigal did. God not in all his thoughts. The "carnal heart is enmity," etc. 2. A state of *moral and spiritual death.* "Dead in trespasses and sins;" "dead in sins," with no power to resurrect the soul. 3. A state of *awful corruption*—destitute of moral virtue—walking according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience . . . fulfilling the desires of the flesh and of the mind, "without God and without hope in the world." 4. A state of *condemnation*, being without Christ and aliens from the commonwealth of Israel. "Condemned already" for rejecting the Christ of God sent to save them. 5. A state of *wrath*, being "the children of wrath," and as such cut off from God's favor and doomed, without repentance, to everlasting death.

A horrible state, indeed! Without mitigation, without relief or hope, unless the sovereign grace of God in Christ be interposed. And this is the terrible state of every man, woman and child in the world, except where the regenerating grace of Omnipotent Love has redeemed, quickened and lifted them out of it.

II. Of man's state when grace has done its work. 1. A state of *reconciliation with and restoration to God*. Once "afar off, they are now made nigh by the blood of Christ." 2. A state of *resurrected life and activity*. "You hath he quickened . . . quickened us together with Christ, and hath raised us up together and made us sit together in heavenly places in Christ Jesus." It is a new life—life in Christ—life with Christ—life for Christ—a life of entire, active consecration to the service of Him who hath redeemed us.

3. It is a state of *blessed liberty*. (a) Freedom from the bondage of error; (b) freedom from the bondage of sin and guilt; (c) freedom from the tyranny of Satan; (d) from the condemnatory law of God. 4. A state of *hope and glorious expectation*. "Christ in you the hope of glory!" Can you conceive of a more blessed state? "For he is our peace." "Now ye are no more strangers and foreigners, but fellow-citizens of the saints and of the household of God."

What a contrast—what an infinite contrast—in these two states! Which of them is descriptive of *your* state? To the one class or the other you pertain. If in the state of grace, happy are ye, and thrice happy will ye be forever. But if still "dead in trespasses and sins," the Bible sheds not one ray of life or hope on your future. Already the "blackness of darkness" is settling down upon it!

HOMILETICS.

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

What course would you recommend a preacher to pursue to rid himself of a habit of halting often for words when speaking?

The question implies that the esteemed correspondent who asks it holds to the good old custom of extempore preaching—by far the best method when it is what it ought to be, terse, thoughtful, sympathetic and forcible. Luther said that "he who can speak is a man"; he did not say this of him who reads. But to be an extempore preacher one must possess a mastery of all his powers of body, mind and spirit, for it is a supreme effort of manhood. The answer, a mathematical instructor with whom I am acquainted and who himself is never at a loss for a word, would make to the question, and that right off, would be: "Let him be put through a hard course of mathematics;" and would he be far out of the way? Since speaking is, first, a mental act, and a man must have something to say before he says it, discipline in logical thinking is at the root of clear and ready speaking. Confusion of thought makes confusion of speech. When a thought lies lucid in

the mind, having freed itself from all ambiguous and doubtful conditions, there will be no difficulty in finding words to express the thought. A vigorous ratiocinative process within clears for itself without a course of utterance that like a torrent brought to a head sweeps away every lingering obstacle, hesitation and difficulty in expression. So we often give the advice, Let the mind be filled with the subject and the words will take care of themselves—in nine cases out of ten they will do so, for in nine cases out of ten the difficulty is psychical instead of physical, and even in this one case it may be a physical obstacle that can be overcome by an effort of will. Will-power ought to be as much educated by a speaker as reasoning power. I knew a theological student who not only possessed no natural gift or mental quickness for improvised speaking, but who had also a decided stammering in his delivery that constituted a serious physical obstacle to his becoming a preacher at all—but, awakened to the value of extempore speaking as increasing his power in the pul-

pit, by a tremendous effort of pure will and patient toil, having made a vow never to preach with notes, he so trained himself that the difficulty was overcome, and although he stammered and hesitated still in ordinary conversation, when he preached he spoke without hesitation and with uncommon power and freedom. He adopted also rather an argumentative style and trained himself to close thinking, not shunning the most difficult and abstruse subjects. He thus exemplified Quintilian's conception of the orator, that it is the whole man who speaks, that it is one who brings in play all the forces of his nature, and that oratory, in fact, is the end to which the entire mental and moral development of the student is to be directed.

But facility of speech—a ready use of words—is a special gift. When it is not bestowed by nature, then it must be acquired by great pains, and it may be easily thwarted by slight physical causes. Forgetfulness of words in speaking may be occasioned by temporary bodily weakness, bad digestion, sleeplessness, ill-health and any letting down of the tone of the bodily system. It may become an actual disease, affecting the memory like the trouble called aphasia. Power is lost by considerable and repeated hesitation for words; that sympathetic flow of thought and feeling which influences more and more by accumulation the minds of hearers, like a magnetic stream pouring upon them, when once broken is not easily restored. Therefore, to speak well one must be well and have all his vital energies in easy and healthful play, so that the minds of those who listen to him are conscious of a power that bears them along flowingly on its deep, strong, unbroken current.

It is said that William Pitt cultivated his facility in the use of words by a running translation of Latin or French, uttered aloud. Practice in a debating society is to be recommended to young speakers, if at the same time they can avoid the slovenliness of style, the redundant rhetoric and the endless repeti-

tion of a stock debater. Some men's minds work slower than others, and a debating club is apt to quicken the mind and rouse it, as the body is stimulated in a race or athletic game. Many of the most brilliant of the Parliamentary orators have been trained in the Union Club of Oxford; but English speakers nowadays do not strive to be eloquent, and in this they have made an advance; they strive, only with a little more care as to method and choice of words, to talk right on sensibly, manfully—at times forcibly—and without confusion either in thought or language. The best way to enrich one's vocabulary is by copious reading of the best English literature, both of prose and poetry; and those truly masterly fictions, like Thackeray's, of which we have examples in these days, in which subtlety of thought, penetrative analysis of character, and plastic harmonies of style, mingled with realistic vigor, are exhibited, should not be entirely shut out of a minister's reading and course of training for the earnest business of preaching. Even a careful study of synonyms is useful. The cultivation of conversation as a fine art is also helpful, and serves to take one out of the student habit of mind into a larger space and public area, as it were, where he must give up his subjective tendencies and endless ramifications of thought, and speak to common men of common things. But, after all, practice in speaking off-hand directly to the souls of men, women and children at the prayer-meeting, in the Sunday-school, in the lecture-room for running exposition of the Scriptures, on the platform, and wherever a word may be said in season from a full mind working constantly upon these vital themes that relate to the Kingdom of God and the salvation of men, forms the best preparation for ready, effective utterance in the pulpit.

What is meant by a textual sermon, and will you exemplify this?

Technically, a textual sermon is one that follows without deviation the terms of the text, clause by clause, word by word, and the text's form moulds the sermon's plan as closely as a model does

a cast; but I would prefer to widen this definition and employ textual in the sense of finding the actual material, the real thought, inspiration and life of the sermon in the text. This enables the preacher faithfully to interpret the Word of God and to carry out the invaluable truth that preaching is indeed interpretation. It is the art of interpreting God to men just as an astronomer interprets the secret of the stars, or the artist the meaning of nature, that we may know and love her. It enables the preacher to deal with texts in the mass or fragmentarily; to use texts that compose longer or shorter portions of Scripture—perhaps a chapter at a time—and this is the beauty of this method, that the texts may be longer and embrace wider range like the parables; or extended figures, as in the 15th chapter of Luke, 1 Cor. ix: 24-27, Eph. vi: 14-17; or narrative texts; or texts containing some important subject fully treated, as 1 Cor. xiii. and Mark x: 33-50, where humility is the underlying lesson of the whole; or meditative texts, as many of the Psalms, where the inner life is brought forth. The textual sermon honors the Word by keeping close to it and dwelling upon it. It develops the riches of the text, mines into it and follows out its details like the lode of a gold mine—not, perhaps, running into a formal proposition and argument, but at the same time not disregarding the ground-truth of the passage (*das inneres Factum*), the essential unity of thought, the comprehensive generalization. Its subject may sometimes be defined by a general title, such as "The Centurion's Faith," "The Healing of the Blind Man," "The Golden Rule," "The New Commandment." Thus, the teaching is drawn from the heart of the Scriptures in an original and independent way, and its spiritual power educed, with nothing to intervene between the living Word and living hearts. Let us take one of these subjects, "The Centurion's Faith," as an example. The whole narrative really forms the text, but the more specific passage in which the centurion's faith is comprehended is in Matt. viii:

10: "When Jesus heard it, He marvelled, and said to them that followed, verily I say unto you, I have not found so great faith, no, not in Israel."

We find a parallel passage in Luke vii: 1-10. Here Jesus shows His beneficent divine personality in humanity, and it is a scene in a life-drama in which the pagan soldier, the Jews claiming to be Abraham's children and of the true faith, and the kingdom of Rome and the Kingdom of God pass before us. Should such an animated portion of the Scriptures be treated in an abstract way? It is life, the life of the Son of God on earth, rolled out in vivid colors as no fresco or canvas could present. There is an opportunity to discuss the vital elements of faith, and the argument is from the less to the greater—if I, a subordinate, who know how to obey, am obeyed, how much more the Lord of all should be trusted and obeyed? and then the conclusion that the slave was healed in the same hour in which Jesus spoke the word through His divine power, or the idea that the personal presence of Christ was not needed for effecting the cure desired, and that the Redeemer could heal the servant with a word (*ειπε λογω*)—not "speak the word," but "command by word" merely—this shows a faith above that of the senses. It betokens a spiritual susceptibility, which the Jews, with all their advantages, had not shown. It is a privilege indeed to be born in a Christian land and house—we Christians, as it were, now take the place of ancient Israel—but many who are born in a Christian land are put to shame by ancient Romans and modern heathens. Such spiritual members indeed of the "true Israel" are scattered everywhere. Evidently the centurion represents the Gentile element of the world, and the Jews the "children of the kingdom," and yet it is said, "I will call that which is not my people, my people, and she who was not beloved, beloved." Thus we obtain the correct idea of a spiritual kingdom on earth, even as one has said that "the external participation in the visibly and also outwardly realized king-

dom of God necessarily presupposes an internal foundation of it in the spirit," and the centurion's faith is an example and earnest of this faith by which the Gentiles should surpass Israel.

