

THE HOMILETIC REVIEW.

VOL. XXIV.—DECEMBER, 1892.—No. 6.

REVIEW SECTION.

I.—AN HISTORICAL STUDY OF HELL

PART III. CHRISTIAN DOCTRINES.

BY WILLIAM W. McLANE, PH.D., D.D., NEW HAVEN, CONN.

THE scope of this paper embraces the teachings of Christian men ; it is not designed to present the teachings of the Bible. A comprehensive treatment of the subject, however, requires some reference to the teachings of men of the Hebrew nation whose literature is contained, mainly, in the Old Testament. The doctrine of the future life does not come into prominence in the earlier, and is but indistinctly defined in the later books of the Old Testament canon.

1. *Sheol*, in the Hebrew conception, is the gathering-place of all men after death, irrespective of their moral condition. It is a dark and invisible place ; it is the dwelling-place of the fathers who see not the light ; it is a chaotic place without order and without organization ; it is a place where silence reigns ; it is a place where fear and horror dwell. Its inhabitants bear the name *Rephaim*, "the quiet, the silent, the *manes* or *shades*" of men. They are regarded as shadowy forms of bodily life without blood and animal life, but not without some mental faculties. The Hebrew view of the state after death seems to have awakened no joyful anticipations. There was, evidently, a growing hope of deliverance from *Sheol*, as expressed in Psalm xvi., and in the resurrection, as expressed in Daniel xii. The common conception of the nature of the wicked was that of something vain, frail, and evanescent. The general conception of the fate of the wicked was that of decay and destruction. The first Psalm presents the common view ; the righteous are like a tree planted beside a river whose fruit ripens and whose leaf does not wither ; the wicked are like the chaff which the wind drives away. The wicked are like stubble, like chaff, like morning dew, like smoke out of the chimney. The wicked shall be cut down like grass ; they shall wither like the green herb ; they

shall consume like the fat of lambs burning upon an altar. Even if some of such passages should refer to the state and fate of the wicked in this world, yet they are such as express the Hebrew opinion of their ultimate destiny. The wicked are like stubble ; a day shall come which will burn them up and leave them neither root nor branch, saith the Lord of hosts. The Hebrew Apocrypha contains the same idea. Of the dead it is said : " They are vanished and gone down to the grave." " The dead that are in their graves whose souls are taken from their bodies will give unto the Lord neither praise nor righteousness." A passage or two occurs in the Apocrypha expressing more of a Hellenistic and modern idea. This text is found in the Book of Judith : " Woe to the nations that rise up against my kindred ! the Lord Almighty will take vengeance on them in the day of Judgment, in putting fire and worms in their flesh ; and they shall feel them and weep forever."

Philo the Jew, a contemporary of Jesus, who has been accused of being greatly influenced by Plato, held the ancient Hebrew view. He says : " The essence of the soul of man is the breath of God." There are two kinds of death, " the one being the death of the man, the other the peculiar death of the soul." " Now the death of the man is the separation of the soul from his body ; but the death of the soul is the destruction of virtue and the admission of vice." Philo conceives of enduring life as conditioned upon union with God. He says : " Abraham leaving mortal things is added to the people of God, having received immortality and having become equal to the angels ; for the angels are incorporeal and happy souls." The punishment of sin, so far as suffering is concerned, seems, according to Philo, to be administered in time. God banishes the unjust and ungodly soul, " and disperses it to a distance from Himself to the regions of the pleasures and appetites and acts of injustice, and this region is with exceeding appropriateness called the region of the impious more fitly than that one which is fabled as existing in the shades below. For, indeed, the real hell is the life of the wicked, which is audacious and flagitious and liable to all kinds of curses. The wicked, even if they arrive at the latest period of old age, are only dead, inasmuch as they are deprived of life according to virtue ; but the good, even if they are separated from all union with the bad, live forever, inasmuch as they have received an immortal portion." This, he adds, is confirmed by the Scriptures which say, " Behold, I have set before thy face life and death, good and evil." Such, in brief, are the teachings of Philo in respect of the essence of the soul, the nature of sin, the punishment of the wicked, and the life immortal granted to the righteous.

2. The teachings of the Apostolic Fathers and their immediate successors are simple and expressed mainly in scriptural language. Clement, whom Paul mentions, says : " Jesus Christ is the first-fruits of the resurrection," and " life in immortality" is one of " the gifts of God." The reward of sin is necessarily the opposite of this. The Epistle of Barnabas

says : "The doctrines of the Lord are three : the hope of life, the beginning, and the completion of it." "The way of darkness is crooked and full of cursing, for it is the way of eternal death, with punishment, in which way are the things that destroy the soul. He who keepeth the judgments of the soul shall be glorified in the kingdom of God ; but he who chooseth other things shall be destroyed with his works."

Polycarp, in his prayer at the stake, thanks God that he is permitted to die a martyr's death and "to have a part in the cup of Christ to the resurrection of eternal life, both of soul and body, through the incorruption imparted by the Holy Ghost."

Ignatius exhorts the brethren to stand fast in the faith of Jesus Christ breaking "the bread which is the medicine of immortality and the antidote which prevents us from dying that we should live in God through Jesus Christ." "Seeing, then, that all things have an end, and there is set before us life upon our observance (of God's precepts), but death as the result of disobedience, and every one according to the choice he makes shall go to his own place, let us flee from death and make choice of life." For Jesus says : "I am the life ; he that believeth in Me, even though he die, shall live." "Let no man deceive himself ; unless he believes that Jesus Christ has lived in the flesh and shall confess His cross and passion, and the blood which He shed for the salvation of the world, he shall not obtain eternal life."

The Shepherd of Hermas says : "There are sheep who have torn themselves away from God and have delivered themselves over to luxuries and deceits." "Among them there is no return to life through repentance, because they have added to this other sins and have blasphemed the name of the Lord. Such men, therefore, are appointed unto death. And death has everlasting ruin."

Justin Martyr teaches as follows : "God alone is unbegotten and incorruptible ; all other things after Him are created and corruptible ; for this reason souls both die and are punished." "It is impossible for the wicked, the covetous, the conspirator, and for the virtuous to escape the notice of God, and that each man goes to everlasting punishment or salvation according to the value of his action." "Hell is a place where those are to be punished who have lived wickedly." "The devil with his host and the men who follow him are punished for an endless duration." "The wicked are punished in eternal fire." Justin either contradicts himself in that he says some souls die, and also that they are punished for an endless duration, or else, by an endless duration, he means beyond the limit of our estimate or during continuance of consciousness. He says : "The soul partakes of life, since God wills it to live ; it will not even partake of life when God does not will it to live." "Some souls which have appeared worthy of God never die ; but others are punished so long as God wills them to exist and to be punished."

Irenæus says : "God is He who gives rise to immortality." "Life

does not arise from us nor from our own nature ; but it is bestowed according to the grace of God. And, therefore, he who shall preserve the life bestowed upon him, and give thanks to Him who imparted it, shall receive also length of days forever and ever. But he who shall reject it, and prove himself ungrateful to his Maker, deprives himself of continuance forever and ever."

Clement of Alexandria teaches as follows : " The good God corrects for three causes : First, that he who is corrected may become better than his former self ; then, that those who are capable of being saved by example may be given back, being admonished ; and, thirdly, that he who is injured may not readily be despised and be apt to receive injury. There are two methods of correction—the instructive and the punitive, which we have called disciplinary." The above refers apparently to the present life. Clement treats of the future in this manner : " In reference to the unbelieving, it is said that they are reckoned as the chaff which the wind drives from the earth ; for he that loveth his life shall lose it, and he that loseth his life shall find it, if we only join that which is mortal of us with the immortality of God." " It is the will of God that we should attain the knowledge of God which is the communication of immortality."

Theophilus of Antioch says : " God did not make man immortal nor yet mortal, but capable of both ; so that if he should incline to the things of immortality, keeping the commandments of God, he should receive as reward from Him immortality ; but if, on the other hand, he should turn to the things of death, disobeying God, he should himself be the cause of death to himself." Such, in brief, are the doctrines of the Church Fathers, so far as they have come down to us, for the first two centuries of the Christian era.

3. In the third century, and especially from near the middle of it, a change took place in Christian teaching marked by some of the following features. The style became philosophic, with numerous references to pagan authors and with quotations from their works ; metaphysical arguments were introduced to prove the natural immortality of the soul of man ; hell was definitely located and its torments were depicted and described. Tertullian, the first great writer of Latin Christianity, and one of the grandest and most original characters of the ancient Church, stands at the head of the list of those theological teachers of North Africa who have exerted a profound influence upon the thought and the formal faith of the Church.

Tertullian, in his *Treatise on the Soul*, like Gregory and others who have followed him, teaches that the " soul is single, simple, and entire in itself, indissoluble and immortal." " Death is the separation of body and soul." Hades, " the lower regions, is a vast deep space in the heart of the earth, and a concealed recess in its very bowels, inasmuch as we read that Christ in His death spent three days in the heart of the earth." " Every soul is detained in safekeeping in hades until the day of the Lord."

Tertullian regards the soul as being like the body and capable of suffering from material fire. "In the Gospel itself will be found the clearest evidence for the corporeal nature of the soul. In hell the soul of a certain rich man is in torment, punished in flames, suffering excruciating thirst, and imploring from the finger of a happier soul, for his tongue, the solace of a drop of water." The body also shall be raised and shall join the soul in torment. "In respect, indeed, of those sins, such as concupis-
cence and thoughts and wishes which it (the soul) has a competency of its own to commit, it at once pays the penalty of them. . . . But still it is waiting for the flesh, in order that it may through the flesh also compensate for its deeds, inasmuch as it laid upon the flesh the execution of its own thoughts. This, in short, will be the process of that judgment which is postponed to the last great day, in order that by the exhibition of the flesh the entire course of the Divine vengeance may be accomplished." Tertullian portrays, with vivid imagination and graphic pen, what he expects to behold after the Day of Judgment. Then he will see "illustrious monarchs," "governors of provinces," "world's wise men," "philosophers," and "poets" "trembling before the judgment-seat of Christ," "groaning in the lowest darkness," and "burning in fires more fierce than those which raged against the persecuted followers of Christ." Then he will behold "tragedians," "play actors," and "wrestlers" in "dissolving flame," "glowing in fire," "tossing in fiery billows," and receiving their reward for rejecting Christ and for sin. In an appendix to the works of Tertullian is a poem, a single extract from which will illustrate the doctrine :

"Ye then shall reap the natural fruit
Of your iniquitous sowing. That God is
Ye know ; yet ye are wont to laugh at Him.
Into deep darkness ye shall go of fire
And brimstone ; doomed to suffer glowing fires
In torments just. God bids your bones descend
To penalty eternal ; go beneath
The ardor of an endless, raging hell ;
Be urged a seething mass, through rotant pools
Of flame ; and into threatening flame He bids
The elements convert, and all heaven's fire
Descend in clouds."

The doctrine of Hippolytus is the same. "Hades is a place beneath the earth in which the light of the world does not shine, and perpetual darkness must be there. This locality has been destined to be a guard-house for souls, at which the angels are stationed as guards, distributing, according to each one's deeds, the temporary punishment for different characters. In this locality there is a certain place set apart by itself, a lake of unquenchable fire, into which, we suppose, no one has ever yet been cast, for it is prepared against the day determined by God, in which one sentence of righteous judgment shall be justly applied to all ; and the

unrighteous and those who believed not God shall be sentenced to this endless punishment ; and the fire which is unquenchable and without end awaits those latter, and a certain fiery worm which dieth not, and which does not waste the body, but continues bursting forth from the body with unending pain. No sleep will give them rest ; no night will soothe them ; no voice of interceding friends will profit them ; to the lovers of iniquity shall be given eternal punishment."

Lactantius says : "The visible body is the receptacle of man. The soul of the true man is immortal." "The wicked will again be clothed with flesh, yet it will not be flesh like this our earthy body, but indestructible and abiding forever, that it may be able to hold out against tortures and everlasting fire." "The same Divine fire will both burn the wicked and will form them again, and will replace as much as it shall consume of their bodies, and will supply itself with eternal nourishment." The above quotations are sufficient to show and to illustrate the doctrine of these Church Fathers. Their doctrine, however, was not universally received in the third and fourth centuries. Origen believed in restoration. He says : "If even through neglect the mind fall away from a pure and complete reception of God, it nevertheless contains within it certain seeds of restoration and renewal. Gehenna is a place of punishment intended for the purification of such souls as are to be purified by torments." "Let all men know that the good shall be advanced to a higher state, and that the wicked shall be delivered over to sufferings and torments in punishment of their licentiousness and depravity, their cowardice, timidity, and all their follies." "Rivers of fire are said to be before God, who will thoroughly cleanse away the evil which is intermingled throughout the whole soul." There are also some writers who approach in their statements the simplicity of the earlier Church Fathers ; for example, Commodianus says : "In the flame of the fire, the Lord shall judge the wicked ; but the fire shall not touch the just ; but it shall by all means lick them (the wicked) up. Wherever the wicked man fleeth, he is seized upon by this fire." "The earth is burned up from its foundations. Of the sea nothing remains. This sky perishes, and the stars and these things are changed. Thence they who deserve it are sent away into a second death ; but the righteous are placed in inner dwelling-places."

Arnobius, who is said by his editor, in a very recent edition of the Fathers, to have been unjustly neglected in modern times, protested vigorously against the philosophic doctrine of the natural immortality of the soul, against the possibility of a soul's suffering in material fire, and again against endless torments. "Who will be so senseless and ignorant of consequences," he says, "as to believe that to imperishable spirits either the darkness of Tartarus, or rivers of fire, or marshes with miry abysses, or wheels sent whirling through the air, can in any wise do harm ? For that which is beyond reach and not subject to the laws of destruction must remain safe and untouched without suffering any deadly harm." Again

he says : " All suffering is a passage for death and destruction, a way leading to the grave and bringing an end of life." For they (the wicked) are cast in (fire), and being annihilated pass away vainly in everlasting destruction." Such writers, however, did not secure for themselves a name comparable to that of Church Fathers who have held a different view, and the doctrine of Tertullian and his followers became the received doctrine of the Church, to the support of which the great names of Chrysostom and Augustine were given. Chrysostom treats the doctrine homiletically. He says : " When any one is in flames here no speech can describe their sharp pangs. All is over in a brief point of time ; but in that place there is burning indeed, but what is burned is not consumed." Chrysostom depicts hell as a place where there are " intolerable furnaces, rivers burning with fire, the gnashing of teeth, the chains never to be loosed, the envenomed worm, the rayless gloom, the never-ending miseries."

Augustine, than whom no man has exerted a wider or more permanent influence in the Christian Church, taught the same doctrine. He teaches that the soul is immortal by its very nature, capable of suffering from material fire, and destined, if wicked, to burn forever. Augustine says : " The soul, from its very nature being created immortal, cannot be without some kind of life, its utmost death is alienation from the life of God in an eternity of punishment." Augustine attempts to prove that man may burn forever, by asserting that there are small animals which can live in boiling water and in the midst of glowing fire. He says : " I think that Scripture is silent regarding the spiritual pain of the damned." The fire of hell is material. " The devils themselves shall be brought into thorough contact with the material fires to be tormented by them." " That hell which also is called a lake of fire and brimstone will be material fire, and will torment the bodies of the damned, whether men or devils—the solid bodies of the one, the aerial bodies of the others." This became the prevalent doctrine of the Church, although occasionally a man, like Johannes Scotus Erigena, taught something different ; and, with the exception of the development of the doctrine of purgatory and an emphasis placed upon the spiritual side of torment, this has continued to be the prevalent view of the Church through the centuries. Thomas Aquinas teaches as follows : " The greatest punishment is to be separated from God. After this life no one will have corporeal punishment nor spiritual punishment except for his own guilt." " The least punishment of purgatory is greater than the greatest punishment here." Unforgiven sin will be punished eternally—*eternaliter poma sensus in inferno.*"

Duns Scotus claims that as the fire is sensible to all and acts according to its natural power upon all, therefore the damned will suffer equally. St. Bernard calls this endless torment the second death, "*Hic est vermis qui non moritur, hæc secunda mors quæ numquam peroccidit, sed semper occidit.*"

4. The creeds of the Church conform to the doctrines already stated,

save that they are marked by simplicity and brevity of expression. The earliest creeds express simply a belief "in eternal life," or "in the life of the world to come;" "in the resurrection of the flesh and in life everlasting." The Apostles' Creed, in the received form, closes with the words: "I believe in the resurrection of the body and the life everlasting." The original form of the Nicene Creed simply says: "We believe in Jesus Christ, who will come to judge the living and the dead." The received form, which is later, adds the words: "I look for the resurrection of the dead and the life of the world to come." The Athanasian Creed, whose origin is not known, but which presents a summary of the decisions of the first four œcumenical councils, held in the fourth and fifth centuries, and which came to be accepted in the Church, closes with the words: "All men shall rise again with their bodies, and shall give account for their own works; and they that have done good shall go into everlasting life, and they that have done evil into everlasting fire. This is the Catholic faith; which except a man believe faithfully, he cannot be saved." This became the professed faith of the Church. The doctrine of purgatory was added later, especially in the Decrees of the Council of Trent.

Protestant creeds are either silent upon the subject of hell, because their framers held the common historic doctrine, or they make a brief mention of it, as in the case of the Westminster Confession, which says: "The wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord and from the glory of His power." Protestant divines, however, have depicted as graphic descriptions of hell as were ever painted. A single passage will suffice to illustrate what is already well known. "If all the fires that ever were or shall be in the world were contracted into one fire, yet such a fire would be but a painted fire upon the wall to the fire of hell. Infernal fire is neither tolerable nor terminable. Impenitent sinners in hell shall have end without end, death without death, night without day, mourning without mirth, sorrow without solace, and bondage without liberty. The damned shall live as long in hell as God Himself shall live in heaven." The limits of this paper will not permit a further treatment of the subject.

