

# THE HOMILETIC MONTHLY.

DEVOTED TO HOMILETICS, BIBLICAL LITERATURE,  
DISCUSSION OF LIVING ISSUES, AND  
APPLIED CHRISTIANITY.

VOL. VIII.—APRIL, 1884.—NO. 7.

## SERMONIC.

### THE GREAT CALLING OF THE DISCIPLES OF CHRIST.\*

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*Ye are the salt of the earth . . . Ye are the light of the world, etc.—Matt. v: 13-16.*

#### DEARLY-BELOVED IN CHRIST JESUS :

For a congregation among the mountains, such as we are to-day, a word from the Sermon on the Mount would seem appropriate. The Teacher of all teachers is seated upon the mount, surrounded by a company of youthful disciples—the very first Young Men's Christian Association—and, in the larger circle beyond, by a great multitude of attentive hearers. He has shown them the way of salvation by gradual progression, leading the natural man downward to his complete sacrifice in persecution for righteousness' sake, and the spiritual man forward and upward, in self-denial, to the voluntary and joy-

ful acceptance of reproach for Christ's sake, and thereby unto perfection in the righteousness of the kingdom of heaven. And, after He has brought them to this elevated point, it seems as if, for a moment, He were taking a spiritual overlook of the future history of the world, and in it the pathway of conflict for His Church. From this light-eminence He gives them an insight into their world-embracing calling: "Ye are the salt of the earth. . . ye are the light of the world."

May the Lord grant us His influence to view this question in a penetrating light, as, with His assistance, we consider,

#### THE GREAT CALLING OF THE DISCIPLES OF CHRIST.

We shall see, 1. Wherein it consists. 2. Whether we fulfill its demands. 3. How much depends on its fulfillment.

1. The Lord could not have characterized the calling of His disciples in a more glorious and world-embracing manner than with the words, "Ye are the salt of the earth. . . ye are the light of the world." By means of these two metaphors the Lord illustrates their

\* Preached during the First General Congress of the Y. M. C. A. of Germany, at the Hermann Memorial, in the Teutoburger Forest. Translated from the German for the HOMILETIC MONTHLY by Rev. G. F. Behringer, Brooklyn, N. Y.

[The first several sermons are reported in full; the others are given in condensed form. Great care is taken to make these reports correct; yet our readers must not forget that it would be unfair to hold a speaker responsible for what may appear in a condensation, made by another, of his discourse.—Ed.]

vocation. And now, what do they furnish us in answer to our first question?

Salt is intended to nourish, preserve and consume. It is an article of food, and therefore it must nourish. Like the salt of the earth, the disciples of the Lord have, as the object of their calling, to nourish the earth spiritually, and to increase its life. Sin absorbs the life of the world. The disciples are to nourish and fructify it; they are to strengthen the vanishing life of the world, and to insure it a more lasting endurance. And by what means? I answer, through the nourishing and sanctifying life-power of the Word. As Christ is the bread that cometh down from heaven and giveth life to the world, so the disciples, as bearers of the Word, are the salt of the earth. As the natural salt is everywhere needed for the physical life of the earth, so the Gospel for the spiritual life. And as our material food is rendered palatable by the savor which salt imparts, so the earth becomes agreeable and useful to Him who created it, when it is permeated by the salt and the leaven of the word, the truth, the spirit and the life of Christ. Let us, then, enter into the life of the people with the message of the revealed kingdom, of the manifested grace and friendship of God, as a new and internally regenerating divine life-power, destined to impart vitality to individuals and whole nations.

Again, salt is intended to preserve life against corruption. Just as we use salt to prevent corruption, so the Lord would strew His disciples as salt-grains into the sin-poisoned and decaying life of man in order to impede and arrest the spiritual corruption, already far advanced. What destructive influences from serving the dead letter, of self-righteousness, of a hating partisanship, consumed the Judaism of Christ's times! And to-day? Not to mention the decaying life of Judaism and Heathenism, how much of spiritual, moral, and social corruption is there in Christianity, in all classes of our German people! The admonition, "Ye are the salt of the earth," appeals to us as if say-

ing: "Enter into this decay, already begun, with the message of salvation in Christ!" Enter into the vast hospital of this world, into the strife of parties, into the increasing want and despair, like the fresh and free mountain air, refreshing the heart and imparting new life. Let the words of peace be poured out, as a stream, into the world: "Be ye reconciled unto God." "Turn unto me and be saved, all ye ends of the earth." And contend against all the prevailing misery with the salt of earnest, friendly admonition, with the energetic example of a holy walk and conversation, with an unselfish love that seeketh not its own. Oh, what a high, immeasurable calling!

Again, salt has also a consuming power. There is something sharp, biting and aggressive in it. It works in a penetrating and purifying manner. The arrow of truth, piercing a mass of corruption, will inflict a painful wound. Hence the disciples of Christ must attack evil with the sharp and penetrating arrows of the Word, with the corrective influence of their godly walk and conversation. Salt, applied to a wound, causes a burning pain; so the Christian, with the testimony of his word and act, is often laid upon the wounds of the world, in order that it may feel its misery and become painfully aware of its departure from a state of moral health. The truth that cannot wound has no power to heal. The bee that has no sting can give no honey.

Such a power, for purification, was Jesus Christ. With every word, every look, every step, by which He glorified the Father, streams of life went out from Him. By His shed blood and resurrection He conquered sin and death, and thus made it possible for His disciples and their savor of salt to overcome and to heal the evil of the world. But only because He lives in them with His power by the Holy Spirit, *em* they work as the salt of the earth. And not only are they to have salt within themselves (Mark ix: 50), not only are they to contend with energy against all destructive influences, aided by the life-

and-soul power of the Gospel; but, more than this, they themselves are to be the salt of the earth (John xvii: 23; Gal. ii: 20), by reason of the Christ within them. And they are to become this more and more with their entire personality, with the salt-savoring influence of their walk and conversation; if necessary, with their blood; indeed, with the blessed memory which they leave behind them. What a great mission in these simple words: "Ye are the salt of the earth"! Go, nourish, preserve, consume, until death is swallowed up in victory! How gloriously does the kingdom of God, with these words, break through its Old Testament limitations and begin to be world-embracing!

And this teaching is strengthened by means of the second illustration: "Ye are the light of the world." It shows the same mission, but from another point of view. Let us, then, also consider the attributes of light, in order to discern the vocation of the disciples of Christ.

Its beams penetrate and uncover. It reveals itself, as well as the objects which it illumines. The world, alienated from God, lies in darkness. The light that now penetrates it is Christ, the incarnate Word. But the disciples are bearers of this light. While it shines in the world it reveals not only itself; it also discloses the existing state of darkness. So the disciples are to penetrate the world as shining lights; and, by the revelation of the truth of God, by the illumination of the message of salvation in Christ, they are to uncover all error and self-deception, all the folly and guilt of sin, all the misery and fatal corruption of the world. This is what Christ's word means to say: "Go, enter into all the strongholds of darkness; show to the poor blind world in what awful danger it remains before a holy God and His inevitable judgments! How unyielding the demands of God! How vain and powerless all attempts at self-help! (John iii: 36.) How high and holy the calling of the disciples, and yet how difficult, if the darkness will not suffer itself to be re-

vealed by the light; if men will love darkness rather than light, because their deeds are evil!" (John iii: 19.)

But again, the light also illuminates and warms. It not only expels the darkness, but it takes its place. If the disciples of Christ are the light of the world, they are not only to reveal the fatal shadows of sin and unbelief, not only to dissipate the mists of doubt and superstition, but likewise to illuminate the heart, so that the light of life may take the place of the darkness of ignorance. The world should not only acknowledge its misery, but should also accept its sole divine deliverance—Christ and His salvation. In the place of error and self-deception, of the moral and religious darkness of the world, there shall arise the distinct recognition of the eternal appointment of Christ's redemption, there shall come sound scriptural views of life and its mission, and, therewith, also, a new and correct insight into the world and the age. "Let your light shine before men," the Lord afterward adds, by way of explanation. Enlighten and warm the hearts of men, in order that not only the hard, icy crust of selfishness may melt away, but that these hearts may revive, that they may turn toward the light of your love to God and man, that they may feel its warm breath and become warm themselves.

There is also something infinitely refreshing and enlivening in light. And this not only for nature, but also for man. How soon a feeling of depression is relieved when a friendly beam breaks through the clouds! Wherever it penetrates it carries refreshing to the weary and heavy-laden with the full comfort of the Gospel. Lay, then, this consolation, with the whole power of eternal life contained therein; lay your love and sympathy, as a soothing balm, upon the wounds of bowed hearts, that they may revive in newness of hope. Oh, what a glorious feature in the high calling of the disciples of Christ!

Such a penetrating and revealing, warming and quickening light was Christ Himself, "that true light which

lighteth every man that cometh into the world." (John i: 9.) Hence He speaks of Himself in another passage: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John viii: 12.) And through Him and His indwelling His disciples shall possess the same. They are not merely to have the light, but they are to receive it continually from Him; they are not only to scatter and enkindle it, but they are themselves to be the light, with their whole personality—in their being and conduct as well as in word—"blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. ii: 15.)

2. Oh! "who is sufficient for these things?" we might well exclaim in the language of St. Paul. (2 Cor. ii: 16.) This much, however, is evident: that its fulfillment is possible only in the Lord. Without Him we can do nothing. Even the disciples that stood about Him upon the mount, shone as lights in the world only after Pentecost, after He had endued them with power. In order to become a burning and a shining light, we must first be filled with light. Only then can we act as salt when we have been filled with salt, when we have assimilated it into our being, when our whole character has been made powerful with salt. And is this the case with us? After having received light and salt-power, have we preserved and increased it by faithful use? The text emphatically exhorts us to propound several such questions for self-examination.

The first is this: Are we still live salt, or have we lost our savor? The Lord declares that salt may become worthless: "Ye are the salt of the earth. If now the salt hath lost its savor, wherewith shall it be salted?" And how can it lose its savor, so that neither can it be salted nor longer act as salt? By foreign admixtures it may be deprived of its savor, so that it will be without taste and power. And thus, by the re-

ception of earthly, ungodly elements, in life and doctrine, the Church of Christ may lose its spiritual power. The doctrine, the personal testimony, may become void of all force and energy. Every fundamental doctrine of Christianity possesses certain elements which constitute its real curative power. If this doctrine be mixed with strange teachings, not in accordance with the spirit of revelation, taken not from the Scriptures, but from views entertained in the world, the whole effective power of doctrinal teaching is lost. The Christian doctrine of sin, as taught in the Scriptures, maintains the penalty of death for sin, and the accountability of the sinner to God for his transgression of the divine will. If now this fundamental doctrine be weakened by the worldly view, more agreeable to the carnal mind, that sin is but a human weakness which God will not seriously consider, or perhaps an unavoidable necessity—then this entire doctrine becomes a powerless, worthless salt, which no longer causes any pain, but which also neither works nor assists, which is unable to lead any one to a true knowledge of himself.

The Scriptures teach the reconciliation of man with God through the Mediator, Jesus Christ, who is the substitution and perfect satisfaction in Himself, the free self-sacrifice of one for all. Resolve this testimony into the weak and colorless teaching, that Christ in His sufferings gave us merely an example for obedience and patience, and, as in His entire life, an example of immovable fidelity to His calling, and that man should zealously aim to imitate Him in order to please God—then the central point of the Christian faith is reduced to worthless salt, which affords no stay to him whose infidelity is beginning to oppress him, and which can no longer aid him to secure a blessed certainty of forgiveness.

The Scriptures teach that the Holy Spirit is a real divine power, which cannot be replaced by any other in the process of regeneration. This must reconstruct the entire basis of the heart,

if a new life of holiness shall arise out of the victorious conflict with the old man Adam. Resolve this teaching into the insipid view that the new life, with its personal assurance of salvation, is developed out of itself, within the congregation, and that every member of the Church, because of his received Christian training, is entitled to it as a matter of course; and this teaching will likewise be reduced to a worthless salt, incapable of truly regenerating the heart.

But not alone the doctrine, the life also of the entire man may become a powerless salt. The illustration in our text is applied to persons, to the disciples of Christ. They are warned by the Lord, when He says: "But if the salt hath lost its savor," and justly so. In his inner being and outer conduct, the Christian may lose his savor of salt, if he become affected with the spirit and maxims of the world. Failing to preserve the received power pure and entire, and to exercise the grace, will surely lose the salt its savor. The spiritual life is enfeebled; prayer and worship become a dead formality. All serious striving after spiritual growth is weakened, and thus all blessed activity ceases. In the place of the spiritual power and boldness of testimony there are manifest a world-wise prudence and a man-fearing spirit, that grow more and more timid, until at last they are not willing to be exposed even to a cross look for the Lord's sake.

Behold the formalistic, the world-conformed Christians, among them many that were formerly possessed of salt-power, and at one time standing in the glow of their first love—are they still a salt, acting on the corruption of their surroundings? Observe many Christian Associations that in the beginning worked very effectively, gradually giving way to the enfeebling and destructive influence of their worldly-minded members, or before the scorn and opposition confronting them on all sides! How soon did they ground their arms! How soon did they resemble useless and worthless salt!

Hence the question of self-examination: Have not many of our powerful spiritual impulses become dulled by reason of our unfaithfulness?

Our text presents the same truth in the additional question: Is our light upon a candlestick, or under a bushel? "A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." As a city built upon an eminence, like Jerusalem, cannot be hid from view, but of itself attracts attention, and must draw all eyes to itself; so the disciples of Christ will attract the eye of the world. The kingdom of God is also an eminence, and a disciple standing upon the same occupies too elevated a position not to attract the gaze of the world upon himself. The Church of Christ is no secret institution. The light of a pure walk and conversation will burn bright and clear, visible at a great distance, enlightening the dark world. And whosoever has received light must not conceal his light, whether large or small, so that it remain of none effect; but rather let it shine openly for the use and benefit of all. Do we fulfill this part of our calling? Are we really bright and burning lights, or blazing and soon dying out? Are we strong, enduring lights, in faith and love to God, continually nourished from above with the oil of the Spirit? And does our light stand free and firm upon the candlestick, a protection to the good, a warning to the evil? Or do we place it under a bushel, whether it be enslaved by commandments of men, or timid and yielding under a sense of fear? Do we shine unto those who are in our own homes, to our nearest surroundings, as an example unto them in faith and good works? And when our light does shine, does it shine to our own honor or to the honor of our heavenly Father? This also is a question for self-examination, which the Lord presents to us when He says: "Let your light so shine before men that they may see"—*not yourself, your own person, but—"your*

good works, and glorify"—*not you*, but—"your Father which is in heaven." How many intimations and admonitions, full of divine wisdom, in so few words! Do we let our light shine *before men*, or only before the brethren? Do we let it shine without any effort to be seen ourselves—for the candle is to show the candlestick, and not *vice versa*—or only that they may see our *good works* and strive to imitate them? Are we contented if men but see and use the light, even if they do not so much regard the taper from which the light proceeds? Do we place the cause itself, the divine truth, with our Christian example, in the foreground, and our own person in the back-ground? Do we so fulfill our calling, as the light of this world, that we entirely forget ourselves, and seek nothing but God's honor and the progress of His kingdom, in order that people may praise, *not us*, but our Father in heaven, who has kindled the light within us, even as the Apostle says in 2 Peter, ii: 12? The phosphorescent glow of the rotten wood of self-righteousness shines to our own honor; but the humble light of a faith that worketh by love shines only to the honor of God.

3. And in order that we may feel the more mightily impelled to fulfill this calling, we shall, in conclusion, impress upon ourselves how much depends upon its fulfillment. This, too, is pointed out by our text. The future happiness of our soul depends upon our fidelity in our calling. The Lord admonishes us: "If the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men." How can a dead salt regain its savor? It is fit but to be cast away. Any of Christ's doctrines, despoiled of their import, or a form of Christianity that has degenerated into mere verbiage, can not be improved; it is good for nothing. Other religions without salt may possibly be of some good; but Christianity without salt is worthless. And so, also, is the individual disciple of Christ, that has lost

his salt-power. He that loses his salt in his intercourse with the world, instead of using it, will soon be abused by the world and rendered more and more unserviceable, and in the course of time, in his indolence and cowardice, he will feel the foot of the world when he is of no further use to it. Indeed, neglect and unfaithfulness in the exercise of the Christian calling will lead at last to spiritual incurableness and worthlessness, and finally to expulsion out of the kingdom of God. Only to him that hath shall be given, and he shall have abundance. If thou hast powerful salt and art not active therewith, then there will be taken from thee even that which thou hast, and finally, also, that which thou art—in the second death! The unfaithful servant must lose his pound. Either thou in thy great calling must overcome and help preserve the world, or the world will overcome thee and draw thee down, without savor or life, unto destruction.

Not only as individuals, but as a people, our welfare must depend upon the increase of the salt and light power of Christian faith and love. The place in which we are to-day—this Tentburger Forest—has from the beginning of our festivities reminded us of a great deliverance. This present day, the day of the Lord, reminds us of a still greater deliverance for the whole world. Does our nation make use of the salvation which Christ wrought out for us? External chains have been broken asunder. The heavy spiritual fetters of Rome were shattered by the trumpet of Luther. But the internal bands of unbelief and indifference—here the deification of Mammon and there of science, both refusing to honor God—how they rest as a burden upon the soul of our people! Who will arise as its deliverer out of this peril? What else than the eternal truth of the Word; what else than the disciples of Christ, who, filled with salt and light from above, can regain the heart of our people for the faith in God's revelation in Christ, for our salvation in Him? Oh, ye Geramn people! would that I could proclaim it

from this height unto all your provinces: Do not let the many who are bent upon obscuring and weakening the Gospel deprive you of the salt of Evangelical truth and of the faith of your fathers! Your life, your future, the power and the soundness of your national development, depend upon this—that you remain immovable upon the foundations that have been laid, and that you strike your life-roots more deeply into them. Oh, that I might put it into the consciences of all German disciples of Christ—fulfill your great calling in the world, especially in view of the pressing need of our people. Enlist souls for the Lord, in order that the number of the disciples of Christ shall again increase unto a vast multitude! Woe unto us, if the number of the faithful shall so far diminish among us, that, with their decreased light and salt-power, they can no longer arrest the increase of wickedness.

The welfare of the Church also depends, in good part, upon the faithful fulfillment of the calling of its living members. If they no longer penetrate the world about them as salt and light, then the world will penetrate them. And the Church itself, as in the case of the Eastern Church of past ages, will become a field of tares, a valley sown with dry bones, an institution from which light and life have disappeared, and in which gloomy superstition, dead forms, and empty ceremonies prevail. Oh, that we might seek the causes of the evils that exist in our own churches in the shortcomings of believers! We have long wished that a greater number of Christians would learn again truly to believe in Christ. They will do so when the children of God themselves shall again practically learn to believe in showing a merciful spirit of charity to mankind; when they shall learn to believe in man's capacity and in his longing for salvation, and when they shall helpfully assist the same; when Christ's light and image shine once more out of them, brighter and more attractive, before men! We wish and

we pray that the kingdom of God may increase! And this it will do when the Church of Christ shall again more nearly resemble a city set upon a hill, whose light is shedding its radiant beams far abroad.

And hence, so far as man can further the same, the honor of our heavenly Father depends upon the fulfillment of our calling. And with this, I speak the last, the greatest word. The praise of our Father in heaven must be the highest aim of all our light-shining. But why is His holy name so dishonored among our own people? Why do innumerable violations of His holy will, millions of curses and sins, cry aloud every day, and especially every Sunday, unto heaven? For this condition of things there is one among many reasons: because the world stumbles, and must stumble, so often, at the conduct of the children of this Father! If the world could see in these children only what is good and beautiful; if they would always let their light shine clearly before men, the world would ere this have received an overwhelming impression of the nobility of the divine Spirit in them, since more souls would have learned to believe in Him who is the light of the world, and who also makes His own disciples to be lights in the world. In this faith of the Son they would have learned to praise their Father in heaven. The Christian is the Bible of the world, and the only Bible in which it reads. If now the world should read nothing but what is beautiful in this Bible, how much easier and how much sooner would it learn to believe in the love of its Father in heaven.

Dear friends, if so much depends upon the worthy fulfillment of our high calling, how profoundly ought we to be humiliated, since we are called upon to be salt and light for this nation, at the sight of the vast, unpenetrated, unenlightened, God-estranged multitudes among our own people! The Lord with His Spirit has never been wanting. He is always ready for active, vigorous work. But *we*, rather, have all the

more been wanting! Therefore, arise, O Zion! put on thy strength! Work more powerfully, thou salt of the earth! Shine more gloriously, thou light of the world! The Lord has still confidence in thee. Therefore He gives unto thee, therefore He leaves with thee, so high a calling! He might send others to conquer the world, but He desires to do it through thee. He entrusts to thee the increase of His kingdom, in order to honor thee after thou hast worked to His honor here upon this earth! Let us then go out with the received salt and light-power, whether great or small, and work while it is day. Our field is the wide world. Our aim, the honor of God. Our comfort in conflict and suffering, the certainty that our faith is the victory that overcometh the world!

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### THE KINGDOM OF GOD.

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*The kingdom of God is within you.*—Luke  
xvii: 21.

A "KINGDOM" is the dominion of a sovereign ruler. Nature is a kingdom, for a Supreme Being is immanent in the universe, and rules it with sovereign sway. Such supremacy of control is essential to the very conception of a universe—a *universum*, or system which turns about one centre. From one throne of power emanate the superintending influences that control the destinies of all being. A recent writer has entitled a work on theology, "The Republic of God." The expression is misleading, for in a republic the sovereignty is vested in the individuals who compose the state. The idea in this application is pantheistic, for it invests every portion of being with inherent powers, and thus makes the universe a mere federation of forces. Nature is not a republic, whose laws are established and enforced by the consent of the governed; it is a kingdom, in which every subject-atom moves at the mandate of the Supreme Ruler, whose will is law. No vagrant comet

journeys so far in its trackless excursions as to transcend the jurisdiction of the universal empire. The government is boundless, and it is one.

But above the kingdom of nature there is another kingdom, because above the physical process there is the life of the spirit. Both kingdoms are but parts of one great empire, and both are equally under the control of the one Ruler. The higher government must, however, be distinguished from the lower, because it is regulated by different laws, contains different tribunals, and recognizes different penalties. Man is a free spirit inhabiting a physical organization. By his lower nature he is related to the animals, and with them falls under the dominion of the kingdom of nature. By his higher powers he is made kindred with celestial intelligences, and so belongs to the kingdom of God. In Matthew's Gospel this kingdom is called the "kingdom of heaven"; but the expression is found nowhere else in the sacred writings. It is used to signify the perfect and glorious consummation of the spiritual kingdom, while "the kingdom of God" is more comprehensive, and does not restrict the notion to a future epoch, a particular locality, or a state of things different from that in which humanity now exists.

The ancient Israelites believed Jehovah to be a sovereign who ruled the world in righteousness, and who would ultimately set up a perfect government upon the earth, in which the Messiah—a lineal descendant of the royal family of David—should reign as king. This was for centuries the burden of the prophetic predictions, and "the kingdom of God" was devoutly longed for and hopefully expected by many generations of faithful Hebrews. No doubt the Jewish mind was filled with glorious visions of courtly splendor, in which the gorgeous palace, the stately throne, and the jewelled crown were conspicuous objects. It was an earth-born dream of an imaginative people, destined to certain disappointment. When at last the promised King came, it was



in the garb of a Galilean peasant, whose royalty was that of the spirit, and whose only coronation was through the derision of His foes. "And when it was demanded by the Pharisees, when the kingdom of God should come, he answered them and said: The kingdom of God cometh not with observation; neither shall they say, Lo, here! or Lo, there! for, behold, the kingdom of God is within you." (Luke xvii: 20, 21.) It was no visible kingdom, no pomp of pageantry, no splendid court, that the prophets had intended. "Art Thou a king, then?" said Pilate, as Jesus was led to His crucifixion. "Jesus answered, *Thou sayest that I am a king.*" And then, as if to unfold the secret of the royal imagery in which His mission was expressed, He continued: "To *this* end was I born, and for *this* cause came I into the world, that I should bear witness unto the *truth*. Every one that is of the *truth* heareth my voice." (John xviii: 37.)