The preacher would have to show in the sermon, by a close textual study of the whole narrative outward and inward, in what respects the centurion's faith was superior to the faith of the Jews, so that Jesus marvelled thereat.

I. In its spirituality. It gave evidence of spiritual susceptibility which the Jews with all their knowledge did not have.

(1.) Its spirituality proved by its humility. "Blessed are the poor in spirit." The centurion, in the spirit of faith, said: "Lord, I am not worthy that Thou shouldst come under my roof"; and in a spirit of thoughtful humility he did not come to Christ, but sent the elders.

(2.) Its spirituality proved by its love. The earnest desire for the servant's welfare and the benevolent spirit toward the Jews in building them a synagogue show this.

(3.) Its spirituality proved by its implicit trust in Christ's divine nature, mission and power. "Command by a word"—no personal presence, no sensible medium, desired. Here was an entire readiness to accept Christ in His highest claims as Redeemer and Lord, which was not seen in the Jews.

II. In its effectiveness. The reality of the centurion's faith was shown by its power—by its actually obtaining the object it sought, viz., the life of the servant. "As thou hast believed, so be it done unto thee." In all these respects the genuineness and superiority of the centurion's faith was demonstrated.

In the next month's article I will give two plans of the same text by eminent preachers.

PASTORAL THEOLOGY.

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

I.

THE ELEMENT OF CONTINUITY IN PASTORAL WORK.

By the phrase, "Continuity in pastoral work," we do not mean unintermitting, unflagging industry on the part of the pastor in pastoral effort—though that of course is an excellent thing. We mean, rather, continuous, patient, persistent following up of particular pastoral enterprises through stage after stage of progress toward the consummation sought.

Suppose, for example, you know of a man not at present a member of any Christian congregation. It is your idea that this man must be captured for Christ. You will not simply once invite him to your services, and with that invitation, accepted or not, have done with the man. No; you will perhaps by no means begin with the blank invitation supposed, you will first rather risk some personal acquaintanceship with the man in question. In order to do this, use common sense—worldly wisdom, if you

please to call it such. Get introduced by some one, just as a man of the world might do. Find some common ground of interest between you and him about which to talk. Let your quality as a minister be in the background, or quite out of sight. Follow up your clue of acquaintanceship at every opportunity that offers. Create opportunities if none spontaneously offer. Study your man. Learn his past history, his tastes, his habits. See thus how you may hope to get in contact with his inner self to influence him for his good. Be patient. Do not force things. Wait. But all the time keep influences at work upon your man. By and by you will have got a good serviceable hold upon him.

We have been advising here exactly such a course of proceeding as businessmen pursue, when, for some purpose, they wish to enlist a person in a project for which his co-operation is deemed important. Politicians thus "cultivate" a man to use him for the advancement of their own fortune. There is no rea-

son why ministers—indeed, why Christians generally—should not practice the art of making themselves agreeable, irresistible, if that may be, for Christ. This is what, as we take it, Paul meant by making himself all things to all men that by all means he might win some.

Take another example. Suppose the sentiment prevailing among your church and congregation on the subject of questionable amusements be not quite what you would be glad to see it. It may be too strict—possibly; but we will take the more probable case of its being too lax. Now it may be more wise for you to work quietly in pastoral ways, with a view to the change desired, than it would be to preach on the subject. Very well; set about it with slow and gradual continuity of effort. Choose at first some one man—or woman—whom you judge to be accessible to spiritual motives and influences. Do not be abrupt with even such a person. Ply him, or her, gently with indirect persuasion. Use all your power to bring about a highly sensitive state of Christian conscience *in general*. Iron must be made soft with heat before it can be shaped to desire. Avoid using mere personal influence and authority. Apply good sound *arguments*—such as ought to be influential, quite apart from anything there may reside in your own personality or relation, to make them persuasive. Ground the sentiment you seek to have entertained, ground it solidly, on rock of truth and argument. Convert this selected soul into a permanent, rather than a temporary, magnet to draw in unison with yourself on behalf of Christ. Then you are two instead of one, and the process may be repeated in a growing geometrical ratio.

Illustrations might be multiplied indefinitely, but further illustration is not needed. The principle is simple and plain. It is the principle of continuity—continuity and cumulativeness. There ought never to be a moment in any pastorate when the pastor's lines are not thus out in several different directions. Few influences would contribute more to lengthen terms of pastoral service than would the wise, assiduous applica-

tion of the principle of continuity and cumulativeness in pastoral activity.

II.

HINTS TOWARD MAXIMS RELATING TO THE QUEST OF THE WORK.

1. As long as you remain without particular engagement anywhere, consider an unsought invitation from a Church to visit them, with a view to pastoral relationship, *prima facie* evidence that it is your duty to go; and this, equally, whether the church be apparently above, or apparently below, the standard of your ability.
2. If obliged to seek a place of work through your own application for it, be sure to have it one such that your motives in seeking it cannot be suspected as selfish. Call a church, if no church calls you.
3. Never advertise yourself in the public prints, and never enter your name on the register of any ministerial bureau of exchange, as an unemployed pastor seeking a charge.
4. Aim to be such a workman that, while you shall never need to seek a place of work, places of work will always be seeking you.
5. Avoid being pastoral candidate to more than one church at a time.
6. Avoid being one of several pastoral candidates to the same church at the same time.
7. In general—shun the reputation of being a chronic and universal candidate.
8. Never encourage a church to call you as pastor, unless you are disposed to accept their call.
9. If your moral strength is equal to following the advice, never be pastoral candidate *while* you are pastor. At any rate, never do so without a frank, mutual understanding about it, with a few judicious counsellors in your church.
10. When you appear in the character of pastoral candidate to a church, put yourself at ease, with the reflection that the church is reciprocally candidate to you.
11. The foregoing maxim you cannot obey, if you have set your heart beforehand on being pastor of some particular

church. This, therefore, never do. Especially never aspire to the pastorship of an exceptionally important particular church—unless you happen to be an extraordinary man, which you probably are not.

III.

QUESTIONS AND ANSWERS.

1. "What interval of time do you think it desirable to place between acceptance of a pastoral call and actual entrance upon work?"

As to the point above raised, nothing absolutely decisive admits of being said. There may be peculiar circumstances in the case of either the pastor-elect or the church, creating a necessity, or at least a palpable expediency, that will determine the question. The preacher's health may require a respite on his part from exhausting work. The church may wish to make preparation for receiving their pastor that will need a little time. On the other hand, the existing condition of things may render it highly important that the pastor's work should begin at once. The only general rule for the elected pastor is to hold himself ready to act as the exigencies of his Master's service require. He should use the best wisdom that he can command, but he should not use it for the sake of his own personal prosperity. If he is now physically effective, he would do wrong to postpone engaging in work for any such reasons of worldly wisdom, as, for instance, the considerations that the summer season is ordinarily a period of slack religious enterprise on the part of the churches, and that thus, in case of immediate entrance upon pastoral duty, he would probably have exhausted the impulse of common enthusiasm likely to facilitate his first efforts in joint activity with his people, before the real fall and winter campaign of serious aggressive operations begins. This may be true, and it might constitute to worldly wisdom, exercised in the interest of personal advancement, a justifying reason for delay in commencing pastoral work. But it is no reason, justifying delay to the *spirit of obedience*. The spirit of obedience sees in the depressed state of religious interest only a reason for hastening to the spot where the bat-

tle wavers or turns back. In the end, too, the spirit of obedience proves wiser than worldly wisdom—for the secret of the Lord is with it. The season of comparative spiritual sloth may be improved by the pastor for the doing of that obscure and quiet work from house to house, and from heart to heart, among his people, which, done by some one, almost always, if not absolutely always, precedes, as a condition, the coming of the Kingdom of God with observations in any community. Now, too, the minister may find out who among his church are permanent, and who are intermittent, Christians. He may also find out how far his own spiritual life is fed from the fountain that never varies in the fullness of its flow, and how far it is like one of those winter torrents of Greece, which rush and roar when the snow melts, but which go ghastly dry and bare in summer draughts.

2. "Have you any counsel to give respecting the best management for a young minister to aim at, in his way of living, when he first 'settles' as pastor?"

If you are unmarried, it may be your wisest course to seek a home somewhere *outside* of your own congregation. There are always currents of social communication, actively flowing in the channels of acquaintanceship created by church relations, and it is very well for the minister to live, if he can, a little apart from these. It is not really important to your pastoral influence that your flock should all know whether you eat brown bread or white, whether you take one spoonful, or two, of sugar in your tea, whether you like your steak rare or well-done. Your habits and manners ought, of course, all to be exemplary, but in the unguarded ease of domestic life you may possibly make a slip some time, somewhere, and it is by no means certainly indispensable to your discipline in humility for the church for "Mrs. Grundy" to put that slip in pickle, as a rod of chastisement, against the day when you may chance to offend her. We have a high sense of the value to a minister of his being so unexceptionable in all his personal habits and manners that he might live in a focus of publicity,

without damage to his influence. Still it is desirable, human nature, ministerial and other, being such as we all know it to be—it is desirable that you should enjoy the luxury and refreshment of real privacy during the more domestic moments of your life. A man can hardly always be in the strain of introspection and of circumspection twenty-four hours in the day, sleeping and waking, from Sunday morning to Sunday morning. There will inevitably come intervals of reaction when the tension gives way. At such moments it is a great relief for you to be where you may relax your vigilance with safety, and rest. Avoid, if possible, the homeless life of a hotel, and find, if possible, a retreat in some quiet household, where the art of *reticence* is understood and practiced. But nothing else is better than simply next best compared with having a home of your own. Remember the prerogative that Paul asserted for himself, though he did not use it. Have you not power to lead about a sister, a *wife*?

3. "Ought it to be expected of a pastor's wife that she should share her husband's responsibility for the prosperity of the church?"

This is a question often spiritedly answered in the negative. "I married her

to be my wife, not to be the pastoreess of my flock," the minister will sometimes smartly reply to any hint that his wife should take this or that position of leadership in such church work as may best be done by women. Occasionally the answer will be more distinctly still on the plane of worldly relationships, "My wife does not receive any salary as associate-pastor. Her duty is at the pastor's home, with her husband and her children."

The simple, obvious, and, as it seems to us, unquestionable truth in the matter is that, on the one hand, the church has no right to claim anything from the pastor's wife on the mere ground of her being the pastor's wife; while, on the other hand, she, not because she is the pastor's wife, but because she is a Christian (we certainly hope she is), ought to do what she can, along with her sisters in the church, to make the cause of Christ prosper. Her peculiar position creates for her peculiar advantage—in some respects—therefore peculiar responsibility. This she must not evade.