5. It will be noted by the careful reader that the men whose opinions are given above are divided, on the nature of man, into two classes: those who believe man created capable of becoming immortal through union with God, and those who believe man immortal as created. Each of these classes is again divided into two others. Of those who believe man created with a capability of becoming immortal, an occasional writer is found who believes that man will be made immortal for the purposes of punishment. The larger number of those who believe in man's capacity to receive immortality teach that the ultimate end of sinners is the second death, by which they will cease to be. Of those who believe in man's immortality

as created, the smaller number hold to the belief in the ultimate salvation of all men from sin. The larger number of those who believe in man's natural immortality believe in the endless conscious suffering of the wicked. There has been in modern times an evident reaction from belief in a material hell and physical torments in which so many of the Fathers believed. There has been a tendency to lay stress upon the natural consequences of sin under moral law and the spiritual degradation of the wicked. There is, on the part of many, great vagueness of opinion. There is, on the part of some, a tendency to believe in, or at least hope for, the restoration of all men. There is an increasing number of those who believe in conditional immortality. In the present state of opinion the duty of every man who would know and teach the truth is plain. While he may seek for light and evidence and corroborating proof in science and philosophy, he should seek to ascertain exactly what the Bible teaches as to the nature of man, as to the conditions of immortal life, if it be conditioned, as to the nature and the consequences of sin, and as to the revealed final destiny of the wicked.

Literature of the subject.—The historical quotations in the above paper have been taken at first hand from the authors and creeds quoted. The books teaching the doctrine of endless punishment are numerous and well known, and a list cannot be attempted. For a treatment of the doctrine of restoration the reader is referred to "The History of the Doctrine of a Future Life," Alger; "Eternal Hope," Farrar; and the histories of Universalism which have been published. Among the best works on the subject of conditional immortality are: "Dogmatik," Rothe; "Unsterblichkeit," Schultz; "The Life Everlasting," Pettingell; "Life in Christ," Edward White; "The Extinction of Evil," Petavel.

II.—HOW FAR SHOULD APPEALS TO FEAR OF FUTURE RETRIBUTION ENTER INTO PREACHING?

BY H. W. WARREN, BISHOP OF THE METHODIST EPISCOPAL CHURCH.

EVERY well-developed mind has passed through three distinct relations to law. (a) The period of childhood, when the relation is that of immediate, unquestioning, unintelligent obedience. It is a wrong to offer at this stage any reason whatever. Obedience is the condition of existence long enough to make any development possible. The child should recognize that law is supreme. It is so high that no thought of question ever occurs to the mind; and obedience is to be as quick as a soldier's, not knowing what the next command shall be, nor any reason why it should be "Retreat" or "Charge." This is necessary to every one's best development. Humility is the basis of greatness. Meekness was a quality necessary for the magnificence of Moses. It took him forty years to learn it.

Meanwhile the six millions of people waited under the lash of the task-master for his development. No Moses can gain such a quality at too great a price. Any Jonah can afford the tempest and the horror of the great deep to win the power to speak at Nineveh.

In this stage every one easily sees that fear of punishment and punishment have place ; and since all punishment is future at the time of decision to obey or disobey, the question as to how far in the future need not be raised.

The next stage of development demands an embodiment of precepts. Immaturity demands a leader. Conscious of inability to devise and execute, youth gives all its ardor and energy to one whom it believes able to devise and execute. Garibaldi finds followers among boys and young men. They need an outlet for energies. Set it before them, and there is no limit to their dash and effort.

It is at this time that the word is "follow Me." Desire for statement of reasons may be rebuked. "What is that to thee? Follow thou Me." The first and second stage, obedience and imitation, are blended in, "what I do thou knowest not now, but thou shalt know hereafter" if obedient.

The third stage is knowledge, understanding of law, acceptance of it, and a willingness to do it because of its recognized advantages.

A man is to be dealt with according to the stage he is in. He is in the first longer than most of us think. Indeed, he is always a babe in reference to God's highest and broadest law. Hence eight of the ten commandments are arbitrary for all men and all times. Reason is always arguing out exceptions and modifications to each of these laws ; but one well-trained in youth to fall in, and come to "attention" without pause or question, is safe when questions such as those of Sabbath-breaking and unlawful pleasures arise. Besides our mere lack of knowledge in these matters, we are perversely ignorant. We do not like to retain God in our thought. As long as this is true, punishment must be threatened.

This is the way God teaches in nature. Any one who is to be erect must give instant and unthinking obedience to the law of gravitation. He has been trained by fear of bumps and falls till obedience has been worked, outside of thought, into muscles. Conformity to the law of food supply has been developed by the punishment of hunger. Fear of this punishment leads to the hoarding of food and of the means of buying it, till some men might feed an army.

Christ worked along the same line. His words of warning are beyond compare severe. "Ye spawn of vipers, how can ye escape the damnation of hell?" He was not content with words. He took a doubled rope, and with the vigor of perfect strength made it hiss through the air and fall hot on the shoulders and legs of those thieves in the temple. It is no use to set such men an example of trading outside ; no use to reason with them. They had reasoned this matter out and on their side. The only

thing to be done was to issue the command, "Take these things hence," and bring instant obedience with the swinging and stinging rope's end.

The whole revelation of hell is an appeal to fear. This state prison of the universe might have necessary existence, but its revelation have been suppressed had not fear of its torment been wholesome and helpful.

A preacher must do more than have regard to the welfare of the sinner in the matter of warnings and fears. He must have regard for himself. For if he fails to warn, to appeal to fear of punishment, the sinner's blood is required at the watchman's hands. To have a charge of murder laid at one's door by God is a fearful matter. The question now is, How far should the fear of future retribution enter into the preacher? Paul had this feeling, and knowing the "terror of the Lord," he sought to persuade men to be accepted of Him.

God vindicates Himself from blame in that He sets before men blessing and cursing; and the twenty-eighth chapter of Deuteronomy shows that His curses are not small nor limited. He offered great favors, protection, help, a land flowing with milk and honey, but He also appealed to fear, by plagues, devouring lightning, fiery serpents, the sword of brethren, stoned Achan, swallowed-up Korah, and a whole nation perished in the wilderness. It was the only way to deal with men yet in the first stage, as the just emancipated slaves were; and He leaves it on record for all men and all time that the way of the ungodly shall perish. Christ's appeal to fear has been mentioned. Paul teems with it. So do James and Peter; and the loving disciple closes the Book of Revelation with an awful appeal to future punishment.

All great reformers since John the Baptist have appealed to fear. His words, terrible as can be formulated, have been reiterated by Luther, "each word a thunderbolt;" by Wesley, Edwards, Finney, and men of such like power. There is a kind of law-work to be done to break up the fallow ground of any hardened heart. It is no use to say soft words to a mad bull.

The result in spiritual effect of omitting the appeal to the fear of punishment is seen in Unitarianism and Universalism. It is enough to make any man desirous of a proper outcome of his life of labor abhorrent of prophesying smooth things exclusively. From this general statement their most popular preachers, Channing and Robertson, should be exempted. In his sermon on the evil of sin the first says: "The miseries of disobedience to conscience and God are not exhausted in this life. Sin deserves, calls for, and will bring down future and greater misery. It is maintained by some among us that punishment is confined to the present state. To my mind a more irrational doctrine was never broached." And the second says: "Hell is the infinite terror of the soul. To one man it is pain. To another it is public shame. To others the infinite terror is that compared with which all these would be a bed of roses. It is the hell of having done wrong, infinite, maddening remorse, the hell of knowing that

every chance of excellence and every opportunity of good has been lost forever. This is infinite terror. This is wrath to come." It was on the lips of these men, above all others in the denomination, that the multitudes hung and were profited. Until human nature is radically changed, the methods that God has instituted and adapted to that nature need not be changed.

If a man does not understand his duty and makes no effort to do so, if he has no desire to imitate the great leader, he is certainly in the first relation to law. Let the thunder roll.

I think any one acquainted with the deep things of God will concede that He often puts His best saints back into the first relation to law. They are always babes to His designed revelation. Man's tallest reach of intellect is too infantile to grasp the things He wants to reveal. How could it have been explained to Abraham that he was to know God's highest experience in offering up his only son? He could not understand; but he could obey and rise to such a height that God could say to him, "*Now walk before me and be thou perfect.*" Does not every mature Christian come to places designed for his enlargement when he must implicitly obey, even against the dictates of reason? Does not every pastor of the Caleb sort find his parishioners brought to that test, and thus carried to greater experience? Moses is not alone in being remanded to the first relation to law, when, all unknowing of the how and why, he instantly, unquestioningly, and unintelligently obeys, stretches out the rod and says: "*Go forward.*"

There can be no objection to preaching fear of punishment if it is rightly done. No sinner was made repugnant toward Christ when He sat over against Jerusalem and told its coming unparalleled woes. Those flowing tears, as He wept over the city, gave force to the threats. No fisher of men catches any fish who baits his hook with firebrands and threshes the water, yelling: "*Bite, you rascals!*"

Concerning the words and symbols of speech, adapted to the times, national habits of thought, and personal idiosyncrasies, the Bible and its expounders in all ages offer a great variety. So be that immortal beings are made afraid to sin, that they shun it more than they would death, any words are successful; but this result must be accomplished or the Master cannot say "*well done.*"

We may naturally have our choice of ways of saving men. The artistic, elegant scholastic may be shocked by what he feels is not decorous; but does he realize that there is immediate peril? that some must be saved as brands plucked from the fire, or not at all? Men say that the preaching of future punishment is trying to frighten men into the kingdom of heaven. Well, what of it? When the few climbed up the steep sides of the Connemaugh Valley, were they not as safe as if they had not fled in mortal terror from the hell of waters they barely escaped? The safety is the main thing. Had one made a mathematical calculation of the strength of

materials to resist hydraulic pressure, and concluded that the resistance was not equal to the pressure, and had he moved up on the strength of his convictions two hours before, would he have been any more safe? Not one in a million has time and ability to make the calculation or act on it unless the wild horror of fear impels his flight. If any man knew the waters were coming and did not warn, all men would count him anathema maranatha. Preachers know that "the Lord Jesus shall be revealed from heaven, with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power."

III.—THE ETHICAL AND THE ETYMOLOGICAL.

BY PROFESSOR THEODORE W. HUNT, PH.D., LITT.D., PRINCETON, N. J.

IN the last analysis, philology may be said to be ethical in its basis, spirit, and dominant purpose. One of the best services that the celebrated Anglo-German, Max Müller, has rendered to the cause of higher education and linguistic study is, that he has insisted, throughout, upon the close relationship of truth and language. The extreme and ingenious theory which he has advanced, that modern philology, as a science, began on the day of Pentecost, amid the special miraculous manifestations of that time, simply serves to confirm the view that he has ever maintained as to the connection of speech and morals. Even so cautious a scholar as Professor Whitney has spoken of language as, "a moral science." When Wordsworth speaks of words as the "incarnation" of thought, he has reference to the moral as well as to the mental quality that lies in them, and which it is their highest mission to express. Cicero, centuries ago, spoke the same great truth when he said, that "we should be as careful of our words as of our actions, and as far from speaking ill as from doing ill." In the view of this sagacious heathen philosopher, words and acts were but the one expression, in dual form, of the same inherent nature. "Words," says Confucius, "are the voice of the heart."

"My words were meant for deeds," says George Eliot, in her "Spanish Gypsy."

So true is all this that the diverse theories that have been held as to the origin, nature, and purpose of language may be classified as sound and unsound, higher and lower, to the degree in which they emphasize or discard this interior, ethical element. While the old Platonic school carried a good principle to an extreme, by insisting that speech was a gift of the gods, and possessed only supernatural constituents, the materialistic schools of later days have passed over to a far more dangerous extreme, as they insist that the vocables we utter are sound and sound only, having to do

merely with the teeth, tongue, throat, and lungs. Between this lowest physiological theory and the highest spiritual theory, there lies a sane and safe opinion combining the physical and the metaphysical; the human and the divine; the etymological and the ethical. In the light of such an opinion, language includes sounds and syllables, the use of the vocal organs and the existence of alphabets, and something more. That something more refers to words as the exponent of soul and intellect; of thought and life; of character and purpose and personality; of ethical habit and religious conviction—in fine, of the man behind the word, in the sum-total of his sentient and spiritual self.

Archbishop Trench, in common with other writers, has spoken of language as fossil ethics, bearing witness to great moral truths, and amply repaying the labors of those who patiently search for those hidden treasures which they are known to contain. This morality in words expresses itself in manifold forms—in the clear and emphatic record that they make of human sinfulness; in the way by which they definitely mark the elevation and degeneracy of character; in the striking manner in which they register the rise and fall of national principle, and in the origin and application of those names of persons and parties by which distinctive ethical qualities are designated. The absence of certain high terms from a language is a sufficient proof that the intrinsic characteristics which they express are also absent, as the presence of such words marks the presence of the qualities they set forth.

As has been shown, so vital a fact as the Divine origin of man finds its confirmation in human speech, as, also, the corresponding and equally accredited fact of his sin and fall. So, as to the great fact of the unity of the race. Though part of its proof is found in Scripture, and a part of it in science and history, much of it lies in the region of linguistics. Evidence specifically philological and verbal comes to the support of that which is scientific and historical, and the one so combines with the other as to constitute a body of evidence that cannot be questioned. One of the most interesting studies in this connection is seen in the way in which racial and national characteristics on their ethical side are set forth through the words and phrases used by the respective peoples, so as to form an unerring index and picture of the life that lies behind them. North European peoples may be said to have an ethical vocabulary of their own, as distinct from that possessed by South Europeans. The Teutonic and the Latin races are thus differentiated. One of the main differences between old English and modern English lies in the fact that, by reason of the greater independence and purity of the older form, the ethical type of the people was much more clearly reflected in the vocabulary than is that of modern England in the English of to-day. So composite is our language becoming that it fails to mark, as of old, the distinctive moral lineaments of the people, and forms a kind of combination picture in which no one feature is specifically English. We find, in this fact, one reason among

others why the question is still an open one as to whether or not English speech, as English nationality, is admitting foreign elements somewhat too rapidly for the best results.

In referring to the relation of language and ethics, it is to be noted that the clearest evidence of this relation is found in the radical portions of words. The nearer we get to the roots of words, the closer is such connection seen to exist. In fact, there is little or no ethical force and vitality in derivatives; and as we pass on farther and farther from the primitive form, we come, at length, to modifications of the root so indirect and distant as to express the minimum of moral value. The fact is, that etymology is the basis and home of the ethical in human speech, and as the varied members of any one family of languages, such as the Indo-Germanic, are related in their common roots, so may their common ethical life, as historic nationalities, be said to find its home in their common primitive forms. The study of etymology, in this aspect of it, rises at once from the plane of the merely verbal and scientific to that of the philosophic and moral.

A few concrete examples of the etymological and the ethical may here be cited.

The very words, *etymology* and *ethics*, may first be adduced; the root of the one, in its Greek original, meaning the correct or fitting word, and that of the other, also Greek, meaning that which pertains to habit or custom; the present use of the word, ethical, signifying that what is habitual or customary is presumably right. Precisely so, in our use of the Latin synonym, moral, the idea being that what is customary (*mos*) is correct.

That which is unusual is im-moral or in-solent. Even yet, there is a sense in which the old root-meaning holds, and public opinion, when naturally formed and expressed, becomes a legitimate guide. The ethnological and the ethical express at this point a common idea, and, with well-understood exceptions and conditions, the voice of the people is the voice of God.

The *ambitious* man is one who reaches his ends by circuitous methods. He goes about or around, as the Latin root tells us, and not directly and ingenuously. He circumvents us and is bent on securing his object by any means.

The *Christian* man, on the basis of the old Greek root, is the anointed man, set apart by the Spirit to a special work and life, as the priests of Aaron's time were consecrated to the priesthood. Christian life is a dedication. How expressive the old idea involved in the Greek word, church, as the house that belongs to God, and in Bible, as *the* book; in the Latin, *chaste*, as white; in the English terms, *gossip*, as the idle talk of those who stood as sponsors (god-sib) at the baptismal service; in *unkindness*, as that which is unnatural; in *God's acre*, as the special possession of God; in *wretched*, as exiled from home and country; in *holiness*,

as health of body, mind, and soul, with its Latin equivalent, *integrity*, indicative of wholeness or completeness of character.

No words reveal this verbal and moral relationship more closely than those which mark the decline and degeneracy of character in men and nations. If the terms, moral and ethical, referring to public habit, serve to mark that which is praiseworthy because public, the degeneracy of this idea is traceable in the modern words, *lewd* and *lewdness*, derived, both in Greek and English, from a word that means the people. Public morals declined, and the fact is marked in the modified speech. Freedom of thinking carried to an excess becomes libertinism, and, when expressed in unrestrained indulgence, gives us the *libertine*. The German and old English, *lust*, in the sense of desire and delight, has given us, by a similar decline, the present sense of the term, while the etymological use of the Latin word, *innocent*, meaning harmless, and thus applied to the one devoid of mind, points to the fact that a man deprived of reason becomes thereby powerless to do mischief.

So, if we look into the verbal history of any particular people, such as the French or Italian, this gradual ethical decline is registered with undeviating accuracy. We need but to note the fact among these peoples, that terms indicative of the highest moral meaning have at length come to designate modified and often questionable ideas, to be assured that, back of this lexicographical change, racial character has changed and changed for the worse. One of the most unique and frequent forms of this change, especially in Southern Europe, is found in the substitution of the merely æsthetic for the ethic. By this method such words as *verity*, *honesty*, become exponents of nothing more than external conformity to some accepted standard of courtesy. Even so exalted a word as *spiritual* is thus used only in the lower sense of refined and acute. When such a term as *virtuoso*, or the virtuous man, has come to mean in Italy the man who is an adept in the appreciation of works of art, such a process of moral lowering has well-nigh reached its limit, and all accepted distinctions among things that differ have become hopelessly confounded. One of the most pronounced and dangerous tendencies of our day, within the common sphere of linguistics and morals, is in this confounding of the ethic and æsthetic, or rather in the subordination of the former to the latter. On this theory, conscience, as a moral faculty, is reduced to the level of the taste; the Word of God is examined as a form and product of literary law; right and wrong are matters determined according to the latest canons of propriety; religion, so called, becomes one of the fine arts, and Matthew Arnold's favorite idea, the elimination of the Hebraic in favor of the Hellenistic, is on the verge of realization. This plausible procedure of condescendingly assigning Christianity to the circle of the amenities and proprieties is one of the shrewdest devices of the devil, and, as such, to be resisted.

Thus we are brought back from all points in the discussion to the cardi-

nal idea, that speech and thought are so intimately blended, that the one takes its character and value from the other ; and, further, that each alike is finally referable to the domain of the moral and spiritual.

Language is far more than a collection of conventional signs by which it has been agreed that certain objects, qualities, and actions should be designated. Though possessing a conventional element in the use of names and in the subordinate spheres of expression, it is found, when we come into the region of the specifically mental and spiritual, that speech is the medium through which reason expresses itself in rational forms to rational men, and becomes closely connected with intelligence and spirit, just in the proportion in which such higher elements in man assume distinctive importance.