The doctrine of Jesus was but slowly and imperfectly translated into thought by His followers; yet never was a doctrine more lucidly explained. He sought to show them that the kingdom of which He spoke was not a dominion to be established by God, but one to be discovered and acknowledged by *them*. During all the long ages of their weary waiting as a people, that kingdom was a reality, a "kingdom prepared from the foundation of the world." Its essential nature was not "eating and drinking, but," as Paul expressed it later, "righteousness and peace, and joy in the Holy Ghost." It was a spiritual kingdom—the actual possession of the poor in spirit. It was a present kingdom, yet a kingdom to come, for its perfection and consummation were in the future; and like a grain of mustard-seed, with all its possibilities locked up within it from the first, it needed time for growth.

Such was the doctrine of Jesus—the doctrine of a kingdom of God that is now *in* the world, though not *of* the world; a kingdom that is established in the spirit of man. He presents His

doctrine as a *truth*. It is no figment of the imagination, no story of a far-off land, no vision of the dim and distant future that He offers. He affirms the present reality of God's kingdom in the soul of man. God is not a being who dwells in some remote region of space, and will bring men into judgment only before some foreign tribunal of justice. His kingdom is *within* you. The kingdom of heaven was at hand two thousand years ago; and it has been coming, coming, coming for centuries, into the hearts of men. The stern preacher of repentance, whose voice rang out through the wilderness of Judea and over the waters of the Jordan, crying, "Repent ye, repent ye, for the kingdom of heaven is at hand," uttered no empty words. The prayer of the Christian ages, "Thy kingdom come," caught from the lips of Jesus himself, has not echoed forever in the hearts of devout believers as a vain repetition.

Have we personal knowledge of such a government as Jesus declares to exist within us, or is this declaration, for us, but a poetic dream? Is there a Supreme Power regnant in the universe, whose holy law, righteous judgment, and executed penalties warrant us in assenting to His kingship, and giving allegiance to His sovereignty? If the testimony of Jesus is true, all men are God's subjects, and in order to treat Him as king must know His law, be brought into judgment, and pay the penalty of their disobedience. Is there in our nature, as we are at present constituted, a provision for these governmental functions? Analysis should enable us to discern in the organization of the human soul, (1) The Knowledge of Perfect Law; (2) The Provision for Righteous Judgment; and (3) The Anticipation of Inevitable Penalty.

#### I. THE KNOWLEDGE OF PERFECT LAW.

The human intellect has the power to know and to employ universal propositions. The truths to which these propositions relate are truths of being, and are not dependent for their existence upon our knowledge of them. Thus the principles of geometry were as real

before Euclid first stated them as they are to-day, though generations of men were born and have died in ignorance of them. The same is true of the principles of human conduct. They are relations of being that may be unknown by the thoughtless and disregarded by the indifferent; but, whether known and heeded or not, they are indisputably real. They enter into the constitution of the soul as the principles of geometry enter into the structure of matter. They are not mental fictions any more than are the relations of the sides and angles of a triangle. They are as immutable as the properties of matter or the laws of logic. They are structural relations of the universe. They have their ground and authority in the nature of the Eternal Being himself. The law was "given" by Moses; but it was received from God. It was no new enactment, but a restatement of inherent truth. It was a transcript from the pages of nature and history, as nature and history were the embodiments of God's plans in space and time, and as His plans were the creations of His perfect will.

Man's knowledge of moral law, or law for conduct, may be derived in the same manner as the knowledge of any other structural truth. A common starting-point of analysis is the assumption that man's powers have natural ends and that it is right to use them for natural ends. The law of veracity results from the existence of a faculty whose purpose is a knowledge of the truth, which is therefore to be sought and told. The law of justice is based on a recognition of a community of nature shared by all men, which makes the right ends of one the right ends of all, and limits the rights of each by the rights of others. The law of charity is but a statement of the solidarity of humanity, by which all members of the race are linked in brotherhood. The law of renunciation, the central secret of Jesus, yet not unknown to Buddha and other great spirits, is but a formula for the spiral ascent by which all higher life rises out of lower forms until it

towers above the heads of the multitude in heroic and sacrificial deeds.

"For men may rise on stepping-stones  
Of their dead selves to higher things."

Thus, moral law is not an ideal fabrication, but a discovery of natural relations rendered constituent in man and society by the Creator. Nor is it a late discovery. Justin Martyr says: "The doctrines of Plato were not much different from those of Christ. So neither were the opinions of the ancient poets and historians; for every one of them having some impress of reason, saw in part what was harmonious therewith, and so far they said what was right." Augustine remarked that the morals of Cicero were both taught and learned in all the churches; and, speaking of the Platonists, he said: "Some few things being corrected, they might pass for Christians." Cicero wrote of the *lex non scripta sed nata*, "the law that was not written, but born." Philo describes that "fixed and unshaken law, not written on perishable parchment by the hand or pen of a creature, nor graven like a dead letter upon lifeless and decaying pillars, but written with the point of a diamond—nay, with the finger of God himself—in the heart of man. A Deity gave it an *imprimatur*, and an eternal Spirit graved it upon an immortal mind." So plainly is this law stamped upon and into the very fabric of the soul, that Jehovah traced but ten important precepts of it upon the tables of stone; and Jesus condensed the entire code into the one sweet syllable, "Love," when He taught it to His disciples. The reality and universality of the law are affirmed by Paul, when he says of the Gentile nations: "These, having not the [Mosaic] law, are a law unto themselves; who show the work of the law written in their hearts, their consciences also bearing witness, and their thoughts the meanwhile accusing, or else excusing, one another." (Rom. ii: 14, 15.)

Like all other truth, moral law may be but dimly evident to the obtuse intellect, and a weak judgment may confuse its imperatives with the dictates of

mere prudence. Such weakness is a form of mental disease, and results from the general disorder of our sinful natures. But we might as easily claim that vision and hearing are not human powers, because some men are blind and deaf, as to contend that man cannot know the perfect law because some men do not clearly apprehend it. It is a fact, of which a different use is sometimes made, that men of the feeblest intellect are sometimes possessed of clearest moral perception, because their powers are undividedly devoted to the discernment of the right, as blind men attain more perfect touch through defect of vision.

The perfect law, incorporated into the fabric of the soul and of society, is the foundation of all other law. Civil codes are but progressive attempts to define and state the rights and duties of men. They create no right, and they can invent no duty. Beneath all legislation lies the granitic substratum of natural ethics, and the alluvial deposits of civil enactments must shift and settle until they fit the curvature of their everlasting foundations. Deeper than the right of kings lies the right of revolution. A republic of men builds securely only when its laws conform to those of the kingdom of God, whose organic law is the constitution of the universe. The soul of man is the Holy of Holies, where the cherubim watch the ark that contains the sacred law, and where the Shekinah shines with the light of heaven. The theocracy of Judea has passed away, but the theocracy of humanity remains forever. The tabernacle and the temple are no more, but the temple of the heart is the dwelling-place of the Eternal. But, as in the ancient symbolic temple the holy law marked the dwelling-place of the Divinity, so forever His law is the revelation of His presence. "The kingdom of God is *within* you." Are you seeking God in His universe? Interrogate nature endlessly, if you will; but if you do not feel Him throbbing life into your spirit, you will seek Him vainly. Ask the sounding sea as its waves break ceaselessly on the gray

shore, or roll in multitudinous mountains where its deep bosom heaves at the touch of the tempest, and the sea answers, "Not in me!" Ask the howling hurricane as it whirls, in its giant's embrace, the forests and the storm-cloud in their wild death-dance of desolation, and the response is thundered back, "Not in me!" But turn to man, and ask of blind old Milton, sightless to the things of sense, but with a far, sunny vision into infinitude, if he knows God; and the reply comes, "Yes; He is in me!" Ask Luther, fearless champion of long-hidden truth; and with reverent, deep-toned certainty he answers, "Yes; He is in me!" Ask Knox, stern, heroic man of God, whose prayers Queen Mary feared more than all the armed men in Scotland; and from his pale, taciturn lips falls the response, "Yes; He is in me!" Aye, turn from this company of saints, who have known God to obey Him, to one whose life was full of rebellion, and the sensual lips of Byron quiver as he answers:

"Yes, there still whispers the small voice within,

Heard through gain's silence and o'er glory's din;

Whatever creed he taught, or land he trod,  
Man's conscience is the oracle of God."

## II. THE PROVISION FOR RIGHTEOUS JUDGMENT.

But, admitting our knowledge of perfect law, is there also provision for righteous judgment? It must be universally confessed that such law as we indubitably know is not perfectly obeyed. Our transgressions are facts of daily experience. But have they permanent record? Will they be publicly exposed? Will a verdict of final condemnation ever be pronounced? These are the questions upon which doubt hesitates. Let us seek their answers in the soul itself.

The "book of remembrance," and the "recording angel," are not fictions of fancy; they are figures of speech for verities of experience. The parchment of the soul, on which the perfect law is written, is also the record in which our history is preserved; and no chapter of

it can be torn from its pages, no sentence can be blotted or erased. Every soul writes its autobiography, though the manuscript may be penned with ink that is invisible. "What else," says De Quincey, "than a natural and mighty palimpsest is the human brain? Such a palimpsest is my brain; such a palimpsest is yours. Everlasting layers of ideas, images, feelings, have fallen upon your brain as softly as light. Each succession has seemed to bury all that went before; and yet, in reality, not one has been extinguished." A subtle chemistry may, for a time, erase; but a subtler chemistry will, in time, restore. A face, for years buried in oblivion, suddenly flashes into consciousness, like a newly created star, at the revisitation of some unfrequented spot, or the recurrence of a strain from some forgotten song. The last tender gleam of an eye, long sightless in the grave, fills the soul with a love-light that makes all radiance of sun or star seem like a background of darkness; and the last loving kiss vibrates tremulously on the cheek when the lips that impressed it have long been mute and ashen. Every one carries in his soul a world of his own making. It is built of what the soul has chosen to select from the materials that God has placed at its disposal. It is an ideal world; but for the soul, it is the only real one. It will last while we last, and be an abiding-place forever. A girl of De Quincey's acquaintance, while playing by the side of a solitary brook, fell into one of its deepest pools. "Eventually," he says, "after what lapse of time nobody ever knew, she was saved from death by a farmer, who, riding in some distant lane, had seen her rise to the surface; but not until she had descended into the abyss of death, and looked into its secrets, as far, perhaps, as ever human eye *can* have looked that had permission to return. At a certain stage of this descent, a blow seemed to strike her, phosphoric radiance sprang forth from her eyeballs; and immediately a mighty theatre expanded within her brain. In a moment, in the twink-

ling of an eye, every act, every design, of her past life, lived again, arraying themselves, not as a succession, but as parts of a co-existence. Such a light fell upon the whole path of her life, backward into the shades of infancy, as the light, perhaps, which rapt the destined apostle on his road to Damascus. *That* light blinded for a season; but hers poured celestial vision upon the brain, so that her consciousness became in one moment omnipresent to the infinite review. . . . A pall, deep as oblivion, had been thrown by life over every trace of these experiences; and yet suddenly, at a silent command, at the signal of a blazing rocket sent up in the brain, the pall draws up, and the whole depths of the theatre are exposed. . . . This mystery is liable to no doubt, for it is repeated, and ten thousand times repeated, by *opium* for those who are its martyrs."

But will this record in the soul ever be exposed to public observation? No one can tell what interpenetration of vision there may be when the husks of matter fall from ripened spirits, and they are left unconcealed from one another. Not only will the Omniscient One, as now, behold all secrets, as they hang in ineffaceable historic pictures upon the walls of memory, but every created intelligence may have the power to penetrate to the interior of every other mind. Yet, even without the supposition of such changed conditions, we have reason for believing that every secret of guilt will seek publicity. There is at present in the human mind a tendency to divulge a crime; and the retention of it is the source of a terrific pressure that finally bursts all bonds of self-interest, and fearlessly announces its own deep-dyed guilt. It seems as if a premonition of a great assize, where every deed of darkness shall be brought to light, is inwrought into the very plan and fabric of the soul, as a primary and essential instinct. There rises in the mind an irresistible conviction that all the world knows of the broken oath, or the bloody deed. The blood flies unbidden from the pallid

cheek, or rushes in hot, crimson tides, to tell the awful secret. The cold sweat bursts from its hiding-places, and stands in great drops on the trembling face and throbbing brow, as if to drag the culprit spirit into public sight for prompt denunciation. Every part of the body and every faculty of the soul is one of God's detectives to expose the guilty wretch. Even here in our world of deceptions, where there are a thousand aids to secrecy, the tortured soul is irresistibly driven to a proclamation of its guilt. Froude tells the story of a man "who came into court one day, in the Summer Assizes at Bedford, to demand justice upon himself as a felon. No one had accused him, but God's judgment was not to be escaped, and he was forced to accuse himself. 'My lord,' said old Tod to the judge, 'I was a thief in my childhood. I have been a thief ever since. There has not been a robbery committed these many years, within many miles of this town, but I have been privy to it.'" And, on his own confession and plea of guilty, old Tod was hanged. If in *this* world, as Daniel Webster said, "there is no refuge from confession but suicide—and suicide is confession"—what refuge is there from confession in that eternal world where suicide is impossible?

The only element of a righteous judgment that is still wanting is the verdict of condemnation. It is found in the consentient judgment of all moral intelligences, as soon as the fact of guilt is known. This judgment is inevitable. It is necessitated by the very structure of the mind. The criminality of him who has broken the perfect law, and whose own lips confess it, does not need to be affirmed in perishable words; for the verdict is stamped upon the soul itself, like the mark upon the brow of Cain.

### III. THE ANTICIPATION OF INEVITABLE PENALTY.

But a moral government requires more than the knowledge of perfect law, and provision for righteous judgment. These correspond only to the legislative and judicial functions in human gov-

ernments. Is there not also an executive function, a provision for inevitable penalty? Let us pursue our psychological method here also, and ask this question of the soul.

Says Dr. Gillett, in his work on "God in Human Thought": "When Judas, smitten by despair and remorse, falls by his own hand—when Cæsar, the triumphant usurper, sinks under the blows of conspirators—when Napoleon ends his troublous career of ambition on the lone rock of the ocean—when the last bigot of the Stuart dynasty in England flees from the rising indignation of an outraged people, to drag out his lingering years, an ignoble dependent on a foreign court,—our innate sense of justice, responding with ever-increased and strengthening conviction to the propriety of the result, is educated to demand that the same principles of retribution be universally applied; in other words, that they be reduced to, or embodied in, a system that shall comprehend within its sweep the whole sphere of human activity." But this instinctive demand for the infliction of deserved penalty is not by itself a proof that that penalty will actually be inflicted. It is evidence that justice will be done, only on the assumption that what *ought* to be, *will* be. This assumption, however, has not been confined to any age or class of men. It is the common judgment of mankind that the Supreme Power that has impressed upon us the belief that something *ought* to be, will also provide that, in some way, and at some time, it *shall* be. The soul has always and everywhere been regarded as possessing retributory, as well as advisory, powers. The ancient Greek tragedians expressed their belief in the self-torturing office of conscience in their conception of the Eumenides, or Fates. One of the plays of *Eschylus* is said to have stirred the consciences of his audience to such a depth, that many were thrown into convulsions, and the dramatist was fined. So impressive were the representations on the Athenian stage, that criminals were transfixed with horror, and confessed

crimes that were safely concealed in their own bosoms. On one occasion, as the chorus, clad in black and bearing blazing torches in their hands, chanted their wild hymn, and passed through the movements of their ghastly dance, the murderers of the poet Ibycus suffered so intensely, that they confessed their crime, and paid the penalty of their deed. It was the inflexible dominion of justice, the essential correlation between crime and its punishment, in the minds of the Greek people, that elevated their theatre to the dignity of a moral teacher. The misfortunes of Oedipus, the assassination of Agamemnon, the sufferings of Orestes, all taught that an avenging Nemesis pursues the soul with uplifted, gleaming sword and ceaseless, silent tread. The Romans, in another land and time, held the same doctrine. Juvenal, who read the human heart with scarcely less keenness of vision than Shakespeare, says :

" Trust me, no tortures which the poets feign  
Can match the fierce, unutterable pain  
He feels who, right and day, devoid of rest,  
Carries his own accuser in his breast."

And Byron, many centuries later, voices forth the ancient faith of the North, as well as that of Christian England, when he says :

" So do the dark in soul expire,  
Or live like scorpion girt by fire;  
So writhes the mind remorse hath riven—  
Unfit for earth, undoomed for heaven:  
Darkness above, despair beneath,  
Around it flame, within it death."

Such are the testimonies of psychology, subjective and historical, to the existence of the Kingdom of God in the human soul—a kingdom that is present and spiritual—a kingdom whose government embraces as necessary conceptions and realities, a perfect law, a righteous judgment, and an inevitable penalty. Here is a truth that no science can undermine, and no historical criticism can shake. When all outward realities are denied, and all the documents of antiquity are treated with contempt, the Kingdom of God within us, as here defined, remains untouched in the general demolition of beliefs. As

long as the soul has the power of introspection—as long as it can know its own plan and structure—so long will this fundamental verity remain beyond the reach of destruction. Planting ourselves here upon this rock-rooted certainty, the storms of skepticism may sweep in fury past us and over us, but they will leave us seated securely in a broad, sunny region of infinite calm; for, amid the wreck of faiths and the dissolution of philosophies, we shall have the peace, and righteousness, and joy of the Kingdom of God within us. Nor shall we be greatly disturbed if, in our time, the heavens never open, and the descending Christ never comes earthward with shout and trump. We shall not let the regal symbols, the throne and crown that dazzled and blinded the Hebrew vision, materialize our expectations as they degraded theirs. We shall not confuse poetry and truth, or treat truth as poetry; but remember loyally, when the urgency of fancy is the strongest, that "flesh and blood cannot inherit the Kingdom of God." And, believing this, we may with faith, as well as with fervor, repeat the prayer our Savior taught us: "*Thy kingdom come, thy will be done on earth as it is in heaven.*"

#### THE LAW OF LIFE AND INCREASE.

By R. S. STORRS, D. D. [CONGREGATIONAL]  
IN CHURCH OF THE PILGRIMS, BROOKLYN.

" *A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time.* Isa. lx: 22.

THE city of Jerusalem is distinguished among all cities of the world by the fact that it had upon it a spiritual character and for itself a prophetic function. Other famous cities there have been which were purely secular in their character and aim. Typical they may have been, but not prophetic. Rome has been symbolic of universal dominion, and Athens represented the active, energetic, aspiring Greek civilization. The material city of Jerusalem, unlike these, represented a spiritual city, according to prophecy.

Those prophecies have a self-demonstrating effect. The most heedless traveler cannot enter Jerusalem to-day without peculiar awe and reverence. Though in ruins, with the dust of centuries accumulated till the present level is twenty, thirty or forty feet above the ancient site, it still bears its prophetic character and teaches its instructive lesson. The text will find its full meaning, complete and round, in the final triumph of the Church of Christ in the world. It sometimes seems as if it never would be realized, so many fierce resistances are to be met; but divine prophecy will be surely fulfilled. In their highest function these ancient seers were preachers, patriots, the true statesmen of Israel. They upheld the fainting spirit of the people, for they spoke, not with their own imperfect faculties and from their imperfect knowledge, but with the highest divine authority. We may do well to reanimate our fainting faith by turning our thoughts to a central and commanding principle involved in this text: namely, under this divine religion, whatever has in itself truth and righteousness and is carried forward according to God's mind, has assurance of outgrowth and multiplication in time to come.

This is a very familiar truth, you say. Yes, it is, but why? Because Christianity has inspired us with conceptions which are wholly unique and grand. In earlier ages it was not so. The strong grew stronger, the weak grew weaker. The individual or state that was powerful, enslaved the feeble; the ancient looked with scornful contempt upon the more recent. Woman, by reason of the delicacy of her physical structure, was bound in irksome, unjust thralldom, and children had few, if any, recognized rights. Under the Hebrew system it was not so. So long as the tribes were united in service, worship and loyalty to Jehovah, prosperity reigned. Phœnician idolatry, however, began to infect their life. Even then, religion had a power to restrain. It held them together even after Jerusalem fell. But this, vital and controlling as it was, was

but preparative to Christianity. When that was inaugurated, then this Law of Life and Increase came into more conspicuous light. The religion of the cross was the weakest thing on the earth, so far as human power or thought could estimate it. "What is truth?" was Pilate's sneering query. It was a mere puff of breath. It had not the weight of a lance-head to him, a Roman governor. It was but the voice or story of one who ends his life by ignominious crucifixion. What is there in the Gospel that can possibly impress the art, the history or civilization of the age? References even to the new religion were rare. When alluded to, the historian spoke of it as a "horrible superstition." Yet all the while it was the most powerful factor in the world's progress. It exalted the weak, it curbed the haughty, it cared for the neglected, and enriched the humble. The truth of the text was then, and has ever since been, vindicated: "A little one shall become a thousand"—or as the Hebrew runs—"the littlest of all," the superlatively insignificant, this shall become mighty and increase in power even with the power of God. History has shown this to be true. Compare the weakness of England at the beginning of the Elizabethan age, with Spain, strong, grasping, aggressive. Not so now. The scale has turned. England now is a power all over the globe. The whole world is sensible of her majesty and might. So far as a people express in their life the principles of Christianity, in that measure they are strong. What a shining, golden harvest for the long hereafter was sown by our Colonial fathers two hundred and forty years ago! Rightly founded, they believed that these colonies would grow to great commonwealths. A little one did become a thousand and a small one a great nation.

So is it with every institution planted in the fear and love of God, with an aim to advance His glory and man's good. Its life and increase are assured, for it becomes God's work and enlists God's aid. The first hospital was found-

ed by a Christian woman in her own house just outside the gates of Rome. Now there are hundreds in every land. So we may trace the rise and growth of institutions for the poor and the insane; of the universities, once small conventual schools where Christian truth was taught, developing into comprehensive and influential seats of learning. So, notably, the growth of the missionary enterprise. The latter was almost unknown a century ago. It began in the "reveries" of men or the dreams of Christian women, who began by collecting small amounts and consecrating them to Christ. Now modern missions are a power, immense, world-embracing. They emphatically illustrate the grace of Christ, present and dominant in the world. So it is with every endeavor. That which has the element of righteousness in it, God will care for. It has a vast future before it.

Here, then, is illustrated the indebtedness of the race to the Gospel of Christ. Men of the world sometimes fancy that this matter of religion is an obstacle to their secular plans. But, for the very instruments they use in art and commerce and literature, they are more or less directly indebted to Christianity. The printing-press, the steamship, the electric wire—that friendly intimacy of peoples, growing out of these and other appliances of civilization, on which rests international law—all these are the fruitage of the religion of Christ. So all inventive art, philanthropy, all that ameliorates the condition of man, may be traced to the same source. There never could have been this advance in society in all that exalts and ennobles human character in purity, truthfulness, honesty, justice and goodness, but for the religion of Jesus. The world's debt to it is constant and it is incalculable:

Again, we find here a motive to aid in any good endeavor. We need only to ask, Is it expressive of truth? Does it carry the elements which enlist God's favor and alliance? If so, THEN LAUNCH IT! There is more than man's vigor in it. God will work for it and with it.

When according to His will, and promotive of the best interests of mankind, it will live—live on when you are dead and forgotten! He never wearies. He never grows old. His authority continues through all ages, and over all lands. To this vigilance and custody we may commit our work.

An impressive instance of the fulfillment of this Law of Life and Increase is seen in the growth and beneficent work of the American and Foreign Sunday-school Union. Twenty years ago there were no Sunday-schools in Germany. Now there are 3,000, with 30,000 teachers and 300,000 pupils. These are nurseries of noble character. I saw a letter recently, written by Hungarian students, whose hearts had, by this work, been inspired, and who from Pesth wrote warmly in commendation of it. This enterprise, begun in a small, quiet manner, a score of years ago, has, under the providential smiles of God, spread into Italy, Spain and other European nations; into Japan, China, and to the ends of the earth. Its claims to-day upon our co-operation are imperative. A child's foot may crush a match upon the carpet and begin unnoticed the conflagration of a city, which its whole force and daring can scarcely arrest. A single missing brick from the wall, or some other trivial thing, may stand related to an awful tragedy. This is often seen in the work of destruction. It is equally true in the line of construction, purification and adornment. From feeble beginnings and unnoticed causes there is a marvelous development of power and blessing as the years roll on.