The disposition in all hearts to do the will of Christ will solve, here as elsewhere, any practical problem of the Christian life.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

PRaise SONGS OF ISRAEL, by Dr. DeWitt, of New Brunswick. We commend this book to the brethren with very much of the feeling with which we would introduce some dear old friend whose face has become to us a benediction; for, somehow, Dr. DeWitt's work wins our hearts as well as our judgment. The secret of this is, doubtless, in the fact that Dr. DeWitt puts into his work so much of his own heart, and so much true spiritual appreciation of the great-hearted Psalmist of Israel. The place of this book should be, not on the shelf, but on the study-table, for constant reference, and for ordinary devotional use.

No man is better qualified to make such a translation of the Psalms than Dr. DeWitt. His rare knowledge of the Hebrew language secured his position

as one of the Old Testament Revision Company. His experience upon that committee, in constant conference with the brightest minds regarding the subject-matter, assures us that every line of his translation was reviewed in all possible lights before it was committed to print.

Beyond this qualification, Dr. DeWitt had the advantage of being absolutely free to make his translation according to his judgment; whereas, the Revision Company were restricted by their rule to depart as little as possible from the Authorized Version. The attachment of the people to the old version, says the author in his preface, "constitutes the most delicate and difficult feature in the reviser's work. It often holds him equally poised between the 'faithfulness'

in rendering Divine thought accurately, required by his rule, and an apprehension that all he has labored for will be rejected. For the amended version cannot be imposed by authority; it can only be adopted, if generally approved. . . . The revisers are often obliged to decide on other ground than that of inherent fitness, and often to put aside manifest improvement in favor of the more ancient and familiar phrasing, if the sense is not materially affected." Dr. DeWitt, being free from these trammels, has probably given us the nearest approximation to what the company would have prepared, had they been independent translators from the original rather than revisers of another translation.

This translation has the especial excellence of preserving more of the poetical element of the Hebrew Psalms than any other work which makes equal claim to literalness. Former translations have either preserved comparative accuracy at the expense of poetic setting, or have preserved the poetic form at the expense of the exact thought. The reason for this is evident. In poetry much of the impression is made to depend upon the order and euphonic balance of words; even the ear must catch the cadences, in order that the soul of the reader may respond to the subtle sentiment. Lexicon and grammar, however well mastered, can never fit one to translate poetry. He must master idiom and measure, must catch the sheen of exact imagery and the glow of the varying emotion. For this Dr. DeWitt seems to be peculiarly gifted. He has mastered Hebrew poetry, or, shall we say, he has allowed himself to be mastered by it. Its rhythm has gone through him, and he feels the delicate shading of impression made by accent and parallelism, but which could never be conveyed by the words alone. His own enjoyment of the Psalms has led him, in translating for others, to seek, as he confesses, "the most exact expression of the cadences of Hebrew song in pure, rich, racy Saxon English of the earliest times."

These last words, "Saxon English of the earliest times," suggest another fine feature of the work. There is a rugged picturesqueness, a realistic power, in Anglo-Saxon words which make them better vehicles of Hebrew thought than their Greek or Latin-derived synonyms. If the latter made the speech of philosophy, the former are more like voices of the soul, and better reveal its grand but simple and unsophisticated sentiments.

We enjoy this translation also, in that Dr. DeWitt felt himself free to depart from strict lexicon literalness where it is evident that the Psalmist originally chose his words for euphonic effect. In some cases, where the thought is general, and one word would serve it as well as another, the Psalmist selected that which fitted his measures. To convey the same impression to an English reader, the translator should use equal freedom. For example, the word *foe* is not the same in its root idea as *adversary*; the former carrying with it not merely the idea of opposition, but also of personal hatred, a taint of fiendishness. Yet there are passages where either would be appropriate. Where one of two Hebrew synonyms is used in only its general sense, it is proper for a translator to use a word nearer to the other; indeed, it is his duty to do so, if thereby he can better preserve the rhythmic effect of the original. This, however, must be done only with exceeding cautiousness, and in such a way as to show not looseness, but rather exactness of scholarship, the finest appreciation of the Hebrew vocabulary. Here Dr. DeWitt has shown the rarest qualities.

This new version has received the commendation of the foremost Hebrew scholars for its use of the Hebrew tenses. Dr. DeWitt says in the preface: "There are no tenses in the Hebrew. There is nothing in any verb-form to indicate whether it is past, present, or future. The so-called tenses are rather moods—not as identical with our subjunctives, optatives, and potentials, although often used for them, but as

exhibiting aspects in which an action may be viewed other than in relations of time. . . The time or date of an action must be determined by the context." Following this rule, he uses the present in those places where the past or future is not necessitated by the context. This gives the Book of Psalms a larger service as the liturgy of the soul in all ages. Much that has heretofore appeared as the narration of the past experience of the Psalmist, or the history of the Jewish people, and much also that has been classed only as the hoped for, becomes the actual possession of the soul. Thus, Psalm xc:1, "Lord! Thou *art* our refuge in all generations," instead of "Thou *hast been*," etc.

Ps. xxviii:1.

"Unto Thee, O Jehovah! I *call*, instead of *will I call*."

Ps. xxvi:1. "Judge me, O Jehovah! For I *walk* in mine integrity," instead of "I *have walked*."

v. 2. "In Jehovah I *trust* without wavering," instead of "I *have trusted*."

v. 4. I *sit* not with men of falsehood, and with dissemblers I *go not*," instead of "I *have not sat*," and "I *will not go*," etc.

The Psalm thus read fits many devoted lips which could not repeat it sincerely as a record of past experience. It now becomes, as it was intended to be, a formula of consecration, instead of a record of very exceptional experience. Thus, much of the Book of Psalms is restored to its original purpose as a manual of devotion, and can never become obsolete or exclusive.

Even a hasty reading of Dr. DeWitt's translation will reveal a multitude of changes which impress the English reader as improvements on the other versions. We cite from casual turning of the pages:

Ps. 1:4.

Not so are the wicked.

But like the chaff, which the wind *scattereth*," which is more poetic than "*driveth away*."

Is. 1:6.

"For Jehovah knoweth the way of the righteous,

But the way of the wicked shall *vanish*."

The other versions say "*perish*," losing entirely the poetic image. The

contrast is between the way which is clear, upon which Jehovah's eye rests—indeed, that in which he guides with his eye—and the way that cannot be discerned, where the traveler becomes hopelessly bewildered, and consequently lost. His path has *vanished*, and he, not the path, *perishes*.

Ps. ii:1.

"Wherefore are the heathen in tumult,
And the nations *muttering vainly*!"

is incomparably better than "the people imagine a *vain thing*."

Ps. xxiii:2.

"By *restful* waters he leadeth me."

The common rendering by "*still* waters" is neither literally correct (Hebrew, "waters of rest"), nor does it fit the pleasing pastoral scene which the Psalmist would depict. "Still waters" suggest stagnation. The brooks, flowing with ripple and murmur, the rivers that come from the snowy mountains, like the Barada, or leap full-flooded from the earth, like the Jordan, are the "restful waters" to men and beasts in the sultry Bible lands.

Ps. xlv:1.

"Unto Thee, O God! in Zion,

In the stillness cometh a song of praise."

instead of the barren statement, "Praise waiteth for Thee."

Ps. xli:11.

"Thou crownest the year with thy goodness,
And thy *footsteps are dripping with riches*,"

instead of "Thy *paths drop fatness*."

Ps. lxxiv:1.

"Why *ascendeth the smoke* of thine anger
Over the flock of thy shepherd care?"

instead of "thine anger smoke against the sheep," etc. Is this borrowed from a scene on the edge of the desert where the storm of wind raises the sands like enveloping clouds of smoke, and sometimes destroys the flocks?

Ps. cxxxix:5.

"Behind and before thou art close around me,
And *puttest down over me thy hand*."

This carries out the idea of the all-enveloping Providence better than the ordinary reading:

"Thou hast beset me behind and before
And laid thine hand upon me."

Ps. v:9.

"Let me *lift the wings* of the dawn,
And settle down far west of the sea."

Ps. v:13.

"For thou didst create my inmost being—
Thou didst *weave me together* when not yet born."

Such suggestive variations from the current versions occur on every page, generally enriching the thought, and always exciting the reader's interest.

The student will find especial help in Dr. DeWitt's use of English particles to express the logical connection between sentences, where the connection is not expressed in Hebrew, and not apparent without the closest observation. The Hebrew writers use particles sparingly, leaving the connection between contiguous clauses to the discernment of the reader. The English reader is not prepared for this, and is apt to be misled by the apparent abruptness with which a sentence closes, whereas the Hebrew reader would convey the thought over to the next sentence. Dr. DeWitt has supplied these "missing links," and done it so accurately that his rendering has been spoken of as equal to a commentary.

We cannot refrain from giving a specimen or two of translation which show the rare qualities of Dr. DeWitt's scholarship.

Ps. lxxvi: 10.

The Authorized Version reads:

"Surely the wrath of man shall praise thee; The remainder of wrath shalt thou restrain." This could not be retained, as all modern philology is against the word "restrain," as a rendering of the Hebrew. The idea is that of girding something about one. The Revisers observed this and read,

"The residue of wrath shalt thou gird about thee."

I. E., God wears the residue of man's wrath as a trophy.

It is well objected to this, however, that there is no residue of man's wrath which God cannot make redound to His praise; and, if there were, why should only the remnant be God's trophy, and not the whole? Indeed, the wrath that praises Him is more significantly His trophy than any that did not so turn to His glory. Dr. DeWitt looks more closely at the word rendered "remainder" or "residue." It means *overabundance, more than enough, a surplus not needed*. The very word suggests that the remainder spoken of is not

the remnant of man's wrath, but the *superabundance of God's retributive power*. The Psalm represents God as a mighty warrior "descending from the mountains of prey." With ease he conquers *all the wrath* of man and turns it to His praise, having an infinite surplus of righteous energy remaining. With this He girdeth Himself as for further conquest. Dr. DeWitt, therefore, translates thus:

"Surely the wrath of man getteth Thee praise: With wrath that exceedeth dost Thou gird Thee."

This rendering has the authority of Gesenius, Moll, etc., and is, moreover, in poetic analogy with other passages in the Psalms [xviii: 39; lxxv: 6; xciii: 1].