Just because language is the "science of thought," as Max Müller tells us, it is also, to an extent, a moral science, having ultimately to do with the deepest ethical instincts of man. If, in biblical phrase, the tongue is the "glory" of man ; if, as the Greeks taught, speech is the sublimest act of which the soul is capable, and what we say is the fullest revelation of what we think and desire and hope and are, then do the ethic and linguistic stand on common ground and contemplate common ends. To no class of men does such a fact as this appeal with greater significance than to those who stand related to their fellows as teachers of truth. Whatever theories others may maintain, such a class must use language as an interpreter of soul to soul ; as the most fitting agency at their disposal whereby the truth may be conveyed and impressed. Especially to the directly commissioned preacher of the Word does the spiritual quality of language appeal in fullest force. To him speech is ethical in its nature and function, or it is nothing and his vocation is annulled. Nowhere, as in the Christian pulpit, do the Divine and human factors in the words that we utter appear more clearly and vitally. It is here that God Himself appears to men as the Eternal Logos, the Word Incarnate, the visible and verbal manifestation of deity intelligibly revealed to human consciousness. It is here that God talks with man that man, in turn, may talk to his fellow-men and reveal the Divine mind to the human. From first to last the procedure is exalted and spiritual, and words become, in such an act, what Cousin calls them, "the manifestation of the absolute." Language has, indeed, a material side as well as a mental ; it has to do with external signs and sounds as well as with interior states and activities of the human soul ; it affords a fitting instrument for the expression of the inferior conception of human life as well as for that of a more exalted character.

But he and he only views it aright and uses it aright who traces its origin back to God Himself, and finds its final mission in the spiritual elevation of the race.

"By thy words thou shalt be justified, and by thy words thou shalt be condemned." Surely no clearer confirmation than this could be given us of the ethical import of human speech.

IV.—THE STORY OF THE LEYDEN PASTOR.

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

THE glory and the greatness of the Christian pastor is signally illustrated in the life of John Robinson. For fifteen years, as the unknown shepherd of an obscure flock, he led his people. He found at Scrooby, in England, a company of farmers and mechanics who had come into the freedom with which Christ makes free, yet who were not at first wise in the use of their liberty. Amid persecutions he guarded them, and after scattering and removal across the sea to Amsterdam, in the republican land of toleration and liberty of conscience, he gathered and shepherded them. Extricating his company from their quarrelsome co-religionists, when they were in danger of losing spiritual freedom in the bondage of trivialities, he led them again to the quiet shelter of Leyden. There, under God, John Robinson became the maker of men, and the greatest of the foster-fathers of New England.

Eloquently does the great bronze tablet, unveiled July 20th, 1891, on the walls of the ancient minster in Leyden, speak to the American visitor, as he walks down Clock Alley, the place of the Pilgrims' home. With brevity, point, and a scrupulous observation of the niceties of diction which the tenets of independency require, the story of the self-effacing pastor is told. Those who set up the tablet would not recognize an edifice, or any mass of brick or stone, however consecrated and hallowed by use, as a "church." Only a company of redeemed souls, called out to do God's will and service, are so named. Hence, the bronze letters tell how "over against this *house of worship*" (the italics are ours) John Robinson gathered and nourished the "*church*," out of which, "at his prompting, went forth the Pilgrim Fathers to settle New England."

To cross the alley and stand within the hof, or small square, now occupied by a home for aged couples—the dozen or so small brick two-storied houses occupying partly what the twenty-two wooden dwellings of the Pilgrim company occupied fully—is to stir the memory and the imagination. Here a band of exiles, harried out of their own intolerant land, found toleration, peace, liberty, and comfort in a republic even then fighting for its liberty. Here they purchased citizenship and took practical lessons in politics. Holland was a land of written constitutions, of common schools, of large freedom of speech and printing, liberty of conscience, and of much that is now common in the American, which copied so much from the Dutch Republic. These Englishmen, and their children who were born under the red, white, and blue flag of a federal republic, received a political education that fitted them to be the beginners of a new nation. Yet it was neither their heredity nor their environment that made them all that they were.

How and by whom were the Pilgrim Fathers of New England trained to

be, as their chief men and women certainly and as many of the humbler individuals, also, among them, probably were, so strong yet gentle, courageous yet kind, so intense in conviction, yet so charitable in judgment? Why, in such an age, when Churchman and Puritan alike ridiculed or forbade under ban such an alarming eccentricity, were these Plymouth men so tolerant? Yet they were more—they were charitable. They could bear alike with Miles Standish, who was not of their communion and a Roman Catholic, and with Roger Williams, who was a Radical in politics and religion.

There was little of the Puritan in the Pilgrim, except his virtues, his purity, his faith, his hope; "but the greatest of these," for which the Puritan was not eminently distinguished, "is charity." In this crowning grace of Christian character, the Pilgrims have set the world a shining example. He who studies their legislation and codes of public practice, as well as their private character, will see how well they applied the crowning grace in the community, as well as illustrated it in the individual. In the minds of so many Americans, even, there is such confusion of ideas concerning the Pilgrim and his quite different neighbor, the Puritan, that some may find it difficult to discriminate between them. The average orator, even on Forefathers' Night, often plunges into confusion all the worse confounded, because he prides himself on being "a son of New England." He is, perhaps, over-careful to flaunt the sectional term, which has long ago become a geographical expression. Already signs are not wanting to show that "New England" is going the way of "New France," "New Sweden," "New Netherland," etc., since the United States is a New Europe, rather than an evolution of England.

Our composite people are beginning to find out the facts of history, and to recognize other fatherlands—even republics rather than monarchies—to which debt is acknowledged and gratitude is due. The orator on Forefathers' Day must "mind his Ps." The distinction between Pilgrim and Puritan is sharp and clear. As between the men trained in a republic, and also full of the grace of charity, and those fresh from monarchy and no further furnished in the ideas of religious equality than the average seventeenth-century man, no surveyor's line calculated by the stars and fixed in stone could be clearer. The influence in America of the Plymouth men, trained by John Robinson in a tolerant republic, is far deeper and wider than that of the men who yoked State and Church together, and imported on American soil many things from British monarchy and aristocracy which they had not yet shaken off. Nor yet so tempered and mellowed by persecution, exile, republican example and long communion with a sweet and reasonable and liberal soul, like Robinson's, were the Puritans so far out of the Old Testament, and so far into the New, as were the Pilgrims. Further, and finally concerning this distinction, and the minding of our Ps, the American Republic has inherited the spirit and followed the example of the Pilgrims, not of the Puritans. Year by year,

Puritanism in America is decaying, waxing old and passing away. Its legislation is a mass of dead letters on the statute-books alike of the Church and the State, while year by year the legislation and the temper of the Pilgrims control and mould us from Plymouth Rock to Golden Gate.

Yet we may well ask: "Who, under God, made the Pilgrims?"

Even after yielding all meed of praise to the leaders of the Plymouth band, to their previous environment in a republic where liberty under law was guarded by toleration and general education, to their hereditary English characteristics, the chief influence in the making of the Pilgrims was their pastor. His was their shining example for fifteen years. Dearer to him than honors, estate, home or life, was truth. Resigning his Cambridge University fellowship in 1604, he joined the Separatists at Scrooby. He became their greatest man and their greatest servant. No portrait or memorial in contemporaneous art has preserved to us his lineaments, nor has research yet unearthed any description of his personal appearance. Of his physical traits, of the "bodily exercise that profiteth little," we know next to nothing. Of his soul that goes marching on, of his spirit that remains, of his words, and the impression they made and the life they kindled, we have the abundant testimony of eye and ear witnesses, and of his own authentic writings. He was a man not of his age, but of the ages. His thoughts were of the first and of the nineteenth century.

His parting admonition to his flock, whether given at Delfshaven or in Leyden, is the Berean Christian's watchword for all time. The Lord had yet more light to break forth out of His Word for them, and they were to be ready to receive it. To make Robinson's counsel refer only to a particular method of ecclesiastical polity, to hear in them only the note of a sectarian admonition, is, we think, to do violence to the facts and to traverse the whole current of the great man's life. To the mind of the ordinary reader familiar with the vital facts, the Leyden pastor laid emphasis on the truth that the Holy Spirit was still present with Christ's people, that God not only was but is, and that the eternal Word under Divine enlightenment was the Christian's sure guide.

It is not easy to exaggerate the influence of Robinson's pastoral influence. It has gone out into all the earth. He influenced those who influenced the United States. If the American commonwealth is dictating, by its irresistible example, the reconstruction of the world on biblical and democratic—that is, on Christian principles, then the name of the Leyden pastor belongs among the stars which even in human history shine on through the ages.

Robinson's life lay very near to God and to His people. He was, first of all, a man of prayer. Though even in exile, he failed not to win academic laurels and to gain the wreath of the successful disputer in theological science, yet this distinction was not the goal of his consecrated ambition. He had love to bestow, but it was love which gave most. He merged his life in that of his people. "He went daily about his work,

preaching, teaching, visiting, exhorting one by one ; putting all his wealth of lore and love, as need arose, at the service of every single member of his flock ; fostering everywhere spiritual initiative ; knitting everywhere the bond of unity." As the mother loses her life in her children, as she forgets her own father and mother in order to make her sons princes in the earth, so John Robinson breathed his own life into the larger life of his flock ; and, probably without consciousness, into the larger life of a nation in which religion is wholly free.

So to every American pastor, in whatever sphere or however humble, Robinson's example is an inspiration. To walk under the shadow of St. Peter's Church, under the floor of which his indistinguishable dust still lies, is to bring to mind afresh the lesson of the glory of the pastor. Often in miserably requited and long-continued toil, in spirit-chafing obscurity, and fainting for signs of harvest, the under-shepherd of Christ may know that the chief glory of the pastor is to be, under God, the maker of men. The true pastor's meed is life unto life beyond his own.

V.—SPIRITUALITY AN ELEMENT IN TRUE EXEGESIS.

BY REV. JAMES M. CAMPBELL, MORGAN PARK, ILL.

IN the discernment of spiritual truth spirituality is an essential requisite. No other key will unlock the inner mysteries of revelation. As love alone can interpret love, as purity alone can interpret purity, so spirituality alone can interpret spiritual things. "The natural man," says Paul, "receiveth not the things of the Spirit of God, for they are foolishness unto him, and he cannot know them because they are spiritually judged" (1 Cor. ii. 14). The natural man—or as the American Revisers have correctly called him, the *psychical man*—*i.e.*, the soul-governed, the self-governed man ; or as Jude puts it, the man "who has not the Spirit" (v. 15)—cannot discern the hidden treasures of God's spiritual kingdom, revealed in His Word, because he is not prepared for their reception. He is not using the organ by which they can be known ; his inner eyes are as yet unopened ; his spiritual nature is imprisoned in flesh ; the windows of his soul which look heavenward are tightly closed against the down-streaming glory. Rational faculties he undoubtedly possesses, but these are insufficient for spiritual ends. Richard Rothe remarks that "the invisible spiritual world is not merely invisible for us, but is altogether imperceptible by means of the senses." He might have added that it is also imperceptible by means of the intellect alone. To pass from the outer court of the intellect into the inner court of spiritual knowledge man must allow himself to be guided by something higher than "fleshly wisdom ;" he must, in short, become a spiritual man, a man led and enlightened by the Spirit of God.

But not only is it true that by spiritual men alone can spiritual things be interpreted (see 1 Cor. iii. 13), it is also true that in the case of spiritual men themselves the measure of spiritual discernment will be in equal ratio with the measure of spirituality. Other things being equal, the man who has most of the Spirit, and is therefore the most spiritual, will be the man to whom God will reveal most clearly the treasures of heavenly wisdom and knowledge stored up in His Word.

What, then, is this qualification upon which is conditioned the right understanding of truth? It might be sufficient to answer that spirituality is spiritual-mindedness; but inasmuch as spiritual-mindedness is not so much a single and separate quality as it is the resultant of several qualities blended together, perhaps we shall the better learn what it is that must be possessed and cultivated in order that the deep things and the rich things of God's revelation to man may lie open to our sight, by breaking up a general conception into specific detail. Among the things necessary to the understanding of spiritual truth we would, therefore, note the following:

1. *Love of the Truth.* Only as it is loved can the truth be known. Those who have no love of the truth, no taste or relish for it, remain blind to its inner meaning. The Divine Word yields up its hidden secrets to those who are in vital sympathy with its teachings. The reason which Paul adduces why certain persons perished in the darkness of unbelief was "because they received not *the love of the truth*, that they might be saved" (2 Thess. ii. 10). Any one who dislikes the truth runs no risk of embracing it. The heart must be in the eye to see, and in the ear to hear. Melancthon's motto was: "It is the heart that makes the theologian." In the true interpretation of Scripture,

"It is the heart and not the brain
That to the highest doth attain."

The Bible is a book for the heart, and whispers its deepest secrets into the ear of those who love it. Mozley aptly remarks: "Affection is part of insight, feeling is necessary for comprehension, affection is itself intelligence." If he is the best divine who best divines, he best divines who can most truly say: "Oh, how love I Thy law! it is my meditation all the day."

Not by hard study alone is the veil taken away; not by the use of logic and lexicon alone is truth discovered; not by the teaching of the schools alone is heavenly wisdom taught. Preparation of the heart is needed to give power to penetrate to the essential and the eternal. It is the love-lit eye that sees farthest behind the veil of the letter, discerning the spiritual meaning in the material symbol, the Divine idea in the human word. Love is a revealing power. In its light some things are made visible which otherwise would remain concealed. As Christ promises to make Himself manifest to those who love Him, so the truth which coyly shrinks

from the gaze of cold intellectualism manifests itself to those who possess the lover's heart.

2. *Spiritual Sensitiveness.* Those who would see through the letter to the spirit of the written revelation must carry within them a heart tremulous to every touch of the Divine Spirit, a heart that trembles at God's Word, a heart that is as sensitive to the truth as the eye is to the light. Just as there is "a sensibility to sin, a pain to feel it near," so there is a sensibility to truth, a joy to feel it near. There are truths that must be felt that they may be known. The artist will tell you that he feels color. The exegete who discerns the spiritual must feel truth.

A master in Israel, learned and penetrating of intellect, may be blind as a bat to the whole spiritual side of things; while one who is unlettered and scant of mental power may live rejoicing in the light. The least in the kingdom of the spirit may be greater than the greatest in the kingdom of the intellect. The astute and learned man of the world, who chances to open the pages of Holy Writ, may have no more knowledge of the spiritual truths therein contained than the bird has of the message that is flashed along the telegraph wire upon which he perches. Beatific visions may visit him without awakening any response. Having allowed himself to be acted upon merely through the outer, sensuous world, he becomes unable to appreciate anything higher than earth-wisdom. Insect-like, he may put forth his antennæ, or feelers, but having lost all sensitiveness of touch he can find nothing.

Charles Darwin, by giving exclusive attention to scientific studies, appears to have got into this condition. His spiritual faculties became paralyzed by disuse. Nature itself was to him "a flitting light." When the Duke of Argyle asked him if he did not discover in nature "the effect and expression of mind," he replied: "Well, that often comes over me with overwhelming force, and at other times it seems to go away." How true to the words, "Behold, I go forward, but He is not there; backward, but I cannot perceive Him; on the left hand where He doth work, but I cannot behold Him; He hideth Himself on the right hand that I cannot see Him" (Job xxiii. 8, 9).

Cultivation of spirituality develops in man a new spiritual sense; it breeds in him power to appreciate spiritual values, power to detect and to understand spiritual truth. This new sense is something altogether different from poetical insight, although the best interpreters of heavenly things always possess a measure of the poet's flashing intuition. It is a kind of religious sense-perception. The spiritual man is a seer, a man of vision. He is also an impressionist, a man of feeling. The supersensible things which he feels after, if haply he may find them, find him; they impress themselves upon him, and the emotion to which their impact upon his spirit gives rise produces clearness and vividness of spiritual perception.

3. *Spiritual Responsiveness.* In the spiritual understanding of the Word the question of attitude is not only important, it is *all-important*.

To realize the living power of God's message to man, its study must be approached with hunger of heart. To get a grasp upon the subtle, elusive realities which lie concealed within the verbal forms of revelation, there must be something of the same receptiveness of mind, something of the same hospitality to new light that characterized the noble Bereans. With every window thrown open to the day the soul must wait and watch, eager to know, straining the eyes to see things as they are, ready to receive the message when it comes. The proper posture of a seeker after truth is that of a tense inquirer who looks with downturned face to the word of truth, and with upturned face to the source of truth, hushing all other voices that God alone may be heard to speak. If none by searching can find out God's truth, none can find it out without searching. Unto the listless listener the Divine oracle is forever dumb. Unto the careless scholar the Bible remains a profound secret. God's Word, like the pillar of cloud and fire, which had a bright side to the Israelites and a dark side to the Egyptians, is plain to those who are willing to be taught, but impenetrable to those who close their hearts against its teachings.

Keeness of vision, vitality and fruitfulness of faith depend more upon moral earnestness than upon strength of intellect. Strong desire thrown upon the Word from a truth-loving heart will, by a process of spiritual photography, develop its hidden meaning, and bring it out into sharpness of outline and completeness of finish. A celebrated artist said to his pupils: "Go and study this work of art, and if you see no particular beauty in it, go again; and if still you discern no grace, go again and again, till you see and feel it, for be assured it is there." The same advice is applicable to every student of the Bible. If at first no charm is seen in it, meditate upon its blessed words earnestly, lovingly, and long until the hidden glory breaks forth, for rest assured it is there!

Receptivity, however, is not complete until the truth already known is crystallized into deed. "A good understanding have all they that do His commandments." "Every duty we omit," says Ruskin, "obscures some truth we should have known." And every duty we perform makes some truth plainer. "If any man willet to do His will, he shall know of the teaching." Willingness to follow the truth at all costs; faithfulness to the light already possessed, is an essential condition of progress in spiritual knowledge. The Bible is a living book, and can be interpreted only by living souls. The way to know its truths in all their fulness is to live them.