Finally, this Law of Life and Increase obtains in the growth of gracious affections in our own hearts. We seem at times to be making but little progress; but we have this pledge, "A little one shall become a thousand and a small one a strong nation." Christ's mighty energy is at work in us, as in society, impressing His image on all things. The forces of science and art and literature are tributary, not sovereign. They work for our spiritual good, as



ancient prophecy wrought for Christianity; as the Jewish city and church, for the city and church on high. Our graces are the fruit of His Spirit, who descended from heaven to the cross to lift us up to the glory of a Christian's hope. If we cultivate patience, faith, love, it will be to the glory of Him who built the stars and settled them in poise. The perfect development of these holy principles will be most signally seen in the life to come. Let us, therefore, cherish gratitude for the past, joy in the present, and confidence for the future. Evil will oppose, but grace will conquer. Men may point to infidelity now rampant, or to vice apparently flagrant today as ever; but we nevertheless stand on this immutable law. God's grace has begun a work in us, and in the world. It surely will be completed. "I, the Lord, will hasten it in his time." His word is our hope. Sustained by its inspiring power we shall come off more than conquerors and soon strike hands with the angels, joining them in praise of Him from whom all grace is begun, and to whom all praise is paid.

#### THE TOP OF THE LADDER.

By REV. C. H. SPURGEON, IN METROPOLITAN TABERNACLE, LONDON.

*And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.*—Eph. iii: 19.

This is a part of Paul's prayer for the Ephesian believers. It is the closing clause and consummation of it. It mentions the grandest boon for which he prayed. His prayer was like that ladder which Jacob saw, the top whereof did reach to heaven and God, and the apostle at the foot of it was not asleep, but looking up with eager eyes, and marking each rising round of light. Be it ours by sweet experience to ascend that staircase of light. May the Holy Ghost reveal it to us even now!

You must begin to read at the fourteenth verse. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family

in heaven and earth is named, *that*"—this is one rung of the ladder. "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; *that*"—here comes the second rung: one step helps you to reach the next; you are strengthened that you may rise higher and enjoy a further privilege. "That Christ may dwell in your hearts by faith; *that*"—this is the third rung. Oh, that the Holy Ghost may help you at once to take a firm footing upon it! "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." Surely we are at the top of the ladder now, are we not? What a height! How glorious is the view! How solid the standing! How exhilarating the sense of communion with all saints and with the Lord of saints! Yet this is not the top of it. Here is another step—"that ye might be filled with all the fullness of God."

Here are four things to talk about:

I. *To know the love of Christ.* Paul was not writing to those who were ignorant of the love of Christ. They did know it—the whole story of the love of Christ—and believed in Him to the salvation of their souls. But Paul means more than this, even an experimental knowledge derived from an indwelling Christ. Some modern philosophers teach that we *know* nothing. But this is not the science of Christ crucified. "*We know*," says the apostle, "the love of Christ." When Jesus dwells in us, we do not merely believe in His love as a report, but we enjoy it as a fact, it is woven into our consciousness; we have tasted, handled, experienced this heavenly boon.

II. *To know so as to be filled.* Not every kind of knowledge will fill a man. Knowledge is not wisdom. Often the more a man knows the greater fool he is. Nothing short of the love of Christ will fill and satisfy the heart of man. *That* is ample. O what sweetness, what fullness, what joyfulness, what blessed satisfaction! To know the Eternal Son

is to know the Father. If Christ dwells in your heart, His Father is your Father, His God is your God, His heaven is your heaven; aye, and His throne shall be your throne, for He will make you to sit where He sits at the right hand of God in glory. Oh, the blessedness of knowing the love of Christ! It fills the spirit to the full.

III. *What is it to be filled with all the fullness of God?* It means that self is banished—that the soul is charmed with all that God does for it—that every power of the entire nature is solaced and satisfied—that the whole man is occupied and inhabited by God—that the whole nature becomes permeated with grace, saturated with love, and full of the goodness of the Lord. May the Holy Ghost give you this glad experience!

IV. I want to come to the practical point—that *wherever Christ dwells in the heart by faith we receive the fullness of God into our spirit, with the design that we may overflow.* We know what it is to be empty. "Out of nothing comes nothing." But if your heart is full of praise and prayer and love to God and man, how you will sing and travail in prayer and testify for Christ and labor for souls! If the Lord has brought us to His fullness, it is a very high state to be in. Look at our blessed Master; wherever He was, and whatever happened, and wherever He went, He did the right thing there and then, and said the best thing that could be said, because the Holy Spirit rested upon Him without measure. Oh, that the Holy Ghost would fill us also according to our capacity! If the water-carts go along the road in dusty weather with nothing in them, they will not lay the dust; and if you Christians go about the world empty, you will not lay the dust of sin which blinds and defiles society. If you go to a fountain and find no water flowing, that fountain mocks your thirst; it is worse than useless: therefore do not forget that if you ever become empty of grace, you mock those who look to you. Blessed be He of whom it is written, "Out of his belly

shall flow rivers of living water." This spake Christ of the Spirit of God dwelling in men. God grant that you and I may understand His meaning!

### THE SPIRITUAL KINGDOM.

BY CANON LIDDON, IN ST. PAUL'S CATHEDRAL, LONDON.

*The kingdom of God cometh not with observation.*—Luke xvii: 20.

THIS was Christ's reply to a question put to Him by the Pharisees as to when the kingdom of God should come. He first set aside their expectations as to the coming of that kingdom, and then went on to hint in few words what in its essence it was. It cometh not with observation; its advance is not obvious to the senses and the curiosity of men; it moves on and diffuses itself without being perceived; and for the reason that that kingdom is not a political fabric, or a materialistic power, such as the Jews were looking for. Its province was the hearts, the consciences, the wills of men, and until the secret processes of the soul can be displayed in sensuous forms, beneath the light of the day, the coming of such a kingdom must needs be "not with observation."

Let us trace this characteristic of the coming of the Kingdom of God at some of the most solemn moments of history. Never did the King of Heaven so come among men as when Jesus was born in Bethlehem of Judea. Compared with this stupendous event, the greatest catastrophes, the sublimest triumphs, the most critical epochs in the world's history, dwindle into insignificance. "God manifest in the flesh," was a phenomenon the like of which had never yet been seen, and which throws every other event in the annals of man utterly into the shade. And what amount of public notice did it attract? What were the thoughts and interests of the mass of men in Palestine, think you, on the day of the nativity? On that wonderful night, how was it even with the villagers of Bethlehem? They could find no room for the heavenly visitant in their village hostelry; they little

heeded the manger grotto outside, where He, the Infinite, in human form, was laid alongside of the ox and the ass. Truly, then, the kingdom of God had come, but "not with observation."

Nor was it otherwise when this kingdom came some years after, proclaimed by His own divine lips as the beautiful vision of a new life and a new world, and taking possession by gentle but resistless persuasion of the hearts and imaginations of the peasants of Galilee. No one had noted the steps of its approach, or the steps of its first conquests. And when He who was the centre and head of this kingdom was crucified and had risen and ascended and endued His disciples with power from on high and sent them forth to disciple the world, it still continued to illustrate this, its early and divine characteristic. It spread from place to place, from city to city, from province to province, from one class or profession to another, till it entered Rome and led captivity captive. It appeared in the camp, in the school, in the court, in the senate; no one knew exactly when or how, or by what visible means it spread everywhere and overthrew idolatry and paganism.

Now contrast this characteristic of Christ's kingdom with what we find elsewhere. No one would say that the religion of Mahomet made its way in the world without observation; it burst upon civilization as the war-cry of an invading host; it was dictated at the point of the scimitar to conquered populations as the alternative to ruin or death. The history of its propagation throughout the Eastern world was written in characters of blood and fire; the frontier of its triumphs was precisely determined by the successes of its warriors, and it has receded in these last centuries in a degree exactly corresponding to the progressive collapse of the barbarous forces to which it was originally indebted for its earlier expansion.

This law holds good in the matter of the soul's conversion. A conversion may have its vivid and memorable oc-

casional, its striking, its visible incident. A light from heaven above the brightness of the sun may at midday flash upon the soul of Saul of Tarsus; a phrase of Scripture suddenly illuminated with new and constraining meaning, may give a totally new direction to the will and genius of an Augustine; but in truth the type of the process of conversion is just as various as are the souls of men. The one thing that does not vary, since it is the very essence of that which takes place, is a change, a deep and vital change, in the direction of the will. Conversion is the substitution of God's will as the recognized end and aim of life, for all other aims and ends whatever, and thus, human nature being what it is, conversion is, as a rule, a turning from darkness to light, and from the power of Satan unto God, that a man may receive forgiveness of his sins and an inheritance among them that are sanctified. And this great change itself most assuredly cometh "not with observation."

But will it ever be thus in its full solemnity and import? The kingdom of God will come to every man as never before in death and in judgment. It will be brought home, as we say, to each of us then; it will be inflicted upon our earth-bound tempers, upon our palsied wills, upon our dull and reluctant senses, with an importunity from which there can be no escape. The approaches may even then, too, be gradual and unperceived; already death, without our knowing it, may be preparing its stealthy march by the seeds of organic disease in a constitution of proverbial and unsuspected soundness. And if judgment will be heralded by signs in the sun and in the moon and in the stars, and upon the earth by distress of nations with perplexity, the meaning and import of these tokens of the coming of the Son of man may well escape all who are not expecting Him. The fig-tree, and all the trees, to use His own illustration, may shoot forth without our knowing of our own selves that the summer, the eternal summer, is nigh at hand. But at the last—in the

act of dying, in the presence of the manifested Judge, the kingdom of God will be borne in upon every human spirit irresistibly in all its blessedness and all its awe; every eye shall see Him, and they also which pierced Him, and all the kingdoms of the world shall wail because of Him.

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### THE EAGLE'S NEST.

BY HENRY J. VAN DYKE, D.D., IN SECOND PRESBYTERIAN CHURCH, BROOKLYN.

*As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; So the Lord alone did lead him, and there was no strange god with him.*  
—Deut. xxxii: 11, 12.

A BEAUTIFUL specimen of pictorial teaching! Moses began it and Christ brought it to exquisite perfection. Will not indulge our own fancies, neither give lecture on natural history. Interpret the text by the context. Group around it the lessons tersely taught.

I. *God's care in providing beforehand for the wants and destinies of His people.* The eagle builds her nest on a mountain-top, a fortress and a watch-tower, secure from invasion and from want. The philosophy of history is but another name for Providence. The forces of society are the wisdom and power of a personal God, vs. 7, 8. Illustrated in history of Israel and of the universal Church. The same holds good of individuals. God's sovereignty does not set aside means, but infallibly controls them. Paul was separated for the ministry from his mother's womb. The ark of bulrushes was an eagle's nest. God is *able* of stones to raise children; but He does not. Influence of the nest manifest in all His eminent servants.

II. *The discipline to which God subjects His people for their good.* "The eagle stirreth up her nest." So God: in Egypt, the land of Goshen, the wilderness, subsequent history, Babylonish captivity, destruction of Jerusalem. So with individuals. Job thought he would die in his nest. Abraham, and

all his spiritual descendants. The home, and the house of God, the dearest spots on earth. They are intimately associated, but only a temporary nest. Family separations inevitable. The old nest will be deserted. But this should not poison our joy nor relax our efforts. *Because* the time is short, let ministers, and parents, and children improve their opportunities.

III. *The instruction God gives His people by precept and example.* "The eagle fluttereth over her young, and spreadeth abroad her wings." How lovingly God flutters over us! He reveals His glory to entice us. "The beauty of the Lord" an infinite attraction. Appeals to His own example: "Be ye holy for I am holy," etc. This example embodied and humanized in Christ. How He fluttered over sinners, wooed them toward heaven, wept over Jerusalem, rejoiced when any repented. All means of grace are the spreading of God's wings. Ministers Christ's ambassadors; parents God's representatives.

"And as the bird each fond endearment tries  
To tempt her new-fledged offspring to the skies,  
Employs each art, reproves each dull delay,  
Allures to brighter worlds and leads the way."

IV. *The protection and support God extends to His people.* The eagle takes her young and bears them on her wings. The fact alluded to, very beautiful. The old bird entices the young one to get on her back, darts away into the air and shakes it off, and when it begins to sink, swoops under it again and bears it aloft.

God enjoins no duty in which He will not help and support us. Will not encourage neglect or cowardice. Helps those who help themselves. Stretch forth the withered hand. Arise, take up thy bed. "Awake, thou sleeper, and arise from the dead, and Christ will give thee light." God will not give grace in advance; we must trust Him for it. Shakes us off to make us trust Him more. Paul's thorn in the flesh; when he was ready to sink, God put His wings under, saying, "My grace is sufficient."

*Learn the lesson of the eagle's nest.* (1)

A lesson of *encouragement* to begin a Christian life. Your soul has wings; stretch them. Learn to fly by flying. (2) A lesson of *comfort*. Fear not. They that wait on God renew their strength. (Is. xl: 31.) (3) A lesson of *hope* for all the future. That which has been shall be. He will stir your nest. But go on singing:

"The shadow of Thy wing  
My soul in safety keeps;  
I follow where my Father leads,  
And He supports my steps."

### THE MISSION OF MOSES.

By P. S. HENSON, D.D. [BAPTIST], CHICAGO.

And the Lord said unto him, What is that in thine hand, etc.—Ex. iv: 2-4.

#### I. The Nature of the Mission.

1. Its difficulty and danger. He had to liberate a nation of slaves who hugged their fetters. John Brown's attempt at Harper's Ferry was considered madness. It appears prudent, statesmanlike, compared to the work Moses was called to do.

2. It was divinely appointed. So is every mission. No person, no thing, is so weak and humble but God has a work for it.

#### II. Moses was trained specially for it.

Two-thirds of his life was spent in preparation, one-third in work. Under God's guidance not a moment is ever wasted.

##### 1. The schools of Providence.

##### 2. Our need of discipline.

#### III. Moses was sufficiently equipped.

A rod constituted his visible means. God made it sufficient.

##### 1. The use of little things.

2. The use of present means. Do not wait for wealth or influence. Use what is "in thine hand."

#### IV. Moses shrank from his mission.

No man that was ever fit for a great mission but that shrank from it. Modesty and self-distrust usually go with true greatness and exalted virtue.

"The world says *seeing is believing*; the Gospel the reverse, *believing is seeing*."

### CONFESSING CHRIST.

By REV. H. H. VAN VRANKEN [PRESBYTERIAN], PEOTONE, ILL.

Whosoever therefore shall confess me before men, etc.—Matt. x: 32.

#### I. WHAT DOES IT EMBRACE?

(1) A hearty reception of Christ. (Luke viii: 40; John xx: 28; 1 Pet. i: 8, 9.)

(a) Of Himself. (John xiv: 6; x: 9; Eph. ii: 18.) (b) Of His work. (Eph. i: 7; 1 Cor. xv: 3; Gal. iii: 13; 2 Cor. v: 21; Rom. iii: 24, 25.)

(2) A public acknowledgment of the power of the Holy Spirit. (a) To renew. (Titus iii: 5-7; John iii: 7.) (b) To sustain. (Eph. i: 19; 2 Cor. xii: 9; 2 Cor. ix: 8; Jude, verse 24.)

Giving all glory and praise, for our salvation, unto God, through Jesus Christ. (1 Cor. i: 30, 31; 2 Cor. iii: 5; Gal. i: 4, 5.)

A public acknowledgment. (a) By union with His visible Church. (1 Cor. xii: 27; Eph. i: 22, 23; Rom. x: 9, 10.) (b) By everywhere acknowledging Christ's claim upon you and yours. (1 Cor. vi: 19, 20; Matt. xvi: 24.)

#### II. EXCUSES MEN OFFER FOR NOT CONFESSING CHRIST.

(1) Personal unworthiness. (2) Moral weakness; fear of inconsistency; will not hold out; bondage to sin. (3) Have not sufficient knowledge (a) of the Word (b) of the doctrines of the Church. (4) Will defer it for the present.

#### III. REASONS GIVEN IN THE SCRIPTURES WHY MEN DO NOT CONFESS CHRIST.

(1) Because of *unbelief*. (John v: 38, 40; John viii: 24; 1 John v: 10, 11; 1 Cor. ii: 14.) (2) Because of *insincerity*. (Jer. xvii: 9; xxix: 13.) (3) Fear of man; sensitiveness to ridicule; ashamed of Christ. (John vii: 13; John xii: 42; Mark viii: 38.) (4) Love of the world. (Jas. iv: 4; 2 Cor. iv: 3, 4; 1 John ii: 15, 16; Prov. i: 24-32.)

Reasons why all should confess Christ. (Heb. iii: 12, 13; 1 John iv: 15; Rom. ii: 4, 5; Prov. xxvii: 1; John iii: 36.)

"What shall the end be of them that obey not the gospel of God?" (1 Pet. iv: 17; Isa. lv: 7.)

## THE INTERNATIONAL SUNDAY-SCHOOL SERVICE.

## Paul's Third Missionary Journey.

(Lesson April 6, 1884.)

THE WORK OF THE HOLY SPIRIT. BY CHARLES F. THWING, D.D. [CONGREGATIONAL], CAMBRIDGE, MASS.

*And when Paul had laid his hands on them the Holy Ghost came on them.—Acts xix: 6.*

THE more important practical truths regarding the work of the Holy Spirit may be reached the most readily by means of a few questions.

A question constantly asked is: Does the Holy Spirit guide Christians in the practical affairs of life? That the Holy Spirit guides Christians in the search of and in loyalty to religious truth, is evident. The promise of Christ to His disciples, that the Comforter shall be a teacher, and shall bring to their remembrance His words (John xiv: 26), implies that the Spirit is to be their guide as well as instructor. Paul's affirmation made to the Romans (viii: 16): "The Spirit itself beareth witness with our spirit that we are the sons of God," and a similar remark made to the church at Corinth (1 Cor. ii: 12): "Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God," proves that the Holy Spirit leads the individual into the knowledge of divine truth. But, further, it is to be said that all truth has varying degrees of religious character. The truth relative to regeneration, to the doctrine of the trinity, or of the atonement, is more directly religious than the facts of commerce or of society. It may, therefore, be inferred, that the guidance of the Holy Spirit in the deliberations of the human mind is proportioned to the religious character of the truth considered. For his conduct in ordering affairs, man is endowed with reason, conscience and free will. The human reason may be a spark of the divine reason; the human conscience may be the voice of God speaking in man's soul; the human free will may be the gift of the Spirit. But

they are now the possession of man; and it would be of great difficulty to prove that in their ordinary operations special guidance is given by the Holy Ghost. Yet in respect to religious truth, the Scriptures plainly testify that the Spirit is the guide and teacher.

A second, and perhaps more important, inquiry relates to the methods or means by which the guidance of the Spirit may be distinguished. The Bible contains no precise answer. A general reply may be made, that the individual so guided is often immediately conscious of this guidance. "The baptism of the Spirit," remarks Professor Morgan, of Oberlin, "appears to have been such a blessing, that those who received it were fully conscious of possessing it." This immediate consciousness is the ultimate and fundamental test. It cannot be overthrown. But the individual may not always be conscious of the divine guidance; in fact, often he is not conscious of it. The influence of the Spirit may move along the same line with the individual's inclinations and volitions. The Spirit may give only an increased energy to man's natural powers. In such a case the guidance can not be accurately distinguished from the working of the human mind. In the retrospect, however, the subject of this divine illumination may perceive the guidance of the Spirit. So blessed has the course of conduct proved to be, and marked by a degree of wisdom of which he believes his unaided faculties incapable, that with a reasonable assurance he may believe that he enjoyed the unconscious guidance of the Holy Spirit.

A third question, often propounded, relates to the agency of the Holy Spirit in regeneration and sanctification. The Bible represents the Spirit as an agent essential to conversion. In the midnight conversation with Nicodemus, Christ declares that entrance into the divine kingdom is dependent on the renewal of a moral life by the Spirit. James (Epistle i: 18), Peter (1 Epistle i: 23), and Paul (Titus iii: 5; 2 Cor. iii:

3), declare that in divers forms the Holy Spirit superintends and enforces the various agencies of conversion. The means which the Spirit employs may be represented by divine truth. This truth is "quick and powerful"; it is a sword, yet is sharper than "any two-edged sword." It is "like as a fire . . . and like a hammer that breaketh the rock in pieces." (Jer. xxiii: 29.) Of it Christians are begotten. In obeying it Christians become purified. But the agency of the Spirit in the use of truth in conversion never removes or lessens the freedom of man himself. To these divine influences he may yield, or he may, in either indifference or positive antagonism, refuse their gentle persuasions.

In sanctification, the work of the Spirit is similar to His work in regeneration; for regeneration is only sanctification begun, and sanctification is the regenerative process continued or confirmed. In regeneration the divine seed is sown and made to begin to grow; in sanctification it continues to grow, and brings forth fruit. "He which hath begun a good work in you, will perform it until the day of Jesus Christ." Truth is the instrument of sanctification as it is of regeneration. The Holy Spirit is repeatedly called the Spirit of Truth: He is the Spirit who guides into truth. But the process of sanctification does not approach the state usually known as perfection. Those teachings of the Scriptures usually adduced to prove any theory of perfection seldom contain any reference to the Holy Spirit. Paul acknowledges the aid of the Spirit in a way inconsistent with a belief in his own perfection. (Romans viii: 26.) He confesses he has not attained the complete blessings which the Spirit bestows. (Rom. viii: 23.) It is at the coming of Christ—not by the coming of the Holy Ghost—that Christians will be perfected: "To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." (1 Thess. iii: 13).

### Paul at Ephesus.

(Lesson for April 13, 1884.)

By ROBERT CAMERON, D.D., TORONTO,  
CANADA.

Acts xix: 8-20.

WHEN Paul arrived at Ephesus he found certain "disciples" who knew only the doctrine and baptism of John. He taught them that the Messiah who was to follow John had come and gone, and that He had sent the Holy Spirit into the world as the common inheritance of believers. On hearing this, "they were baptized in the name of the Lord Jesus," and received the Holy Ghost. When Paul had laid his hands upon them, "he went into the synagogue and spake boldly for the space of three months, disputing and persuading," and when divers persons spake evil of that way, he departed from the synagogue and disputed daily in the school of one Tyrannus, for two entire years, "so that all they that dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." Of this period Paul speaks with great joy, saying, "A great door, and effectual, is opened to me, and there are many adversaries."

Ephesus was then the capital city, "the eye of Asia," and the residence of the Roman pro-consul. It was a great commercial centre, dividing with Smyrna the trade of the sea. Here also was the magnificent temple of Diana, reckoned one of the seven wonders of the world—the very centre of heathen superstition and enthusiasm. Ephesus was, therefore, the political, commercial, and religious centre of Asia, and hence it was a great door for the entrance of light and its diffusion over all Asia. It was also a very wicked city. Although Greek in origin, it was largely Oriental in people and religion. It was famous for the practice of sorcery and magic. Sorcery was practiced, not only by strolling vagabonds as a means of gain, but also by philosophers and men of letters. The popular mind was familiar with pretensions of power to hold intercourse with the unseen and spiritual

world, and to perform extraordinary things; and the people were thereby hardened against the ordinary manifestations of the power of God. Hence the extraordinary character of the miracles wrought by Paul, and the striking results on the converts.

As the miracles wrought in Egypt overcame the magicians, "smote all the gods of the land," and humbled the heart of Pharaoh, so those wrought at Ephesus overcame the exorcists, cast out the demons, and led the people to a hearty repentance. When Peter met Simon Magus he was content to say: "Thy money perish with thee; thou art in the gall of bitterness." When Elymas withstood Paul and Silas, he was inspired to say, "Thou child of the devil! thou shalt be blind for a season; and immediately there fell upon him a mist and darkness," and that darkness was light to the eyes of Sergius Paulus. When Satan sought to amalgamate light with darkness at Philippi, by the pytho-ness, who cried, "These men are servants of the Most High God, and preach unto you the way of salvation." Paul charged the spirit, "in the name of Jesus Christ, to come out of her; and he came out that very hour." But here at Ephesus, the seat of satanic power in the practice of magic, extraordinary miracles were wrought to rebuke the idolatry and superstition of the people, expose the sorcerers, and magnify the name of the Lord. As on one occasion during the life of Jesus, demons acknowledged Him to be "the Son of the most High God," so at this time a foul spirit said, "Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was, leaped on them and overcame them . . . so that they fled . . . naked and wounded." And this was known to all Ephesus; "and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came and confessed and shewed their deeds. Many of them also which used curious arts, brought their books together and burned them before all men: and they counted the price of them, and found it fifty thou-

sand pieces of silver. So mightily grew the word of God and prevailed."