Turn to Psalm xiv: 8. The other Versions read.

"All thy garments smell of myrrh and aloes and cassia."

Dr. DeWitt reads:

"All thy garments are myrrh and cuttings of the fragrant palm."

In response to inquiry, the learned translator gives the following reasons for this change, which strikes every reader as a vast poetic improvement. We take the liberty of quoting his language:

"The words translated in the A. V. 'aloes and cassia' are both feminine plural forms, without the copulative 'and' intervening. This alone gives reason to suspect that there are not two things mentioned, but that they are in grammatical agreement, or that the second in some way modifies the first. Now, the first occurs three times elsewhere, translated 'ligualoes,' which the most reliable authorities say is a species of palm remarkable for its fragrance. The other word (rendered *Cassia*) occurs nowhere else in Hebrew. The '*Cassia*' mentioned in Exodus and Ezekiel translates an entirely different Hebrew word. . . . But it is derived from a verb meaning *to cut* or *scrape off*, and it is in the form of a passive participle or participial adjective, agreeing in gender and number with the noun it accompanies. If this is so, the literal translation would be *cut* (or *scraped*) *palm trees*, which would seem to refer to the bark of these odoriferous palms as shaved or scraped off for purposes of perfumery."

Had we space we might give many gems of translation in this book, genuine "cuttings from the fragrant palm tree" of the old Hebrew Psalmody, whose perfume has never before regaled our English minds.

ROUSSEAU, by *John Morley*.

A most instructive book, not only for the information it furnishes of the actual life and times of the father of socialism, but especially as a study of character. A clergyman needs to know much about human nature, the springs of conduct, the balance of motives, the reciprocal influence of reason and impulse, the training of conscience, the genesis of habit. Such things are not to be learned by looking upon humanity in the mass, but by the analysis of individual lives. To know one man thoroughly, though he be of the commonest and most mediocre sort, will help us more than to know all the superficial virtues and foibles of men and women in general society.

Rousseau's life affords an abundance of material for this detailed study. Notwithstanding his great genius, he was not possessed of sufficient self-respect to withhold from the world the story of his most private life, even in its most unseemly features. Beside this record, the Confessions give us Rousseau's own analysis of his motives, his own graphic pictures of the inner play of his passions. To these Mr. Morley adds an independent and shrewd criticism of both Rousseau's life and his moralizing thereon. It is a sifting cross-examination of the wretched Frenchman in the court of casuistry.

That Rousseau was a strange creature, with intense and morbid predispositions, as unhealthy a soul as ever staggered over the earth, gives us special advantages in studying human nature in his case—just as medical science advances by the study of disease, the normal finding its exposition by means of contrast with the abnormal.

We cite an instance of the way in which Mr. Morley shows, from Rousseau's Confessions, the deceitfulness of a depraved conscience, and the blinding of the judgment that comes from the greed of selfishness.

Rousseau had, at their birth, put his five children into the Hospital for Foundlings, without taking any precaution for their future identification. Of

his motives at the time of the commission of these social crimes, he then wrote:

"I formed my fashion of thinking from what I perceived to reign among people who were at bottom exceedingly worthy folk, and I said to myself, Since it is the usage of the country, as one lives here, one may as well follow it. So I made up my mind to it *cheerfully, and without the least scruple.*"

Near the same time—perhaps under some compunction of conscience, or some criticism from others—it occurs to him to offer a sort of apology for his unnatural atrocity:

"I owe them (the children) subsistence, and I procured a better, or, at least, a surer subsistence for them than I could myself have provided. You know my situation: I gained bread from day to day painfully enough! how, then, should I feed a family as well? And if I were compelled to fall back on the profession of author, how would domestic cares and the confusion of children leave me peace of mind enough in my garret to earn a living? Writings which hunger dictates are hardly of any use, and such a resource is speedily exhausted. Then I should have had to resort to patronage, to intrigues, to tricks—in short, to surrender myself to all those infamies for which I am penetrated with such just horror. Support myself, my children, and their mother on the blood of wretches? No! it were better for them to be orphans than to have a scoundrel for their father."

The conscience which even contemplated the possibility of deliberate scoundrelism, as an escape from the lot of honest penury, is a curious study, especially in the case of one who became the leader of multitudes in the name of justice and humanity. We cite this moralizing of Rousseau, however, to show that he was led to impute to himself motives which, by his statement at the time of the misdeeds, we know he did not entertain—a too common habit with men in reviewing the errors of past life.

But the miserable self-deception grew upon him. He attributed to himself every good motive that he could conceive might have influenced another person in similar circumstances. He quiets the misgivings of conscience by trying to believe it better for the children to be kept from the softening influences of home, and to be brought up in the condition of semi-paupers:

"I know that foundlings are not delicately nurtured; so much the better for them, they become more robust. They would not know how to dance, or ride on horseback, but they would have strong, unwearied legs. I would neither make authors of them, nor clerks; I would not practice them in handling the pen, but the plow, the file, and the plane—instruments for leading a healthy, laborious, innocent life."

It afterwards occurs to Rousseau to use this act of cruelty as an occasion of parading an imagined parental tenderness:

"I deprived myself of the delight of seeing them, and I have never tasted the sweetness of a father's embrace. I deliver them from misery at my own expense."

Yet he elsewhere wrote: "I made up my mind to it cheerfully, and without the least scruple," because it was the usage of certain other people to do so.

At another time, having changed his early love for the mother of his children (never his wife) into suspicion of her fidelity, he lays up before his disturbed conscience another excuse for his sin. He declares that his motive was fear of their being spoiled by their mother, and being turned into monsters by her kin.

At length he comes to regard this contemptible transaction as his practical enrollment as a citizen of Plato's Republic. Morley says, of all this insincerity, this miserable travesty of reason and righteousness, that it was—

"Only the talk of one become famous, who is defending the acts of his obscurity on the high principles which fame requires. . . . If a man frequents company where the dispatch of inconvenient children to the hospital was an accepted point of common practice, it is superfluous to drag Plato and his Republic into the matter."

Toward the close of his life, this man, having added to his study of men at large a close scrutiny of his own soul as it must soon present itself before the Great Judge, saw through the wretched sophistries by which he had deceived himself, and puts down these honest words:

"In this, far from excusing, I accuse, myself; and when my reason tells me that I did what I ought to have done in my situation, I believe that less than my heart, which bitterly believes it."

We do not know of a better illustration than this of the self-asserting power of conscience, which survived the untoward influences of one of the meanest lives, and the shrewdest assaults of unsanctified reason, and, in the end, pronounced a true judgment. If so in the case of a Rousseau, it must be so in the case of everybody. Conscience is king, and will not desert the throne.

ACTS XVII: 30.—"THE TIMES OF THIS IGNORANCE GOD WINKED AT."

We are asked by a correspondent what time did God ever *wink at* ignorance?

The question may have been suggested by the unfortunate rendering in the Old Version. The expression "winked at" conveys to us the idea of *collusion with*. This thought was not probably in the mind of the translators, but simply that of the temporary closing of the eyes. Hence the Revised Version reads "overlooked," giving thus the exact thought of the original. The expression is used, as the verse following shows, simply of God's *judicial relation* to men; and is equivalent to saying that He saw fit at the time spoken of not to call men to account, or to pronounce upon them judgment, for this ignorance. There are often circumstances which suggest to the most upright members of a court that an indictment against an offender should not be at once pressed, that a trial should be delayed, a sentence be suspended, or that its execution should be stayed. In these acts of judicial mercy, there is no patronage of the offence; yet there is in them as much of the overlooking of the evil as is attributed to God by the text.

The ignorance referred to suggests the reason for this Divine clemency. The Apostle is speaking of that ignorance of the true nature of God which the Athenians displayed, even in the exuberance of their devoutness. The great power which controlled the world they did not know. They were not Jews, and had not heard of the "I AM." They had not seen Christ, "the fulness of the Godhead bodily." They had

felt after Him. Foolishly they had built altars to an unknown God, or some imagined mysterious force that had troubled them. In their better wisdom some of the poets had sung of the Divine Fatherhood of God, "We are also His offspring." Had they known better they would, perhaps, have done better. We can only say that there was something in their ignorance that led God to exercise judicial forbearance. But now that a clear manifestation of the Divine had been given men, in the form and life of Jesus Christ, they would be henceforth without excuse unless they paid Him a more intelligent and honorable worship, even that of such reverent faith and godly living as Christ demanded.

It would seem to us men that any time of real ignorance of truth and duty should be a time when God would forbear to punish, be lenient toward the imperfections of faith and life. Our Lord made ignorance the basis of His plea for His murderers, "Father, forgive them, for they know not what they do." Thus, when carefully studied, this saying that God "winked at the times of ignorance," instead of detracting from our conception of His justice, widens and exalts it.

BOYHOOD OF JESUS.

We are asked to indicate sources of suggestion for a picture of the early life of our Lord. We offer the following, with the request that any of our readers supplement them with useful information they may have acquired through their reading:

For the *natural scenery* of Nazareth, Canon Farrar has a graphic description at the close of chap. vii. of his *Life of Christ*. Better, perhaps, is Murray's *Hand-book for Palestine in loc.*

For the *historical associations* of Nazareth, one cannot do better than to read the Old Testament narratives of the events that transpired in the immediate vicinity or within eye-range of the home of Jesus—the plain of Esdraelon, Gilboa, Shunem, Jezreel, Tabor, Carmel, etc.

For the *home-life and religious training* of a Jewish boy, Edersheim has some exceedingly graphic and scholarly pages in his *Life of Jesus*. Consult also Delitzsch's *Jewish Artisan Life*, translated by Dr. Pick (Funk & Wagnalls).

For the *educational influence of current thought* upon a young Jew, read articles on Scribes in Stanley's *Jewish Church*, and in *Encyclopædias*.

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

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

PART I.—MISCELLANEOUS.

DANGER OF PRACTICAL APOSTASY.

SHELDON DIBBLE said that a Christian needs conversion to a personal interest in Missions, as an unregenerate man needs conversion to a personal interest in Christ. The process of such conversion would be neither long nor laborious were some grand facts weighed.