4. *Purity of Spirit and Life.* "If thine eye be single"—i.e., if it have but one line of vision—"thy whole body shall be full of light." The single eye that makes the vision clear is a symbol of the single heart whose aims and motives are straight and pure. The clearness with which the truth is discerned depends upon moral qualities more than upon natural gifts. Power of spiritual apprehension is at bottom a moral matter involving sincerity of spirit and purity of heart. "Every one who is of the

truth," declares the Christ, "heareth My voice." In every true and honest heart the voice of truth finds a responsive echo. We perceive truth in proportion as we are true. Like is known by like. To the spiritual the spiritual stands revealed. The true in heart know the truth. The pure in heart see God. It is no poet's dream merely that "Heaven lies about us in our infancy." The innocence of childhood means nearness to God; the loss of innocence means the loss of the presence of God. Sin produces spiritual blindness. Loss of heart-purity entails loss of spiritual vision. From an evil heart vapors are exhaled which render the revelation of God murky and obscure. To a soul immersed in carnality, truth and God and heaven are blanks. Let any one yield to the dominion of the world and the flesh, and his moral nature will become so gross and dull that the things of God's spiritual kingdom will fade from view.

For the clarifying of the inward eyes; for the increase of the power of spiritual vision; for ability to interpret the Word of God, purity of hands and of heart is demanded. Unless the inward mirror of the heart be kept clean and bright, the truth of God cannot be clearly reflected upon it. Growth in grace ever leads to growth in spiritual knowledge. Every consecrated height attained becomes a new Pisgah. Every plunge taken in the laver of regeneration brings a fresh apocalypse.

5. *Reverence.* Nothing disqualifies for the discernment of "the mysteries of the kingdom of heaven" more than a spirit of irreverence. It is to the man who stands back with uncovered head and unsandalled feet that God speaks out of the burning bush of His Word. One of the early Fathers was asked: "What is the first requisite to the proper interpretation of Scripture?" He answered: "Reverence." "And what the second?" "Reverence." "And what the third?" "Reverence." Reverence pierces the veil of the letter, parts the clouds of earth-born doubt, and touches the eternal mysteries. Solomon need not have stopped short at saying that "the fear of the Lord is *the beginning* of wisdom;" he might have said: "The fear of the Lord is the beginning, middle, and end of wisdom." "The secret of the Lord is with them that fear Him." From those that reverently seek the truth nothing is kept back, the knowledge of which concerns their highest welfare.

In reverence there is always a certain unworldly aloofness. The reverent soul is insulated from all cross-currents of worldly influence. Isolated from the world, alone with himself and with God, he stands upon his tower of contemplation, above the smoke and babble of the city, seeing light in God's own light, and having Divine truth open to him her richest treasures and her deepest secrets.

Reverence breeds humility. Pride of intellect withers in its presence. The truly reverent soul is childlike and docile. He belongs to the babes to whom are revealed the deep things of God, which are hid from the wise and prudent (Matt. xi. 25). The world by wisdom knows neither God nor His truth. Unto those who know that they do not know, the myste-

ries of the Gospel are revealed. The hungry are filled with good things, and the rich sent empty away.

The reverent, uplooking soul seeks for light by prayer. "The tree of revelation," says one, "drops its fruit when shaken by the hand of prayer."

"There is more wisdom in a whispered prayer
Than in the ancient lore of all the schools ;
The soul upon its knees holds God by the hand."

6. *Inward Illumination.* This is the crowning, the inclusive qualification for a true exegete. Without the inward illumination of the Holy Spirit no one can see farther than the printed word, the sacramental symbol, or the wayside cross. Without it there is no spiritual message, no spiritual Christ, no spiritual cross. "An unction from the Holy One," an anointing of the Holy Spirit, is needed to purge the eyes of mortals from every earthly film, that they may know all things which they are capable of knowing, all things which it is for their interest to know, within the sphere of the supersensible.

Questions of scholarship have to do with what is external, and can be settled only by scholars ; but spiritual questions hold their solution in reserve for those who are taught of the Spirit. The Author of the Bible knows what is in it, and He alone can interpret it to us. "He only that made the lock," says Gurnall, "can help us to a key that will fit its wards, and open its sense." Apart from the light which He throws upon it the Bible is a dial upon which the sunlight does not fall. "For who among men knoweth the things of a man, save the spirit of the man which is in him, even so the things of God knoweth no man save the Spirit of God. But we 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" (1 Cor. ii. 11, 12).

When to Simon Peter came the inward revelation by which he henceforth knew his Lord no longer after the flesh, but after the spirit, this inflashing of spiritual light was traced by Christ Himself directly to Divine agency : "Blessed art thou, Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but My Father which is in heaven" (Matt. xvi. 17). Paul distinctly states regarding the things which eye hath not seen, nor ear heard, nor the heart of man conceived that "God hath revealed them unto us by His Spirit" (1 Cor. ii. 10). These unseen things have been outwardly revealed by the Spirit in the Word, and are being inwardly revealed, in all their deep significance, in the hearts of all who are tutored by the Spirit.

There are two ways in which the Holy Spirit helps man in his search after truth. He stimulates the mind ; he awakens that "inquiry of a good conscience toward God," that eager pushing onward to know God and His truth, in which St. Peter finds the evidence of essential, saving baptism (cf. 1 Peter iii. 21). He also enlightens the mind in the knowl-

edge of the truth. Of old Job declared : " There is a spirit in man, and the inspiration of the Almighty giveth him understanding" (Job xxxii. 8). The mode in which the Divine Spirit operates upon the human spirit is inscrutable, the fact that He does so operate is indisputable. This Divine inbreathing is a perpetual fact in human experience. God is ever speaking to man by His Spirit. Holy men of to-day write and speak as they are moved by the Holy Ghost. The final revelation of God to man is that which is now being given in the Word, through the Spirit. All the new light which breaks forth from the Word in fresh interpretation is the light which the Holy Spirit imparts to those whose hearts are open to His influence. The more completely, therefore, that we depend upon His assistance, the more completely we surrender to His guidance, the more assured may we be that " He will guide us into all truth."

But that he may be saved from personal vagaries, the Spirit-taught man will not ignore the garnered wisdom of the past ; he will not despise the authority of great names ; he will not disregard the decisions of the Church in her councils and creeds ; he will not despise any light that comes from the seven-branched candelabrum, in the midst of which the risen Saviour walks. That his own surmisings may not be mistaken for the suggestions of the Holy Spirit, he will test the reality of his vision by comparing it with that which others have seen. His imperfect findings he will readily supplement by adding to them the treasures of truth which have been discovered by other minds into which the light of the Holy Spirit has shone. Yet he will not rely upon outward authority alone. He will call no man master. He will seek to know what God the Lord has to say out of His Word, expressly to him. He will take nothing at second-hand. He will demand to see things for himself. " His faith," as one of the old Puritans has quaintly put it, " will be home-brewed." And what he sees and hears *for himself*, that he will declare to others.

SERMONIC SECTION.

THE IDOLATRY IN ISRAEL.

(Sermon preached at Prohibition Park,
September 25th, 1892.)

By REV. JOSEPH T. WRIGHT, Ph.D.,
EDITOR OF THE " LITERARY DIGEST."

1 Kings xviii.

I DESIRE to call your attention to two significant facts : first, the worship of Baal was popular ; and second, this worship was promoted and protected by the King of Israel.

1. Idolatry has always been, and is

now, a popular form of religion. If it be objected that idolatry does not exist among the civilized Christianized nations of the world, I answer that the majority of the people of such nations do not worship the Lord God Almighty ; that it is impossible for a sane person to live without some kind of religion ; hence it is true that the large majority of the people in Christian nations, in that they trust in, believe in, and in a certain sense worship something other than God, are really idolaters. The

reason that idolatry has been and is a popular form of religion is to be found in the fact that while it in some degree satisfies man's natural religious instincts—*i. e.*, presents him with something to worship, offers the assistance of supernatural beings, provides a scheme by which man, self-condemned, may escape the punishment he justly merits, it, at the same time, permits him to satisfy the cravings of his sinful nature; and not only this, but idolatry actually ministers to man's depraved appetites and passions. This is the necessary consequence of a religion that sprang out of a corrupt humanity. It carries with it all the taints of that humanity; and though it may amaze us by the wisdom of its tenets, charm us by the beauty of its teachings, and in many ways commend itself by the setting forth of ideals of heroism, purity, and love, yet, because it is of the earth earthy, because it came from humanity, it cannot be better than humanity. Every man-made religion must, of necessity, recognize man's nature as the ideal of every virtue. I grant that some religions have lifted that nature out of the low places, and have tried to deify it; but the old nature remained, and even the gods and goddesses of the heathen world were only mighty men and women sinning on a larger scale than ordinary beings. On the other hand, the religion of Jehovah is as far as the sins of man are concerned, a religion of restraint, of prohibition. It takes the natural man to Mount Sinai, that he may hear the thunders of the law, "Thou shalt not! Thou shalt not!" It commands him to beat back the monitions of his depraved nature; it threatens to punish him for every evil manifestation of that nature—"The soul that sinneth, it shall die." And although a Calvary and an Olivet have come into the world's history, and God's religion points to the one and says, "Behold the Lamb of God, that taketh away the sin of the world," and to the other, "He ascended up on high, and gave gifts to man," yet it does not take Sinai out of view,

and hush the reverberations of the Divine command, "Thou shalt not!" It is not strange, then, that the religion of Baal, with all its freedom from restraint, with its license to do evil, was popular in Israel.

2. Baal's worship was promoted and protected by the king. Ahab set up the altars of Baal in Israel. The man-made religions have, to a greater or less degree, relied for their success upon the power of government and the might of arms. If it be urged that Christianity has had her kings and armies commanding and compelling the worship of her Divine Master; if monarchs have promulgated edicts forbidding the acceptance of any other religion, and armed hosts marching under the banner of the cross have conquered lands and forced the peoples to accept the religion of Him who died on the cross, yet we know that these facts are only evidences of human ambition, human domination, human tyranny, rather than evidences of the Divine power of the religion of the King who was crowned with thorns, whose cause rested upon the throne of the Almighty, and who would not call to His aid the legions of shining angels. When the people and the government favor, promote, and protect any religion, it would seem that all the elements of growth, stability, and permanence have been given to that religion. What more can it need than popular acceptance and governmental protection? And yet the history of the world tells us that popular approval and State endorsement could not save from utter destruction religions and systems that were opposed to God's righteousness. On the other hand, a religion that is of God, a cause that makes for righteousness, a movement for the reform of an evil, though at first it be contemned and reviled, though it manifests none of the evidences of strength as the world judges, though it lacks that which wins applause, will, by its inherent Divine power, or by a force begotten of the principle of right, compel thrones to own it, the multi-

tudes to accept it; will conquer, not so much by the methods it uses as by the dynamic character of its own righteousness.

The idolatry in Israel was evil; it arrayed itself against the religion of Jehovah, therefore its popularity, combined with the influence and aid of the government, could not save it. The people and the throne represented its strength, but its intrinsic evil was its weakness.

One man, Elijah, undertook to fight this idolatry. One man against the combined forces of Baal's priesthood, Baal's popularity, and Baal's governmental protection.

Let us suppose that in the day of Elijah there were the kind of people we find to-day—who are afraid to array themselves against a popular evil; who are willing to compromise with wrong; who propose all sorts of makeshifts; who try to believe that they are on the side of God and the right, when they are not fighting the enemies of God and the right, but are in many instances giving aid to such enemies; who try to satisfy the demands of their consciences by remaining passive—doing nothing to help the evil, doing nothing to help the right. One of these persons would say to Elijah, using the words of Ahab, "Art thou he that troubleth Israel?" or, in plain English, "Why are you making so much fuss over so little a thing? There are so many other subjects of greater importance. Look at the relations of Israel with other countries. Many of us think that the greatest issue of the day is the protection of home industries." Another argues that the financial question is of paramount importance, while a third tells the prophet that "a proper adjustment of labor and capital demands the first thought of all patriots and publicists," and so on, *ad infinitum*, all kinds of questions are pressed to the fore to divert attention from the great issue. The king in his messages, State papers, and speeches calls attention to all questions affecting national prosperity, promises

blessings to the country if his administration be continued in power, but not a line, not a word bearing upon the greatest of all the evils cursing the land.

Elijah has one answer to all objectors: "The paramount issue is this: Shall idolatry continue in Israel? Shall Jehovah be insulted, the people debased and cursed by this horrible religion?" So long as the idolatry of Baal remains in Israel I will keep it in the forefront as the one supreme issue. Other questions are important, "but anybody who can see must know that, considered merely as a question of social economy, this question is the question of the day." And let me tell you that many in the service of Baal press these other questions purposely to blind the eyes of the people to the enormity of the evil in the land.

"Well, Elijah, what do you propose to do about it?"

"I propose, God helping me, to prohibit this idolatry, to outlaw it."

"You can't do it," says one. "You are too weak," says another. "You are only one man against a mighty host," says a third.

"I am weak, but with the help of the Almighty God my weakness is turned into strength. I am only one man, a very small party, but the Lord God is with me, and He filleth earth and heaven. He can and He will use me as His instrument in the overthrow of this abomination."

A politician, who is personally interested in the sustenance of the evil, says to him: "So long as you make a purely religious fight against the idolatry we will not complain. Keep up your religious campaign. Go into the secret places of the mountains and there pray unto your God. Maybe He, in answer to your prayers, will in some supernatural manner destroy this idolatry. We don't care how much you pray, but we do care, and the king himself is very much incensed, about the way you stir up the people, the way you 'trouble Israel.'"

Elijah answers, "You don't know

the God I worship. It is not to be supposed that persons who talk as you do have any acquaintance with the God of Truth and Justice. He will answer my prayers because I trust Him and *mean just what I pray*; but He will turn His face away from me unless *I act as I pray*. I propose to keep on praying and keep on acting, stirring up the people, 'troubling Israel' until this foul curse has been driven out."

"But," says a good church-member, "don't you realize that you are placing in a compromising position all those in the Church who do not accept your radical views? We are praying for the destruction of this evil, but there are many reasons that prevent us from taking any active part in a campaign against it. There are business considerations and complications that make it necessary for us to remain quiet on this question." Even some of the preachers of that generation admitted that while Elijah was undoubtedly right, yet it was not policy for them to proclaim such ultra views, as very many of their congregation, while they were not professed Baalites, were not Elijahites, and were opposed to the presentation of questions of great reforms, especially when these questions were unpopular.

There were those who said that they were opposed to the evil, but they did not think they were justified in taking a position of antagonism to the Government. They admitted that there were many blots on Ahab's character, and that his administration had shown the Zidonian influences of Jezebel, but they loved him because of the grand old family whence he descended—the family of Abraham, and David, and Solomon—and although his glorious ancestors would not own him as kin, yet "we will uphold him because of the righteousness of his forefathers, because of the manifold blessings they brought to Israel."

Another says, "This is a strictly moral and religious question; keep it within the domain of ethics and religion, and we will work with you; but in your

attack upon the king you have made it a political question, or, in other words, you have taken politics into religion."

The prophet could have answered: "Because this evil is promoted and protected by the king I must attack the king; because it is entrenched in politics, I must go into politics in order to fight it. I will take my religion even to the throne of Ahab, into the very hotbed of the politics of the nation, that I may do battle with this giant curse. My religion will not suffer, will not be tainted when I use it as a scourge to drive out the foul politicians who have used this idolatry for their selfish purposes."

Another says: "Why don't you educate the children? Show them the truth and blessedness of God's religion, and the wickedness, the awful results of the idolatry of Baal? Try to reform those who have come under the influence of this evil."

The prophet answers: "I have been teaching the children all my life. I have been trying to save the Israelites who have become idolaters, but the altars of Baal remain, the temptations of this religion are seducing men and women to ruin; the children as they grow up to young manhood and young womanhood are brought under the spell of this horrible evil; early teachings and influences go for little in the face of that terrible power which binds men and women with shackles of steel; deadens conscience; drives away all holy aspirations; plucks away the pure flowers of virtue; robs manhood of its glory, and throws the crown of womanhood in the dust. No! no! while the *cause* remains I cannot stay the onswelling tide of awful results."

"But, Elijah, would it not be better, as long as you cannot prohibit this evil, to have laws enacted, putting it under the control of the Government? In this way certain proper restrictions could be thrown around it, and a very large revenue would be received by the Government."

The prophet could have answered:

"It is already in a certain sense under governmental control, and, no doubt, Ahab is well paid for the protection he gives to it. One fact that moved me to attack the king and to make this largely a political question is that the Government is in partnership with this abomination. No! you can't restrain this evil; and if you could—if you could by some scheme lessen the number of the altars of Baal; if you required every priest of Baal to pay a large sum to the Government and present testimonials of good character; if you made it necessary for each priest to secure the signatures of honorable citizens to an application setting forth that this worship is for the 'public good;' if you shut up the smaller and more respectable groves where Baal is worshipped and give a monopoly to those who can afford to add to the idolatrous rites all that delights and chains, I answer, you are legalizing this evil, and '*it can never be legalized without sin;*' you are offering temptation in the garb of beauty, giving to the evil an attractive appearance, by which it can the more easily seduce and ruin the youth of the land; you are making this worship highly respectable, while I wish it to be seen in all its loathsomeness, that the young may flee from it, regard it as the very abomination of wickedness. No! no! though you could limit this evil to only one priest and one altar, still the curse remains. God is defied, the nation is in league with sin, and the revenue is blood money wrung from broken hearts, blasted lives, damned souls. 'But,' says a high dignitary of the Church, 'this evil cannot by any possibility be prevented; it caters to a natural appetite; it is not in itself a sin, but only sinful in abuse; that even if all the worship of Baal were prohibited it would be against the Divine plan of dealing with our human nature, which must be disciplined by the presence, that it may be strengthened against the power of temptation; I believe also that it is one of those many questions which, if left alone, would

regulate itself by the well-known law of supply and demand.'"

Evidently Elijah had no patience with this specious reasoning. Because idolatry has existed in the world from the earliest times is only an evidence of man's wickedness. Some persons may say: "Idolatry is better than no religion at all. There are some elements of faith and worship in it; it teaches of sacrifice, of transgression, of trust in supernatural powers." And we have heard the statement that *God made it to satisfy certain demands of our fallen nature.* "Yet, it is always antagonizing God's truth; always debasing God's creatures; always striking at heaven while drawing its devotees down to hell. The Word of God declares that the powers of the devil must be destroyed—*will be destroyed.*"

The very fact that it caters to man's depraved appetites and passions is one of the strongest reasons for its destruction. These appetites and passions are strong enough and devilish enough naturally, but because they create a "demand" for that which increases their malignant power, man has furnished the "supply"; and by the use of this supply a dormant appetite is quickened into life; a passion that the individual has been fighting, holding in subjection, "keeping under" by the exercise of strong will power, is endowed with a fiendish strength, by which the reason is dethroned, the will crushed, and even religious principles became powerless to save man from ruin and death.