1. These men sacrificed their pride and prestige. They renounced their power over the people, and made open and humiliating confession. And a similar sacrifice, in spirit and principle, every man is called upon to make when he renounces the world for Christ.

2. They "burned their books"—the very means by which they practiced their arts and wielded such power over the people. They might have sold them, or given them away, or preserved them; but they made a clean sweep of them, and, by burning them, openly confessed their sin and repentance.

3. It was a great personal sacrifice, inasmuch as the money value of these books was considerable—50,000 pieces of silver—equal to a large sum in these days. And then it was their calling, their means of livelihood and wealth. How few now, under all the light of the nineteenth century, are willing to renounce their means of dishonest gain—the arts, the trickery, the business by which they enrich themselves at the expense of their neighbor or of the public! These men of Ephesus will rise in the judgment and condemn multitudes in Christian lands who enjoyed superior advantages only to abuse them. They, as soon as convinced of the evil of their trade, openly renounced it, and put beyond their reach the means of resuming it, or the means by which others might practice these evil arts.

There are many evil arts practiced to-day in the channels of trade. The necromancy of modern commerce is quite as contrary to right as the magic of Ephesus. The art of being able to settle a fortune on one's wife and then pay twenty-five cents on a dollar to the creditors; the art of "watering stock" to enrich the few at the expense of the many; the art of carrying on a large bank for years with a nominal capital of millions and a real capital of a few thousands; the art of adulterating articles of food in order to pocket larger profits, are only a few samples of means resorted to in order to gain wealth. po-



sition and power. These dark arts may not suffice to send men to prison, or disgrace them in society, but they are evil enough to send men from any society to hell! All these crooked dealings and "shady" transactions are contrary to the light of the Gospel of Christ.

But these penitents of Ephesus were gainers, after all. The loss of place and power, of goods and money, are only circumstances or incidents in life. With the loss of these they gained a victory over pride, over selfishness, and over their sinful love of power. They gained the comforts of a cleansed and approving conscience, and the knowledge of the true God and of His salvation in Christ. *And these things are eternal.*

Are there any whose hearts condemn them because of sin? Let there be an honest confession and a thorough repentance without delay. If you have injured a man in character or estate, go to him and confess it. If you have defrauded a man, hasten to make ample restitution. If you are engaged in any unlawful business, or are using wrong methods in your business for the sake of gain, renounce them at once on peril of your soul! You may still the voice of conscience now; but, sure as a God of eternal justice lives and reigns, it will one day awake and be avenged!

#### Paul's Preaching.

(Lesson April 20, 1884.)

By W. M. TAYLOR, D.D., LL.D.

1 Cor. i: 17-31.

In this passage the apostle tells the Corinthians what he had habitually preached, and how his message had been received by those to whom it had been proclaimed. He declares that he had preached "Christ crucified," which simply means that he had published the good news of salvation to men through the sacrifice of himself by the Incarnate Son of God upon the cross for human sin. Observe, he does not say "we preach Christ," and stop there, as if the declaration of the personal dignity of the God-man were all. Neither does

he emphasize the "crucified" by the omission of the "Christ," as if the setting forth of the death of Jesus as that of a martyr and for an example were enough. But he combines the two, "we preach Christ crucified"; or, as he has put it a little further on in this same letter, "I determined not to know anything among you save Jesus Christ and him crucified." The dignity of the Christ was needed to give efficacy to the sacrifice on the cross; and the sacrifice on the cross was required to complete the work of the Christ. So his full message was that "*God was in Christ reconciling the world unto himself, not imputing unto men their trespasses, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him.*" This was the Gospel according to Paul, and wherever he went he preached it with all earnestness and unction. He was never ashamed of it; he never sought to hide any of its distinctive features, and he would allow no tampering with its terms; but whether men would hear or whether they would forbear, he still held on in the same strain, for he had been "allowed of God to be put in trust with the gospel," and he would proclaim it precisely as he had received it.

In the prosecution of this work he met with three classes, each of which treated his message in a peculiar fashion. The Jews, as a rule, refused to receive it, and counted it an offence. The Greeks also, as a rule, rejected it, and stigmatized it as foolishness. These two differed as to the special grounds on which they acted; but they agreed in the general principle which underlay their conduct, for they both repudiated the Gospel, because it did not conform to their preconceived notion of what divine redemption should be. The Jews regarded some imposing show of power as essential. They required a sign. They wished to see God's arm

made bare in some startling manner, as, for example, in the overthrow of their national enemies, and the establishment of a great temporal king among themselves, and because Christ declared that His kingdom was not of this world, they would have none of Him. They stumbled over the cross, for they could not believe that their Messiah, of whose glory such great things had been foretold by their prophets, should die as a crucified malefactor. The Greeks, again, sought after wisdom. They demanded that God's method of salvation should be cast in the mold of their philosophies, and conformed to the standard of human reason, and because there were things about it which from their point of view seemed absurd, they ridiculed it as foolishness. But there was a third class whose reception of the Gospel was entirely different. Instead of criticising it on *a priori* grounds, they tried its efficacy on themselves. Without allowing their prejudices and prepossessions to interfere, they put it to the test of personal experiment, and in their experience its power and its wisdom transcended everything merely human. Mark well here the contrast which the apostle draws. The Jew and the Greek, without trying the Gospel on themselves, rejected it—the one for its lack of power, and the other for its lack of wisdom; but the third class, acting on the only true philosophical principle of proving the matter by personal experiment, found in it both the power of God and the wisdom of God. Nowadays it is sturdily insisted on that nothing shall be received save that which rests on the basis of observation and experiment, but that is all the Gospel asks; and here we see that those who reject it as a thing unworthy of God are those who refuse to put it to the test; while those who make proof of its efficacy are those who testify that it is the power of God and the wisdom of God. Which of the two classes is the more scientific? Which of them gives the more reliable testimony? The followers of the Baconian philosophy should not hesitate as to the reply.

Christ crucified is "the power of God." Yes, but this power is spiritual. It is not physical, like the might of an army; nor material, like that which is connected with a development of matter. To borrow a distinction from Coleridge, it is not mechanical, as derived from any sort of mechanism, but dynamical, as exerted by spirit upon spirit. It is "power unto salvation" working in the soul of the believer in connection with and through the instrumentality of Christ's death upon the cross for sin. It is not therefore to be tested by material gauges, as one measures the pressure on a steam-boiler, or estimates the horse-power of an engine. We are to look for its operation in the human heart. Its trophies are in character, and its results are in life. Take it in the case of an individual, and the transformation wrought on such men as Paul, and Augustine, and John Newton may well illustrate its reality and efficacy. Take it in the case of communities, and such a book as Brace's *Gesta Christi* will give some idea of its influence on the elevation of the world—for the author just named affirms that Christianity has either implanted or stimulated among men "regard for the personality of the weakest and the poorest; respect for woman; the absolute duty of each member of the fortunate classes to raise the unfortunate; humanity to the child, the prisoner, the stranger, the needy, and even the brute; unceasing opposition to all forms of cruelty; the duty of personal purity; the sacredness of marriage; the necessity of temperance," and the like. These are effects individual and national, or rather racial, which cannot be denied, and therefore that which produced them must be a "power."

But are we quite sure that it is "the power of God"? Yes, for there are only two spiritual powers in the world—that of evil and that of good—the latter centering in the personality of God. Very evidently, therefore, a result like that of the conversion of a man, and the revolution of society, from evil to good, must be traced up to God. Man cannot

do it for himself, for as water cannot rise above its level, so the soul cannot change its nature by its own efforts. And what one man cannot do for himself, the aggregate of men cannot do for the race. They had four thousand years given to them in which to make the experiment, and here (verse 21) is the result: "After that, in the wisdom of God, the world by wisdom knew not God." So, looking at the effects of the Gospel, and at the impotence of men before the Gospel, we may well declare that it is "the power of God unto salvation to every one that believeth."

But Paul's Gospel was also, in the experience of those who were being saved, "the wisdom of God." Wisdom is manifested in the choice of such means as are best adapted to the production of the end which is sought to be attained. The problem to be solved in the salvation of men is, first of all, "how shall a sinner be forgiven without weakening the sanctions of morality and giving encouragement to evil?" Now the race vainly wrestled with that for four millenniums; but the despair of humanity is the opportunity of God, for in "Christ crucified" we are shown "a just God and a Savior," and by accepting forgiveness through that sacrifice, we are led to see the terrible evil of sin and turn from it with hearty and sincere earnestness to God. Thus the very means through which the pardon is bestowed, give a new impulse toward holiness in the forgiven sinner's heart. This is what Paul means when he says to the Romans: "Do we then make void the law through faith? God forbid! Yea, we establish the law." And in the harmonizing of these two apparent opposites the highest wisdom, even the wisdom of God, is made manifest.

Nor is this all; wisdom is seen in the securing of different ends by one and the same means; and in this respect, also, the wisdom of God comes out pre-eminently in the cross of Christ. For salvation is not merely forgiveness; it is also and mainly regeneration and growth in holiness. Its highest result is character, and the renovation of that

is produced by the Holy Ghost. Now the dispensation of the Holy Spirit would have been impossible save for the sacrifice of Christ on the cross; while, again, the love of Christ, as manifested in His sacrifice on the cross, is the great means used by the Spirit for the regeneration and sanctification of the believer. Thus the condemnation of sin even in the forgiveness of the sinner, the securing of the Holy Spirit for his regeneration, and the furnishing of that divine agent with the instrumentality which He employs for the renewing and sanctifying of the heart, are all alike results of the cross of Christ; and as we see how many important things are secured by one and the same means, we begin to have a glimmering of what Paul means when in another epistle he speaks of the "manifold"—or much variegated "wisdom of God."

Now from all this, which comes out in the paragraph on which our remarks are founded, four inferences follow: First, if Christ crucified is the power of God unto salvation, then any sinner may be saved through faith in Him. The power of God never fails. Second, if Christ crucified be the power of God unto salvation, we may be sure that there is no other way of salvation. What can succeed if the power of God be set at naught, and the wisdom of God rejected? Third, when men are saved through this means, the whole glory of their salvation is due to God. When the galleries of rock below the East River were blown down by gunpowder that was fired by electricity, men did not praise the little child whose hand set the battery in motion; but they said, "How marvelous that power which the touch even of an infant can bring into operation!" In like manner, the power of Christ crucified is so perfect, that it does not depend on the preacher, for "the base things of the world hath God chosen to bring to naught" the things that are in great repute, "that no flesh should glory in his presence." And again, "Ye see your calling, brethren, how that not many wise men after

the flesh, not many mighty, not many noble, *have called you;*" for so, in our judgment, the ellipsis should be supplied. The power and the wisdom of God in the Gospel are so great as to be largely independent of human ability. The treasure is in earthen vessels, and because it is so, the excellence of the power is seen to be of men and not of God. Fourth, if we would see such results from our preaching as those which followed Paul's, we must preach the same Gospel, "Christ crucified." This is the Gospel for our age, because it is the Gospel for all the ages; and the open secret of success in the ministry lies in the proclamation of it as Paul proclaimed it.

#### Abstinence for the Sake of Others.

(Lesson April 27, 1884.)

BY NEWMAN HALL, D.D.,\* LONDON.

*Through thy knowledge shall the weak brother perish, for whom Christ died?*

*But when ye sit so against the brethren, and wound their weak conscience, ye sin against Christ.*—1 Cor. viii: 11, 12.

The two greatest influences in the moral world are knowledge and love. These are contrasted in this chapter.

1. *Knowledge.* "Knowledge puffeth up." Nothing is more calculated to give its possessor a sense of superiority. The man who knows is greater, and often feels himself greater, than the man who owns. Any fool may possess gold, houses, and land. He may affect to despise the poor scholar, philosopher, poet, while secretly conscious of his vast inferiority. The knowing man may really own more in the domains of nature by understanding its laws and admiring its beauties, than the ignorant millionaire who calls a vast domain his own. Thus knowledge "puffeth up," inflates; as a bladder or a balloon, it swells into size without real bulk—a mere wind-bag. This is true only of imperfect knowledge. Some of the most knowing have been the most humble, for they have

themselves learned how small they are in the vast universe; how little they know compared with the unknown; as Newton, contrasting the pebble of his discoveries with the untracked ocean beyond. All knowledge apart from love tends to make its possessor vain and intolerant of the ignorance, mistakes and varying perceptions of others. This is the cause of numberless evils in public and social life. It has been specially injurious, as it is specially unseemly, in the Church; elevating dogma above charity; the fruitful cause of unhallowed sectarianism and strife.

Knowledge makes its various possessors pull to pieces the edifice, magnifying the importance of the parts, each exalting his own favorite opinion, thus separating the various stones.

2. *Love.* "Charity edifieth;" buildeth up; regards the welfare of the whole, and honors each part, and so seeks the safety, harmony, completeness of the entire temple. Love teaches the consideration due to others; respects even errors when held conscientiously, and ignorance when unavoidable. It recognizes the claims to respect of all as men, as children of one Father, as redeemed by one Savior. Thus it gives mere knowledge a secondary place and will not allow its claims to override those of justice and mercy.

True love has its source in God himself. "If any man love God" he possesses that "love which is the fulfilling of the law." He is "loved of God," for he responds to the love with which God first loved him; and now he is "known of God"; recognized as one of His own children; approved and delighted in. God despises none for their ignorance. He blesses those who do not see the hand that supplies. He makes allowances for their mistakes. "He has compassion on the ignorant and on those who are out of the way." He who thus loves God must be humbled by his inability to understand the Infinite, and his failures to make his practice keep pace with his knowledge. His knowledge convinces him of sin,

\*This sermon, as well as all others in this series, has been prepared specially for this publication.—Ed.

and his own liability to temptation, and so he is disposed to be tender toward the weakness and mistakes of others.

3. *The Knowledge which comes of Love.* This is the true knowledge. "He that loveth not knoweth not God." No high attainments in knowledge can otherwise be made. We cannot really know any friend until we love him; their knowledge grows with love. How can a carnal mind know God? "It is enmity against God;" and an enemy cannot know the object of hatred when deserving respect and love. This is the true knowledge, and attains heights never otherwise to be reached. A path up a mountain may commence on a high level and advance by steep gradients, and then suddenly be stopped by a precipice which renders advance impossible. Another path may begin low down in the valley, and by many zigzags slowly rise, but may never stop till the summit is reached. Many an ungodly possessor of knowledge may be far higher up than many a child or peasant on that lower path. Yet child or peasant may be on a track which will lead him to the infinite heights of God, when the proud boaster of the knowledge that puffeth up will remain hopelessly below.

4. *Love a safer guide than Knowledge.* Social intercourse was blended at Corinth with heathen customs. Neighbors met at feasts in the idol temples, or, in their own homes, often ate meat which had been sacrificed. A difference of opinion arose respecting Christian duty. Some of the converts retained a lurking belief in the real existence of the false divinities they used to worship. To them it would have been a return to idolatry to take part in those feasts. They would feel they were sanctioning heathen worship. But if they saw other converts enjoying themselves at such banquets they would be tempted to join them, and thus defile their conscience by what to *them* would be a sinful compliance with the world. What should Christians do? "Knowledge" said: "We know that

there is only one God, only one Christ; idols are nothing; the idol temple is a mere building; the meat offered in sacrifice is nothing but meat; taking it procures us no advantage, abstaining no loss, either from the idol or from God. We are sure of this; and so with the certainty of conviction we can do as our neighbors do, not make ourselves peculiar, or deprive ourselves of innocent pleasure. Let those who are ignorant or weak keep aloof; but we will use the liberty our knowledge gives. But Love was stronger than Logic. Love said: "We know all this, and to us the idol is nothing; but many of our brethren have not attained to this certainty; old notions and habits cling to them; if they were to come to these feasts they would feel they were sanctioning idolatry; their conscience would be wounded; one violation of it might lead to another; they would lose their joy in faith, and might finally relapse. If they see us there they may be tempted to think that what is right and safe for us would be so to them. Should we not for their sakes keep away? Since it is so certain that taking such meat makes us neither better nor worse, how easy for us to abstain! If it is a matter of indifference to us, and not so to them, should we not relinquish what is of no real value, to preserve others from real injury? We have liberty, but let not this be a hindrance to others; liberty to go to the feast and to abstain from going; let us use this liberty for the good and not the harm of others. We have knowledge, but let us not glory in it so as to expose a weak brother to perish. Christ died for him; can we not give up this meat for him? If I wound his weak conscience I do more than gratify my appetite; I am against Christ! "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

There is no dignity acquired in resolving to use every facility for self-indulgence; but abstinence for a good motive purifies and elevates. Knowl-

edge without love boasts of power but renders weak. Freedom without love generates bondage to self, the worst of masters. True liberty is able to relinquish a pleasure which often enslaves those who boast their freedom. Strength is tender toward the weak. The mighty Son of God did not break the bruised reed nor despise the little ones. A thimbleful of the milk love provides for babes, will outweigh the largest soap-bubble of mere knowledge, however gorgeous its tints. "So much as thou lovest so much thou knowest." (Bernard.) "Faith which is held is not sufficient; there must be faith which holds;" and this is the faith of love, the knowledge of love.

5. *Application of the principle.* In former days Christians had to surrender property, liberty, life, for conscience. In these days, wherein may we exercise self-denial and take up the cross except by abstaining from doubtful pleasures for the sake of others? Many think they could die for Christ; can they give up the idol's meat for Christ? There are many practices in the present day in reference to which knowledge and conscientious convictions differ. There should be no hesitation in reference to whatever is absolutely wrong. But some things may be right in themselves and wrong owing to circumstances, of which Christians must be the judge, and give account to God. What is our duty as regards certain social customs? What are we to say of public balls, theatres, the race-course, the use of intoxicating drinks? Knowledge may plead in favor of these things on abstract grounds, and may say: "I can use without abusing; I can go and not be injured; I can enjoy and keep a good conscience; why should another's weakness deny me the benefit of my strength; another's liability to slavery hinder the enjoyment of my freedom?" But love replies: "If it is no sin in you to indulge, it is no sin to abstain. No law compels you to the doubtful feast. Your liberty is not compulsion to gratify inclination, and may be equally exercised in denying self for the sake of

others. If to please yourself you indulge, should you not, to avoid wounding, and possibly ruining others, abstain? There are young people in whom some of the exhibitions on the stage would have the effect of kindling a fire of passion which would destroy the soul; there are those whose former habits or present associations are such that any indulgence in intoxicating drinks would draw into the resistless current of excess. Should not the personal pleasure, even if harmless, be given up for the sake of those whom your example might run?

Love enforces her appeal by the following arguments:

1. Indulgence may injure another's conscience. Conscience is the throne of the moral nature. Injury to conscience is the greatest of all injuries; weakening, dishonoring, troubling, burdening it.

2. In this case it is injury to a brother. The ties of a heavenly relationship should keep us from fraternal wrong.

3. It is injury to weakness. "Thy weak brother." It is meant to do violence to infancy, to imbecility, to ignorance. The weakness which prompts the disdain of pride, specially pleads for the forbearance of love.

4. It is injury which may lead to ruin. "Shall thy weak brother perish?" Who shall say this is impossible? How ought love to shrink from aiding such a catastrophe!

5. It is injury, and may be fatal to one "for whom Christ died." If He abstained from His throne of glory in heaven, and from ease on earth; if He surrendered life for that weak brother, should not love surrender this indulgence?

6. Not to surrender it under such circumstances is "sin"; direct opposition to the Lord Himself. "When ye sin so against the brethren and wound their weak conscience, ye sin against Christ."

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I preach as if I ne'er should preach again,  
And as a dying man to dying men.

—DAVIES.

### THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

APRIL 2.—*Missionary Service.*—HUMAN INSTRUMENTALITIES IN THE SALVATION OF THE WORLD. (Acts viii: 30, 31.)

THE GOSPEL IS TO BE GIVEN TO THE WORLD BY HUMAN AGENCY. God might have ordained it otherwise; might employ the ministry of angels; might have converted the Ethiopian eunuch by the direct illumination of the Holy Spirit, while he read "Esaias the prophet." But He chose a visible human agency, and directed Philip to go and join himself to his chariot, and interpret the Scripture to him. And this is the divinely established principle or method, and it is universal in its application. And is it not high time for the Church to wake up to the reality and magnitude of this trust?

When will the world be converted? *Just when the Church of the living God does her whole duty, and not till then.* It might be done in a generation: the men are living who might see it accomplished. For—

1. God himself has appointed the instrument, and He cannot have chosen one inadequate. 2. The Gospel of Jesus Christ, as developed and perfected in the ages past, is equal to the work, difficult and great as it is; for it is "the power of God unto salvation to every one that believeth." No additional light, motive, means, agency, is needed. 3. The great promises of God; the co-operation of Providence; the mighty and resistless effusion of the Holy Spirit, all wait on the action of those who hold the Gospel in trust. 4. The work of converting the world in the past has gone forward just in proportion as God's people have joined themselves to the chariot of Providence, rolling along the highway of the nations, and interpreted and applied the living Word wheresoever the Spirit has prepared the way. The way is prepared, the achievement is within our grasp. The salvation of the world is not a dream; it need be no longer delayed. O, if we would but believe that it is for this we live and for this alone; that it was for this

the truth was revealed and Christ came into the world and died on the cross, and a Church has been gathered, and the instrumentalities made perfect, and the Holy Ghost sent down to endure with power! Then would we arouse and do the bidding of the Master.

APRIL 9.—THE CONTRITE HEART. (ISA. lxvi: 2; PS. xxxiv: 18; li: 17.)

The sacrifices of pride and self-righteousness are "an abomination to the Lord"; but the sacrifices of a "broken spirit" are His delight: "A broken and a contrite heart, O God, thou wilt not despise." As His eye surveys the world and its multitudinous affairs, it singles out and fastens in complacency on the penitent soul. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." He cannot away with the boastful, the confident, the self-complacent; but "the Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." One of the beatitudes—the first that fell from our Savior's lips—was addressed to such: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

How beautifully does Christ illustrate this spirit, and its opposite, in the parable of the Pharisee and publican in the Temple! The Pharisee was lifted up, proud of his righteousness, self-complacent; had no sins to confess, and sacrificed on God's altar the oblation of pride and vainglory. But the publican, so despised by his fellow-worshiper, stood afar off, so conscious of his unworthiness, daring not even to look up, and smote on his breast in token of contrition, crying, "God be merciful to me, a sinner!" *There* was genuine penitence, genuine religion, genuine and acceptable worship. "He went down to his house justified."

1. Such a spirit is the very essence of the religion of Christ. 2. There is no surer test of the genuineness of one's religious experience. 3. The exceeding value of this spirit in God's sight, and

the imperative duty of cultivating it, are too much lost sight of in this age of the world.

APRIL 16.—WEARY IN WELL-DOING. (2 Thess. iii: 13.)

I. CONSIDER THE NEED OF THIS DIVINE EXHORTATION.

1. One of the strongest tendencies of human nature, even when sanctified in part, is in the line of deterioration, backsliding, weariness of the flesh. Salvation is *up-hill* work at every step, in every sphere, in every duty. Strive, hold on, fight to the end, is the only condition of victory. 2. Continuance in well-doing is the channel along which the truth and spirit and providence of God operate to save men. To cease to strive against sin and the world and the devil; to stop work in the Master's cause; to yield to the solicitations of the flesh, and lay off the Christian armor, is to cut ourselves off from the divine promises and provisions, and forfeit all the advantages we have gained, and put in peril even our profession and our souls.