1. Foreign Missions represent the *latest and ripest fruit of our church life*.

True, the Apostolic Church was thoroughly missionary; but it belonged to the age of miracles, and seems entitled to a place by itself. The relapse in the age succeeding was so rapid that it was as

though the supernatural pillars or props were removed. Whatever our philosophy, the *fact* is, the Church went down into the dark ages, when the fires on her altars and the flames in her lamps almost went out; and it was a millennium of years before recovery toward Apostolic simplicity and purity began. In Wycliffe rose the *morning star* of the Reformation; the stake of Huss, and the doctrine of Knox, Calvin and Savonarola, still more lit up the darkness; and finally, under Luther, the new day-dawn burst on the Reformed Church. And yet it took three hundred years more for *modern missions* to assume organic

form. There are men whose lives reach back to the day when it was thought needless and presumptuous to send missionaries to the heathen.

The latest product is the *maturess* and *best* in invention and discovery. Science refuses to go backward. And so this latest development of Church energy and activity represents the ripest fruit of her life. She begins to obey her Lord's last command, and return toward the ardor and fervor of her first love.

2. In Foreign Missions the Church is *pre-eminently seeking the lost*. This factor of *comparative destitution* cannot fairly be left out. In days of famine the *neediest* is entitled to preference and precedence. If our next neighbor has had no bread for one day, and the remoter none for two days, we pass by the *nearer* to feed the *needier*. Jealousy between the advocates of Home and of Foreign Missions might be obviated if this were considered. It is said, "the mission work is one—giving the Gospel to the destitute"—"and, therefore, there should be *no discriminating line between home and foreign fields*;" but here is a fallacy; for there is a marked difference in *degrees of destitution*. Even in destitute frontier settlements, without church or minister, you find both Christians and Bibles; most of the settlers have heard the Gospel repeatedly; some are Gospel-hardened. Millions abroad have never yet seen Bible or missionary, and know *no way* out of darkness. Have they not a superior claim, on the ground of comparative destitution? Is the depreciation of foreign missionary work justified on the ground of the importance of work nearer home? Is comparative *nearness* to blind us to comparative *need*? We warmly advocate Home Missions; but no zeal for those in need of Gospel privileges, in our own land, should permit indifference toward *more* destitute millions not even enjoying the *reflected* light of the Gospel. If Cheyenne needs the Gospel, what of China?

3. *The most consecrated and heroic lives are linked with this work*, either working

in heathen lands, or at home, praying and giving. Something in the work develops Christian heroism; in it worldly-minded and half-hearted disciples are not found. There must be some *link* between *exalted Christian character* and *mission work*.

4. Of all Church enterprises, this is also the most *effective and comparatively successful*. Modern missions are not, till 1892, a century old. Fifty years ago, scarce a *single* fortress of heathenism was taken for Christ, and the advance was only projected. History cannot unroll her shining scroll and point to any other record so brilliant. The column of assault was small, like Gideon's picked three hundred; yet all the appliances of Gospel ordinances and organizations can show *no such comparative results* at home. Within three-quarters of a century the Bible has been furnished to almost every people in the native tongue; it is the reversion of Babel, the repetition of Pentecost, that every man may read the Gospel message in his own tongue wherein he was born. Missionaries have had to face gigantic Anakim, master strange languages, overcome hostility, dare martyrdom, breathe the stifling atmosphere of a godless community, teach souls whose *moral discriminations* were well-nigh obliterated; and yet the *average growth of churches in pagan lands is three-fold*, and the *average perseverance of confessors of Christ in pagan lands* is, as missionaries declare, *fourfold*, what it is at home. To decri missionary work abroad betrays culpable ignorance of comparative results.

5. *Providence has opened doors, great and effectual*. A half-century ago the world was a walled city with shut gates. Japan sealed her ports; China locked her iron doors; India forbade missionaries to *land*; Africa excluded even the explorer. Now, where cannot the missionary go? When did God ever before open fields so vast and doors so wide?

Father Gulick spent the evening of his days in Japan, watching the progress of Gospel triumph. When he

went to the Sandwich Islands he found eight converts only; when he left, the Christian religion was the established faith. He, who within forty years saw a pagan nation's doors opened to the Gospel, was firm in faith and strong in hope for that other island empire of the Pacific.

How does the Church meet the command of her Lord, and the demand of the world? After praying for half a century that doors of access and approach might be opened, now, when in every land the Gospel may be freely proclaimed, what is our attitude? We answer, that *no enterprise of the Church is sustained with so great difficulty as Foreign Missions!* This argument and appeal, and even the logic of events, fail to arouse us to send the missionary or even to give money, in any adequate ratio, to the scope and need of the work. Even the sum asked for the most economical maintenance of the work now doing is more than the Church will supply and retrenchment becomes needful when it will not do even to remain stationary. Missionaries cannot go, because there is no money in the treasury. The Church is not in profound sympathy with her Lord in His work among the heathen! If we were heartily praying for the coming of His kingdom, and watching the signs of the times and the signals of His providence, could we allow Foreign Missions to move backward or even stand still?

We need to build our habits of giving upon a new basis, and to have a new baptism of the Holy Ghost and of fire. Christ stands waiting for His soldiers to come up to His position, that He, with them, may take Satan's strongholds! Let us prayerfully consider whether we are not in danger of practical apostasy in the matter of Foreign Missions! All along the line of battle, now encompassing the globe, sounds the imperial clarion of our white-plumed Leader, summoning His host to the onset. Let there be a grand onward movement from every quarter, that every hostile fortress may tremble before the overwhelming charge!

Methods of Missionary Work.—Secretary Fenn, of Church Missionary Society, combats with vigorous pen *five errors*: 1. That missionaries should seek out any existing good in beliefs of the heathen, and proceed from these as basis. 2. That civilization should precede Christianity. 3. That converts from heathenism should be gathered into Christian villages and put under government of missionaries. 4. That children offer a more hopeful field than adults; and, 5. That native converts are to be treated as children.

The American Baptist Missionary Union asks \$175,000 in order to end the fiscal year without debt. The Presbyterian Board, on April 1, needed \$203,000 to avoid a similar calamity.

Euphrates.—That paragraph about the "drying up" of this river, quoted from a leading journal in the April issue, is pronounced "unadulterated nonsense." Really, one is not safe without a personal journey to every locality, to verify the "observations of travelers."

PART II.—MONTHLY BULLETIN.

KOREA.—King is willing to establish a Government college, in connection with hospital now in charge of Dr. Allen. Methodists have permission to establish a school.

JAPAN.—Rev. Dr. N. Brown, Baptist, of Yokohama, is dead, one of the senior missionaries. He was appointed to Burmah in 1831, returned to this country in 1855, and in 1872 went to Japan as first representative of Baptist Missionary Union, and translated the New Testament into Assamese and Japanese.—Churches of Presbyterian Union have in two years increased membership 80 per cent., and this year a native pastor was chosen moderator.

FRANCE.—A new McAll Mission just opened in Paris, and full every night; also in Latin quarter for students since January 28. Dr. de Pressense thinks no such open door ever was in France before, and only men and means needed to preach the Gospel effectively in all great centres of population.

LONDON.—Proposed to build a large Tabernacle in West End, as an aggres-

sive centre for Methodists, at cost of \$250,000; Rev. H. P. Hughes and M. G. Pearce to be in charge.

INDIA.—The London Missionary Society has done a great work in Travancore, gathering over 4,400 Ch. members and about ten times as many into Christian communities; 11,000 pupils, 3,000 of them girls, are under instruction, and the whole province is prospering under Christian influences. Rev. H. J. Bruce, of Satara, has prepared a Bible Dictionary in Marathi, on the basis of Dr. Schaft's. Application has already been made to translate this valuable work into Bengali and Urdu.—The Telugu Jubilee was held in February; the day July 3, 1878, when 2,222 men were baptized, will never be forgotten—probably the most wonderful day since Pentecost.—Rev. Cephias Bennett, Baptist, of Rangoon, Burmah, is dead.—Rev. P. F. Leavens argues that three grand facts indicate the coming Christianization of India: A vernacular Bible, native ministry, and native converts in organic church systems.

CHINA.—A London merchant, J. T. Morton, offers to send four missionaries to South-west China through the Burmah open door, defraying expenses for three years, which would amount to \$25,000.

AFRICA.—Bishop Hannington, of Church Missionary Society, was seized

and confined, and orders to execute him were given by Mwangi, King of Uganda; efforts were made by the missionaries to get the order countermanded, but two natives report his execution as taking place October 31. The missionaries expected their own martyrdom to follow.—Mr. Lowe, the Wesleyan missionary, reports rapid advance for the Gospel in the Transvaal, native converts teaching and preaching without pay, and from no impulse but love for truth and souls.—Mr. Arthington offers the A. B. C. F. M. \$25,000 to maintain a mission on east coast among Masai and Kwafi tribes.—Zulu mission kept its jubilee from December 20–27 last, Rev. Wm. Ireland and Rev. Josiah Tyler gave addresses covering the history of the fifty years, with reminiscences of early workers. A "Jubilee Hall" was opened to be used for the Aman Zimtote seminary. It cost \$14,500, and the natives of Natal gave over one-quarter of that amount.

MADAGASCAR.—The London Missionary Society can now go on with its grand work. On December 17, a treaty was concluded with France; \$2,000,000 are to be paid in settlement of French claims, but the Queen rules the whole island, the Bay of Diego Suarez being alone reserved for the French. There is no interference with the internal administration of the island, nor with the Protestant missionaries.

DECORATION SERVICE.

As on the sea of Galilee,

The Christ is whispering peace."—WHITTIER.

*"She wept tear after tear with the blood that was shed,
And both turned into flowers."*

Love of Country.

If I forget thee, O Jerusalem, let my right hand forget her cunning.—Ps. cxxxvii: 5.

Jerusalem was more than the capital of David's kingdom—it was the embodiment of the theocratic government—it represented both the Jewish State and Church. They were one and inseparable. To forget Jerusalem, therefore, was to be recreant to all the high claims of patriotism; to fail in duty to her grave interests was treason against God himself.

The claims of Patriotism upon us are as real and imperative as the claims of religion. No man can ignore his relations to his country, or neglect his civil obligations and duties, and not sin against God. Human government is ordained of God, and every citizen is bound to bear his share in its support and proper administration.

If the patriotic spirit dies out of people, liberty and integrity will not long survive. This fact is blazoned on a thousand pages of history. It needs

only to be stated to command assent. When the better class neglect the obvious duties of citizenship; when venality, corruption and demagogueism creep into and sway our politics and legislation and the administration of law, the people are on the road to speedy ruin.

HOW WE MAY PRESERVE AND INCREASE
THE VIRTUE OF PATRIOTISM.