You say that you are only an infrequent attendant at Baal's altars; that you are not a hardened, confirmed worshipper; that you occasionally *use* this idolatry, but you do not *abuse* it; that you are *disciplining* yourself by the *use* of what is evil so that you may be *strengthened* against it. What nonsense! "Get thee behind me, Satan!" "Touch not the unclean thing." "Have no fellowship with the works of darkness." "Ye cannot serve God and Mammon."

"Thou shalt not serve any other gods before Me"—these are the words of revelation; and we seek in vain in God's Book for any hint even of a necessary evil, or of man being disciplined and strengthened by the use of what is intrinsically evil.

No! no! there is only one way to deal with this abomination, and that is to drive it out of the land. You may pray about it, and legislate about it, and compromise with it, but your prayers will not be answered; your legislative acts will not avail; your compromises will only aid the enemy. You must *act—act against it*. This was Elijah's, and it is God's way.

And then came the day of the final contest. Elijah had continued to stir up the people to "trouble Israel;" he never for one moment lost sight of the one object to be attained—the utter destruction of Baal's worship. His discouragements did not count in this battle; he would not be discouraged, because he knew that he would win. He faltered not in the face of all opposition. When his friends said to him, "You are throwing your work away; you are making few, if any, converts; you can't succeed until you get the people with you; you have been working for years, and the end is no nearer." I can imagine the prophet flashing back his answer: "I can't throw any work away that is done for God and for the salvation of man. The end is nearer; every day brings it nearer; and I tell you that God is with me, and some day the people will be with me, and then you weaklings, and croakers, and fearful ones, you time-servers and hypocrites, you blinded and deluded mortals will be among those who will cry, with their faces in the dust, 'The Lord He is God! The Lord He is the God!'"

The prophet continued to pray and to act; and at last the day of reckoning came. All Israel is gathered unto Mount Carmel. There stands the grand old prophet, the representative of the God-given principle of the prohibition of evil. There he stands, one man, in

the face of all Israel, in the face of Baal's power. Here is Baal's popular strength, here is Baal's governmental protection, here is Israel's insincerity, weakness, hypocrisy, sin, and here is the one man, "I only remain a prophet of the Lord." What an unequal contest! Baal's priests, strong in numbers and influence, accept the challenge of the prophet, "Make your claims good; show to Israel that Baal is a god to be worshipped." They ignominiously fail. "Now draw near," saith the prophet. "Draw near to the altar of God." Listen to the prayer now ascending: "Let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word." And see! the Lord answereth with fire. The Lord setteth His seal upon the work of the prophet; and the people fall on their faces, crying, "The Lord, He is the God; the Lord, He is the God!"

There stand the awe-struck prophets of Baal. "Let not one of them escape!" thunders the prophet. "And they took them; and Elijah brought them down to the brook Kishon, and slew them there."

THREE ADVENT ADMONITIONS.

BY PASTOR HEINRICH BÜTTNER [EVANGELICAL], JUNGFER, EAST PRUSSIA.

Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? etc.—Matt. xi. 2-10.

JOHN the Baptist is in prison. He it was of whom Malachi and Isaiah prophesied. He, the last herald of the coming Lord and King, the bright morning-star preceding the rise of the Sun of Righteousness and Grace. John the Baptist is in prison. What has he been guilty of? What law has he violated that he should be cast into the dungeon which he should never leave alive? The mission assigned to him had been to pre-

pare the way for the Lord, to make straight the highway so that the King of Glory could enter thereon. He was to open the door for the Lord by his powerful appeal for repentance. The "baptism of repentance to the forgiveness of sins" he proclaims to the Pharisees and the Sadducees, to the soldiers and to all the people of Judea, as many as came out into the wilderness to hear him. The great ones of the earth, too, were not spared by this preacher of righteousness. As Nathan said to the face of his king: "Thou art the man!" so John the Baptist boldly scourged Herod on account of his sins with his brother's wife. David repented, and Nathan declared to him that his sins had been forgiven. Herod only made his sins all the greater by casting the courageous preacher into chains, and later, in order to make good a rash promise, caused him to be beheaded.

The Gospel lesson to-day finds John in prison; not, however entombed in dull grief and sorrow, but deeply concerned as to what was going on outside of the prison walls, and deeply interested in the question as to the Messiahship of Jesus of Nazareth. He sends his disciples to ask: "Art thou he that cometh, or look we for another?" This is the first Advent admonition, which we ask with the imprisoned John, namely, *Ask after the Lord!* Jesus does not categorically answer Yea or Nay; and, as we shall see later, acts wisely in doing so. He replies: "Go your way, and tell John the things which ye do hear and see." For us this is the second Advent admonition, namely, *See and hear the Lord!* Then follows the laudatory testimony of John given by Jesus, in which we find the third Advent admonition, namely, *Serve the Lord!*

I. *Ask after the Lord!* "Art thou he that cometh, or look we for another?" was the question which John, through his two disciples, put to the Lord "when he heard the works of the Christ," and hearing of these naturally affected and depressed him all the more

because he himself was compelled to be inactive and helpless in prison. Doubt arising from curiosity was doubtless the first motive that prompted the question, but then, too, it was the desire for salvation.

Certainly it would be a false glorification and a misconception of the character of the Baptist if we did not see in his question an expression and the temptation of doubt. It is true that at the baptism of Christ he had declared that he himself stood in need of Christ's baptism rather than Christ of his. It is also true that he had preached to the people that after him should come one who was more powerful than himself, the latchets of whose shoes he was not worthy to unloose. Again it was true that he had assigned to himself the position of a friend of the bridegroom, over against whom he must decrease while the former must increase. It was also true that he had announced his own baptism as one of water, but that of Christ's as one of the Holy Spirit and of fire. Yea, he had ever publicly pointed to Jesus Christ and declared Him to be the Lamb of God that bears the sins of the world. But all this happened while John went unhindered about, and could undisturbed perform the duties of his calling. In prosperity it is easy to make a good confession.

How different this is when in prison and in misfortune! Without doubt the innocent sufferer expected longingly that, if Jesus Christ was really the Messiah, He would loosen his chains and free him, who was His forerunner and messenger, and hoped with his King triumphantly to enter His kingdom of glory, the long-expected messianic kingdom. But he waited in vain. He yet so young and anxious for life's work, now behind prison walls and in chains, forgotten, deserted even by Him who had in other cases performed such wonders and miracles! Was not this enough to threaten to extinguish the flickering flame of faith, to cast his soul into the darkness of doubt?

Yea, even through his own disciples

and followers John was strengthened in his doubts. Discontented and provoked these disciples had seen how the people in great multitudes were flocking after this Jesus of Nazareth, and complained of this to John, for they themselves had doubts as to Christ's messianic dignity, since Jesus had come to John to be baptized, and consequently was less than their own master. In this growing and increasing doubt the imprisoned John asks Christ if He is the real Messiah; and in this question lies the urgent exhortation that, if He really be the One, He should boldly and publicly proclaim Himself as the King, and establish the messianic kingdom. In the haste of impatience he could not wait for the time. This impatience, too, which seeks to hasten God in consummating His purposes is an evidence of the doubt which no candid reader can fail to recognize in John's conduct.

And we? Who is there among us who has not had similar dark hours, in which we were tempted by the demon of doubt? Who has not experienced times when the waves of doubt were endangering his faith and confidence in his God? Hours when it seemed that the bark of spiritual life would surely be wrecked? Hours when no help seemed to be possible—when all was apparently lost? He who in such an hour can only cry out, "Lord, help us; we perish!" and can trustfully and faithfully look to the Lord, he and he alone can be saved.

And John does not perish in the sea of doubt; this doubting question to the Lord is at the same time his deliverance. For it is certain that the anxiety for salvation was also one of the motives that prompted the message. And for this reason he is not lost in the hour of temptation. He does not vex himself; he does not torment himself with useless concerns and cares. In childlike simplicity he at once addresses himself to the true fountain of help, to the Lord Himself, and rests his trust on the truthfulness and honesty of the one asked, "Art thou truly the expected

Messiah, our hope, the consolation of Israel, of whom Isaiah had prophesied, 'Comfort, comfort ye, my people?' Art thou he? then say it openly." John was perfectly willing to suffer for the truth's sake if he only could say: "The Eternal King is here!" For if even his own star disappeared before the growing light of the rising Sun of Righteousness, this mattered nothing. In this case the friend of the bridegroom was willing to decrease. Not only to know this, but to feel it as a deep truth, heart-conviction, was the anxiety of John.

And we? We who need not lie in chains and prisons, but are nevertheless fettered by the heavy bonds of worldliness and fleshly lusts, do we ask after Him now? Have we been asking after Him in the past—after that Lord who has made known His will amid the thunders of Mount Sinai; whose word is like a fire and like a hammer that crushes the rocks? Have we asked for that Lord who, after a storm and earthquake, comes in the gentle wind; who after the severe judgment of justice comes with the mildness of mercy and love? Oh, if we had been seeking the Lord, then we would not so often have fallen into sin and transgressions; then we would not be content to lie in the fetters of lust and passion and perish behind the walls of our guilt! With flesh and blood have we taken council; but not with the Lord. Therefore are we yet in our prison, and that, too, not in innocence, as was the noble-minded John, but through our own fault; and from this prison we can escape only through Him who is our Saviour and Deliverer, if we but address Him in prayer and petition.

And shall we ask after Him to-day? Yea, indeed. And we need no longer ask after Him doubtfully. We now know that it is He, and that we need to look for none other; and yet we sorely need constantly to be reminded, Ask after the Lord! Search ye the Scriptures, our Lord tells us, for they testify of Him. Let us ever study them more

thoroughly and carefully, so that we can become firm as a rock in the faith in Him as our Saviour and our God.

But our Lord Himself shows us in what manner doubts and anxieties of this kind, when they arise in the heart, can be quelled, namely, that we see with open eyes and hear with open ears. Those who ask after the Lord take note of all things. Seeing and hearing what He is and has done make us firm and sure of His calling and His mission.

II. *See and hear the Lord.* What answer is the Lord to give to these inquiring messengers? The popular esteem in which John was held now made it necessary, since he was suffering for the truth's sake, that he should receive a clear and unequivocal answer, an outspoken declaration of Jesus Christ that He was in truth the Messiah. This was necessary in order that the expectant people must not begin to doubt Him, and in order that the poor prisoner should not suffer shipwreck in his faith. Thus it seems to us; but the Lord thought otherwise. He knew that His time had not yet come to declare Himself publicly as the Messiah. It was first necessary that this conviction should gain firm roots in a few. First a firm foundation had to be laid upon which to build the Church, so that the gates of hell should not overthrow it. The Lord who had come to establish a kingdom not of this world, not developing out of this world, not tied to this world, not sustained by its power and strength, a kingdom not with earthly glory, He knew well what false dreams and hopes the Israelites entertained. Conquered and enslaved by the all-powerful Romans, they sought only deliverance from the Roman yoke in order to establish the carnal kingdom of David in its old splendor and glory. How often did this deluded people try to make Jesus an earthly king! If Jesus had on this occasion, when His miracles had aroused the people's curiosity to the highest tension, declared Himself as the expected Messiah, they would then already have brought death to the Lord,

and would have prevented Him from completing the work which God had enjoined upon Him. This the Lord well knew, and He wisely avoided such a public declaration.

And yet it was not the thing to leave the prisoner without a satisfactory reply. "Tell John the things which ye do hear and see," this was the answer. This Advent admonition appeals to us, too, namely, *See! Hear!*

Yea, look to the Lord! The Lord appeals to His wonderful deeds: The blind receive their sight, the lame walk, the lepers are cleansed, the dead are raised up. "This is what ye see, and this ye shall report to John." When actions speak there is no need of further testimony. He who sees these mighty works and does not conclude from these that I am the Saviour, such an one the declaration, "I am He," would not convince. This is what the Lord wishes primarily to say in appealing to His wonderful works. Hence, too, these signs and wonders are evidences sufficient that He is the one who was to come, and that we need look for none other.

At that time already the Lord had performed many miracles to which He could appeal. He had demonstrated His superiority over the powers of nature; when at Cana in Galilee He converted water into wine; when He multiplied Peter's blessing on the sea; when He calmed the storm. To the blind He had given sight; to the deaf the power to hear; as the prophets had foretold, the lame, the halt, and sick were cured. The evil spirits at Gadara had yielded to the spell of His voice; on the Sabbath day He had, in the synagogue, cured one tormented by an evil spirit. Yea, he had even raised the daughter of Jairus from the dead, and had restored the young man of Nain to his mother. His reputation had gone out into all the lands. It had even penetrated the walls of John's prison. Just shortly before John sent his disciples to Him He had cured a number of sorely afflicted unfortunates. To this He calls attention—"Tell John what ye do

see." And significantly He adds also, "What ye do *hear*;" and by making mention of some of His wonderful deeds, it is not His intention to emphasize any single deed higher and superior to that of raising dead, but only as a new evidence of His Messianic dignity, as we shall learn from the fact that in addition to His deeds He speaks here of His *Word*.

Yea, hear the Lord. "The poor have good tidings preached to them." Tell John of the kind of people by whom ye have found me surrounded, and to whom I am preaching the Gospel. Look not only to my deeds; look also to my Words.

The Lord has Himself referred to His own person, the prophecy of Isaiah (lxi. 1, 2): "The Spirit of the Lord God is upon me; because the Lord God hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." High and low, scribes and common people—all were full of the expectation of a great king in Israel. Even Herod feared for his earthly throne when the birth of the new King was announced to him by the wise men of the East. He, indeed, came, but He came not as He was expected by the multitude. Gentle, and mild, and humble, and modest were the characteristics of His advent. Only the shepherds of Bethlehem and the wise men were informed of His coming. In quiet retirement He grew to manhood, considered as a son of Joseph the carpenter, and as a young rabbi He went out to preach peace, to declare salvation to all those that were troubled and in deep concern. Those who had the least of the glories and good things of this world, those whose hearts were bowed down the deepest, and who accordingly were rich in the spiritual gifts of patience, hope, and faith, and who were hungry and thirsty

after righteousness—these, the truly noble representatives of genuine Israel, and not the worldly wise and erudite, were the ones who flocked around Him and drank in the message of grace and eternal life. To the poor the Gospel is preached; and these win their Saviour. This is what they should say to John, this which they have heard. A higher testimony for the messiahship of the Lord will not be needed if we only rightly *see* and *hear* the Lord.

III. *Serve the Lord!* "Blessed is he whosoever shall find none occasion of stumbling in me." He who does not take offence at me, but cheerfully and gladly serves me, as you have a model in John, is what the Lord desires to say. And now follows the most glowing encomium that has ever been pronounced on mortal man. The disciples of John had departed, satisfied with the answer of Jesus. This answer does not, however, seem to have made so favorable an impression on the people. It seems to them as though, by the undecided answer of Jesus, John had been held in too lowly an esteem, and possibly the high opinion in which they held the latter had been injured. In order to ward off any and every derogatory opinion of John, Jesus lauds him with the highest words of praise, and the halo of His glorious words is a light to His messenger in the dark dungeon. What the Lord praises in John are his twofold characteristics—namely, his *firmness of character* and his consequent *self-denial* and *world-denial*.

He is not a reed shaken by the wind. He has not accommodated his message to the whims of the mighty of this world; he has not gone to the right or to the left, but, like a hero, has done boldly and nobly the duty assigned to him. Take an example from John, who called to repentance with equal courage the people and the soldiers, the Pharisee and the Sadducee, the king and the priest. It is a grand thing to have a firm and fixed heart; not to waver or to doubt; not to trust the ruler or the masses, but to abide in the words

and ways of the Lord. In every man there is a contest between the good and the bad; and with David we must pray that the Lord should create in us a new heart. John testified firmly of the Lord as the Christ. This was all the more difficult because his own disciples sought to win him against the Lord, so that among the Jews a quarrel arose as to who was the superior. But this was just the greatness of John, that the applause accorded to Jesus did not arouse his jealousy, but that he remained true to the testimony he gave of Christ when he was a preacher of the wilderness, and when he declared that he was *not* the Christ. It was not an easy matter to make such declarations in the face of both friend and foe, as we see from the sad example of Peter. But it was true greatness on the part of John, and a necessary attribute of this firmness was his self and world-denial.

This we see already in his outward life. He was not a man clothed in soft raiment; these are seen in kings' houses. John's humility over against Jesus appears in its greatness in his declaration that he must decrease while Christ must increase; and he appeals to those around him as witnesses to the effect that he had not claimed to be the Messiah, but had freely and frankly accorded this honor to Jesus. And in this John is a model for the genuine Christian. In his spirit *see the Lord!*

We all have a calling and mission such as John had. This, the period of Advent, strongly appeals to us in this direction. John the Baptist was called to prepare the way of the Lord. Like the powerful blow of a hammer his words should strike our hearts, arouse our consciences, revive and animate our souls, and prepare our minds for the reception of the glad tidings of great joy. Each one of us has the mission of John, to be a messenger, an angel of the Lord, for the Lord who in this season again enters among us. We have not the calling to be prophets; to be that is the special province of only a special few called for this purpose of

the Lord. But to be path preparers for Christ is the sum and substance of our mission—to remove the mountains of self-love and self-esteem, to fill up the valleys of sin and lust—in short, to make plain the highway of our Lord so that He can, in this Advent season, again enter our hearts and souls; this is the special work and calling of every Christian at this season. To do this should be the idea and ideal of every true believer. Nor will these efforts be in vain if they are undertaken in the spirit of John the Baptist: "Among them that are born of women hath not arisen a greater than John the Baptist," says Christ; but He also adds: "Yet he that is little in the kingdom of heaven is greater than he." But the sentiments and spirit of John are those of the true Advent Christian. Serve the Lord and Master as he served Him, and the Lord will bless us to the end of our days. Amen.

CHRIST'S FAREWELL TO THE WORLD.

By ALEXANDER MACLAREN, D.D.
[BAPTIST], MANCHESTER, ENG.

Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.—
John xii. 35, 36.

THESE are the last words of our Lord's public ministry. He afterward spoke only to His followers in the sweet seclusion of the sympathetic home at Bethany, and amid the sanctities of the upper chamber. "Yet a little am I with you." The sun had all but set. Two days more, and the Cross was reared on Calvary. But there was yet time to turn to the light. And so His divine charity "hoped all things," and continued to plead with those who had so long rejected Him. As befits a last appeal, the words unveil the heart of Christ. They are solemn with warn-

ing, radiant with promise, almost beseeching in their earnestness. He loves too well not to warn. But He will not leave the bitterness of threatening as a last savor on the palate, and so the lips, into which grace is poured, bade farewell to His enemies with the promise and the hope that even they may become "the sons of light."