II. NOTE SOME REASONS WHY WE SHOULD OBEY THE EXHORTATION.

1. God never grows weary in looking after our interests and ministering to our needs. If He should do so, even for a day, alas for us! 2. The angels never cease their ministrations in our behalf. Day and night in season, out of season, they guard our steps and woo us to virtue and heaven. 3. The example of the most eminent saints pleads with us. The Church's roll of honor, in all the ages, is made up of those who fight valiantly for the faith, even to martyrdom, or with their latest breath. 4. We have not long work. The day wanes; the night cometh! 5. The reward is ample enough and glorious enough to warrant unceasing, untiring, enthusiastic, whole-hearted service so long as it pleases God to give us life and opportunity.

APRIL 23.—LOVEST THOU ME? (John xxi: 16.)

The circumstances connected with

this pointed question, and its triple repetition, invest it with peculiar interest and special significance. Each of the three words embraces an important truth. We cannot do better than consider them separately.

I. LOVEST. Christ makes His appeal to the heart. The question cleaves straight down to the very core of Peter's being. He does not ask after his speculative faith, his conscience, his profession; but "LOVEST thou me?" Is thy *heart* mine? Is my kingdom enthroned in the soul as its central, governing power? Christ puts the same pointed, radical, searching question to every disciple; "LOVEST thou me?" Nothing short of the supremacy of the heart will satisfy Him. He has loved us with an infinite love even unto death, and He demands our heart's best affections in return. The sum and essence of Christianity is love.

II. THOU. Not John, or Matthew, or the disciples collectively; but *thou, Peter*,—lovest thou me? Jesus' eye fastens on him, and again and again, and yet again He presses the question: "Simon Peter, son of Jonas, lovest thou me?" How the words searched and tested and grieved the disciple! There was no escape for him. It was as if he stood before the burning throne of judgment. *So will it be with every disciple.* Religion is pre-eminently a *personal* thing. The faith and virtue of others will save no man. Each for himself must heed, believe, obey, love our Lord Jesus Christ, or die in his sins. "THOU!" How the eye, and voice, and penetrating words of Jesus on the judgment throne will search and test every soul of us!

III. ME. "LOVEST thou *me*?" Not my doctrines only, but my person, my character—ME, the divine Son of God, the crucified and risen Jesus, the Way, the Truth, the Life of the world. A speculative faith, orthodoxy, the sacraments and ordinances, and church relations will not save Simon Peter or any other sinner; nothing but faith in and supreme love to a personal Savior, such as is revealed and proffered to us in the Gospel.



APRIL 30.—SUFFERING AND REIGNING WITH CHRIST. (2 Tim. ii: 12; Rom. viii: 17.)

The Scriptures lay great stress on *suffering*. "If we suffer," etc.; "if so be that we suffer with him," etc.; we "must through much tribulation enter into the kingdom of God." Suffering with Christ here is the condition of joint heirship with Him, and reigning with Him in heaven. No cross, no crown!

By "suffering" is not meant physical pain so much as spiritual travail. It is personal, actual fellowship with Christ, the Redeemer of the world, in His spirit, teachings, life, death, conflicts, cause, and mission in behalf of a sin-ridden world.

I. WHAT IS IT TO SUFFER WITH CHRIST, IN THE MEANING OF THE SCRIPTURES?

1. To die unto sin: to crucify the flesh, with the affections and lusts thereof.  
2. To take up the cross before men—the symbol of the crucified and risen Jesus—and bear its reproach.  
3. To consecrate life and being to the end and work for which Christ laid down His life, and endure whatever loss, shame, conflict and suffering, in body, mind, estate or reputation, which may come to us in the honest, fearless and faithful performance of every Christian duty.

II. WHAT IS IT TO REIGN WITH CHRIST?

1. To partake of His exaltation and glory in the everlasting kingdom. Believers are "the members of his body," He is their living "Head." The Church is the "Bride of the Lamb"; so that they are "joint-heirs with him" to that eternal possession of power, glory and blessedness which the Father will bestow upon His "beloved Son."  
2. To dwell with Him in special nearness, communion and ministry, as the "royal seed of the house of David," as His "brethren" in the kingdom of grace; as "the travail of his soul," with whom He is forever to rejoice; as the trophies of His dying love and victorious grace, in whom His own life and image are reproduced to the glory of the Father.  
3. In some sense to share in His

kingly office, as the Head and Representative of "the kingdom of everlasting righteousness," wrought out and established by His mediation and suffering. The saints will be *distinguished* even among the hierarchies of heaven; will shine as "stars" among the orders of angels; will be entrusted with power, dominion, exalted ministries in the future kingdom, of which we can now form no conception. Glorious destiny! But it is attainable only along that "meek and lowly" way which Jesus trod while in the flesh, and which leads up to Gethsemane and Calvary!

#### THE PREVENTION OF CRIME.

Ways in which Clergymen may Help.

By HOWARD CROSBY, D.D., LL.D.

THE clergyman who is content with preparing and preaching sermons has a very circumscribed view of his duties. Undoubtedly the proclamation of God's Word is his main work, the apostolic portion of his vocation. But, as a teacher of truth and righteousness, he is to apply that truth in every way open to him. The condition of the poor, the needs of the sick and the prisoner, the administration of the local government, are all subjects for his patient and earnest consideration, as affording avenues wherein he can work for God and truth in the uplifting of his fellow-men. His Master expects this work of him. The minister's personal interest in these matters will always improve methods and increase attention and devotion on the part of those to whom official trusts are committed. His own investigations will qualify him to point out the sources of crime, and to suggest means of prevention, and his co-operation will strengthen the hands of those whose special duty it may be to act in the premises.

Moreover, his congregation naturally look to him as an example of the correct and conscientious citizen. His public spirit in seeking the relief of the distressed and the elevation of all, will be catching, and his leadership will have a large following in these walks of usefulness.

The piety of a church so conducted will be fresh and healthy, and the realization of Christ's presence more clear, for it is in active work for and with the Master that His life is best understood and imitated, and hence most manifested to the faithful disciple.

Let every minister (whether *formally* or *informally* circumstances may decide) set his people to visit the prison and persuade those who have plenty of time to listen, to turn from their evil ways. A sympathy with the prisoner opens his heart to receive the truth. Half our prisoners would be reformed if Christian ministers would push this matter, and encourage such practical sympathy, which should also be extended to the unfortunate when he is released, and is tempted to go back into his ways of crime because repelled from every door. The grog-shop, as the fruitful nurse of crime, should be regularly besieged by every minister at the head of his people. The siege is not to be conducted by rabid eloquence in the pulpit or the platform. God has not given us a promise that this Jericho's walls shall fall by wind out of priests' trumpets. We must fight directly with the enemy; not with carnal weapons, not by illegal processes, but by the faithful and persistent use of the law, by a prayerful and organized system of attack accompanying our teachings. It is a truth not generally understood, that the law in most of our states is such that if the liquor-seller observed it he would become bankrupt. At least this would be the result with three-quarters of these disguised murderers. They depend on their Sunday sales, their sales in the night, and their sales to drunkards and minors, for their profits. Cut off these avenues, and they are ruined. It is, therefore, in enforcing the excise law, that Christian ministers will find one of the most successful ways of delivering the community from a curse which antagonizes the Gospel on every side.

The same activity should be shown against gambling dens and houses of vice. The clergyman should be a leader,

and, with his people, devote time and money to the destruction of these; just as he does to the establishment of a mission, or to the help of a church.

There is no fear that such demonstrations by ministers will secularize them, or render them less doctrinal or spiritual in the pulpit. On the contrary, a minister thus engaged in the Master's name will necessarily be the more fervent in his spirit, and more faithful and effective in his teaching. That common sense should be used in all this, goes without saying. There are "cranks" in everything, against whom Paul tells us to pray. (2 Thess. iii: 2.) Such men are to be unceremoniously thrust aside, whether they be ministers or laymen. Time is too short to waste on them. Let not their existence deter right-minded clergymen from leading their people into active methods of preventing crime in the community.

## THE EFFECTS OF BRAIN OVERWORK.

No. II.

BY WILLIAM A. HAMMOND, M.D.

### HOW DETECTED.

PROBABLY the most common among the early symptoms of that congested condition of the brain which results from excessive intellectual exertion or emotional disturbance, is wakefulness. Indeed, it often happens that for a long time there is no other indication of cerebral disturbance than this inability to sleep. The individual goes to bed feeling weary, and as though he would soon be fast asleep; but no sooner does his head touch the pillow than he is wide awake, and his mind is filled either with the most preposterous ideas or with the thoughts and incidents which have occurred to him during the day. He, consequently, tosses restlessly from one side of the bed to the other, and if he does, toward morning, obtain a little sleep, it is generally disturbed by unpleasant dreams. It is not a matter for surprise that in such a case the sufferer should rise feverish, unrefreshed, and entirely unfit either for mental or physical exertion. He has been con-

suming his brain substance all night; he has burnt his candle at both ends; he has been expending more than his income, and he has taken the first step toward brain bankruptcy.

With this condition there are, however, very generally other symptoms. Thus there are pain, heat, or a sense of tightness, or of weight, or of heaviness in the head. Occasionally there is the sensation of a tight band being fastened around the forehead, and again as though a weight pressed heavily on the vertex, or again as though there were something clawing at the scalp, or some small animal walking over it. At other times there are vertigo, noises—such as roaring, hissing, or singing in the ears; or floating specks before the eyes. Loud noises are unpleasant, as are, also, bright lights. In some instances there are sensations of numbness in various parts of the body. The arm or the leg feels as though there were pins and needles sticking in it, or as though it were asleep.

In very many cases the pain in the head, to which reference has already been made, is one of the chief features of this disease. It may be seated either in the forehead, the vertex or the back of the head, and is always increased by mental exertion. Sometimes, when the patient is comparatively comfortable, the mere effort to fix the attention upon any subject, such as to listen to a person talking, to read a few lines in a book or newspaper, and especially to attempt original writing, or to think deeply upon a matter, will bring on the pain, or increase it if it already be present.

Very often there is a condition of stomach derangement present, which is very appropriately called "nervous dyspepsia." It is due to the fact that the individual is using up his nerve-force for other things, and has not enough left with which to carry on the functions of digestion. He is like a man with steam-power to let, and who gives one of his customers more than his share. As a consequence, the others suffer. With the individual who has overworked his brain, the stomach is

usually the first to feel the loss of its due supply of force. The food, therefore, remains in its cavity an undigested mass, and eventually ferments, emitting gases and causing other disturbances. After a time the heart and other organs suffer.

It is not to be expected that there would not be changes in the mental organization of the individual. The ideas are often confused, and without logical arrangement in his mind; the memory begins to fail, especially in regard to recent occurrences; the judgment becomes weak and vacillating, and there is a difficulty in fixing the attention upon subjects requiring thought, and sometimes an inability to get correct ideas of very simple matters. In severe cases there even may be illusions, hallucinations, or delusions.

As to the emotions, they rarely fail to participate in the general mental disturbance. The passions are easily roused into activity by slight disturbing causes, and trifling circumstances produce an amount of annoyance altogether out of due proportion thereto. The every-day vexations of life appear to be of vast importance, and incidents which in his normal condition the individual would scarcely notice, now cause him great uneasiness or distress, or produce an excessive degree of irritability. His disposition, therefore, becomes peevish and fretful—perhaps even suspicious of his best friends. Persons thus affected are not, therefore, pleasant companions. Many of them avoid social intercourse and shut themselves up in their rooms to brood over the little mole-hills which to them look like mountains, or to watch for every little symptom they may have, and to exaggerate its importance. Others, again, plunge into dissipations of various kinds, of course with the effect of aggravating every circumstance of their condition.

Such are some of the symptoms which result from over-mental exertion. There are many others which, however, only physicians can detect, and which, therefore, it is unnecessary to mention here.

## A SYMPOSIUM ON EVOLUTION.

IS THE DARWINIAN THEORY OF EVOLUTION  
RECONCILABLE WITH THE BIBLE? IF  
SO, WITH WHAT LIMITATIONS?

No. IV.

BY PROF. FRANCIS L. PATTON, LL.D.,  
PRINCETON, N. J.

LET us first agree upon the meaning of evolution. Dictionary-definitions, and definitions based upon etymology, may as well be discarded. Evolutionists do not adhere to the etymological significance of the word, and they cannot be refuted by arguing with them as though they did. Mr. Sully (*Art. Evolution*, in *Encyc. Brit.*) makes some complaint on this head, and very justly. At the same time it should be understood that evolutionists cannot be allowed to settle the question under debate by the terms of their definition. We decline to define evolution in a way that excludes the supernatural. And here Mr. Sully is himself open to criticism. Naturalistic evolutionists must be true to their empirical principles. They have no right to settle by definition the metaphysics of evolution. They must stick to phenomena. So restricted, they can only say that evolution is a word that describes the becoming of the phenomenal world of co-existences and successions. It is a symbol that stands for the gradual transition of the homogeneous into the heterogeneous. Its one message to us is that in the great procession of events the simple has been followed by the complex. Nature flows; she does nothing by leaps: this substantially is what all theories of evolution have to teach, though they do not all explain it in the same way. Some scientific men and some religious men, too, identify evolution with mere naturalism; but they are wrong.

Keeping then to this general view of evolution, it is asked whether the Darwinian theory of evolution is reconcilable with the Bible. Usage is not as definite as one could wish respecting the meaning of Darwinian evolution. There are at least four senses in which

this phrase is or may be used, and we must accordingly distinguish.

## I. COSMOLOGICAL EVOLUTION.

Though evolution as a cosmological theory is as old as the Eleatic philosophy, it is generally held that Darwin's doctrine of natural selection has placed it upon a firmer footing. Partly on this account, and partly, too, because the doctrine of natural selection has been applied by some to the explanation of cosmological facts, Darwinism, in the broad sense of the term, stands for a certain theory of the universe.

It is a long road from the original fire-mist to the entrance into being of a mind that could write "The Origin of Species," and though evolution is an easy word to utter, it would be hard to prove that this mind, together with all the mental development of our proud century, was contained potentially in the fire-mist. The best way of proving that development has been the law of the entire road, is to show that it has been the law of a certain section of the road. At least this is the proof that is most relied upon, and it is for making this proof so complete (as it is said) for the biological section of this road that Darwin is held in such high honor. He has helped the cause of cosmological evolution by establishing, as his disciples affirm, the law of biological evolution. A recent writer has accordingly remarked: "We may take leave of the old doubts and address ourselves to the new. They are summed up under the one head—Darwinism. Under this aspect evolution has lately assumed cyclopean dimensions" (Coke, *Creeds of To-day*, vol. 1., p. 241). By cosmological evolution is meant simply the theory that the world-process is one of gradual transition from the simple to the complex. Some say that all phenomena can be expressed in the terms of Matter and Motion, and they are therefore Materialists. Others say that all phenomena are modes of one substance, which they call God: Pantheists. Still others distinguish between phenomena and a basal something the cause of phenomena, which they vacu-

ously call Force, or the Unknowable, or a Power not themselves, and their system may perhaps be described as a suppressed or pseudo-theism. But others, again, may and do see in this law of progressive Becoming the manifested method of a personal God. It is true that cosmological evolution is more frequently materialistic and pantheistic than it is theistic; but it is also true that there is nothing in it that is necessarily inconsistent with theism. Anti-biblical it may be, but it is not necessarily anti-theistic.

More than that: the theist can show that if cosmological evolution be true, materialism cannot explain it. The origin of Life is confessedly a hard nut for a materialist to crack, and as long as a man remains a materialist, he will have to say as Du Bois Reymond has said regarding it and the origin of consciousness as well—*ignoramus, ignorabimus*. For imperceptibly minute as the successive changes in the ascending series may have been, new elements have been interpolated here and there in the series, which are something more than new aggregations and relationships of material elements. Life has not been generated out of dead matter. Mind cannot be resolved into molecular brain-change: Mind in the microcosm means mind in the macrocosm; and, theism being conceded, all development becomes a mode of the divine procedure. Theistic evolution, in other words, is the only evolution that is rational.

The world-process, as interpreted by the theory of theistic evolution, does not differ much as to fundamental principles, and as to the order of events, from the same process as given in Genesis; since in both cases the inorganic world is represented as lying at the base of the pyramid, while the successive steps in the ascent of life are prophetic of man's appearance at the top. How Moses happened to hit upon a cosmogony so simple, and, at the same time, so scientific, may well trouble those who do not believe in inspiration. It is the occasion of no difficulty to us. In its broad features, then, theistic evolution

harmonizes with the Bible. Whether this harmony is one of details as well as of general outline is another matter. And it must not be forgotten that there is a great difference between the materialistic and the theistic evolutionist, namely, that the one believes in naturalistic uniformitarianism, and the other in supernaturalistic uniformitarianism. The one leaves God out altogether; the other sees God everywhere, and feels His power in every change. If, however, it be asked whether supernaturalistic uniformitarianism, theistic though it be, is in entire harmony with the Bible, we must answer that it is not. It is anti-biblical because it is anti-miraculous. So far as creation is concerned, Mivart is right in saying that "Christian thinkers are free to accept the general evolution theory." For evolution does not pretend to account for the beginning of matter, and therefore cannot pronounce against the doctrine of its original creation. But the general evolution theory, when carried into human history, is in irreconcilable conflict with the Bible. Miracle is God's interruption of uniformity. Throughout the Old Testament, in the Incarnation, in the resurrection of Christ, we are brought into sharp antithesis with uniformitarianism. No theory, however theistic, can be biblical that proposes to bring these and similar facts of Scripture under the rubric of uniformity. And it should be noted that there is no reason why theists should feel themselves required to interpret these and similar facts of Scripture in accordance with such a rubric. Atheistic evolution of course must exclude miracle. Theistic evolution is under no such necessity, and its advocates should guard against any temptation that would lead them in that direction. Miracle, then, is the Scriptural barrier against theistic evolution as a complete theory of the universe.

## II. BIOLOGICAL EVOLUTION.

We are more properly within the scope of the question propounded at the head of this article when dealing with biological evolution. By this is

meant simply that the different species of plants and animals respectively have descended from a common stock. There can be no doubt that evolution is a proper word to use in describing the derivation of offspring from parents. There is no doubt that offspring is both like and unlike its parents. Every one knows that this likeness and unlikeness is basis enough for the origin of distinct varieties. It does not require much imagination in order to conceive of the various species of animals or plants as distant cousins, unlike each other in many respects, yet preserving a family resemblance, and tracing their descent back to common ancestors. This view was entertained long before Darwin's day, and Darwin's theory is not so much an affirmation of biological evolution as it is an explanation of it. Still, his name covers all theories of biological evolution; and whether a man accept the doctrine of natural selection or not, he is called a Darwinian, if he maintain the genetic relationship of species. Thus Schmidt entitles his work, "The Darwinian Theories," and under this head discusses three distinct forms of the hypothesis of biological evolution.

It is clear that the origin of species is a very natural and a very legitimate subject of inquiry. Because species are now incapable of transmutation, we cannot positively assert that they have always been distinct; though in favor of specific creation the sterility of hybrids has been and still is a strong argument. But the theory of specific creation is not so evident at first sight as to make further inquiry needless. We may say, in fact, that some of the strongest arguments for specific creation would, in all probability, never have been known, but for the facts which have been brought to light through zeal for a contrary hypothesis. It cannot be denied that, looking at the matter without presupposition and dogmatic bias, the analogies of very superficial observation would suggest that there is rational foundation for the hypothesis, that just as varieties within

species have come from common stock, so species themselves have been formed by a process of gradual transmutation. But cautious evolutionists will themselves admit that we do not err in saying that no satisfactory theory as to the origin of species by evolution has as yet been propounded. All evolution theories are burdened with grave scientific difficulties, and none of them has as yet gone beyond the stage of hypothesis. There is, however, nothing impious, and certainly nothing atheistic, in the supposition that the species in the animal and vegetal kingdoms respectively sustain genetic relations to one another. And if we leave out the case of man, it is safe to say that there are no theological tenets that are in the least affected by such a view. Here, however, as some suppose, the difficulty comes in. For, if evolution be conceded as to species in general, it is said that there is no reason why it should not be conceded in respect to man. Naturalistic evolutionists of course will say this, but theists, and certainly believers in the Bible, are not obliged to say so. The downward tendency in man is not the only feature in his character that constitutes (though this is what the Duke of Argyll maintains). "The Great Exception" (*Unity of Nature*, vii: 365). Leaving man out of our consideration for the present, it is safe to say that if the evolution of species be contrary to the Bible, it must be because the Bible distinctly teaches that species were separately created. It is held by some that the separate creation of species is unequivocally taught in Genesis i, 11: "Let the earth bring forth grass and herb yielding seed after his kind, and the tree bearing fruit, whose seed was in itself after its kind." This is a strong statement, and in the absence of any scientific proof of biological evolution, will, when taken in connection with other facts, justify belief in the theory of specific creation. It could not be said, however, to be irreconcilable with the theory of evolution, if that theory were made highly probable on scientific grounds. Indeed, the opening

words of the verse just quoted are looked upon by Prof. Asa Gray as favoring the idea that the divine power wrought through natural agencies, and even Delitzsch regards them as teaching that species originated through a process which, though divinely directed, was essentially equivocal generation. The expressions "Let the earth bring forth" and "after its kind" as respectively favoring and opposing the evolution hypothesis might, therefore, be regarded as fairly balancing each other. Really, however, the only thing that the passage clearly teaches is the law of heredity, and this no evolutionist denies. Every one sees that like produces like. Why this should be so we cannot explain. It is hard to say why *oza* of the same species should give rise to varieties; but it is just as hard to say why *oza* of different species, though structurally alike to all appearance, should unfailingly perpetuate specific differences. The law of heredity, however, is one thing, and the doctrine of the stability of species is a very different thing. There are very strong arguments for the stability of species; and there are facts that science has found it hard to reconcile with any theory of evolution. If, however, the doctrine of common descent in regard to species should be forced upon us by rigid scientific induction, we should have as little difficulty in reconciling the language of Scripture with that conclusion as we have had in harmonizing the six days of the creative week with geologic time.

### III. NATURAL SELECTION.

If we deal strictly with phraseology we must regard the Darwinian theory of evolution as that which accounts for the origin of species by natural selection. This is Darwin's own contribution to the stock of scientific ideas. His fame rests upon it. It is the announcement of this idea which entitles him to be regarded as an epoch-making man. Darwin, as we all know, used the doctrine of natural selection to account for the origin of man. This, however, is only a matter touching the application of the princi-

ple. It is the principle itself that constitutes the essence of Darwinism.

Passing over, then, the question regarding the descent of man, we are asked to say whether the doctrine that the origin of species is due to natural selection is reconcilable with the Bible. Theologians and scientists, theists and atheists, have affirmed the anti-biblical, and the anti-theistic character of this doctrine. Dr. Charles Hodge has said that the Darwinian theory of natural selection is atheistic; and Haeckel has said that "with this single argument the mystery of the universe is explained, the Divinity annulled, and a new era of infinite knowledge ushered in." Let it be observed that Dr. Hodge's special objection to Darwinism is not founded on the fact that it teaches that species have sprung from common ancestors, but upon the fact that it attempts to explain the evolution of species by natural selection. This is a point which it is of some importance to remember.

The biological evolutionist wishes to prove that species are genetically related. Just now there is a discrepancy between the theory and the facts of common observation. The species are islands, with an unfathomed ocean rolling between them. Theoretically, they are survivals marking the place of what might have been a great biological continent. What palaeontology may do toward establishing the theory of biological continuity remains to be seen. Some say, however, that though the intervals between the species were bridged by a series of organisms representing every stage of transition, they would see in this no proof of evolution. Proof of evolution, in the sense used in this article, such a series would certainly be; but those who make the assertion referred to mean that such a series would give no proof of common descent. And it is true they might defy any one to prove that the several members of the series were not special creations. Judging, however, by what we know of the phenomena of propagation, most men would regard, and we think right-

ly regard, such a series as tantamount to the establishment of the doctrine of common descent. If, however, besides showing that evolution has taken place, it could be shown how it has taken place, this, besides being an interesting addition to our knowledge, would lend very strong corroborative support to the general doctrine of biological evolution. Explanation of the process of evolution goes to prove the truth of evolution. Now, it is claimed that Darwin has explained the process whereby the fauna and flora of our world have come to be distinct species. "Broadly stated, the Darwinian theory amounts to this: Artificial selection can obtain a given feather in a pigeon's plumage in three years; therefore natural selection, starting whence you please—say from a sponge—has obtained man in *x* millions of years" (Coke, *Creeds of To-day*, vol. 2, p. 16). It is with natural selection in general, and not with its application to man, that we are dealing at this moment. Now it is evident to every reader of Scripture that the order, harmony and beauty of the material world are everywhere in the Bible represented as reflecting the mind and expressing the thought of God. It is charged, however, against the hypothesis of natural selection that it is fatal to the idea of design in nature, and that it regards the world as the work of chance. Clearly, then, if this charge is true, the hypothesis in question is both anti-biblical and anti-theistic. The question whether natural selection is anti-biblical or not, turns upon the question whether or not it is anti-teleological. In regard to this latter question, there seems to be great conflict of opinion. Dr. Charles Hodge, in his book, *What is Darwinism?* has argued very strongly to show that Darwin's doctrine of natural selection is irreconcilably opposed to the doctrine of final causes, and he cites several men of eminence in science as sharing this view. Lange, also, in his *History of Materialism*, is enthusiastic over the anti-teleological consequences of Darwinism. Huxley's position is sub-

stantially the same. On the other hand, writers like Flint, Janet, Schmidt and Ground are as positive in the belief that the doctrine of final causes would lose none of its force even though the doctrine of natural selection were true.