1. By keeping in remembrance the virtues and principles of the noble and patriotic men who laid the foundations of this Republic. While the memory of the immortal Washington and his co-patriots is green, and the principles of his "Farewell Address" are cherished by us, we are safe. Example is more powerful than precept:

"Washington's a watchword such as ne'er
Sha I sink while there's an echo left to air."

—BYRON.

2. By honoring with suitable memorial services those who have sacrificed ease and fortune and life itself at their country's call, in behalf of liberty, principle, the right. All honor to the nation's heroes, whose priceless services we this day call to mind, whose heroic sacrifices are embalmed in a nation's tears and sorrows, and whose graves, in unnumbered cemeteries, on hilltop and in sequestered valleys, we this day decorate with floral offerings, with solemn and tender thanksgiving.

3. By the enactment of wise and equitable laws, and a faithful and impartial execution of them. Never was

the necessity of this greater or more imperative than now.

4. By elevating Patriotism into a Christian virtue. Patriotism without piety; patriotism divorced from Christianity and the institutions of religion; the State, civil society, politics, given over to infidelity, to ungodliness, to the tyranny of human passions and selfish seeking, cannot be long maintained. And here is our greatest danger to-day.

SUGGESTIVE THOUGHTS.

... "We join ourselves to no party that does not carry the flag and keep step to the music of the Union."—*Rufus Choate.*

Strike—for your altars and your fires;
Strike—for the green graves of your
sires,

God and your native land."

—*Fitz Greene Halleck.*

... "This nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth."—*Lincoln.*

... "There is a higher courage than that which faces the frowning cannon; it is that which, for conscience' sake, defies a frowning world."

... "Surgeons often find it necessary to break a deformed limb, that it may be made to grow straight. So even civil war may be required before a nation can stand strong and upright before God and the world."

... While we plant fresh flowers to-day on the graves of our dead heroes, let us devoutly pray for a new and more powerful baptism of patriotic spirit, that the coming generation may lift higher the standard of civic virtue and of righteousness, and battle valiantly for the speedy and universal reign of liberty, peace and godliness among the nations of the earth.

PREACHERS EXCHANGING VIEWS.

A Specimen of Mr. Beecher's Sermon
Notes.

It has occurred to me that some of the clergy would be curious to see a *verbatim* copy of the notes from which Mr. Beecher preached the sermon published in the May number of THE HOMILETIC REVIEW.

S. B. HALLIDAY.

[The reader, of course, will understand that these notes were not intended for the public eye, but only to refresh the memory of the speaker. We print them *verbatim et literatim*, abbreviations, punctuations and all.—Eds.]

Matt. v. 17:20.

External change for sake of internal Permanence.

1. How it seemed to his own age?

1. To his own family.

2. To his townsmen—is not this, etc.

3. To the crowd—bread, fish, miracles.

4. To the more devout and common people—prophet "feared the people," etc.

5. To Rulers, Scribes and Pharisees. Some good men—but, mostly, they were sectaries—selfish conservatives of Jewish sect.

It is with this last, we have to deal.

1. Law and prophets—was in Substance the Creed.

1. They looked at it fr. outside.

2. Christ, for its Center—it was a means of securing Righteousness, or right living.

II. Christ's *denial*—outside change—for sake of inward *permanence*.

It was not the *morality* and *spirituality* that was to be destroyed, but the external forms.

1. III.—*But, b'ossom, seed, plant again*. This is *increase* not destruction.

2. III.—*babe, child, youth, man*.

Is Paul—in regard to internal—when I was a *child, etc.*—*put away, not for sake* of destroying but, *increasing*.

III. This is the Key note, or philosophy of all this *growth—in Society*.

1. The laws and institutions of Civil Society—the *habits* of Communities—are meant to secure *truth, justice, order, protection*.

New and better, ways, are the *grounds of change*.

1. *Inflexible* institution, tend to prevent expansion of the people, and of their *ideas of justice*.

2. If the people *improve* under laws and gov't—there must be a *modification*, of laws to meet the higher and better evolution of Justice.

Distinction of external institutions is emancipation of the *principle wh. they contained*.

Two applications.

1. What is going on in *Society Organs*.

2. What is going on, in *Religious forms, and beliefs*.

In *Europe*—Civil gov't.

Russia—*anomalous*.

In *Germany*—*immediate future uncertain*—after Bismark?

France and Italy—*slow, unfolding popular intelligence*.

III.—That is the *SAP wh. wakes life* in forests.

Gr. Britain—*Seems a hopeless tangle*.

It is bursting of shell to let nut find roots.

It will go on—men will rank by the National forces, and not by *hereditary* or *class privileges*.

America—Our ideas and institutions, *adapted to change*.

III.—Expansion and contraction of *Brooklyn Bridge* provided for.

But, *industrial* re-adjustment going on—subject to all the stages of reform.

Rude, and often mistaken to excitement and conflict, producing dread and fear, among timid and conservative—and yet when roused up results, a larger *liberty, justice, sympathy, life*.

Religion—the same process goes on,

Change of exterior for sake of augmenting the interior.

Health—End of medicine. Change in Physicians' theories.

☞ The end of all Religion is *Character and Conduct*.

The Operation and indispensable doctrines—or facts, are — *God Sin — Reformation — Divine Help*.

☞ These may be sought, one way—or another.

Change in *external* theology for sake of *keeping* the essential truth.

Single example—*Sin*.

1. Fall of Man.

2. Temptation of Satan in various Oriental forms, etc.

3. *Sin*, for View of Evolution.

1. Do not be amazed.

Did Paul Write the Epistle to the Hebrews?

"In Dr. Gregory's admirable work, 'Why Four Gospels?' he uses the following language in regard to Paul and the Epistle to the Hebrews: 'Judaism, of his knowledge of which we have such evidence in his Epistle to the Hebrews,' etc.—p. 223. Now, is it not conceded by most Biblical scholars that Paul was not the author of Hebrews? Meyer says, 'The Epistle to the Hebrews is the work of an unknown writer,' and afterwards inclines to the opinion that Apollos wrote the Epistle. Doubtless Dr. Gregory had some very cogent reasons for making the statement he did, but we wish he had given in few words his reasons for making it. I can scarcely see how Romans and Hebrews could have come from the same mind. I would like to have Dr. Gregory state his reasons, or explain himself; and, by so doing, he would oblige a seeker after light." BENJ. F. FAIRZ.
Chillicothe, O.

DR. GREGORY'S REPLY.

I have what seem to me "very cogent reasons" for thinking Paul the author of the Epistle to the Hebrews—reasons which it was not within the scope of my book to state, and which can hardly be satisfactorily outlined in this brief note of reply.

1. The weight of external and historical evidence is in favor of the Pauline authorship of the Epistle. The most ancient and generally received opinion ascribes it to Paul, at least in its matter.

In general, those who objected to the Pauline authorship may be said to have done so, not on historical grounds, but as mere matter of guesswork. Tertullian conjectured that Barnabas might have written it; Clement of Alexandria, that Luke might have written a part of it; others, that Clement of Rome might have written it; still others, and later, that Apollos might have been the author. It is to be noted that the first two of these views regard the Epistle as substantially Paul's; according to Clement of Alexandria, Paul being the author and Luke the translator; while the others are merely guesses, without any

historical or other adequate rational basis.

2. The argument from internal evidence may be made to favor either side, as the prejudices of the critics may require. In my view, there is no foundation for the claim that the doctrine of this Epistle differs from that which Paul teaches elsewhere. Differences of style are urged; but style varies with the age and mood of the individual, with the subject in hand, and with the object in view, not to mention many other causes of variation. To my mind, as good an argument can be made in favor of Bacon as the author of the poems attributed to Shakespeare, as can be made in favor of Barnabas, or Luke, or Apollos, as the author of the Epistle to the Hebrews. As against the positive historical argument, these considerations have with me little real weight, however ingeniously urged.

3. The fact that the Epistle completes the cycle of Pauline teaching seems to me a strong confirmation of its Pauline authorship. Paul was the great theologian of the Church; and, as such, his teachings met the various phases of theological need. His Epistles fall into three classes: doctrinal, pastoral, and apologetic. In the apologetic Epistle (Hebrews), he settles for Jew and Christian the perplexing question coming up in all minds in that age: What is the relation of the Old and the New? by showing that the Old is the shadow of which the New is the substance. The cycle of doctrinal truth from the hand of Paul would have been incomplete without this crowning Epistle.

The aim of the Epistle accounts for the differences of matter and style, for the depression of the personal element usually so prominent in other Pauline epistles, and for various other features. I agree with Bloomfield that no one but Paul could have produced the Epistle, and that no one but Paul did produce it. He may have used Luke as his amanuensis or translator, but the marks of Paul's comprehensive and master-mind are upon the work. He "geared his thinking apparatus," under guid-

ance of the Divine Spirit, in the right way to accomplish the great object in view—the settling of the most pressing theological question of the age.

D. S. GREGORY.

Lake Forest, Ill., April, 1886.

Dr. Witherspoon Criticised.

"In the March number (p. 290), 'a very intelligent Christian lady' is represented by a learned contributor to THE REVIEW, as reading in the R. V. of Job, xix: 25, 'I know that my Redeemer liveth,' and having all her doubts as to the Messianic nature of that text dissipated by this proof that the learned body of Revisers considered Jesus Christ to be mentioned here. And it is further represented that the celebrated divine who supplies the incident, took this simple method of satisfying the lady that the doubts of those who think Jesus is not mentioned here has no foundation. What puzzles me is to know what edition of the R. V. was consulted. I have the Oxford and Harpers' American editions, and in both these the text reads, 'I know that my redeemer [small r] liveth,' and the margin has 'vindicator.' How 'Redeemer' can be made out of this, or how that intelligent lady could have been honestly satisfied, is a mystery. Will Dr. Witherspoon explain?"

JAMES MUDGE.

Whitinsville, Mass.

AN ANSWER.

Dr. Witherspoon, to whom the above communication was referred, sends the following reply:

I. The use of a capital letter in the word *redeemer* was a typographical error, overlooked by the author in the correction of the proof.

II. The absence of the capital letter is not peculiar to this passage, the Old Testament Revisers having adopted the rule of spelling the words *redeemer*, *savior*, etc., without capitals, a rule to which no exception is made in any case.