The solemnity of the occasion, then, gives great force to the words; and the remembrance of it sets us on the right track for estimating their significance. Let us see what lessons for us there may be in Christ's last words to the world.

I. There is, first, a self-revelation.

It is no mere grammatical pedantry that draws attention to the fact that four times in this text does our Lord employ the definite article, and speak of *the* light. And that that is no mere accident is obvious from the fact that, in the last clause of our text, where the general idea of light is all that is meant to be emphatic, the article is omitted. "Yet a little while is *the* light with you; walk while ye have *the* light." "While ye have *the* light believe in *the* light, that ye may be the children of light."

So then, most distinctly here, in His final appeal to the world, He draws back the curtain, as it were, takes away the shade that had covered the lamp, and lets one full beam stream out for the last impression that He leaves. Is it not profoundly significant and impressive that then, of all times, over and over again, in the compass of these short verses, this Galilean peasant makes the tremendous assertion that He is what none other can be, in a solitary and transcendent sense, *the* Light of mankind? Undismayed by universal rejection, unflinching in spite of the curling lips of incredulity and scorn, unbroken by the near approach of certain martyrdom, He presents Himself before the world as its light. Nothing in the history of mad, fanatical claims to inspiration and Divine authority is to be compared with the assertions of our Lord's. He is the fountal Source,

He says, of all illumination; He stands before the whole race, and claims to be "the Master-Light of all our seeing." Whatsoever ideas of clearness of knowledge, of rapture of joy, of whiteness of purity, are symbolized by that great emblem, He declares that He manifests all to men. Others may shine; but they are, as He said, "lights kindled," and therefore "burning." Others may shine; but they have caught the radiance from Him. All teachers, all helpers, all thinkers draw their inspiration, if they have any, from Him, in whom was life, and the life was the light of men.

There has been blazing in the heavens, of late months, a new star, that burst upon astonished astronomers, in a void spot; but its brilliancy, though far transcending that of our sun, soon began to wane, and before long, apparently, there will be blackness again where there was blackness before. So all lights but His are temporary as well as derived, and men "willing for a season to rejoice" in the fleeting splendors, and to listen to the teacher of a day, lose the illumination of his presence and guidance of his thoughts as the ages roll on. But *the* Light is "not for an age but for all time."

Now, brethren, this is Christ's estimate of Himself. I dwell not on it for the purpose of seeking to exhaust its depth of significance. In it there lies the assertion that He, and He only, is the source of all valid knowledge concerning God and men, and their mutual relations of the deepest sort. In it lie the assertion that He, and He only, is the source of all true gladness that may blend with our else darkened lives, and the further assertion that from Him, and from Him alone, can flow to us the purity that shall make us pure. We have to turn to that Man close by His Cross, on whom while He spoke the penumbra of the eclipse of death was beginning to show itself, and to say to him what the Psalmist said of old to the Jehovah whom he knew, and whom we recognize as indwelling in Jesus, "With

Thou makest us to drink of the river of Thy pleasures. In Thy light shall we see light."

So Christ thought of Himself; so Christ would have us to think of Him. And it becomes a question for us, how, if we refuse to accept that claim of a solitary, underived, eternal, and universal power of illuminating mankind, we can save His character for the veneration of the world. We cannot go picking and choosing among the Master's words, and say, "This is historical, and that mythical." We cannot select some of them, and leave others on one side. You must take the whole Christ if you take any Christ. And the whole Christ is He who, within sight of Calvary, and in the face of all but universal rejection, lifted up His voice, and as His valediction to the world, declared, "I am the light of the world." So He says to us. Oh, that we all might cast ourselves before Him, with the cry, "Lighten our darkness, O Lord, we beseech Thee!"

II. Secondly, we have here a double exhortation.

"Walk in the light; believe in the light." These two sum up all our duties: or rather unveil for us the wholefulness of the possible privileges and blessings of which our relation to that light is capable. It is obvious that the latter of them is the deeper in idea, and the prior in order of sequence. There must be the "belief" in the light before there is the "walk" in the light. Walking includes the ideas of external activity and of progress. And so, putting these two exhortations together, we get the whole of Christianity considered as subjective. "Believe in the light; trust in the light," and then "walk" in it. A word, then, about each of these branches of this double exhortation.

"Trust in the light." The figure seems to be dropped at first sight; for it wants little faith to believe in the sunshine at midday; and when the light is pouring out how can a man but

see it? But the apparent incongruity of the metaphor points to something very deep in regard to the spiritual side. We cannot but believe in the light that meets the eye when it meets it, but it is possible for a man to blind himself to the shining of that light. Therefore the exhortation is needed—"Believe in the light," for only by believing it can you see it. Just as the eye is the organ of sight, just as its nerves are sensitive to the mysterious finger of the beam, just as on its mirrored surface impinges the gentle but mighty force that has winged its way across all the space between us and the sun, and yet falls without hurting, so faith, the "inward eye which makes the bliss" of the solitary soul, is the one organ by which you and I can see the light. "Seeing is believing," says the old proverb. That is true in regard of the physical. Believing is seeing, is much rather the way to put it in regard of the spiritual and Divine.

Only as we trust the light do we see the light. Unless you and I put our confidence in Jesus Christ, the Son of God and Son of Man, we have no adequate knowledge of Him and no clear vision of Him. We must know that we may love; but we must love that we may know. We must believe that we may see. True, we must see that we may believe, but the preliminary vision which precedes belief is slight and dim as compared with the solidity and the depth of assurance with which we apprehend the reality and know the lustre of Him whom our faith has grasped. You will never know the glory of the light, nor the sweetness with which it falls upon the gazing eye, until you turn your face to that Master, and so receive on your susceptible and waiting heart the warmth and the radiance which He only can bestow. "Believe in the light."

Trust it; or rather trust Him who is it. He cannot deceive. This light from heaven can never lead astray. Absolutely we may rely upon it; unconditionally we must follow it. Lean upon Him—to take another metaphor—

with all your weight. His arm is strong to bear the burden of our weaknesses, sorrows, and, above all, our sins. "While ye have light, trust the light."

But then that is not enough. Man, with his double relations, must have an active and external as well as an inward and contemplative life. And so our Lord, side by side with the exhortation on which I have been touching, puts the other one, "walk in the light." Your inward emotions, however deep and precious, however real the affiance, however whole-hearted the love, are maimed and stunted, and not what the light requires, unless there follows upon them the activity of the walk. What do we get the daylight for? To sit and gaze at it? By no means; but that it may guide us upon our path and help us in all our work. And so all Christian people need ever to remember that Jesus Christ has indissolubly bound together these two phases of our relation to Him as the light of life—inward and blessed contemplation by faith and outward practical activity. To walk is, of course, the familiar metaphor for the external life of man, and all our deeds are to be in conformity with the Light, and in communion with Him. This is the deepest designation, perhaps, of the true character of a Christian life in its external aspect—that it walks in Christ, doing nothing but as His light shines, and ever bearing along with it conscious fellowship with Him who is thus the guiding and irradiating and gladdening and sanctifying life of our lives. "Walk in the light as He *is* in the light." Our days fleet and change; His are stable and the same. For, although these words, which I have quoted, in their original application, refer to God the Father, they are no less true about Him who rests at the right hand of God, and is one light with Him. He *is* in the light. We may approximate to that stable and calm radiance, even though our lives are passed through changing scenes, and effort and struggle are their characteristics. And oh! how blessed, brother, such a life will

be, all gladdened by the unsetting and unclouded sunshine that even in the shadiest places shines, and turns the darkness of the valley of the shadow of death into solemn light; teaching gloom to glow with a hidden sun!

But there is not only the idea of activity here, there is the further notion of progress. Unless Christian people to their faith add work, and have both their faith and their consequent work in a continual condition of progress and growth, there is little reason to believe that they apprehend the light at all. If you trust the light you walk in it; and if your days are not in conformity nor in communion with Him, and are not advancing nearer and nearer to the central blaze, then it becomes you to ask yourselves whether you have verily seen at all, or trusted at all, "the Light of life."

III. Thirdly, there is here a warning. "Walk whilst ye have the light, lest the darkness come upon you." There is the summing up of the whole history of that stiff-necked and miraculous people. For what has all the history of Israel been since that day but groping in the wilderness, without any pillar of fire? But there is more than that in it. Christ gives us this one solemn warning of what falls on us if we turn away from Him. Rejected light is the parent of the densest darkness, and the man who, having the light, does not trust it, piles around himself thick clouds of obscurity and gloom, far more doleful and impenetrable than the twilight that glimmers round the men who have never known the daylight of revelation. The history of un-Christian and anti-Christian Christendom is a terrible commentary upon these words of the Master, and the cries that we hear all round us to-day from men who will not follow the light of Christ, and moan or boast that they dwell in agnostic darkness, tell us that, of all the eclipses that can fall upon heart and mind, there is none so dismal or thunderously dark as that of the men who, having seen the light of Christ in the sky, have turned from

it and said, "It is no light, it is only a mock sun." Brethren, tempt not that fate.

And if Christian men and women do not advance in their knowledge and their conformity, like clouds of darkness will fall upon them. None are so hopeless as the unprogressive Christian, none so far away as those who have been brought nigh and have never come any nigher. If you believe the light, see that you growingly trust and walk in it, else darkness will come upon you, and you will know not whither you go.

IV. And, lastly, there is here a hope and a promise. "That ye may be the sons of light."

Faith and obedience turn a man into the likeness of that in which he trusts. If we trust Jesus we open our hearts to Him; and if we open our hearts to Him He will come in. If you are in a darkened room what have you to do in order to have it filled with glad sunshine? Open the shutters and pull up the blinds, and the light will do all the rest. If you trust the light it will rush in and fill every crevice and cranny of your hearts. Faith and obedience will mould us, by their natural effect, into the resemblance of that on which we lean. As one of the old German mystics said, "What thou lovest that thou dost become." And it is blessedly true. The same principle makes Christians like Christ, and makes idolaters like their gods. "They that make them are like unto them; so is every one that trusteth in them," says one of the Psalms. "They followed after vanity and are become vain," says the chronicler of Israel's defections. "We with unveiled faces beholding"—or mirroring—"the glory of the Lord, are changed into the same image." Trust the light and you become "sons of the light."

And so, dear friends, all of us may hope that by still degrees, the reward of faith and of walking, we may bear the image of the heavenly, even here on earth. While as yet we only believe in the light, we may participate in its

transforming power, like some far-off planet on the utmost bounds of some solar system, that receives faint and small supplies of light and warmth, through a thick atmosphere of vapor, and across immeasurable spaces. But we have the assurance that we shall be carried nearer our centre, and then, like the planets that are closer to the sun than our earth is, we shall feel the fuller power of the heat, and be saturated with the glory of the light. "We shall see Him as He is;" and then we, too, "shall blaze forth like the sun in the kingdom of our Father."

FORMER THINGS NOT BETTER.

BY JAMES CARMICHAEL, D.D. [PRESBYTERIAN], KING, ONTARIO, CANADA.

Say not thou, What is the cause that the former things were better than these? for thou dost not inquire wisely concerning this.—Eccles. vii. 10.

As we grow older we are more prone to look back into the past. Our best days seem to be the days of long ago. Our brightest hours are those which have long since passed away. The sunshine rests most pleasantly on the vanished youthful time. A charm gilds the beginning of life's journey which we fail to discover at any succeeding stage. To the young man the glory is all before. To the aged the brightness all seems to rest upon the past. Coming down from youth's mountain-top, what a glow does the young man or maiden behold on the glittering plains of manhood and womanhood which stretch out before them. Descending into the valley of old age, the bowed and tottering pilgrim looks wistfully and longingly back to the innocent and happy days of his childhood. To his mind "the former days were better than these."

Most of the old poets have written and sung of a golden age. But it was away in the distant past. They have pictured it near the world's beginning, in the days when the human race was

yet in its youth. And so every nation has had its fancied golden age. Poets have sung of its glories. Dreamers have dreamed of its charms. A time of peace, and love, and joy, when the earth yielded all manner of fruits and flowers, and all nations lived together in harmony and peace. And the Bible, too, tells of a golden age in the far distant past. The earth stood forth, fair and glorious, to the eye of its great Creator. Man lived in a sinless and sorrowless world, basking in the unclouded sunshine of his heavenly Father's love. Amid the hallowed bowers of an Eden on which no blight or curse had yet fallen, he enjoyed communion with his God. No storm had yet swept over the landscape. No shadow, no fear, nor foreboding of coming evil had yet entered the heart of man. As our thoughts go back to that blessed time, we can scarcely refrain from asking bitterly, "What is the cause that the former days were better than these?" But in our text the wise man cautions us that we do not inquire wisely concerning this. The flower is beautiful when it opens out its glories, rivalling Solomon in all his splendors. The tree is beautiful in the early springtime when it is clothed in its rich mantle of pure white blossoms. The day is beautiful when the morning sun floods all nature, and earth and air is filled with song. The year is beautiful when the gloom and desolation of winter have been exchanged for the new life and the new joys of spring. Life is beautiful in its early dawn, when all is innocence, and happiness, and joy. And how ready we are, as we survey these pictures of a golden age and compare them with what comes afterward, to ask mournfully, "What is the cause that the former days were better than these?"

But is it so? The tree is beautiful when it is covered with blossoms. But is it not a richer, though a different kind of beauty, when in autumn it is loaded with delicious fruit? The morning is beautiful when the rising sun bathes stream and flood, hill and dale with his

glorious beams. But is it not another and a higher kind of beauty when, at the close of day, the sun is slowly sinking in the west, like a king dying on a couch of gold, and the fading hues of even light up the whole heavens with a glory that seems to have come down from the new Jerusalem! The field is beautiful when the fresh green blades appear, like a new creation, life out of death. But it is another and a higher order of beauty when, instead of the fresh young blade, you have the rich golden harvest. The spring is beautiful with all its stores of bloom and fragrance and song. But is it not a higher beauty, a more advanced perfection when the bloom of spring has given place to the golden sheaves and plentiful stores of autumn? Life's opening years may be beautiful, but its close may be glorious. You may have seen the raw recruit, fresh from his country home, setting out to join the war in a distant land. His laurels are yet unsullied. The keen edge of his sword has never yet been blunted. He has never yet turned coward on the field of battle. He goes forward to meet the enemy with unflinching step and fearless heart. But his courage has not yet been proved. His arm has not yet been tried in the stern conflict on the battlefield. See him years afterward, when he comes home, after a long service in some foreign land. His clothes are tattered and torn; his colors are in rags; his steps are feeble and tottering; his brow is seamed and scarred; his sword is broken. He seems but the wreck, the mere shadow of his former self. But in all that is true, and noble, and unselfish he is a braver and a better man. His courage has been tried. He comes back wearing the laurels of victory—laurels plucked from many a hard-fought field. The tinsel has been lost, but the fine gold all remains. Say not thou, "What is the cause that the former days were better than these, for thou dost not inquire wisely concerning this?" And so is it with the youthful Christian. In the first days of his pro-

fession, when he has given his heart to Jesus for the first time, all his graces seem so fresh and lovely. All his being is filled with joy unspeakable. Christ is so very precious to his soul. He thinks he will never again offend his blessed Redeemer or grieve the Holy Spirit. For a time he seems to tread the summits of the Delectable Mountains, with his eye steadily fixed on the land which is very far off. Years pass on. The young professor grows into the aged Christian. His graces do not now seem so fresh and beautiful as they did forty or fifty years ago. His feelings do not flow out so steadily toward the Saviour whom he loves, nor do the tears come as freely now as they did long ago when he sits down at the table of the Lord. You would say that in his case the former days were better than these. But you do not inquire wisely concerning this. His last days are his best days. The blossoms may have perished, but you have in their stead the mellow, luscious fruit. The bloom and freshness of other days have gone, but rich clusters of ripened grapes are hanging from every bough. He may bear the marks of many a sharp conflict with the great enemy, but he stands on the brink of the grave with all his graces fully matured, ready to enter into the joy of his Lord.

The golden age of a nation is not always behind, lost in the myths of its earliest existence. Years of conflict, ages of revolution, centuries of daring and doing nobly, freedom's battle bequeathed by bleeding sire to son, through long decades of stern resistance to all oppression and tyranny. It is through such a fiery discipline as this that a nation becomes truly great in all those qualities that ennoble them in the sight of God. It is not when a nation is reposing in indolent ease or unbroken rest that it is enjoying its golden age. It is when the mighty heart of the people is fired with enthusiasm in some noble enterprise, or is thrilled with indignation for some wrong committed upon a defenceless people, and when

they arise as one man to avenge the wrong. When they stand up as the champions of right, the defenders of the oppressed, then are they entering on their true golden age, the perfection of their national existence.

How natural it seems for the old man to look back to the days of his childhood, and comparing them with his present lot, to say mournfully, that "the former days were better than these." What blessed memories linger around our childhood! How smoothly and pleasantly the current of life then seemed to flow! We had not yet taken up the burden which pressed us so sorely in long after years! We knew a great deal of the world's joys, and but very little of its sorrows. We tasted much of life's sweetness, and but little of its bitterness. To look back to life's childhood after the lapse of threescore years and ten or fourscore years, what a glory seems to rest upon it! Everything that was painful in it has long since faded from the memory, and only the recollection of what was joyous remains. The old home had a charm which no other spot on earth will ever know. The names of father and mother surrounded the young life like some heavenly influence, and were sacred as the name of God. The old man looks back, over the long waste of years, to those scenes around which his heart's deepest affections and holiest associations cling most fondly, and sadly asks, "What is the cause?" But it is an unwise inquiry. They were not really better. If he has lived to some purpose in the world; if he has lived to God and not to self; if he has lived to do good to his fellow-men; if he has made God's glory the great end of his life, these latter days are better than the former. You would not bring back your childhood again even if you could. It is only the babe that cries to have yesterday given back to him. The man looks trustfully forward to the morrow that will give him more than he lost with the passing away of his youth. All that is truly good you cannot lose. It

abides with you. All you have done, all you are now doing for God will continue with you forever. You will lose nothing that you have ever done to the glory of God. It is part of your being now, part of your life's history, and it will be part of your great reward in the many mansions of the Father's house. The aged Christian who has fought the good fight, and finished his course, and kept the faith, who has vanquished all enemies, and now stands on the grave's brink undismayed is a sublimer sight than the little child sporting in the sunny glades of youth. It is surely better to be closing a long life of active service in the vineyard of the Lord than to be first entering on it. It is better to be laying down the sword, and reaching forth to receive the crown and the palm, than to be first entering on the Christian warfare. It is better to be nearing the goal than to be just entering on the race. It is better to be hearing the Divine commendation, the glad "Well done," the Great Master's applause, than to be first receiving the commission—Fight the good fight of Faith. Better to be entering on the rest everlasting, than to be entering on the toils and struggles of this mortal life. Better than the dearest and the sweetest home which loving child has ever known, is that home which God has prepared for all who love Him, into which the dying Christian is soon to enter. Say not, as you behold the aged pilgrim, bowed down with a load of infirmities, waiting for his release, that the former days were better than these. His last days are better than the former. His very last days are the best of all. You look on the little child, just entering on the great conflict of life, and you heave a sigh or drop a tear as you think of all he may have to bear or suffer, ere he enter the golden gate of the New Jerusalem. You look on the old, old pilgrim, and you heave no sigh, shed no tear, as you think how soon he is to enter into the light and the love of God, whence he shall go out no more. He is passing quickly out of the shadows into

the sunshine, and the life which commenced in weakness is expanding into the fulness of the everlasting joy.