These opinions are not as irreconcilable as they appear to be. For, as taught by Darwin, the doctrine of natural selection is only another word for chance. The species are accidents. The order and harmony in the organic world are simply nature's happy hits after millions of experiments. According to this theory we are to believe that there is a tendency to variation in all directions. These variations are very minute. Some of them are beneficial. A useful variation in one individual is mated with a similar useful variation in another individual. It is perpetuated. Then follow subsequent matings, increased variations, and finally species. The variations in general, the useful variations in particular, the mating, the reproduction of the variation, the subsequent matings, are all accidental; but the outcome of these fortuitous combinations is the logical scheme of classification to which the study of biology introduces us. It is not necessary to oppose a theory like this upon theological grounds. As originally stated, it has as little right to consideration as the theory of Lucretius. Mivart, himself an evolutionist, calls it "a puerile hypothesis." A chance world is a tax upon credulity that men will not bear. And it does not relieve the difficulty to say there is no such thing as chance; that all change is conditioned by physical law. The throws of dice are also conditioned in this way. Whether we say law or chance, whether we say fate or fortune, it matters not. That the families, orders, genera, species of the organic world are the result of a tendency to vary in all directions, and the irrational perpetuation of some rather than other variations, is a theory well-nigh impossible for any man to believe who really understands it. Still, we do not say that the hypothesis of natural selection is a doctrine of chance, but the



theory of natural selection as taught by Darwin. In order for natural selection to have any plausibility, it is necessary to modify it. It is necessary to hold that variations take place only within definite limits, and that they follow the inner law of the organisms affected by them. This is a very important modification of the original Darwinian hypothesis, and it changes our attitude toward it completely. For what is this inner law which determines variations and shapes the path of progress? If there be a law determining development, it is to this law, rather than to natural selection, that we must look in explaining the origin of species. The future of the species is determined by the kind and the numbers of the variations. To know the secret of the origin of species, we must interrogate the law of development, whatever that may be; for as to why there should be these and no other variations, why of those which do occur only some have been perpetuated, and what psychical law determined the pairing and the offspring, natural selection is as dumb as any marriage-register.

Modified by the hypothesis of an inner law of development, the Darwinian theory of natural selection is at least not inconceivable; but so modified natural selection is not only not anti-teleological, but teleology enters into its very essence. For, with such a law conceded, it is impossible to deny that nature has been moving in the direction of an end, and that the existing organic world is the realization of ideals of which all lower forms of life were prophecies. Finality in nature, however, has but one rational explanation, and that is Theism. Natural selection will not hurt Theism; but if it do not ally itself to Theism, or something like it, natural selection is doomed.

#### IV. THE DESCENT OF MAN.

The joint propounders of the doctrine of natural selection differ in regard to its application to man, Mr. Darwin holding that it can, Mr. Wallace that it cannot, account for his origin. These names stand for two existing schools of

evolutionists, one affirming and the other denying that the doctrine of natural selection is applicable to man. Serious differences, however, exist among members of the former school. Those who hold that body-wise man is related to the brute, do not all believe that he owes his soul to a similar process of mental evolution, though Mr. Romanes seems to think that mental evolution cannot well be separated from organic evolution.

Conceiving of evolution as physical change in material organisms through the aggregation of new material elements or the rearrangement of elements already entering into their structure, it is safe to say that life, intelligence and mind are not the products of evolution. Dr. Guyot has put on record his opinion on this question in the last work that came from his hand: "As we have already observed, each of these great orders of things is introduced by the word *bava*, so that Moses seemed to distinguish the three great groups of phenomena as distinct in essence. According to this, the evolution from one of these orders into the other—from matter into life; from animal life into the spiritual life of man—is impossible.

"The question of evolution within each of these great systems—of matter into various forms of matter, of life into the various forms of life, and of mankind into all its varieties—remains still open" (*Creation*, p. 128).

If, however, man were body-wise related by descent to the brute creation and soul-wise were simply the highest manifestation of psychical development in a gradually ascending series of intelligences, it would still be important to give some account of these intelligences, and particularly of man's spiritual nature. Some undoubtedly would impose a pantheistic interpretation upon them, and regard them as individualized manifestations of the universal intelligence. Others would say that these intelligences in general, and the soul of man in particular, are direct creations of God; and still others would say that there has been genetic develop-

ment in the psychical sphere, just as there has been in the organic sphere. The last view, however, is something very hard to understand. That man may have sprung from the Amoeba, as to his body, is at least conceivable; for material growth and development implies the organic aggregation and adjustment of material elements which had existed under different relations before. But the genetic relation of man's mind to the rudimentary intelligences below him is something that is hard to reconcile with the ideas that are commonly entertained regarding mind. Those who believe in psychical evolution through common descent do not, as a rule, believe in mind as a separate entity; and they probably do not dread the consequences of their theory. These consequences are serious, however. To hold that, psychically, man traces his descent back to rudimentary intelligence, is irreconcilable with the Bible; but it is even worse than that. It destroys the intuitional foundations of belief. It enthrones utilitarian ethics, and makes an obligatory morality impossible. It destroys certitude. It introduces the reign of universal Pyrrhonism. The one element of comfort which it leaves us is that, doubting everything, we must be in doubt of evolution as well, that even the agnostic cannot say that intuitionalism may not be true, and that we therefore shall win no advantage by parting company with our old beliefs. The new discussions in psychology and ethics owe much of their inspiration to Darwin's "Descent of Man," and it should be understood that it is within the sphere of mental evolution rather than that of organic evolution that the Darwinian theory as to the descent of man is conspicuously antagonistic to Christian faith.

Admitting, however, as Mivart and others do, that man's soul is directly created by God, the question is whether the belief that he is related through his bodily organism to the brute creation is reconcilable with the Bible. If we answer this question in the

negative, it is not because we attach much importance to the common argument based upon respectability. Upon the mere question of ancestry there is no need of being sensitive. Organized matter is a higher form of matter than unorganized, and if God used organized matter, even though it were that of an ape, in making man, there is nothing very shocking in the idea. Nor should we the less regard God as man's creator, because his body came into existence through the slow process of genetic development. Still less because He framed our bodies in this way should we doubt that He is the Father of our spirits. When we teach a child that God made him this truth is not compromised by the relation he sustains to his parents through generation. But granting that the body of man is mediately and the soul of man immediately the product of God's power, the great fact of organic and the psychological continuity which the hypothesis of evolution involves would still remain, and it is hard to see how this can be reconciled with the plain statements of Scripture respecting the creation of woman; the descent of the human family from a single pair; the original righteousness of our first parents; their fall, and that of their posterity through a single act of disobedience; and the subsequent provisions of the economy of grace in which Adam's representative responsibility is pre-supposed. The Darwinian doctrine of the descent of man, even in its least objectionable form, stands, so far as we can see, in irreconcilable opposition to the Scripture. That no scheme of reconciliation could be found were we under the necessity of giving up the accepted view of man's origin, is probably more than we have a right to say. But we are certainly not called upon to go in quest of such a scheme simply for the sake of being at peace with an hypothesis which lacks every element of proof, and which, after it shall have sufficiently served the purpose of being an incentive to inquiry, will in

all probability take its place among discarded theories.

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**LAY CRITICISM ON THE MINISTRY AND  
THE METHODS OF CHURCH WORK.**

No. III.

Views of Prof. R. OGDEN DOREMUS.

I HAVE heard many of our distinguished preachers attack men of science as though claiming that all were atheists and infidels, and warning their hearers against the opinions of the great scientists of the age, lest they should "fall from the faith." In fact, they give a sort of impression that the study of the Bible should be the only guide to a knowledge of God, and ignore the magnificent works of the Almighty in nature.

I think it would be wiser if, in our theological seminaries, scientific subjects were taught *thoroughly*, and that the impression should not be given to the aspirants for the pulpit (as I once heard a most distinguished divine assert) that the whole of science could be mastered in three months! As a young student, I was deeply impressed with the astronomical discourses of the late Dr. Thomas Chalmers. And some of the grandest discoveries in science have been made through the agency of the great divines—as Pascal, of France, by his own experiments and those of his brother-in-law, Perrier, with the water barometer, the wine barometer, and the mercurial barometer (the latter used at the base of Puy de Dôme, the highest mountain in France, and afterward at its summit), demonstrating the error of the old doctrine of *fuga vacui*: i. e., if nature abhorred a vacuum at the base of a mountain, at a certain height, it should be the same at the top. And yet the claim had been theretofore that this was contrary to the doctrines of the Scriptures. But Pascal successfully combated the Jesuits by his brilliant experiments.

If the young theologians are thus fully armed and equipped in the way I suggest, they will necessarily introduce,

more or less, the works of the Creator into their sermons. They need not preach purely scientific discourses, but it would be well if their figures of speech, similes, etc., were drawn more from nature. Thus, let the clergy become teachers of the truth, both from the Scriptures and from the works of God. And this probably would induce many of the congregation, who otherwise ignore the magnificent discoveries of modern science, to read and think for themselves.

At a lecture in Rev. Dr. Hepworth's church, which I was requested to give in place of my friend Dr. Willard Parker (whose illness prevented him from being present), I had occasion to refer to riding up the Fifth avenue with my old friend, Ole Bull, and pointing out to him the various elegant churches, costing from a few hundred thousand to a million of dollars. After I had enumerated a number of them, he touched me on the shoulder and said: "But where are your temples of science?"

I urged on Dr. Hepworth, and other distinguished divines of the city, that the churches should be opened in the evenings for lectures on scientific themes, such as would fascinate the young men of the city, and keep them from being led astray. The Roman Catholic churches in Europe are open all the while for worship, but our own churches are not open either for worship or instruction of any kind. In many of them, too, a scientific lecture, demonstrating in the fullest and completest way the grand works of the Almighty, would not be permitted. It would be esteemed a desecration of the place. More of our young men, I think, would be induced to attend church if the suggestions I have made were acted upon by our preachers.

How is it possible that there can be a pleasant feeling between the clergy and the scientific men, when the preachers stand aloof from thorough scientific knowledge, so much so that scientific men smile at their ignorance. They are like one who declined to read

a book he was criticising, lest he should be prejudiced.

In the matter of amusements,\* I think the clergy should recognize the power for good of legitimate acting on the stage. For instance, would not almost any preacher himself have been benefited by having seen Salvini, the great Italian tragedian, in his wonderful impersonation of Paul? I spoke to a prominent clergyman of my acquaintance after having witnessed that performance, and said I wished he could have been with me. "Ah!" he exclaimed; "that would be contrary to the feelings of my congregation." He would have liked to go, but did not dare to go. Now, I do not defend the *opera bouffe*, and that class of entertainment; but a distinction should be made, and while we denounce the bad in the drama we should encourage the good.

I believe that an opportunity should be offered our working people to visit the picture galleries, libraries and museums on Sundays. That is the only day that many of our population can derive any benefit from such educational institutions. Hugh Miller, it will be remembered, used to walk through the British Museum on Sundays, and explain to the working people, when requested so to do, the wonderful geological specimens and forms of animal life to be found there, and told how their history corresponded with the story in the first book of Genesis. This was literally "a sermon in stones."

\* Few clergymen will assent to Prof. Doremus' criticism as it applies to the opening of galleries, museums, etc., on Sunday. As to the theatre, until its friends are more successful than heretofore in separating the good from the bad, we think the professor will find it very difficult to convert the clergy to his views. We also think that he fails to do justice to our clergymen in their attitude toward science and scientific men. As a class they are the friends of true science, recognizing the fact that there can be no antagonism between the truth revealed in nature and in the Scriptures. If our scientists would consent to meet us half-way, that is, devote as much time to the study of Scripture as the clergy devote to the study of science, we would soon be far on the way to a mutual understanding.—Ed.

VIEWS OF FRANCIS B. THURBER, OF H. K. AND F. B. THURBER & Co., MERCHANTS.

It seems presumptuous for the pupil to criticise the teacher; but as you ask for my opinion upon these questions, I give it for what it may be worth.

In a general way I may say that, while the Church has made great progress and is doing an enormous amount of work, it seems to me that it hardly appreciates how the world has been revolutionized by the forces which now control it. Steam, electricity, and machinery controlled by corporate organizations, are now developing nations and making history at a rate never before known. The United States, scarcely a century old, already present a state of affairs so closely resembling that of the Roman Republic in the time of the Cæsars that a comparison is startling. Froude says:

"It was an age of material progress and material civilization; an age of civil liberty and intellectual culture; an age of pamphlets and epigrams, of salons and of dinner-tables, of senatorial majorities and electoral corruption. The highest offices of state were open in theory to the meanest citizen; they were confined, in fact, to those who had the longest purse, or the most ready use of the tongue on popular platforms. Distinctions of birth had been exchanged for distinctions of wealth. The struggles between plebeians and patricians for equality of privilege were over, and a new division had been formed between the party of property and a party who desired a change in the structure of society. The free cultivators were disappearing from the soil. Italy was being absorbed into vast estates held by a few favored families and cultivated by slaves, while the old agricultural population was driven off the land and was crowded into towns. The rich were extravagant, for life had ceased to have practical interest, except for its material pleasures; the occupation of the higher classes was to obtain money without labor, and to spend it in idle enjoyment. Patriotism survived on the lips, but patriotism meant the ascendancy of the party which would maintain the existing order of things, or would overthrow it for a more equal distribution of the good things, which alone were valued. Religion, once the foundation of the laws and rule of personal conduct, had subsided into opinion. The educated, in their hearts, disbelieved it. Temples were still built with increasing splendor; the established forms were scrupulously observed. Public men spoke conventionally of Providence, that they might throw on their opponents the odium of impiety;

but of genuine belief that life had any serious meaning, there was none remaining beyond the circle of the silent, patient, ignorant multitude.

Change the scene slightly, and what have we in the present day and generation? The same mad pursuit of money; the same sudden accumulation of wealth by the few; the same luxury; the same corruption of the elective franchise—the longest purse controlling the elections; the selling of justice; hypocrisy and corruption among public men; the indifference of the rich; the reluctance of “the seven thousand in Israel,” who deprecate the existing state of things, but fear that a remedy may be worse than the disease—all find their counterpart in the present. Substitute a public charter for the government of a Roman province, and we find the same power of taxation acquired by corrupt means and producing the same results: enormous wealth for the few, with poverty for the many. Labor-saving, or labor-displacing machinery, coupled with the importation of the poor and degraded of all nations, is making our great land and mine and machinery proprietors as independent of American laborers as the imported slaves made Roman patricians independent of Roman laborers, and are slowly but surely reducing them to the lowest level of dependence, where their votes are as purchasable as any article of merchandise. Steam and electricity—among God’s greatest gifts to humanity, and the benefits of which ought to be enjoyed by all alike—have been monopolized by the few, and are used as a machinery to tax the many. Within twenty years the *genus hundred millionaire* and the *genus tramp* have made their appearance in the land.

Where wealth accumulates men decay. Poverty and crime go hand in hand. The moral forces of the day have not kept up with the demoralizing forces. The rapid growth of evils among us has taken the Church by surprise; and even now many good men do not realize the extent of the agencies which are undermining our social and

political system, and even endangering our free institutions.

There are, of course, other demoralizing agencies to be looked after. Intemperance and ignorance need to be combated; and one of the most effectual ways to do this is to prevent enormous accumulations of wealth in the hands of the few, while the masses are made poor and dependent. Our forefathers abolished the laws of primogeniture and entail in order to insure a more equal distribution of wealth; but steam, electricity and corporations now roll up fortunes in a day which a lifetime could not accumulate a century ago. Of course, all men do not have equal abilities, health, strength, or opportunities, and therefore absolute equality in fortune is impossible; but the laws should not be made, as they have been during the last few decades in this country, so as to make the rich richer and the poor poorer.

You ask, “Why do not young business men take more interest in the Church?” Doubtless there are various causes. In some cases the arduous physical and mental labors of the week dispose business men to absolute rest on Sunday. In others, the dry husks of doctrinal discussion are given instead of the corn of live topics. In others, the prominence of men in the Church, whose business lives are known to be at variance with their religious professions repel those who believe that the essence of religion is doing unto others as ye would that others should do unto you. Such considerations have their influence.

But you will find almost as many reasons assigned as there are individuals. As before stated, I think it an ungracious task to criticise the acts of the good and pure men who are striving conscientiously to make the world better. I do not feel competent to instruct them even in regard to the political duties of a citizen, which, especially in a republic, are so closely allied to religious duties. I have been encouraged, however, to pen these few lines in the

hope that they might touch upon some good thought which had escaped the attention of others. While I do not advocate a union of Church and State, it seems to me that corruption in public life is so closely associated with corruption in private life, that preachers must of necessity be patriotic,

and join with other good citizens in saying:

"God give us men, a time like this demands  
Great hearts, strong minds, true faith and living hands;

Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy;

Men who possess opinion and a will;

Men who have honor, men who will not lie."

### LIVING ISSUES FOR PULPIT TREATMENT.

*The pulpit of America hostile should count more than an army of a million men.*

#### Prison Reform.

*I was in prison and ye came unto me.—*  
Matt. xxv: 36.

UNDER the auspices of the "Prison Association of New York," a convention of ministers and friends, and officers of our various reformatory institutions was recently held in New York City to consider "the relation of the churches to the criminal class." Many of our leading clergymen and eminent and active workers in the cause of Prison Reform were present and took part in the discussion. While a diversity of views were expressed on various questions up for consideration, yet all were agreed as to the desirability of bringing a more direct and efficient personal, moral and religious influence to bear on the prisoners while incarcerated and after their release. A resolution was adopted approving the work of the Prison Association of New York, recommending that all the churches in the State set aside one Sunday in the year for the consideration of the relation of Christian people to the reformation of criminals. Some statements and remarks were made of a noteworthy character. Mr. Round, corresponding secretary of the association, said:

"That the New York State Prison at Sing Sing was shamefully overcrowded, while a new prison at Clinton, built at a cost of \$300,000, had never had a convict locked up in it! This abuse existed simply for the purpose of making a good financial showing for the present prison system of the State. In answer to a question, Mr. Round said that there were prisons where the keepers should more justly be in the cells than the criminals. He knew of one prison where 13 keepers had been appointed to please one member of the Legislature, although the men had never had a particle of previous experience."

Dr. Lyman Abbott, of the *Christian Union*, said:

"There were 1,500 persons in the prisons of the State, and 75,000 not in prison who ought to be. One person out of every 75 was a criminal. Progress in civilization was not marked by railroads, palaces and material improvements, so much as by the education of the people, and primarily by their moral education. The true measure of advance in Christian civilization was in the small number of disobeying persons in the community, and the large number of obedient ones. The avowed object of prison machinery was to protect the innocent and to discipline and reform the guilty. The real object now seemed to be to *make money*. In the county jails the profits went to the sheriff—the county boarding-house keeper, who was interested in having his hotel as well filled as possible. In the case of the State Prisons the profits went into the pockets of the State."

Dr. Howard Crosby held that such an Association was needed to watch officials, and keep them out of ruts in the performance of their duties. He gave an account of

"A burglar caught in his house and sentenced to 15 years at Sing Sing, with whom he corresponded through the prison chaplain for five years, when the convict was paroled through his efforts. The man was now one of the most prominent men in a distant community and noted for his good deeds. Christians should turn over a new leaf in their personal religion, approach a discharged convict as his helper and guide, and they should not turn away at his approach."

Bishop Henry C. Potter said there

"Were two great crises in a criminal's life: the first when he first found himself within prison walls, and the second when his prison doors were opened and he was a free man again. When a young man was convicted at first he should be kept from the evil influences of hardened prisoners. He should be isolated for a few hours each day while his hands were kept busy in some healthful employment, and then he should be brought in contact with good Christian influences. When he was made free again he should be helped and made self-reliant."

These excerpts give the main points of the needed reform. Reliable statistics clearly show that under these reformatory agencies crime has considerably decreased of late years, and the number of inmates of penitentiaries and State prisons is less than it was a few years ago, notwithstanding the increase of population; the per centage of recommitments has also lessened. Surely there is great encouragement to pray and work, even for the "criminal class." They may be reached and reclaimed to virtue and society by Christian love and faithfulness. This is a work for which the Church is peculiarly fitted. Let it see that Prison Reform Associations are organized in every State, and that every city and town has its branch, that those who are in prison are visited by warm-hearted Christian men and women, and that the path back to virtue is made easy as possible to the released prisoner.

#### Integrity in Commercial Relations.

*It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth.*—Prov. xx: 14.

The text illustrates what is at the bottom of three-fourths of our financial disasters, viz.: a desire to get something without rendering an equivalent. Such a desire saps industry, shatters confidence, destroys co-operation, instigates strife between capital and labor, undermines morality. The maxim, "Everything's fair in business," is false. The obligations of the Golden Rule are *not suspended* in Wall Street. "Be ye perfect" is an injunction for every profession. This desire for dishonest getting prevails not only in the great commercial centres, but in every village. It is as dishonest in transactions involving dimes as in those involving millions. Its prevalence is seen—

1. *In the mania for speculation.* The speculator, without industry, without adding one cent to the world's wealth, hopes by shrewd guesses to obtain that to which he has no right. It is barefaced gambling—often selling what one

does not possess, buying what does not exist. By "corners" in wheat, corn, cattle, etc., the necessaries of life are taken from the poor. Honest men are robbed through the failures of the speculators. The three most prominent failures last year were the *direct* result of this mania. Peter McGeoch, of Chicago, James Marshall of Pittsburgh, Fayette Shaw, of Boston. Companies are formed to "bull" or "bear" the market, others to wreck railroads, insurance companies, etc. What are they but conspiracies to rob?

2. *In betrayals of fiduciary trusts.* Investing in doubtful transactions money held in trust for widows and orphans; trustees, through criminal neglect, commit business to incompetent or dishonest hands, or they enter into conspiracy to defraud, by diverting funds into ruinous channels and sharing in the spoil. Or they submit to illegal practices, and, for a consideration, refrain from prosecution.

3. *In dishonest failures in business.* Many fail honestly, and deserve sympathy—not reprobation. But it is an open secret that thousands fail in business because it pays. It is profitable, *for the time being*, to pay but fifty cents on the dollar. So frequently has this been done, that many petitions from business men throughout the land have forced Congress to take action looking to the modification of the bankrupt laws.

These are some of the legal methods of swindling. The illegal are legion: defalcations by officers of various institutions, peculations of cashiers and clerks, incendiary fires to secure insurance money, graveyard insurance, etc.

We need men in business who, like Job, value their integrity above everything else.

#### The Bonded Whiskey Bill.

*The robbery of the wicked shall destroy them; because they refuse to do judgment.*—Prov. xxi: 7.