III. The marginal reading, *vindicator*, simply expresses the fact that the element in the redemptive work of his *kinsman-redeemer*, which was at the trial prominently before the mind of Job, was his vindication against the malicious accusations of Satan, and the cruel suspicions of his friends. When his redeemer should stand upon the earth, and all men appear before his judgment-seat, the maligned and suspected sufferer should be completely vindicated.

IV. The word translated *redeemer* here, being the same (יָדָם) used in Psalm xix : 14 ; Is. liv : 5, lix : 20, etc., and there being no change introduced by the Revisers in the reading of the context which can impugn the Messianic character of the passage, it remains as to its Messianic significance upon precisely the same basis with those other well-known passages. It has not been, as this lady had been led to believe, subjected to any special discredit as a witness for Christ, as the

result of modern criticism. This was all she desired to know. This is all my language implied. If Mr. Mudge will read the passage carefully, he will certainly see that the doubts of the lady were represented as springing from the supposed results of a special distinctive criticism of this particular passage. The fact that the Revisers have retained it in its present form was justly satisfactory to her on this point, as it must be, I think, to every candid mind.

T. D. WITHERSPOON.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

If what I speak be true, it is not I who speak, but God.

Christian Culture.

GOD'S VOICE IN THE SOUL.

My reins instruct me in the right season.—

Ps. xvi : 7.

The ancients regarded the reins, or kidneys, located in a retired part of the body, as the seat of the moral and spiritual sentiments, especially of the intuitional convictions, in distinction from those which have been acquired from philosophy or the experience of others. To be instructed by one's reins is, therefore, to give heed to the voice of the soul itself.

The soul articulates itself in *conscience*, which gives wiser counsel regarding duty than any "court of casuistry;" in the *sense of God*, which men cannot divest themselves of, as even Rousseau confesses, "Keep your life such as would lead you to desire that there should be a just God, and you will have no doubt of His existence;" in the *vital instinct*, which predicts immortality, etc. Infidelity would be impossible if men would take the counsel of their own "reins." In the silent depths of the soul the echoes of God's voice are always sounding.

We will hear these echoes best when all is quiet about us—the janglings of the busy day ceased. The soul expands toward the infinite when the narrow arena of earthly competitions disappears, as the stars show themselves when darkness has blotted out the scenes on earth.

The best interpreter of the counsel of the reins is the *Word of God*. It reveals us to ourselves. Of Jesus it was said that "He knew what was in man." Francis Quarles (1644) represents God as saying :

"I, that alone am Infinite, can try
How deep within itself thine heart doth lie;
Thy seaman's plummet can but reach the
ground—
I find that which thy heart itself ne'er found."

HOW TO DEAL WITH THE ERRING.

If any man obey not our word by this epistle, note that man. . . Yet count him not as an enemy, but admonish him as a brother.—2 Thess. iii : 4, 5.

No Christian duty more delicate and difficult than that we owe to the unbelieving, the disobedient, the erring, even for the haters and despisers of Christ and His Church.

1. "Note this man." *There should be a full realization of his error; no ignoring of it, or acquiescence in it; no belittling of it.*

2. *We are to note all such, separate ourselves from them, have no fellowship with them.* And this implies—(a) A defence of the truth, a vindication of the right; (b) a bearing open, faithful witness for Christ, for the Church, etc.

3. *But we are not to cast them off—abandon them as hopeless reprobates—withdraw sympathy, anxiety, prayer, effort in their behalf.* "Count him not as an enemy, but admonish him as a brother." Kindness, gentle entreaty, Christian endeavor, persisted in, may finally make him "ashamed," and win him over. Oh,

had heretics, schismatics, apostates, erring brethren of every kind, been always dealt with in this Christian way, how different had been the result! It is not too late to begin.

CHRISTIAN LIBERALITY.

In a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality, etc.—2 Cor. viii: 2-5.

I. THE MOTIVE, one's own glad appreciation of the benefits of the Gospel, (v. 2), "The abundance of their joy. . . . abounded unto the riches of their liberality.

II. THE AMOUNT (*a*), *not merely one's proportion*. These Macedonians, though *very poor* (v. 2), supported Paul's preaching in Corinth. (*b*) *Not limited by selfish prudence*. (v. 3) "For to their power, I bear record, yea, and *beyond their power*, they were willing of themselves."

III. THE SPIRIT. Not in response to appeal, but (v. 4) "*Praying us with much entreaty that we would receive the gift.*"

IV. THE SECRET of it all (v. 5). They "*first gave their own selves to the Lord.*"

Funeral Service.

THE FRAILTY OF OUR PHYSICAL LIFE.

Them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth.—Job 4: 19.

"God's finger touched him and he slept." This moment we live—the next, gone. Seemingly the slightest causes can end our mortal life. We are "crushed before the moth." Yet behind all is the finger of God, and that which inhabits these houses of clay is immortal. It is only the outward covering—the house in which we live—that is perishable.

CONSECRATION.

I am now ready to be offered.—2 Tim. iv: 6.

Revised version, "I am already being offered." Marginal note, "poured out as a drink-offering." The reference is to the cup of wine which the priest poured around the altar after the sacrifice. Paul is not speaking solely of his coming death, but of the completion of the offering of his life to the service of

Christ; Christ's life the sacrifice; Paul's an oblation upon that sacrifice. What a beautiful figure of Christian consecration! How differently men use their "cup of life"! wasting it—pouring it on unhallowed ground; or consecrating it—at the altar of the cross, so that when the year-drops disappear one by one, or altogether, in sudden death, not one of them but shall come up as a memorial before God.

CONSIDERATIONS IN ADVERSITY.

In the day of adversity consider.—Eccle. vii: 14.

I. THE DESIGN OF THE VISITATION. It includes—

1. Correction.
2. Prevention.
3. Trial or testing of character.
4. Instruction in righteousness.
5. Increased usefulness.

II. THE RELIEF WHICH GOD IS READY TO BESTOW.

1. Consider that your afflictions are *not peculiar*. It is not "a strange thing that has happened unto you." Not even the most advanced saint is exempt. Even Jesus was made "perfect through suffering."

2. They happen not by *chance*. God's wisdom plans, and His love executes, them all.

3. They are not *penal*. They are for correction; to bring "nearer to God;" to wean from the creature, and draw the soul upward.

4. They are not *unmixed evil*. "It is good for me that I have been afflicted," has been the tearful cry of millions as they came forth from the fiery furnace.

5. They are not to endure *always*. Only for "a moment," and then heaven!

6. We are not asked to bear these afflictions *alone*. The form of a fourth man was seen in the furnace with the three Hebrew worthies. "Angels came and ministered" to Jesus after the conflict of the wilderness and the agony of the garden. What Divine support, what angel visitants, what unspeakable peace, what glorious victory, have come to God's people "in the day of adversity," in the night of sorrow—yea, in the hour and article of death itself!

LIVING ISSUES FOR PULPIT TREATMENT.

The Labor Problem.

Labor is discovered to be the grand conqueror, enriching and building up nations more surely than the proudest battles.—CHANNING.

We give below an interesting table of labor statistics, which has cost us no little trouble to prepare, and which, we think, will repay careful study. It is the first of a series which we propose to publish, as space will permit, from time to time. The storm-clouds that now overcast the sky will disappear, but the real grievances of the workmen, whatever they are, will remain. The problem of capital and labor is as yet unsolved, and seemingly as unsolvable as it was two thousand years ago. Strikes and boycotts cannot solve it; they make it only the more complex, and leave the laborer more and more hopelessly entangled. A correct diagnosis of a disease should precede any attempt at a remedy. Light is needed. There is an irresistible force in intelligence. The sword is nothing to the pen. The walls of Greece fell before Roman assault, but Rome was helpless before the force of Grecian logic. Light and love will solve the labor problem. Capital and labor should address themselves first to a clear understanding of the wrong suffered, and then to a clear understanding of its cause, and then its remedy. It is a task that will require much thought and patience; but the path of human progress lies through the correct solution of the labor problem.

WAGES AND PROFITS.—IS THE CONDITION OF THE WORKINGMAN GROWING BETTER OR WORSE?

The following table gives, for the seven States, showing, in the year 1880, a capital of \$100,000,000 or more invested in manufacturing interests; the number of manufacturing and mechanical establishments reported in the Tenth U. S. Census of 1880, as having each a yearly product of \$500 or more; the number of hands employed in these establishments, male, female, and children, with the proportion of women

and children to the whole number; the value of materials used; the total amount of wages paid; the value of the manufactured product; and the total profits of all these establishments for the years 1870 to 1880, in each. The table also shows the average amount of product earned or produced by each laborer, the average wages paid each workingman, the average profit of each establishment, the proportion of average individual wages to the average profits of each establishment in these States for the same years; also the increase or decrease in the proportion of women and children to the whole number of hands employed, the per cent. of increase or decrease of the average amount of product earned or produced by each laborer, the per cent. of increase or decrease in average individual wages, the per cent. of increase or decrease in average profits of each establishment, and the per cent. of increase or decrease of average individual wages in proportion to the average profits of each establishment for the years 1870 and 1880.

It will be seen from this table that from the year 1870 to the year 1880:

I. The proportion of women and children to the whole number of employees *increased* in six States at a rate varying from 9 to 84 per cent., and decreased in one 2 per cent.

II. The average profit earned or produced by each laborer *decreased* in six States from 5 to 26 per cent., and increased in one 15 per cent.

III. The average individual wages *decreased* in six States from 6 to 16 per cent., and increased in one 5 per cent.

IV. The average profits of each establishment *increased* in six States in a ratio varying from 5 to 28 per cent., and decreased in one 10 per cent.

V. The proportion of average individual wages compared with average profits of each establishment *decreased* in six States from 16 to 31 per cent., and increased in one 1 per cent.

CONCLUSION. These facts seem to in-

dicates that, although the individual workman produces less in value of manufactured product, yet the profits of the proprietors are increasing; that while the employer is getting more and more out of his establishments, the laborer is getting, *actually and relatively*, less wages for his work. But the questions may be asked, Does not the increased number of women and children now employed, with their smaller pay, produce this lower average of wages? and may not the male workman be receiving equal, if not larger, wages in 1880 than in 1870? As a fact, bearing upon the first question, we call attention to the table, wherein it will be seen that, in Massachusetts, although the number of women and children employed actually *decreased* 2 per cent. from 1870 to 1880, and while *profits increased* 5 per cent. during the same time, yet *wages decreased* 14 per cent., and the proportion of wages as compared with profits decreased 19 per cent.