Nor is it true in regard to the world that its former days were better than these. Its golden age has not all passed away. A still more glorious golden age awaits it, in the ages that are to come. It had a bright and beautiful morning. There awaits it in the golden future a long day of cloudless sunshine. The world was not at any former period better than it is to-day. It has made wonderful progress in the past few years. The secret chambers of nature have been more carefully explored. There have been great discoveries in science. The powers of nature have been made subservient to the comfort and happiness of mankind. The winds of heaven waft his vessels from continent to continent. The lightnings run as his messengers, and bear his tidings from clime to clime. The subtle, elastic steam is chained down as man's obedient slave, and with its giant arm propels the loaded vessel and freighted car. In crowded cities and narrow streets the darkness of night is dispelled by gas, rays of sunshine which have been stored up in the bowels of the earth for thousands of ages. These wonderful discoveries of the past give us some indications of what yet will be when the great storehouse of electricity will be brought into complete subjection to the power and the wisdom of man. And beyond all this there is a still more glorious golden age awaiting our world. God is to make all things new. The curse of sin is to be fully and forever removed. The old earth is to pass away. The destroying fire will burn out the footprints of evil. And God will make all things new. A new heaven and a new earth. No more sin. No more sorrow. No more fruitless toils or disappointed hopes. No more sickness or pain or death. Never in all the coming ages will there be another death-bed. Never in all the world's history will there be opened another grave. The golden age of the world lies not behind but before,

in the glorious future to which the passing years are quickly bringing us.

And surely it is not true of the Church of God that "the former days were better than these." The Church has had many bright and prosperous days in the past. There have been Pentecostal seasons and times of refreshing from the presence of the Lord. She has enjoyed times of visitation which looked like the days of heaven upon earth. But the history of the Church has been a history of progress. She has been surely and steadily advancing to a higher and still higher state of activity and power. We have no sympathy with those who are continually mourning over the decline and the decay of the Church of the Lord Jesus Christ—men who fancy that all her former glory has passed away forever, and that her first days were better than these; men who believe they have discharged every obligation to God and man—kept the first and great commandment, and the second, which is like unto it, when they have uttered a great and exceeding cry over the declension of the Church of God; men who stand idly, with folded hands, and never hear the call, "Son, go work to-day in my vineyard." Such men have come too late on the stage of the world's history. They should have lived with the hunters of Nimrod, or been eating grass with Nebuchadnezzar. They should have stood with the old Druid beside his Cromlech, and shared in his feast of human flesh. They do not inquire wisely concerning this. There is more life in the Church of Christ to-day than there was in any former century since centuries began. There are larger and more extended efforts put forth by the Church in our day for advancing the interests of the Redeemer's kingdom than ever were put forth in the days of our fathers. The glorious banner of the cross now waves over many climes over which it never waved in former days. The glad tidings of great joy are now proclaimed, is now published to all kindreds and tribes. The Church is rapidly advanc-

ing toward her full millennial glory, when her sun shall no more go down, when the Lord Himself shall be her everlasting light, and the days of her mourning shall be ended. A little while, a very little while, and the Lord the King shall come down to claim His bride, arrayed in a glory such as she never knew before; He will lead her into the presence of the Father, and give her sure and everlasting possession of that kingdom which shall never be moved, and the last days of the Church will be the best.

THE CROWNED CHRIST.

BY A. J. LYMAN, D.D. [CONGREGATIONALIST], BROOKLYN, N. Y.

On His head are many diadems.—Rev. xix. 12.

THE substantial accuracy of the ordinary version—"were many crowns"—is sustained by the new, only the immediateness of vision is expressed in the present tense, as is also the common and continued faith of the Church universal in the deity of our Lord. He is not only the foundation but the perennial fountain of Christianity. He has a many-sided mastery. Rare human lives sometimes combine diverse elements. There was the author, orator, and historian as well as warrior, statesman, jurist, and ruler in Julius Cæsar. Tragedy and comedy were united in Shakespeare; the architect, sculptor, and painter in Angelo. Not every one can raise the dome and paint the frescoes beneath it. I once talked with an old soldier in England who had fought under the Iron Duke in the wars of the Peninsula. He exulted in the prowess of his leader, as if the glory of all Britain centred in Wellington. Here, too, in the outburst of John are expressions of personal enthusiasm, a passionate, lifelong love of Him who liveth and reigneth forever. Christ is the perfect blossom of nature and the mysterious incarnation of divinity, the realization of Christianity, its affluence and glory.

eternal and complete in a divinely symmetrical figure.

Let us notice six crowns, proceeding in natural order from the less to the greater, from admiration to faith, from the human to the divine. The first three are grouped together, and the last three also. The transition is noteworthy, for not a few of our churches and congregations are perplexed as to how to get across this line from reason to faith without break in the logic. We start with what verified science teaches us, and thence pass into the realm of religious trust without any interruption or violence.

1. Christ's perfect physical health and bodily beauty is a crown that attracts us. As moral perversions find their root in physical maladies or inherited deficiencies, so it is not fanciful to regard moral excellence as connected with material perfectness. Oriental agnosticism and medieval asceticism have dishonored matter as inherently evil, but better ideas are inculcated by the Gospel. Had not our Lord been a perfect man in His physical constitution He could not have represented God to us. It is not idle dreaming to picture to ourselves His holy innocence of childhood, or to think of Him a sweet, fair, and noble youth, on whose cheek color rested as fire on alabaster, whose eyes looked admiringly on Hermon and the Vale of Esdraelon, and for whom the birds, the flowers, and the sports of boyhood had a real charm. Later, we read of His fatigue, hunger, and lack of sleep; but nowhere of inability to sleep, or of disgust of food, or of any physical infirmities. There is an indescribable charm in the physical completeness of Him who was altogether lovely.

2. There is the crown of intellectual wisdom. Not that, indeed, of scholastic and rabbinic lore, for they who knew Him wonderingly queried, "How knoweth this man letters?" but there was a marvellous maturity of mind, a balance of faculties, a felicity, aptness, and proportion about His mental development. There was nothing to mislead, or con-

fuse, or distort in His public or private teaching. At the well He spoke celestial thought, but not in turgid or in mystic phrases; rather in terms a child could comprehend.

3. The crown of moral perfection rests on the head of Christ. There is no need of dwelling on His grace and dignity, the purity and tenderness of character which have won the world's admiration. This historic personality is the world's gem, a jewel that has no flaw in it. He allures at once the scholar and the savage, the prince and the beggar by the spiritual charm of His character. But now we come to the transition from admiration to faith. How is it accomplished? We are not fanatics. We do not disobey reason. Christian Protestantism will not believe at all if it cannot believe reasonably; but "let us stand on the rock, though it be hot as fire," said Professor Hitchcock. Religious truth, it must be remembered, is apprehended by the spiritual nature rather than by scientific intelligence. There is something which is not intellect which rouses itself and listens to God's message. As sight and hearing are related, and neither usurps the function of the other, so the intellectual and the spiritual parts of our nature are both needed. Yonder is an organ. The eye recognizes its form, but not the music of the instrument. The ear must be addressed. So in the verification of religious truth, science, or the seeing, without the moral or listening part of our nature, is insufficient to recognize the spiritual music of the Gospel. Each has its turn, and both are perfectly matched to the message. The religious nature always and ever asserts this. The intellect asserts the reality of the Christ who gives the message. First the scientific, then the sacramental path of argument. A revealed divinity as well as a perfect man is reached by the two-winged sweep of the attesting mind, and we exclaim, "My Lord and my God!" Now for another crown.

4. Divine Love. We can almost see the stylus quiver in the hand of Paul as

he wrote of the "unspeakable gift," the heights and depths and breadths of this abysmal theme. This crown of love is something grander than scholars, saints, or sovereigns ever wore. It is one love, not partly human and partly deific. It is a wonderful attribute. When on earth there was in Christ this element which drew men to Him. Herod, Pilate, and the rabbi, indeed, hated Him, but the people loved Jesus—loved with intensity. Childhood and womanhood were fascinated when Christ spoke, or when He visited them at their homes. It was like a seraph's visit. This attachment increased till the end and broke forth into a popular ovation, with loud hosannas from young and old. The Divine in Christ, like a mighty ocean, pushed up the human river of love till it overflowed all about Him. Love and suffering united in the Atonement—mighty and mysterious word!

5. The crown of suffering. This is a natural transition. The pain of love, the grief and burden which it leads one to bear for another who is beloved, form an experience inevitable and spontaneous. We know something of it in human life, but none can picture the agony of Him whose soul was "poured out unto death." This terrific struggle was mainly mental, and doubtless swallowed up by its intensity some part of the physical suffering. We may at least hope so. Now comes another truth sweeping into view, like a great orb in the firmament, and it forms the final diadem in our enumeration.

6. Power to save. This is operative here and now as well as in the future life. There is a moral change wrought by that vital, moral power which emerges from love and suffering. It is mighty and strange. Handel has well put musical emphasis on the word "WONDERFUL" in his oratorio of the "Messiah." It is an unspeakable power wrought on man, and yet his freedom is not invaded. How does it deliver its stroke? How may we conceive of the vicarious and redemptive significance of this element? Suppose your son has

committed a grievous and shameful wrong. Your feelings are outraged and your family dishonored. He may express in words his sorrow and ask your forgiveness, but you think that he does not comprehend either the enormity of his sin or the depth of your feeling. You leave him and walk up and down your room in agony. You love him, but you are stung by the disgrace which has come to a name before unstained. After a long struggle you come back to him, calm yet pallid, showing every way how fearful the strain upon your sensibilities has been, and say to him that you forgive him. He sees it is a forgiveness born of agony. He is broken up. His soul is pierced. There is a family life seen behind your personal feelings and acts. He rises to a new life. He is saved by you, yet his freedom is maintained. This is more than the "moral influence" theory of the atonement. Love and justice meet in the same soul. The issue melts the offender. But does God suffer? Certainly, He is long-suffering. Read the story of the Prodigal Son. Christ interpreted there the mind of God. Christ is more than "God in man." Channing, Chadwick, Theodore Parker, and Savage say that. God is in all of us, but God *and* man are joined in one unique personality in Jesus Christ. "That Holy Thing" is absolutely supra-human. His power to save is all-sufficient. He saves to the uttermost. This power is as real as is Orion. It does save. I have in mind a man of talent and position who fell under the power of the cup, and for years lay almost in the gutter, his wife nearly crazy with grief. Pledges, hospitals, and medicines did not avail, but this power broke the fetters. He was and is a rescued soul. Many crowns then for the Crucified!

Finally, let us keep near the Crowned One, finding in Christ all we need to satisfy intellect and heart, reason and faith. Stand in His radiance. Work under the inspiration of Christ's grace while the day lasts, die in Him and rise

in Him to be crowned by Him, crowned only to cast your crown at His pierced feet!

THE OLD CHURCH AT ROME.

By REV. S. GIFFARD NELSON, L.H.D.
[BAPTIST], BROOKLYN, N. Y.

Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners.—Rom. xvi. 7.

We read with curious interest the long list of names in this chapter. If we regard them closely and reverently our interest will grow until it deepens into fascination. When Phebe arrived from Corinth bearing this epistle, we can imagine the joyous excitement occasioned by the event among the heroic band of men and women who formed the first Christian church at the Roman capital. The news would quickly spread from one to another. On the streets, in the market-place, in Cæsar's household, wherever men were wont to congregate, brethren would beckon to each other and in subdued whispers communicate the intelligence: "Our sister Phebe has arrived, and brings with her a long letter from our brother Paul." Doubtless there were many profound ejaculations of thanksgiving at the glad tidings; for, alas! they were as sheep without a shepherd, and in those evil times their faith was sorely tried. Under the eye of Rome's ubiquitous minions their every act was scrutinized. Hundreds of time-serving myrmidons were eager to promote their own interests by seizing upon every incident that might be tortured into a charge against them of disloyalty or disobedience to the laws. A more cruel and capricious tyrant than that Claudius who, but a few years before, had banished so many of their number, now sat on the throne of the empire. They trod upon a lava bed that hourly opened into yawning fissures and revealed the angry fires beneath. They daily breathed the suffocating atmosphere of apprehension. Nor was this all. They had never, like the Church

at Corinth, enjoyed the advantages of an apostolic ministry. They were wholly dependent upon the wiser among themselves for interpretation of the facts and doctrines of the new faith. Naturally the views of these local teachers were colored by their own antecedents, prejudices, and predilections. Thus, the Jew insisted on the pre-eminence of the law of works, and contended that Christianity was but a modified phase of Judaism. The Gentile, on the other hand, asserted the sufficiency of faith, and made light of works, as of secondary consideration or of no vital moment. Factions had sprung up among them. We find them divided into Jewish and Gentile, Pauline and anti-Pauline parties. Schism had entered their ranks; and in it the devout and spiritually minded recognized a foe infinitely more to be dreaded than the hostility even of Nero himself. In such circumstances, a letter from Paul—a letter wherein, over his own hand, he would deal with the difficulties and set at rest the distracting questions that agitated them—was an event of the very first importance. We, therefore, follow with keen, sympathetic interest, even at this long distance of time, the misty figures of these old brethren and sisters, and seem to see them, even now, as they glide through the twilight fast settling down over the streets of Rome to their secluded place of meeting. Just where that place of meeting was we do not know. Over it historic darkness has settled. We can only conjecture, as we see them assembled within four walls, that they are in the house of some brother whose means afford him an ample dwelling and whose heart is capable of a generous and loving hospitality. They are a unique and motley company. Among them we behold the phylacteried Jew, his Pharisaic customs still dominant. There, too, we have the slender and graceful Greek, liveried persons from Cæsar's household, subordinate officers of the army, second and third-class merchants, and a majority, perhaps, of tradesmen. Women are there

also; some whose hair of raven gloss and jet-black eyes proclaim them daughters of Rachel, and others whose slender forms and lithesome grace denote their Greek origin. We can see their expectant heads bent forward, and can almost measure the long stillness of eager attention as Paul's letter is taken from the hands of Phebe by some of the venerable deacons. We hear the crisping of the parchment as the long document is unrolled, and as the reader draws near to the unsteady rushlight, we seem to catch the solemn tones of his voice as he breaks the silence with the opening words of the first sentence: "Paul, a *doulos* (a slave, or, as we render it, a servant), of Jesus Christ." If, now, we could look over the reader's shoulder into the upturned faces of that little assembly, we should have an absorbing historic picture. How the lights and shadows of emotion must have swept across their countenances as this epistle was read! How their hearts must have swelled and their eyes sparkled under the influence of Paul's stimulating rhetoric! How, with knit brow and bated breath, must they have awaited the resumption of the context after some of these long parentheses! They would hear his scathing and terrible arraignment of the Gentile world, and their sickened hearts would sighingly assent to the long catalogue of dark crimes and perfidies charged against it. The Pharisee would hang his head and a gathering scowl would darken his brow as, with resistless argument, the apostle advanced to the conclusion that Jew and Gentile are alike under condemnation. A moment later the crimson flush would fade from his face and the repose of racial pride return to it, as Paul demonstrated that, after all, there was much advantage every way, and much profit to the Jew from circumcision, "chiefly because that unto them were committed the oracles of God." And as the sacred writer advanced to a narrower and yet narrower statement of his argument, and as with a skill that has never been sur-

passed he reared a buttress of works on the earthward side, and a buttress of free grace on the heavenward side of the vast redemptive problem, and spanned them with the bridge of faith across which the hopes of humanity must, through all time, ascend into the heavens, what comfort must have filled the minds and beautified the faces of that little throng!

But logic, however reassuring, does not touch the tenderest feelings. It was not until the close of the epistle that the heart of Paul overflowed and refreshed his hearers with that brotherly sympathy that touched their hearts and bedewed their eyes, as the marble fountain in the garden, when the pressure of the mains is at its height, breaks forth into showers of gossamer spray that refresh and fertilize the plants and flowers beneath. In preceding chapters we come in contact with the great mind of the apostle. Here we feel the power of his great heart. There were at Rome brethren and sisters personally known to him. Many of them, doubtless, he had met on his missionary journeys. Some were Jews, some Greeks, but they were all one in Christ Jesus, and hence equally dear to him. He remembered them with yearning affection. He wished them to know that none, however poor and lowly, was forgotten of him; so he mentions them by name, and bids the officers of the church salute them in his behalf. His greetings are not to the wealthier and more influential alone. The tenderest, indeed, seem to have been reserved for the very poor, the socially despised, outcast and neglected. All, irrespective of condition, are lovingly commended to the sympathy of each other, and, thank God, to a wider love than Paul ever anticipated, either for himself or for them—the love of the brethren in all the churches throughout all ages.

I. Thus, in our text (as in all the other greetings of the chapter) the apostle encourages the social phase of church life. There were, as we have seen, wide social distinctions among the brethren

of the Roman Church. Andronicus and Junia were probably very poor; as Jews they would receive no social consideration whatever. Social distinctions are inevitable. Social equality is a dream. Men are differentiated in a thousand ways, by manners, habits, customs, and normal characteristics. But religious equality is a fact. All are equal before God. The Church is a republic, or, better still, a grand patriarchate, in which God is Father and Christ is Elder Brother. In the early Church we find no mitred hierarchs, no symbols borrowed from paganism such as still yoke paganism to Christianity. Let us preserve our simple but sublime heritage. The caste spirit is all too apparent in the Church of to-day. It must be resisted by the spirit of mutual sympathy, engendering currents of social life that shall thrill from hand to hand and from heart to heart.