The "bonded whiskey" scheme pending in Congress is a monstrous meas-

ure in itself, and in the inevitable effects which would follow from the success of the measure. The scheme involves many millions, and is purely in the interest of the "whiskey-ring," which is quietly and adroitly pressing the measure. Remembering ex-Commissioner Raum's relations to the question, past and present, the position and influence of those who form this ring, and the power of the rum interest in the country, representing, according to Senator Blair, a "vast industry involving at least one billion dollars," and having hundreds of powerful associations, the danger is real that the whiskey ring will carry the day, not only in reference to the postponement of the taxes on bonded whiskey, but eventually in the repeal of all taxes on whiskey and tobacco. Well does the

Boston Traveller say: "The extension of the time of payment would make the government a more active partner in the whiskey business than it is already." Besides, it would be discriminating in favor of a particular interest—an interest hostile to individual and national well-being—for the benefit of those interested in the rum traffic, taking millions of dollars from the U. S. Treasury and putting them into the pockets of those who compose the whiskey ring. The question is one which comes home to the people, and they should speak in thunder tones through the press, and public meetings and the pulpit, and, above all, to and through their representatives in Congress. Congress must be made to know that this is an iniquity the people will not endure.

#### SERMONIC CRITICISM.

*"If there's a hole in a' your coats,  
I rade ye tent it;  
A chief's awang ye takin' notes,  
And, faith, he'll mend it!"—BURNS.*

*"Base is their nature who will not have their branches to be lopped till their body be felled!"—FULLER.*

THE CONCRETE IN SERMONS.—If there are "sermons in stones," and "books in the running brooks," there ought to be a lesson even in a street-vender, thought I one evening, as I passed a crowd gathered around a gasoline lamp and a vivacious speaker. He was selling soap, and yet managed to draw and hold a large crowd without resorting to buffoonery. Marvelous, I thought; how does he do it? Does he expatiate on the relation soap sustains to civilization? Or does he use soap as a symbol of purity? Or does he tell of the chemical principles on which soap is compounded? Strange to say, he hadn't a word to say on one of those fruitful themes. He hadn't a word to say on soap in general, but a great deal on his soap in particular; what it had done, and would or wouldn't do. I had my lesson: my sermons henceforth shall deal less with abstract sins.

It is a poor preacher that has no power for abstract thought; but it is a poorer preacher that has no power for presenting concrete illustrations and

examples. My mind reverted to Peter's pentecostal sermon. Very little of the abstract in: "This Jesus hath God raised up, whereof we all are witnesses." Luther had more than an abstract idea of the devil when the inkstand was hurled against the wall. Wesley, Whitefield, Jonathan Edwards, are instances of the same power of embodying the abstract in concrete forms. A writer in the New York Tribune recently analyzes a noted preacher as follows: "Mr. — is a man preaching to men about the struggles and triumphs of men. The abstract sins of abstract people are of little value in moulding character; and the alleged decadence of the modern pulpit may be partly explained by the fact that preachers have been too often contented with the denunciation of abstract sins. Mr. — does not simply analyze a text; he analyzes the living hearts before him." How many studious, scholarly preachers might ponder this thought to their profit! P. A. G.

BEYOND THE LETTER.—In treating Acts



xxviii: 5, in *THE HOMILETIC MONTHLY* (Jan. No., p. 241), you attach a meaning to the text which seems to me to be unwarranted by the language. A text, to my mind, means only what the words express: "He shook off the beast into the fire and took no harm." It teaches simply that God protected His servant so that he was not bitten by the viper. My criticism is, that the suggestions advanced as the meaning of the text, are not its meaning, neither its teaching, only its possible suggestions.

G. F. W.

*Answer.* There is a "meaning" in many texts that is not literally expressed in the words, and no doubt G. F. W. has often acted on this principle in the interpretation and application of Scripture. For instance, the 24th chap. of Matt., most of the parables, 1 Cor. viii: 13, and a thousand other passages: their deep spiritual significance will not appear, if we are not to go beyond the "letter" of the record. So with the passage in question. The historical fact related was one of a series of supernatural interpositions, designed not only to teach the doctrine of a protecting Power to these heathen sailors and "barbarous" islanders, but a deeper lesson. Even these "barbarians" attached a deeper meaning than the outward act expressed, and so may we. A "viper" is a scripture emblem of sin. The tempter seduced our first parents under the guise of a "serpent." The devil is continually called "serpent," "that old serpent," whose bite is death. The "brazen serpent" lifted up in the wilderness was a type of Christ on the cross, the great Healer of sin-bitten man. So natural and scriptural was the use we made of this incident in Paul's experience, not simply as a ship-wrecked voyager, but as the representative of Christ and Him crucified, that we are not yet convinced that it was "unwarranted."

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 CANON LIDDON AS A PREACHER.—In this number we publish an outline sermon by Canon Liddon, of St. Paul's, London. The following description of the

man and his method is from the pen of Robert Laird Collier:

"Canon Liddon preached from the pulpit under the dome, and his voice reached to the remotest parts of the transepts and well down the great nave. I had never before been so favored as to hear this famous preacher, regarded by the most intelligent sections of English churchmen as the most scholarly and brilliant orator in the Anglican Church. When his reverence entered the pulpit I was instantly disappointed with his personal appearance. I had always associated Canon Liddon with Henry Melville, and expected to find the same type of mind in the same type of body. I was looking for a tall, spare, pale, scholastic ecclesiastic to enter the pulpit, especially for an ascetic-seeming countenance to look down upon me, as the Canon is the leader of the High Church party in England. But no. The preacher has much the look of a man of the world. He is not tall, only of medium height, is rather thick set, and has a round head and florid complexion. His nose and mouth are those of the orator. From first to last the diction of the sermon was literary and the pronunciation academic. The discourse was begun in rather an inaudible voice, but after about five minutes the matter of the sermon lifted the voice till it commanded the vast audience and held the interest and seemed to compel the assent of every listener.

"The sermon was on the parable of the ten virgins, the preacher taking as the particular words of his text, 'The door was shut,' and a more singularly untrite treatment of this very trite subject of "lost opportunity" I never heard nor read. And yet the preacher began in a very commonplace, old-fashioned sermonic way upon the general matter of opportunities, but soon became eloquent, and, when treating the matter of the 'lost opportunities of friendship,' his words were pathetic in a degree. He passed rapidly to these consecutive points: Opportunities of wealth, of social advantages, of powers of mind, of our allotted days on earth. He reached his highest pitch of eloquence when on the point of the wasted endowments of the mind. The final appeal of the sermon was simply tremendous. It was a sermon. It was not an essay. It was a sermon; for, in form, matter, and spirit, it was suited only to the Christian pulpit."

GRAND SUMMING UP OF QUALITIES IN THE PREACHER.—We know of no writer, living or dead, who had a clearer and truer conception of the functions of the Christian preacher, or who could express his views on the subject more tersely, strikingly, and profoundly than the late GEORGE SHEPARD, D.D. His contributions to some of our leading Reviews in his day, are among the most valuable,

bearing on Homiletics, that the literature of the Church has produced. We have recently refreshed our minds with reading again some of these masterly papers, and we here put together a few of his pithy thoughts in connected form, giving his ideal of the effective preacher. High as this ideal is, he himself filled the picture, and so did many another of his contemporaries, alluded to by "Veteran Observer" in the February number of *THE HOMILETIC MONTHLY* (p. 301).

"The effective preacher is a man of extensive knowledge, not a novice. He has clear and comprehensive views of truth. His mind is filled with its illuminations. He is a man of deep experience; his heart is pervaded with the spirit and power of truth. He is a man of benevolence; his soul is filled with intense desires to achieve, by his instrumentalities, those grand purposes of love for which the truth was given. He is a man of logic and of feeling; he can prove his points, and press them. He is a man of simplicity, who aims to be understood; a man of intention, who aims to be felt. He clothes his message in garments of light, imbues it with the energies of emotion, adjusts it to the sensibilities of the heart; points and pours it into the drowsy chambers of the conscience. He is a man of taste; he can soar if he pleases; write and speak with a winning beauty, and a chastened elegance. He is a man of boldness; and is not afraid, in distinctness and strength, to utter the whole truth—all doctrine, all duty, whoever may hear, or whoever may forbear. He is a man of independence, his rules are his own, gathered from all proper sources and incorporated with his habits of thought and feeling. He speaks in his own way, from the impulse of his own spirit, and in accordance with his own consciousness and good sense. He speaks not so much for beauty as for effect. The highest exertions of power are sometimes inconsistent with an exact and perfect finish. The sublime and resistless agents of nature are not accustomed to do things very precisely. The lightning does not stop to polish its shafts in its rending, scorching track."

**SEEK TO REACH THE REASON.**—Wendell Phillips once related the following incident:

"One evening after making an abolition speech in Boston, I took a car for home. Next to me sat a man who asked me if I had been to

hear Phillips. I told him I had. He then asked me what I thought of the speech. I answered that I was pretty well satisfied with it. Slapping me on the knee he said excitedly, 'That fellow can make you believe black is white.' This set me thinking. I knew I was capable of exerting a great influence over my audiences. In those old days I often stirred them up to such a pitch of excitement that it would only have been necessary for me to suggest that they should go out and burn a barn, mob a proslavery meeting, or do some other illegal act, and they would have done it. But I reflected that this was not, after all, a very desirable kind of influence. It would not be of any permanent value, for the next day they would repent them of their folly and be anxious to mob me for leading them into it. From that time I sought to reach the reason rather than the passions of an audience, and I know that the results were better and my influence was greater and more lasting."

**READY TO PREACH: A LESSON FROM HEATHEN LANDS.**—Preaching the Gospel, with a converted Karen, is a spontaneous act. He thinks as little about the duty to preach as he does of the duty to eat when he is hungry. He does the latter from the instinct of his animal nature; the former from the impulse of his spiritual life. "Among our converts," says Dr. Mason, "there was one who could read Burmese very well, but had no power to communicate his ideas with facility to others. Another was unable to read, but was 'apt to teach,' and able to speak with great fluency and animation. Without consulting the missionary, without asking for authority or permission, without soliciting, expecting, or receiving remuneration, when our circumstances allowed, they went out together, itinerating throughout the region round. The one read, the other spoke, and few men have been more useful."

**AN OPEN FIELD AND NO FAVOR.**—Monsignor Capel is still here, endeavoring to convert America to Romanism; the American churches have a number of missionaries in Rome to convert to our faith the Romanists—the Moody and Sankey hymns may be heard within easy ear-reach of the Vatican. The East Indians, also, lately sent us Mozoomdar, of the Brahma Somaj, a missionary, to make known to us the excellences

of a modified Buddhism—this in return for our several hundred Christian missionaries in India. All well. We ask for the truth but fair play. That which is of God must triumph.

#### THINGS A PREACHER SHOULD REMEMBER.

\*\*\* That in each sermon he has in mind *somebody*.

\*\*\* That he speaks so as to be understood by the humblest hearer.

\*\*\* That he who learns to preach learns it chiefly outside of his study.

\*\*\* That he heed Samuel Johnson's advice, "First clear your mind of cant."

\*\*\* That things that involve his personal interest may be of no interest to the public.

\*\*\* That ceremonious monotony, however solemn, is not religion—may be far removed from it.

\*\*\* That when he comes across anything that will illustrate in a striking way a spiritual truth, he turns down there "a leaf in his memory."

#### PREACHERS EXCHANGING VIEWS.

—"Remember, if you mean to please,  
To press your point with modesty and ease."—COWPER.

##### "How to Read."

YOUR answer to this query in HOMILETIC MONTHLY (Dec. No., p. 184) opens up a subject of great importance to ministers. A few more words may not be amiss. Very few persons possess the art of rapid yet profitable reading. Now and then one is found who can read and get the substance of a goodly volume in a few hours; but the most of us plod along for days with no better results. To many persons rapid reading is useless, if not injurious. The eye takes in the words, but the mind fails to "take in" the matter. Such reading is hurtful; it forms the bad habits of inattention and looseness, and really paralyzes the reading faculty. To read the first few sentences of an author and then to skip a part because dull, is to form the equally bad habit of indiscriminate skipping. This skipping habit is frequently the result of newspaper reading, and hence some writers advise young students not to read the daily papers. But the newspaper is a necessity of the present day; the minister must keep up with the times. He must not hope to read all the books printed; to keep posted in current literature, and read the monthlies and current news of the day. But it is desirable to have the faculty of *rapid* reading so as to approximate this feat. The minister of to-day is expected to be well versed in all branches of literature; to be able to answer about all the questions a thousand busy minds may ask; in a word, to be the *index rerum*

of current news and literature. To meet the demands of other duties requires so much time that this is impossible, excepting to the favored few with the rapid reading faculty. Any suggestions that may aid others to acquire this facility will be welcomed by the readers of the HOMILETIC MONTHLY.

A BUSY PASTOR.

##### Reform in Funeral Matters.

It is quite time, for the cost and display connected with the burial of the dead have grown to be intolerable. A radical reform is urgently demanded, and we are glad to see that movements are on foot in various quarters to bring about a change. In Great Britain "The Church of England Funeral and Mourning Reform Association" has taken the matter in hand, and is laboring against extravagant expenditure and display in the burial of the dead. Lord Grosvenor, son of the Duke of Westminster, the richest man in the country, who died recently, was interested in this association, and his remains were taken to the grave in a plain pine coffin, carried in a hearse without plumes or ornament. Such an example cannot fail of good effect. The clergymen of Indianapolis have also consulted over the matter and agreed to urge upon their people the following recommendations: "That funerals shall be held only on weekdays, and in private dwellings, with the least display possible; that the friends shall take leave of their dead in

private, and the remains not be publicly exhibited; and, in order to reduce expense, that the burial shall be privately performed after the funeral service." The clergy in other cities are agitating similar reforms. In the city of Brooklyn the custom is becoming quite common to hold the funeral service at the house in the evening, and to have the burial private at the convenience of the family. The writer has both attended and officiated of late on such occasions, and was most favorably impressed with the arrangement. It does away with the chief motive for display, and lessens greatly the expenses. Let the good work speed its way.

BROOKLYN.

#### Prof. Agassiz and Dr. McCosh Reading Differently

Psalm cxxxix: 16.

I am surprised that Dr. McCosh should quote this passage, which Prof. Agassiz often quoted, with the implication that it casts light on Gen. ii: 7. True, he makes a guarded use of it; yet he evidently inclines to the opinion that it affords some support for the development theory as applied to man's physical nature. I have read the passage many times, and always with the thought that it refers to the development of the embryo and the fetus. David is speaking, not of Adam, but of himself. It is noticeable, also, that the Hebrew is not easily made to support the rendering, "which in continuance were fashioned." Literally the whole passage reads about as follows: "Thine eyes did see my substance, yet being unperfected; and in thy book all were written, the days when they should be fashioned," etc. There are many serious scriptural difficulties in the way of applying the Darwinian theory of development, even to the physical nature of man.

L. L. POTTER.

Springfield, Mass.

#### The Orphan's Appeal.

In your March number you published an "Orphan's Appeal," remarking, "as the father died in 1854, the youngest of

this family of orphans must be over thirty years of age." You ask, "Will not the brother write us again, and let us know how many orphans there are in the family, and their respective ages?" Knowing that by representing himself as the son of a clergyman this "orphan" had imposed upon clergymen and editors of religious journals and thus secured public endorsement, and that much money was being sent him—one sympathizing friend sending him \$40.00—I determined to investigate the matter. So I wrote to the postmaster at ———, Vt. (the home of the "orphan"), asking him to give me the facts in reference to this man. The reply of the postmaster is (1) The orphans are *one* in number, and (2) this *only* orphan is *fifty* years of age. The postmaster adds that from what he knows of the man, he deems the appeal an imposition and an outrage. S.

Brooklyn, N. Y.

#### Attending Funerals of Non-Church-Goers.

We have received several answers to "Somewhat Impatient" (Feb. No. page 304). We give the substance of some of them covering the chief points raised.

*Rev. J. S. Gay writes:* "Somewhat Impatient" inquires what he is to do when called on to attend funerals outside of his parish? Tell him and all like him, to do their duty and *take their pay for it*. There is no good reason why ministers should refuse compensation for such demands on their time and strength as he refers to. When Christ sent out His disciples to do even unsolicited work, He bade them to take no supplies, as the laborer was worthy of his hire. Surely the principle will apply when they are specially called upon for services by those who have no natural claim upon them. . . . If my religious scruples forbid my accepting a funeral fee, on what ground can I accept a marriage fee from one outside of my parish? . . . In a ministry of thirty-nine years I have never asked compensation for a funeral service. I have occasionally found it a delicate matter to refuse pay

proffered, and thought it better to accept it with thanks than to refuse."

*Pro Bono Clerico* writes: "If 'Somewhat Impatient' gets his work done in half a day, or a day, he does better than the most of us. Many of these funerals are in families who never attend on religious worship, either before or after; and it is not out of respect to religion, but to the forms of society, that they call in the minister. Now, do the Scriptures require this work of a pastor? Are religious services at funerals Scriptural or not? I should like information touching this point. Of course there is the *other side* to all this, and I think it a large side."

A *Sympathizer* writes: "'Somewhat Impatient' has good reason for his inquiry. The 'time' question, however, is but a small item. Many a minister would willingly give the time, were it not for the strain on the nervous system. That has a decided tendency to make us 'somewhat impatient.' But as a remedy I would suggest that 'Somewhat Impatient' have the moral courage to charge a fee, where the parties are able to pay. If he prefers not to use it as a perquisite of his office, let it be understood that it goes into the Lord's treasury. 'Non-church-goers' do not expect the undertaker's services for nothing; they usually have to pay roundly for them. Why should not the minister be reasonably paid? It might prove a means of grace to them."

*Rev. James Harris* writes in a somewhat different strain, although his views do not conflict with the acceptance of a tendered fee: "Christianity has driven heathenism and its rites from our land. Is it not obligated to do, even for practical heathens, that which they cannot obtain elsewhere? Is not the fact that such persons desire the services of a Christian minister at such a time a great compliment to religious faith? Is not the opportunity often afforded us of wakening the living in this way, and of opening homes that were previously closed to us? Few would like to exclude the minister who buried their father, or mother, or child; who came

to them in their sorrow and proffered sympathy and comfort. My own ministry supplies me with *many* most pleasing instances of conversion as results of attending funerals of unconverted persons, and preaching funeral sermons."

#### Gambling in "Futures."

ANOTHER word on "ministers gambling in futures." The South knows something of them, as well as the North. How many pulpits, think you, thunder against *cotton* futures, "the damnation of trade," as the press sometimes calls it, and do not rather encourage them by this reasoning: "It is not for one theologically reared to inveigh against a 'business' which has received the indorsement of many reputable Christian merchants." That is, because the minister has not a *business* training, he is not qualified to judge of the *morality* of a traffic! Can there be true or honest dealing in that of which 7,000,000 bales are *produced*, and 700,000,000 bales are *sold*? Must there not of necessity be immense speculation, pure fraud, when, not a commodity, but a mere "future" is sold, and a future that cannot be realized by as much as the discrepancy is great between 7 and 700 millions? I hope THE HOMILETIC MONTHLY will have more to say on this point, and on "lottery" tickets as well, which sometimes find their way into ministerial households. XXX.

Montgomery, Ala.

Since the above was put in type our attention has been called to the following paragraph in a late issue of the *N. Y. Tribune*, which indicates a remedy worth noting; at any rate the public mind should be called to this monster evil.

"This species of gambling (dealing in 'futures') has become such a passion in the South that it is really one of the chief drawbacks to its prosperity. It is therefore cause for congratulation that the courts in that section are throwing their weight against this demoralizing practice. The Georgia Supreme Court has just rendered a decision which is the worst blow this great system of speculation has ever suffered. It holds

that the whole business is nothing but a vast gambling scheme; that contracts or notes based on "futures" are only gambling contracts, and consequently void; and that they are not good, even when transferred to an innocent pur-

chaser, according to a general custom. The courts have never succeeded in doing much to break up this sort of gambling, but the Georgians seem to think that this decision will have a great effect."—[Ed.]

#### AROUND THE EDITOR'S TABLE.

##### Why Age is Apt to Weaken a Clergyman's Popularity.

AN INTERVIEW WITH REV. HENRY WARD BEECHER.

"WHY is it that *clergymen*, as a rule, lose their hold on the public as they advance in age—the reverse being true with *doctors, lawyers, and editors*?"

"I don't think it is so."

"It is not so with you; it is not so with Dr. John Hall. But there is an almost universal complaint coming up from the clergy throughout the country, that after *clergymen* are beyond 40 years of age congregations do not want them, fewer calls come to them; from 50 to 60 scarcely any."

"Well, it depends on the man. If a man's force lies in preaching, unless he is a preaching genius, he will run out pretty soon; and then, why should men draw from wells when the water is gone? But, if a man makes himself necessary to the community—visiting the families, helping the children, looking after the schools, devoting himself to public improvements, educational and moral, being a moderately good preacher—he will keep his place if he wants to.

"Take a man that is only a preacher and a moderate one, having all these other elements struck off, what can he do but preach through his system of doctrine once every two or three years? Many men preach the same sermon over four or five times, and that to the same congregation, a year or two intervening between its repetitions. Sometimes they slip it over a new text, and sometimes not. Dr. P— always preaches his sermons over and over. He has been only a short time settled, however. Wait a few years, and you will see a result like that you speak of. But you take your old New England ministers: they had their system, their routine of subjects, but they were settled for life. There was a contract, forcible by law,

between them and the town; and, except for misconduct that involved a breach of morality, the ministers could not be unseated; they could remain until they died. In our day there is no such thing, except to a very limited extent, and a minister will be kept just as long as he is able to impress his moral value upon the people."

"With most, as they grow old, there is loss of power in their imaginative and emotional natures. Do they not, because of this loss, lose their hold upon the people?"

"That is where they have but one string to their bow—the preaching ability. But if they have by their social qualities endeared themselves to the people; if they have used their good practical sense, which doesn't desert a man when he is forty-five years old, but grows wiser and better; if they have been active in the educational affairs of the community, and in all public affairs, in a practical way outside of the pulpit—proved themselves to be very useful men as well as estimable, they don't wear out. It is only now and then a man can afford to rely wholly on his pulpit. You take Episcopal clergymen: see how they last. They are the poorest preachers, as a body, in the whole community. The Episcopal church is constructed to promote devotion, and therefore it is constructed for the expression or development of devotion—not so much for instruction. The reading of the Old Testament and the New was so arranged that the Bible would be completed once a year. At the time of Edward the Sixth, when the Book was compiled, there were few Bibles, and there was nobody that could read them if they had had them; and so, if the common people were to get any knowledge of the Scriptures they must get it in the church. They introduced the reading in the church with the design

of giving the people substantially the course of the whole Bible in every year. Now, when every man has a dozen Bibles in his house, when our very children are teachers in Bible-classes, or receive instruction in Sunday-schools, it is needless to undertake to read all that Scripture: the advantage and the necessity is not there, and a dull, prolonged service is the result. Nevertheless, the Episcopal clergyman, although he preaches the shortest sermons and, with some remarkable exceptions, puts less force into his sermons than he puts into any other part of his work, he, I think, more generally remains than goes. He holds on. This is because the parochial work is more faithfully attended to than it is by clergymen in other denominations."

"As to the other strings to the bow?"

"Well, as I have just said, these are the family life — clergymen making themselves acquainted with the families in their parish, being the confidant of the children—the counselor in times of perplexity, and the comforter in times of trouble, taking hold of the schools, having an active interest in the temperance question, bringing a moral influence to bear upon every side of public and private life. Then suppose he *does* preach mild and short sermons on Sunday; the people bear this; they are willing to bear it because they like the man and they like his other work."

"Do you apprehend that any reason for the de-

cline is attributable to the fact that people are so much more intelligent than formerly that they read magazines and papers and books, so that the preacher is compelled to be increasingly diligent to keep up with his people, but, instead, as he grows old he is apt to grow indifferent, and thus fall behind?"

"Well, without putting it in that way, the average of intelligence rises among the common people faster than it does in the pulpit. You see, every grade that you raise the average of the common people it goes back on the pulpit with a peculiar stress; that is, it demands from this one man a breadth of knowledge and of education out of all proportion. That is to say, he may know one thing better than this or that parishioner; but take a thousand parishioners reading in every direction, and if the minister is to know all these things he has to know all in one man that his parishioners know in a thousand men in order to be their equal.

"I should say, in a general way, the lack of social and moral influence is the reason of the repeated dismissals of, and dissatisfaction with, the minister. It is not the lack of the intellectual element, but of the moral and social element. People will forgive much in an earnest man, a man that makes his people's welfare his own, who is with them in sickness, in their troubles and perplexities—who is their counselor and confidant. The grip of the pastor is harder to break than that of the preacher."