Another fact indicated by this table is the striking disproportion between the earnings of labor and the profits of capital, which disproportion increases in every instance but one. For exam-

ple, in the State of Connecticut, for every dollar received by the proprietors, the laborer gets 6 2-10 cents in 1870, and 4 3-10 cents in 1880.

Other elements, such as the increased use and productive power of machinery and the varying cost of living, may enter into the problem, which we may probably be able to furnish in future tables.

EXPLANATION OF TERMS. In this table, "materials" include not only the materials from which the manufactured product is produced, but also other necessary materials used up in the process of manufacture. "Profits" is the difference between the value of the materials, as above explained, plus the amount of wages paid, and the value of the manufactured product. "Establishments" include all manufacturing and mechanical establishments, as above indicated, except in manufacture of fishery products, quartz milling, manufacture of petroleum, refining, printing and publishing of newspapers, manufacture of gas, and manufacture and repair by steam railroad companies of their rolling stock and supplies.

Values and amounts are taken from the Tenth U. S. Census.

STATES.	No. establishments, manufacturing and mechanical.	Average number hands employed.			Per cent. of women and children in proportion to whole No. hands employed.	Value of materials used.	Amount of wages paid	Value of Product.
		Males above 16 years.	Females above 15 years.	Children and youths.				
1870.								
Connecticut.....	5,128	61,684	20,810	7,029	.45	\$ 86,419,579	\$ 38,987,187	\$ 161,065,474
Illinois.....	12,597	73,045	6,717	3,217	.17	127,000,077	31,100,244	205,620,572
Massachusetts.....	13,212	179,032	86,229	14,119	.55	334,413,582	118,051,886	553,912,568
New Jersey.....	6,636	58,113	11,198	6,239	.30	103,413,245	32,648,409	169,237,732
New York.....	36,206	267,378	63,793	20,627	.31	432,035,452	142,466,758	785,194,651
Ohio.....	22,773	119,686	11,573	5,941	.14	157,131,697	49,066,488	269,713,610
Pennsylvania.....	37,200	256,543	43,712	19,232	.24	421,197,673	127,976,594	711,894,344
1880.								
Connecticut.....	4,488	75,619	28,851	8,445	.49	102,183,341	43,501,518	185,697,211
Illinois.....	14,540	120,558	15,233	8,935	.20	289,843,907	57,429,085	414,864,673
Massachusetts.....	14,352	228,834	105,976	17,445	.54	386,972,655	128,315,362	631,135,284
New Jersey.....	7,128	86,787	27,099	12,152	.45	165,285,779	46,083,045	234,380,236
New York.....	42,739	364,349	137,455	29,529	.43	679,612,545	198,634,929	1,080,690,596
Ohio.....	29,690	152,217	18,563	12,829	.26	215,334,258	62,103,800	348,298,390
Pennsylvania.....	31,232	284,350	73,046	29,667	.36	465,929,563	134,055,904	744,818,445

STATES.	Difference between value of materials plus amount of wages and value of manufactured product. (Profits.)	Average amount of product manufactured by each employe.	Average amount of wages paid each workman.	Average amount of profit to each establishment.	Proportion of average individual wages to average profits of each establishment.	Per cent. of increase or decrease of number women and children in proportion to whole number hands employed from 1870 to 1880.	Per cent. of increase or decrease in average product earned or produced by each employe from 1870 to 1880.	Per cent. of increase or decrease in average individual wages from 1870 to 1880.	Per cent. of increase or decrease in average individual profits from 1870 to 1880.	Per cent. of increase or decrease of individual wages in proportion to individual profits from 1870 to 1880.
1870.										
Connecticut . . .	\$35,658,708	\$1,709	\$435	\$6,051	.062					
Illinois	46,920,151	2,477	376	3,724	.101					
Massachusetts.	101,446,700	1,986	423	7,678	.055					
New Jersey . . .	33,174,078	2,581	432	4,999	.085					
New York	190,661,893	2,232	465	5,238	.077					
Ohio	65,515,428	1,980	358	2,788	.128					
Pennsylvania.	162,720,067	2,228	400	4,374	.091					
1880.										
Connecticut . . .	40,012,352	1,639	385	8,915	.043	+ 9	7-	12-	+ 28	31-
Illinois	67,591,681	2,859	396	4,645	.085	+ 53	+ 15	+ 5	+ 24	16-
Massachusetts.	115,847,269	1,792	364	8,071	.045	2	10-	14	+ 5	19-
New Jersey . . .	43,011,412	2,177	365	6,034	.06	+ 50	16-	16-	+ 29	31-
New York	202,450,022	2,033	373	4,737	.078	+ 45	9-	8-	+ 10	+ 1
Ohio	70,860,332	1,890	338	3,425	.098	- 84	5-	6-	+ 22	24-
Pennsylvania.	143,741,978	1,669	346	4,666	.074	- 50	26-	14-	+ 7	19-

The Social Evil.

Enter not into the path of the wicked, and go not in the way of evil men. . . For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.—Prov. iv: 14, 16.

One immediate good effect of the revelations of the *Pall Mall Gazette*, last summer, was so to arouse the indignation of the better class in London as to secure the enactment by Parliament of a law by which the "age of consent" (i. e., the age at which a girl could legally agree to her own ruin) from 10 to 16 years. This was a long step in advance. Mr. Gladstone recommended 18, and others urgently strove to reach that point, but failed. The world stood aghast at the disclosures made in connection with this revolting subject.

It may not be generally known that in many of the States of this Union—in New York, New Jersey, Maryland and others, and in the District of Columbia—the "age of consent" is 10 years!—three years younger than it was even in Great Britain! In Massachusetts it is 13, and a bill is now before the Legislature to raise it to 17 years. Even under French and other

Continental common law, a girl under 21 cannot legally consent to her own debauchery, and the man who debauches her cannot plead "consent" in defence, and is subject to punishment. Here the law surrounds with legal safeguards the *property* of a minor under 21, but none whatsoever the person of young girls older than 10 years. What a monstrous discrimination! "With such a legal status for young girls, and the comparative impunity with which vicious and designing men may pursue their evil ways, the flagrant exhibitions of vice in our large cities, the abandoned girls in their teens in the streets, though deplorable in the extreme, are in nowise surprising. It is the young, ignorant and inexperienced who are most easily led astray, especially the children of pinching poverty and want."

Is it not high time that public sentiment was roused on this subject, and directed to the reformation of existing laws on the subject? We rejoice that the women of America have taken up the crusade against the "social evil" with a spirit and determination that augurs well for the future. Let every woman—our mothers, sisters, wives—bear their part in this crusade for purity!

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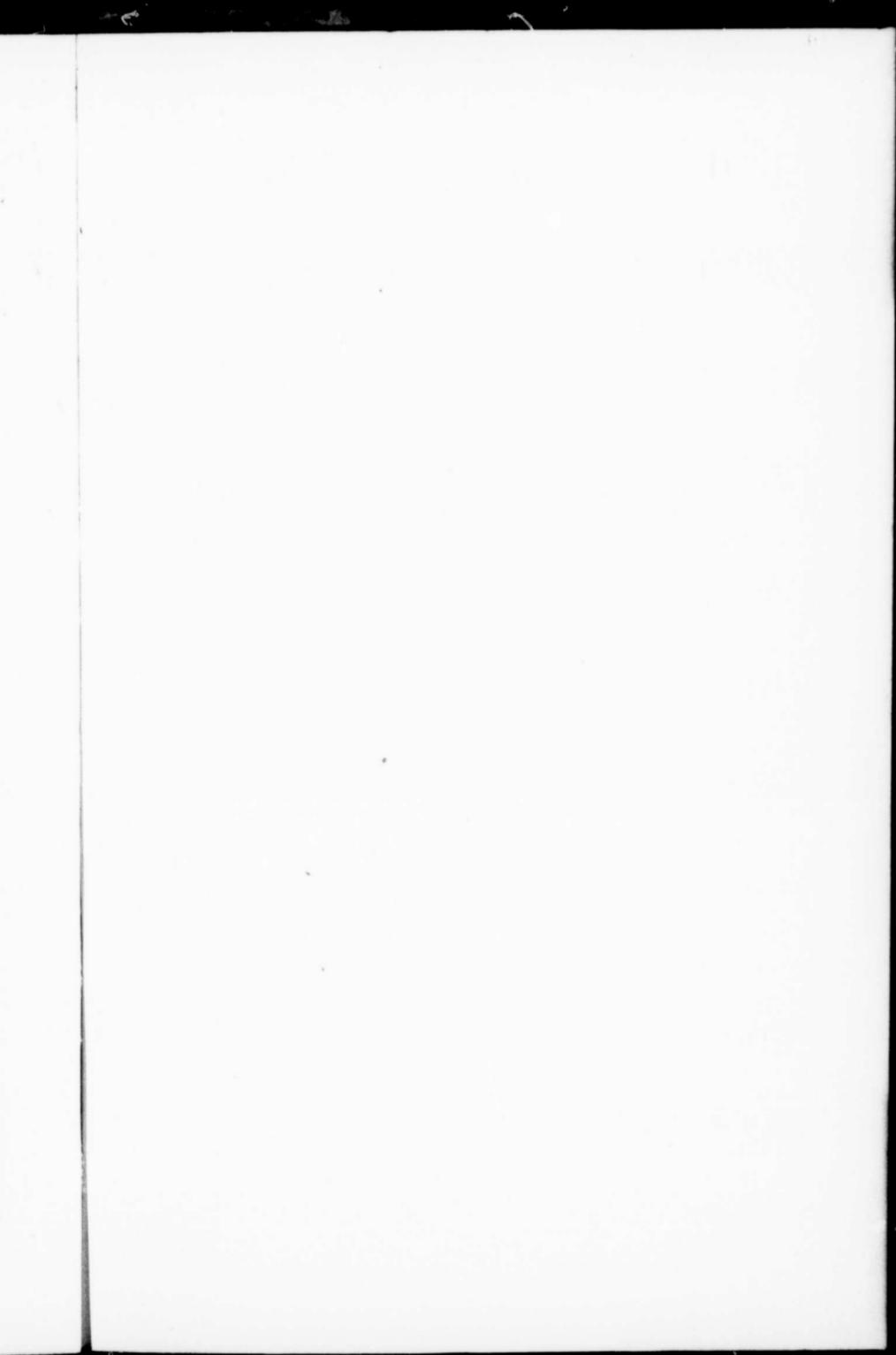
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