#### QUERIES AND ANSWERS.

"S. H. H."—A.: An excellent work on The Prayer-Meeting is by Rev. L. O. Thompson, "The Prayer-Meeting and its Improvement." F. H. Revell, Chicago. \$1.50.

"J. A. P."—A.: The sermon of Pres. Edwards referred to in HOMILETIC MONTHLY, January number, pp. 193, 239, is not published as we know of except in his works. It is too long to reproduce in HOMILETIC MONTHLY.

"W. A. S."—A.: "The Heroism of Christian Women" is an excellent biography. We know of no paper published devoted to biography of women. "The Mothers of Great Men," which we have

just published, price \$3.00, you will find a very valuable help in treatment of your subject.

"R. H. P. M."—A.: Michelet was an intense hater of the Jesuits, and everything Jesuitical in Church and State. So far as the many authorities at our command shed light on the subject, Dr. Storrs is right in his position.

"SKEPTIC."—A.: The fallacy of your reasoning lies in this: You do not recognize the fact that the Church—the Church which God and angels recognize on earth—is composed of *real* and not of nominal Christians. It is said that the merit of Joseph Milner's

Church History is that it is the history of real Christians. These alone constitute the Church.

"K. T."—A.: You manifest too much indecision in the management of your church affairs; this is sure to encourage opposition. The half-way man, unconsciously, like the eagle, "nurses the pinion that impels the steel" to his destruction. The nettle, you know, grasped firmly, stings not. Make up your mind slowly, but when once you have made up your mind, see to it that all concerned know it.

"Failing Memory."—Is there any cure for it?—A.: Probably yes. In one so young the faculty may recuperate. You have overtaxed it. Give it rest for a period. Use your MS. in preaching without hesitation; you can so use it as not to detract from the effect. Be the more thorough in your preparation, put your soul into your sermon, and like Adam Clark, you may have occasion to thank God for the loss of memory.

"R. R."—Will you please translate the extract in French on page 350 of Prof. Hoppin's work on Homiletics?—A.: In answer to the above, Prof. Hoppin has sent us the following translation:

"We know that all things work together for good to them who love God.

Our text contains but few words, yet their meaning is wonderfully suggestive. . . . So when God, in answer to the prayer of Elias would open the heavens, as in answer to his prayer He had closed them, the cloud which the prophet saw rising from the sea for the fulfillment of this favorable will of God was no larger than the palm of a man's hand, yet, nevertheless, in no appreciable time it covered the sky with clouds and all the earth with rain. In the same manner this text, although very brief, if you ponder it attentively, in less than an hour's time will cause you to see the whole sky filled with the marvellous works of God's providence for the guidance and preservation of all those who love him, and your souls will be watered in every part with the consolations of his grace."

"INQUIRER."—Can you throw a little light on the "Balm of Gilead"?—A.: There are three references to this balm in the Old Test. The first is the old familiar passage Jer. viii: 22. "Is there no balm in Gilead?" The second is Jer. xlv: 11. "Go up into Gilead and take balm, O Virgin, the daughter of

Egypt;" rendered in Matthew's Bible, (1537): "Go vp (O Galaad) and bryngc triacle vnto the daughter of Egypte." The third is Ezekiel, xxvii: 17. The word balm used in this passage is also rendered *triacle* in Matthew's Bible. *Notes and Queries* is also our authority for saying that Beck's Bible (1549), the Bishop's Bible, and others, have *tryacle* in the same passages. Gilead was specially noted for this exceedingly odoriferous balm, which was highly esteemed in the East for its medicinal qualities. Josephus said that it was introduced into Palestine by the Queen of Sheba (1 Kings, x: 10), in the way of a gift to Solomon. But Greek and Arabic authors affirm that the genuine balsam does not exist outside of Palestine. The gardens of Jericho produced the finest kind. Pompey brought it from there to Rome, and the Romans derived revenue from it.

"SPIRITUALISM."—I attended, some time since, a spiritualistic *séance*. The medium, who was a modest appearing lady, shut herself in the back parlor, which was wholly dark; darkness, it seems, is necessary for materialization. In a few moments a form, very like a ghost, came into the partly lighted room in which we were seated. Other forms manifested themselves during the evening, in all about twenty. They claimed to be near relatives of persons present. Some were recognized, others not. Now, either these manifestations were what they pretended to be—spirits of departed friends—or there was horrid deception on the part of the medium. I cannot bring myself to believe that a human being, for the sake of a few dollars, would attempt a deception so cruel and sacrilegious. My faith in human nature makes me a Spiritualist. Am I too credulous?—A.: Your faith in human nature is beautiful, truly touching, but it is too ethereal for earth. You have evidently witnessed little and read less on this subject. You are not the man to make investigations in this field. A lamb among wolves would stand a better chance.



## THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Personal Responsibility. "Adam . . . where art thou?"—Gen. iii. 9. "And the Lord said unto Cain, Where is Abel, thy brother?" etc.—Gen. iv. 9. "So then every one of us shall give account of himself to God"—Rom. xiv. 12. "What is that to thee? Follow thou me."—John xvi. 22. J. M. Sherwood, D.D., Brooklyn.
2. Lessons from the Jeannette Expedition. "By the breath of God frost is given, and the breadth of the waters is straitened."—Job xxxvii. 10. T. DeWitt Talmage, D.D., Brooklyn.
3. Self Scrutiny. "Commune with your own heart upon your bed, and be still."—Ps. iv. 4. E. G. Robinson, D.D., of Brown University, in Brooklyn.
4. The Sacredness of Humanity. "Blessed is he that considereth the poor," etc. Rev. Henry Ward Beecher, Brooklyn. Ps. xli. 1.
5. Mighty to Save. "Who is this that cometh from Edom, with dyed garments from Bozrah?" etc.—Isa. lxiii. 1. H. M. Gallagher, D.D., Brooklyn.
6. What our Newspapers are Doing. "Then said the Lord unto me, What seest thou, Jeremiah?" etc.—Jer. xxiv. 3. Rev. Henry E. Johnson, Philadelphia.
7. External Purity not Sufficient. "Unless your righteousness shall exceed," etc.—Matt. vi. 20. Rev. Henry Ward Beecher, Brooklyn.
8. What the World would Lose should Skepticism Prevail. "Either make the tree good, and his fruit good," etc.—Matt. xii. 33. R. S. Storrs, D.D., Brooklyn.
9. No Real Life Without Justice. "The just shall live by faith."—Rom. i. 17. George C. Lorimer, of Chicago, in First Baptist Church, Boston.
10. God's Service a Reasonable Service. "I beseech you . . . that ye present your bodies a living sacrifice . . . which is your reasonable service."—Rom. xii. 1. Joseph F. Duryea, Boston.
11. What Lies beyond? "Death is swallowed up in victory."—1 Cor. xv. 54. Rev. Robert Collyer, New York.
12. Causation. "Every house is builded by some man; but he that built all things is God."—Heb. iii. 4. A. P. Peabody, D.D., Boston.
13. Decadence in Spiritual Life. "Nevertheless I have somewhat against thee, because," etc.—Rev. ii. 4. William M. Taylor, D.D., New York.

## SUGGESTIVE THEMES.

1. A Refuge in the Day of Need. ("David . . . escaped to the cave Adullam . . . and all his father's house . . . went down thither to him,"—1 Sam. xxii. 1. Elijah went "unto Horeb, the mount of God . . . unto a cave, and lodged there."—1 Kings xix. 8, 9.)
2. Humility in Adversity. ("David went up by the ascent of Mount Olivet, and wept . . . his head covered, and he went barefoot; and all the people . . . covered every man his head, and they went up, weeping, etc."—2 Sam. xv. 30.)
3. The Fruitless Cries of the Impenitent. ("And they have not cried unto me with their heart, when they howled upon their beds."—Hos. vii. 14.)
4. Truth of Humble Origin. ("The voice of one crying in the wilderness," etc.—Matt. iii. 3.)
5. The Power of a Guilty Conscience. ("Herod . . . said, That John the Baptist (whom he had murdered) was risen from the dead," etc.—Mark vi. 14.)
6. Hatred of Evil Not Sufficient. ("Wilt Thou that we command fire?" etc.—Luke ix. 54.)
7. Christianity not to be Sought in Forms, but in a Life. ("Why seek ye the living among the dead?"—Luke xxiv. 5.)
8. The Gravitation of the Human Soul. ("I, if I be lifted up," etc.—John xii. 32.)
9. God's Surprising Deliverances. ("He went out (Peter) and followed him (the angel); and wist not that it was true which was done by the angel; but thought he saw a vision," etc.—Acts xii. 9-12.)
10. Religion Abiding in the Household. ("When she (Lydia) was baptized, . . . she besought us, saying . . . come into my house and abide there. And she constrained us."—Acts xvi. 15.)
11. Paradoxical Experiences. (" . . . As dying, and behold, we live . . . as sorrowful, yet always rejoicing," etc.—2 Cor. vi. 9, 10.)
12. Christ Supreme. ("For I also am a man set under authority . . . and I say unto one, Go, and he goeth," etc.—Luke vii. 8. "The captain of their salvation,"—Heb. ii. 10.)
13. Culture of the Religious Nature. ("Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection," etc.—Heb. vi. 1.)

## GERMS OF ILLUSTRATION.

"Nature has its perfections, to show that it is the image of God; and its faults, to show that it is only His image."

**Hypocrisy** is not often viewed in as sensible a light as by one who responded as follows to a preacher's solicitations to join the Church: "I'll not plead the baby argument with you, Doctor." "What is that?" "Why, that there are a great many hypocrites in the Church. Who ever counterfeits money that is of no value?"

**The Conflict with Sin** is one which most Christians seem to think can be carried on at long range—by benevolent organizations and missionary societies alone. Money given to such causes does not exempt one from personal effort in saving souls. Oliver Wendell Holmes' keen observation will apply here: "The race

that shortens its weapons lengthens its bonfires." Mrs. Stowe has said, if we would save the outcasts we must be willing to do as Jesus did—go to them and lay our hands upon them.

**The New Life in Christ Jesus** is aptly illustrated by the following inscription, said to have been on an old Duifaprugcar violin:

*Viva fui in sylvis, sum dura occisa securi,  
Dum vix tacui; mortuus dulce cano.*

Of which a free translation might be made:

I lived in the woods; by the axe I was slain.  
Alive, I was silent; dead, sweet is my strain.

**Even sorrows, if we rise superior to them, reflect the glory and love of God.** A trav-

eler quoted by Professor Tyndall tells of a singular phenomenon in western China. By ascending Mount O—, "near a mile high," and advancing to the edge of its precipitous face, one may behold in the midst of the dark abyss a bright sunlike disk of light, around which is a beautiful halo of the colors of the rainbow. The natives call it *Fo Huang*, Glory of Buddha, attributing it to the reflection from his crown of light, and the mountain is regarded as a sacred mount. As made plain by Professor Tyndall, the phenomenon is one similar to the rainbow—the sun's rays being reflected from the mists of the valley. But, to see the beautiful light, one must climb above the mists.

**The Hidden Life** is one the secret of whose joy is a source of constant perplexity to

the unregenerate. Paganini, the greatest of all violinists, after the age of thirty used a mute instrument for practice, and almost never (though passionately fond of music) played when by himself. The story is told of an Englishman who followed him from place to place to hear him play in private, and to discover the secret of his wonderful success. At last he obtained lodging in a room adjoining the great artist, and, looking through the key-hole, beheld him about to take his violin from the case—at last. It was raised to his chin. But the bow! It was left in the case. The left hand merely measured a few intervals, and the violin was replaced in silence. Paganini's secret was not one the eye could see. It lay in a soul so full of music that it needed no outward strains to awaken its melodies.

### HELPFUL DATA IN CURRENT LITERATURE.

By J. M. SHERWOOD, D.D.

#### Books of the Month.

*Charles Scribner's Sons* have issued a volume that is an honor to American research and scholarship—"Kadesh Barnea," by H. Clay Trumbull, D.D., who has done his work thoroughly. The study of the literature connected with his theme has been exhaustive, while the personal exploration was intelligently conducted and successfully achieved. Few elaborated volumes disclose an equal amount of careful, thorough research, and none among the numerous similar works evinces more judicious labor and admirable skill in the shaping, the marshalling and handling of manifold points of argument in proof of a single conclusion. At the outset, the author indicates the value and need of his work in the discovery of Kadesh as based upon its vital importance in connection with the biblical history. Then the various references to the place in this history, and in outside records, are critically examined and shown to bear favorably upon his own conclusion as to the site. After sketching the earlier and later attempts at the identification of Kadesh, Dr. Trumbull gives a graphic account of his own "hunt," and of his rediscovery of the site, previously (forty years before) discovered by Mr. Rowlands. He follows this story with a full and fair comparison between this and the only other site that can be called representative. An extended and admirable study of the Route of the Exodus concludes the volume. To the Pentateuchal student the book is eminently instructive, not only as solving the problem it undertakes, but as throwing needed light upon many related places and points of Old-Testament history. The brief personal story has, to a sympathetic reader, the fascination of romance. An unbiased reader must, we think, accept the arguments of Dr. T. concerning the sites, both of Kadesh and Mt. Hor, as conclusive. As regards his judgment upon various mooted points touching the departure and the first journeyings of Israel, there

is very much that seems to be just and reasonable, and clearly sustained by biblical and other history. And whatever view may be taken of his interpretation of the terms "Shur," "Etham," and "Migdol," his explanations have a reasonable foundation, and furnish an adequate solution of many unsolved difficulties. A careful reading of the whole admirable volume will well repay the Bible student and teacher. J. G. B.

*Randolph & Co.* give us a timely and admirable book—"Sources of History in the Pentateuch," by President Bartlett, of Dartmouth College. In these terse lectures, delivered in Princeton Theological Seminary, easy and elegant in style, careful and lucid in method and substance, the author happily summarizes the best results of the latest and wisest thinking about the Pentateuch, and the leading controverted topics of Genesis, the "Book of Origins." All along, too, the interested reader finds frequent unexpected relish in the author's own judicious suggestions or conclusions, the fruit of much original study of the text, as well as of extensive personal travel and research. The volume is well suited to ministers who lack definite ideas concerning the creation, the unity of the human race and its consanguinities, the early arts, and the dispersion and settlement of the nations. Emphatically does it outline clear views of the Pentateuchal question, which now antagonize the so-called Higher Critics with wise and true biblical scholars the world over. Of the latter class, Pres. Bartlett is himself an excellent example and a judicious exponent.

*A. S. Barnes & Co.* present us with "The History of the English Bible," by Blackford Condit. The work extends from the earliest Saxon translations to the present Anglo-American version, soon to be completed, and had its origin in the desire to trace the influence of the Bible upon the English language. The historic field of English Bible translations is carefully surveyed, and the results are set before the reader in orderly array. The book contains an excellent

steel engraving of Wyckliffe, and will make a valuable addition to a minister's library.

The *American Baptist Publication Society* issue a neat 8vo edition of Dr. T. J. Conant's volume on "Joshua, Judges, Ruth, Samuel, and Kings," being the "Common Version Revised, with an Introduction and Notes." Dr. Conant is so extensively known as one of our ripest and most distinguished biblical scholars, and his former works in the same department of Christian learning are so highly appreciated, that he needs no commendation from us. This volume covers a very interesting period of Jewish history, viz., that from the occupation of Palestine by the Hebrews to their dispersion in foreign lands by the Assyrian and Babylonian conquests.—By the same publishers, "True Womanhood," by Rev. Franklin Johnson, D.D. The e hints on the formation of womanly character are timely, appropriate, discriminating, and to the point, and are given in terse and choice language. Headed, and put in practice, "our daughters may become as corner-stones, polished after the similitude of a palace."

From *Robert Carter & Brothers*. "The Period of the Reformation." (1517-1648.) By Prof. Ludwig Häusser, edited by Prof. Wilhelm Oucken, and translated by Mrs. G. Sturge. The author (deceased) was Professor of History in the University of Heidelberg. His lectures upon the History of the French Revolution are standard authority and classic literature in the German language. They were brought out and edited by the same skillful hand which has had charge of the present work. Prof. Oucken was a student of Prof. Häusser, and took down in short-hand the substance of the lectures comprised in the volume. They formed part of a course which Prof. Häusser delivered, embracing the three centuries, 1517-1789, the most eventful period of modern history. The present work is confined to the history of the first half of this period, including an account of the Reformation movement in the Continental States, and in the British Kingdom; also an account of the Jesuits, the Revolt of the Netherlands, the Thirty Years' War, and the English Revolution. It is an impartial, thorough and scholarly history, interesting in its treatment of the subject, and fascinating in its presentation of the details of the record. The labor of editing has been carefully done. The translation is in good pure English, true to the original, easy and flowing in style.—"The Public Ministry and Pastoral Methods of our Lord," by William Garden Blaikie, D.D., LL.D. The same publishers. The substance of the author's lectures on Homiletical and Pastoral Theology, delivered to the students of the New College, Edinburgh. Amid all that has been written on the life of our Lord, very little attention has been given to the particular department covered by this volume. All who know the high character of Prof. Blaikie will be prepared to welcome a new work from his pen on a subject of such transcendent interest

as the Ministry of our Lord. The volume has intimate relations to two former works by the same author, "For the Work of the Ministry; a Manual of Homiletical and Pastoral Theology," and "Glimpses of the Inner Life of our Lord"—three admirable contributions to our sermonic and pastoral literature.—"Information and Illustration," by Rev. G. S. Bowes. Same publishers. An English book by an author who has achieved considerable reputation by former works of a somewhat similar character. The design of the work is to furnish reliable and valuable data in the way of facts, anecdotes, statistics, books, etc., to aid ministers in the preparation of sermons, lectures, addresses, etc. A very wide field has been gone over, and great care and caution observed in the selection of material for pulpit illustration, which is alphabetically arranged so as to be readily found. The book contains a vast amount of "information," on almost every subject of interest, and the preacher will find it invaluable as a source of illustration.—"Through the Narrows," by Rev. W. W. Everts, D.D. Same publishers. An excellent Sunday school book, teaching highly useful and pertinent lessons, both to parents and children, under the parable of the voyage of life.

*Funk & Wagnalls*. "The Schaff-Herzog Encyclopedia of Religious Knowledge," Philip Schaff, D.D., LL.D., Editor-in-Chief. Vol. III. The successful completion of this great work is a noteworthy event in the literary world, and its accomplished editor and publishers are to be congratulated. To say that it is a monument of patient, earnest, thorough and enthusiastic labor; that it is an honor to the Christian scholarship of the world; that it distances all encyclopedias of its kind, in point of fulness, comprehensiveness, accuracy in treatment, and orderly arrangement; that it will prove a standard authority on all religious knowledge for a long while to come; and hence that it is a work of immense value to all students in the departments of Biblical and ecclesiastical learning, would be only to affirm what every one knows already who has examined the work during its progress. The last volume is quite equal to the two which preceded it. There has been no falling off in any particular; if anything, an improvement, notwithstanding the German original is not yet complete. Fully one-half of the volume is made up of original matter, with the aid of a large number of English and American scholars most familiar with the topics assigned them. The three volumes contain the substance of Herzog's twenty volumes, with such additional matter as the English reader needs and cannot get from a German work written exclusively for German readers. We rejoice to learn that the reception of the work is worthy of its exalted character.

#### Periodicals.

CHRIST'S TESTIMONY TO THE MOSAIC AUTHORSHIP OF THE PENTATEUCH. By Prof. Charles R. Hemphill, *Southern Presb. Review*, (Jan.), 17 pp.

It is well to read this modest but valuable contribution in connection with Prof. Bissell's articles. He confines his discussion to the single point: the teaching of Christ Himself as to the Mosaic authority of the Pentateuch. This is certainly explicit and important. See, for instance, Deut. xxxi: 9-11. A history of the various critical views on this subject may be found in the *Presb. Review* for January, 1883, by Prof. C. A. Briggs. The latest hypothesis, known as the Reuss-Graaf theory, demoralizes Jewish history, and, by logical sequence, the common faith of Christendom as to revelation and inspiration. And the tendency of modern thought is largely in this direction. Still, we have some able defenders of the old faith in such men as Profs. Green and Patton, of Princeton; Prof. Beecher, of Auburn; President Gregory, and Dr. Rufus P. Stebbins, and many others.

**THEOLOGICAL READJUSTMENTS.** By J. H. Rylande, D.D., *North American Review* (Jan.), 12 pp. As indicating the drift of loose and destructive criticism, this essay is significant. A brief extract will give its gist and animus: "It [a competent, candid scholarship] frankly confesses that some of the Biblical books are of doubtful date; that certain passages once reputed historical, are of traditional authority only; that others are poetical delineations simply; and that many of the 'prophecies' and 'types,' which expositors have found thickly strewn through the Old Testament, are purely fanciful in the meaning and application commonly put upon them. . . . These conclusions of modern criticism may be startling to men of conservative views in our churches, but they are accepted by nearly all men of a thoroughly scholarly training to-day." We marvel at this last assertion. It is conspicuously at fault, as every one thoroughly conversant with the best scholarship of the times well knows.

**THE SACRAMENTS AND THE CHILDREN OF THE CHURCH.** By Henry J. Van Dyke, D.D., *Presbyterian Review* (Jan.), 28 pp. Increased attention is being given to the relations of baptized children to the Church. We have had of late several noticeable papers on the subject in our Reviews, no one of which is more deserving of profound attention than this one from the able pen of Dr. Van Dyke. It will be regarded by many as advocating extreme views as to the relation of the children of believers to the Church. But we believe there is no middle ground. His chief position is impregnable, unless we yield the whole ground and regard and treat the children of believing parents in the Church just as we do the children of unbelievers, who are out of covenant relations. He fortifies his position also strongly from the standards of the Presbyterian Church, and from eminent writers who hold the Reformed theory in opposition to the Puritan, including such eminent authority as Dr. Charles Hodge. His position is, that "the children of all professors of the true religion are on that account fellow-members with their

parents of the visible Church," and entitled to the ordinances. The right of an infant to baptism rests upon its church membership, and its membership is based upon the professed faith and obedience of one or both of its parents; the sacraments are not merely commemorative rites, but "effectual means of salvation." We have not space to outline the argument. The subject is of unspeakable importance. "It not only concerns the spiritual interests of our children; it touches the organic life and power of the Church at every point. The revival that is most needed, and without which all others will necessarily be superficial and short-lived, is a revival of household religion. . . . the coming of the Comforter, to abide in the Church forever, the fulfilment of the promises which are to 'believers and their children'; the unity of the Church founded upon the unity of the family as its germ, and the conversion of the world, not merely by additions from without, but largely and most effectively by development from within."

**IS OUR CIVILIZATION PERISHABLE?** By Judge J. A. Jameson, *North American Review* (March), 11 pp. This brief paper, written in a spirit of great moderation and candor, furnishes food for serious reflection, if not anxiety, to every patriot and Christian. The writer shows that there are causes at work by which the fair fabric of our boasted civilization may be destroyed. These causes he classifies as physical, moral, and moral-physical. As the first is purely speculative, it is not seriously to be taken into account. Chief among the moral causes he names "the prevalence in current literature of principles hostile to society," "corrupting its life-blood," especially immorality. He emphasizes Matthew Arnold's warning against "the prevailing tendency of French imaginative literature." Other causes he names are, to "confound all moral distinctions," a "perverted moral sense in the blood of a people," a "mistaken view of the relations between capital and labor," and a "growing aversion of the higher ranks of society to marriage, and to having offspring, and the means used to prevent it." If this aversion is to prevail, and the growth of families be prevented, "the doom of our civilization is irrecoverably fixed."

**THE SOUDAN AND ITS FUTURE.** By Sir Samuel W. Baker, *Contemporary Review*, vide *Eclectic* (March), 12 pp. Both the subject and the writer will attract attention at the present juncture. "What is the Soudan?" "Is the Soudan worth keeping?" "Why not give it up?" are the questions considered by the writer. His description of the region is clear, graphic and intelligent. His suggestions for its improvement are the fruits of a thorough, practical knowledge of the country and its people, and his reasons for its preservation to Egypt are many and cogent. It is a timely contribution, and helps to give one a more intelligent view of the condition of things as to both the present and future of "Soudan" than is generally prevalent.