II. Paul exemplifies the loving solicitude we all should feel for the brethren and sisters of our own households. Andronicus and Junia are supposed to have been cousins of the apostle. As relatives he had a special interest in them. . . . We are, or ought to be, interested in religious work outside our own homes. But there is such a thing as keeping one's religion wholly on the outside, carrying it there and there leaving it. Such religion is like the lady's diamond crucifix that shines and glitters in the gaslight at balls and routs, and that is instantly removed when she reaches her home and securely hidden in some dark recess of the family safe.

III. Again, the fellowship of the apostle and these old brethren at Rome was cemented by common suffering and sacrifice. No bond of brotherhood is so keenly sympathetic as that which is thus formed. What knit so closely the ties of friendship between our heroes of the Grand Army? For answer to that question we should have to go back to the old days when they bivouacked on Southern battlefields; when they lay together in morass and swamp, the pale, blood-stained faces of the wounded up-

turned to the stars; to the days when, shoulder to shoulder and rank to rank, they hurled themselves upon the deadly breastworks, and side by side exposed their bosoms to the bayonet's charge. . . . So fellowship with Christ is promoted by suffering and sacrifice. If we suffer with Him we shall also reign with Him—not on the throne of a celestial sultan, but as He reigned in the triumphant hour when He vanquished the arch enemy, exclaiming: "Get thee behind me, Satan!" . . . We must give ourselves, each to each, yea, and to the lowliest for whom He died, if we would gain Him who is the Life. We must give to live.

THE BIBLE GOD'S WORD TO OUR TIMES.

BY REV. JOHN H. EDWARDS [PRESBYTERIAN], NEW YORK.

God, who at sundry times and in divers manners spake in time past unto our fathers by the prophets, hath in these last days spoken unto us by His Son.—
Heb. i. 1.

GOOD books are the bread of the mind, the precious seed of civilization, the ever-burning lamps of the ages. Yet not all good books are immortal or worthy of immortality. One only is deathless—the Bible. As to this one Book, it may well be asked: "Is it worth all the time, the money, the study, and the effort to multiply, which the Christian world spends on it and for it?" Can it maintain its dominant place in this late afternoon of the boasted nineteenth century? Shall we follow it as our guide into the full light of the twentieth century?

A candid survey of the Book and the age will show beyond a doubt that the Bible is nothing less than God's Word to our times. This is true of the Bible as a whole. While God has "in these last days spoken unto us by His Son" in a special manner, yet His various and adapted messages to the fathers have been confirmed and commended to us by the Son of God. All inspired Scrip-

ture is profitable to all living men. To be such, it must have peculiar fitness and value for the men of any particular period. The Bible proves itself divine because of its wonderful adaptation to each age. Human nature is fundamentally the same in all periods; but the present age is marked by certain striking characteristics.

I. It is an *industrial* and *commercial* age. Men have always manufactured and traded, but never on such a scale as now. Moralists like Carlyle, Ruskin, and Spencer assert that commercialism is eating out the manhood of the nations; that heartless capital is the worst of tyrannies; that even feudalism developed nobler qualities and better protected the weak. There is real danger lest sordid greed shall displace the firm virtues and undermine the social fabric.

What shall counteract the materialistic tendencies of our time? What shall save the manhood of Christian nations and preserve national well-being? Nothing but living Christianity, the Christianity of the New Testament. The Bible has exalted the foremost nations of the earth to the dominant place they occupy; it alone can defend against the dangers of the prosperity it has produced. Its moral teachings, its restraining and invigorating influences, and its central principle of unselfish beneficence are the very antidotes needed for the peculiar dangers of an age of commercial success. Moreover, every wage-worker, every capitalist, every business man has a soul to be saved or lost. Where shall he find the way of salvation but in God's own Word?

II. This is an age of science. It may even be called a *scientific* age, from the prevailing principle that facts must govern theory, not theory facts. The true scientific spirit is the spirit of truth. The Bible appeals to this tribunal.

1. The Bible commends itself to a scientific age because of the invaluable *material* of truth it contains. In certain departments of physical science it furnishes some of the earliest traces of

real knowledge. History must always be indebted to its authentic records. Mental and moral science obtain here some of their richest material. Social and political economy must go to school to Moses. In the infinitely more important world of spiritual phenomena, science, in the true sense, finds its richest territory. Where but in the Bible do we have positive and sufficient knowledge concerning the three most important subjects for all men—God, immortality, salvation? It is unscientific to pass by the facts of religion communicated and illuminated in the Scriptures. What! shall we learn all that can be known of the slime at the bottom of the sea, and nothing of the nature of God as shown in this revelation of His thought, purpose, and habit? Shall we study the structure and doings of earth-worms, and turn away from the plain indications of the Divinity in man? When Bunsen and Kirchoff had puzzled for days over the shadow cast by the flame of a lamp burning in the sunlight, Bunsen suddenly exclaimed: "Why, it shows that the same stuff is burning in the sun as in the lamp!" The Bible, in its lights and shadows, is *the spectrum of the true nature of God*. Upon the pages of the four Gospels we may discern in the lineaments of the sinless Son of Man what our God actually is. The same love, the same wisdom, the same justice, and truth, and grace which are there photographed from the life, are in God to-day, and make Him what He is. Science itself can find no employ so grand as in the study of "the light of the knowledge of the glory of God in the face of Jesus Christ."

2. The *method* of the Bible should also commend it to the scientific mind. It is a book of facts. It demands faith, as science always does; but only on the basis of evidence. It nowhere conflicts with well-ascertained truth. While the sacred books of other religions are full of scientific errors, the Bible is strikingly clear of them. Moses, Daniel, and Paul were versed in the learning of their times; what but the inspiring

Spirit kept them from the false statements and absurd beliefs universally current in their days? Had Moses adopted the chronology of Manetho, or Daniel the monstrous Babylonian myths, or Paul the preposterous notions of the Rabbins, the ground would be at once taken from under the doctrine of their inspiration. The latest science confirms correct exegesis in such points as the meaning of the Hebrew word for "firmament," the almost infinite number of the stars, the identical elements composing the dust of the ground and the human body. Every discovery in Bible lands confirms the accuracy of Scripture statements with wonderful particularity, when the probabilities of mistake under even favorable conditions of merely human authorship are enormous. Yet as city after city is dug up and tablet after tablet deciphered, in not a single instance is the testimony of Scripture invalidated. The bulwarks of our belief are strengthened every year by the work of the explorer's spade in Bible lands.

The Bible was not given as a manual of physical or of intellectual science, but it is the Divine text-book of spiritual science for all men. As such, it appeals to the crucial test of experiment. "Try me," it says to all; "prove me, not only to learn that my statements are not false, but that my truth is living and powerful, able to save both the soul and society. This is the practical method of all true science, and is verified in the case of the Bible by its results in human experience. Let it be fairly applied in the nineteenth, twentieth, or any other century, and it will prove itself the very Word of God.

III. All will promptly agree that this is an age of *progress*. Has the Bible been left behind in the onward march of mankind? On the contrary, it has thus far led men in their real advance in liberty, morality, and true civilization. The foremost nations are those which have been most under the sway of the Bible. It is confessed by all that, if its principles and its spirit were

thoroughly accepted, war would cease, class conflicts be avoided, and the ideal of human brotherhood be realized. The New Testament alone furnishes motive power sufficient to attain this happy state. It will never be outgrown. It must be more closely followed if the coming century is to see social problems solved and human life at its best.

IV. This is the age of the people. The Bible is the Book for the people. It was not the work of one great man, but the product of many minds through many periods of history. Every part of it was intended in some way for the common people. It was not written in the language of the learned. From beginning to end it is intensely *human*.

The Bible is a democratic book. It knows no respect of persons. One soul is as precious as another in its estimate of humanity. It offers grace and heaven to all upon the same terms. It is the workingman's book. It dignifies honest labor, and furnishes earth's toilers with the noblest motives, the sweetest comforts, and the most precious promises. The Bible contains the true communism. It vents no crude theories of the social state. It countenances no injustice in either governing or governed. The law of love is its cure for all evils. From this flow equal justice and Christian charity. Woe to the world if the masses drift wholly away from the Gospel of love and peace! And woe to the people if they seek to satisfy the hunger of the soul with the earth on which they tread, or the bread that grows out of the earth. For the Word of God is the only bread that can feed the immortal nature of man.

Certain inferences of duty follow :

1. The prime law of commercial success applies here : Be sure you have a good thing, then push it ! We have in this Book that which is most of all things needed by every member of the human race. Nothing can compete with the Bible. Then bring it to the door of every household on the planet. Let every man read it or hear it in the language wherein he was born.

2. A crowning excellence of the modern scientific spirit, imbibed from Christianity, is, that knowledge is sought and held as a trust for mankind. Shall we be less generous with the truths of salvation? We have the science of redemption to impart to the benighted and lost. It should be our joy to let its light shine into every dark corner of a dark world.

3. The Bible is God's Book for the people; we have no right to keep it, even by default, from the people in this or any land. But it first came, not as a dead book, but as living speech. It was first spoken from the heart to the heart, or, if in written form, yet borne by the living messenger. The Book must have a man behind it. Paul was willing to impart to the Thessalonians not the Gospel only, but his own soul also. Give Gospel and heart, and God's Word will be found "quick and powerful" in every land and every century.

CHRIST'S ADVENT AND CONTINUANCE IN THE WORLD.

By REV. BREVARD D. SINCLAIR [CONGREGATIONALIST], NEWBURYPORT, MASS.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.—1 Tim. i. 15.

I. CHRIST JESUS CAME INTO THE WORLD.—This is a truth which always needs emphasis. The Word became flesh and dwelt among us. He who thought His infinite glory not a thing to be grasped at was made in the likeness of man.

God came into the world in the person of Jesus Christ. He came in a twofold manner.

1. *Externally*—that is, in objective, tangible, visible form, born of a woman. He came thus as the distinct object of human faith—"The dayspring from on high hath visited us, to give light to them that sit in darkness" (Luke i. 78, 79).

2. *Internally*. Coincident with the

rising of the objective Dayspring, which men might "behold" as "the Lamb of God," there was the internal advent of Christ Jesus in the hearts of men; "the light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (3 Pet. i. 19).

II. CHRIST JESUS came into the world PERMANENTLY. In the terse epigrammatic language of our day, He came into the world "to stay."

(A) Externally, or in bodily form, through His Church (Eph. i. 22, 23; Col. i. 24; Rom. xii. 5; 1 Cor. xii. 27).

(B) Internally, through His Spirit in the hearts of men (John xiv. 16, *et al.*).

III. THE MISSION OF CHRIST'S ADVENT.—"To save sinners" (Luke iv. 18; John iii. 17).

IV. THE MISSION OF THE CHURCH.—The Church being the body of Christ, its mission is the same as that of His physical body, of which the Church is the counterpart and the continuance. Luke tells us in Acts i. 1 that His Gospel was a record of all that Jesus began to do in His physical body. The Acts record all that Jesus continued to do in His body, the Church, after His ascension.

Church history is but the biography of Christ's body in a continued mission of salvation.

The key-note of the Book of Acts is a witnessing church, as the body of Christ, witnessing to the truth, as did the physical body of the God-man in Judea and Galilee (Acts i. 8, 22; ii. 32; iii. 15; iv. 33; v. 32; x. 39, 42, *et al.*).

His body witnessed His Spirit and His Gospel to sinners in love, by tears, sympathy, holiness; by deeds of mercy, by helpfulness, charity, and hope. Thus is the Church to dissipate doubt, elicit faith, and save men.

The physical body of Christ was the answer to scepticism (John xx. 24-29). The Church, the body of our Lord, is the continued answer to unbelief.

V. THE FIELD, THE WORLD.—"Jesus Christ came into the world." The father says, "Save the family;" the patriot, "Save the nation;" but Christ's infinite

love embraces the whole world. This is one of the strongest proofs of His divinity; there is nothing human about this.

Note that Christ's presence is only promised to His disciples in connection with a world-wide mission of salvation. "Go ye into all the world, . . . and lo, I am with you always, even unto the end of the world" (Matt. xxviii. 19, 20).

VI. APPLICATION.—The text inspires:

1. Confidence of success in the individual and in the Church.
2. Comfort under all discouragements.
3. Activity in carrying on and continuing the mission of Christ.
4. Intelligence in its prosecution.
5. Missionary zeal.

SUGGESTIVE THOUGHTS FROM RECENT SERMONS.

THE human mind is logically compelled to select mind as the creator of the universe. It seems impossible that dust should animate itself and create, for instance, a thing of beauty like the humming-bird, with its varied colors, its lightning-like swiftness of flight, and the music of its wings. It is just like a mind to make birds that can fly and sing and sunshine to nourish flowers with beauty and radiance. But there was no intention in any mind to have music in the world; time brought the scale and harmony of human voices. When a great mind said the universe is the rushing of a great will he might have said it is the rushing of a great heart. To ask, Could a God come into being? is absurd, for we might ask, How did the earth come? The question of existence has settled itself. Now that we are in time let eternity take care of itself. We must give up our soul to the present existence and not to the past. The question how a God could come has been settled by the fact that existence has come. We and the universe are here. God is as easy to see as a tree or a mountain; it is just as easy for a universe to point to a deity as to an oyster. Between dust and spirit we cannot but enshrine the latter in our hearts. The books of Homer, of Job, of Horace, and of Pindar tell us how long a rich thought will live. Sometimes an accountant will tell us of the riches of the word; oh, what a glorious thing, if some one could estimate the value of the spiritual and mental riches of the universe! Man's spiritual life tells that he is related to some great empire of soul. Now that two more stars of our literature, Curtis and Whittier, have passed away, we cannot but be glad that they went by the golden way of the altar. Curtis's literature, life, and politics were too pure to live away from religion. And Oh, how vivid was the religion of that poet who has passed away from earth and our life! His poems are like the song-birds of spring which fill the universe with music. In the darkness of the times he saw the gold flashing from the altar of prayer. It is a delightful thought that the great literary minds of our country have joined literature with religion. There is a spiritual hand that never lets go its hold upon us until we pass from life to life and love to love.—*Swing*.

VERY few of us have the power to see the element of tragedy behind the commonplace facts of our daily life. There are few eyes so keen that they can see clean through the veil of convention and custom that hides from the world the play of our own lives. It is very difficult for the cleverest of us to see, far less to believe, that heroism, crime, and tyranny may clothe themselves in common garb, and walk the same pavements with ourselves. It is very difficult for you and me to behold, far less to believe, that men and women whom we know perfectly well and meet every day of our lives, and think commonplace enough, are living or have lived through experiences the bare truth of which, could you but guess it, were infinitely more strange than any fable that ever provoked your laughter or your tears. Hearts, human hearts, are throbbing close to the most of us at least with an anguish of remorse, and guilt, and shame, it may be, of which we never dream. The inner life of the men and the women we think we know best may be a tragedy more deep and intense in its interest than any fiction you ever read with throbbing pulse and streaming eyes. Human life trivial! Trivial! There is nothing less trivial in the universe of God than the story of a human life, however humble, however obscure, however commonplace.—*Laing*. (Ps. xc. 9.)

REDUCE religion to a solitary and sudden access of joy on the soul's apprehension of the forgiveness of sins, and you will be content if you have drilled a herald to proclaim distinctly and persuasively the message of Redemption. Broaden your view of the religious life till it embraces the possession of the highest truth concerning God and His revelation, the enthronement of righteousness in the conscience, the sway of God over the will, and the service of God in all things; and then you will see the ministry as a commission to all men, and must be fitted to speak to the rich and cultured as well as to the poor and ignorant; to the doubts of honest thinkers as well as to the perplexities of men in practical affairs; to souls imperilled by spiritual luxuriance as well as to those who are in danger of conformity to the spirit and temper of the world; and you will desire that your ministers shall be practiced reasoners, calm and careful thinkers, capable theologians, skilled expositors, inspired prophets, and manly saints. Dwarf the idea of religion to an elegant and reverent ritual, and all you will need will be a priest, a mass-book, and a clock—three machines, of which the clock may be the most useful. Panperize it still more, till it merely covers a department of State, and you may be satisfied so long as the State servant is appointed with the same care as a postman, and has his status and pay determined by statute. But let your definition of religion be taken from Christianity as it is embodied in the character and teaching of Christ, and you will covet the best men the churches have within their borders as your material; you will send them to the best college you can create; you will place the men under the drill of the most able educationists and inspiring preachers and teachers you can find, so that you may not fail in your duty to God and the coming generation.—*Clifford*.

MAN can discover below himself in the order of creation the minutest and the lowest forms of life, but because he himself constitutes the completest and highest form of life he refuses to see animation above him. It is here, however, an animation that ascends by gradations in life above him as animal life descends by degrees beneath him. Below him is the animal. He is the animal and spiritual nature combined. Above him is the spiritual exclusively, which state he attains when he is freed from this "muddy vesture of decay"—the natural body. Thus above him, or between him and the divine being, are those who occupy the intermediate sphere in the order of creation, angels, who are beings sent by the Omnipotent God to do His work as ministers

of His grace and mercy and power and justice.—*Tupper*. (Matt. xviii, 10.)

It is unquestionably a fact that the drama has been for the main part perverted, that much of it is debauching, that a very huge per cent of it is demoralizing, and that in the theatre our young people learn not good manners, not sweet thoughts, not beautiful habits of spirit, but in the main part cynicism, sensuality, and vice. There they learn to love the glitter without seeing the vice of lust; there they learn to confound evil with good; there they fall in love with the artificial and unreal things of life. . . . It is hard enough to be decent. It is difficult at the best to keep our hearts pumping honest, pure blood, and we need aids and not opposition in the moral warfare. I could not conceive a better work for a city government to do than to quarantine vice not only in the saloon, not only in the dance house and in the dive, but as it is portrayed with all its glitter and its glamour in the drama on the stage.—*Milburn*. (Isa. vii. 15.)

THEMES AND TEXTS OF RECENT SERMONS.

1. Found in Christ. "Found in Him."—Phil. iii. 9. R. B. Wylie, D.D., Louisville, Ky.
2. Too Near Shore. "Launch out into the deep."—Luke v. 4. T. DeWitt Talmage, D.D., Brooklyn, N. Y.
3. The Harvest Ready for the Ingathering. "Lift up your eyes and look on the fields; for they are white already to harvest."—John iv. 35. Rev. William Bayard Craig, Denver, Col.
4. Christian Churches a Sign to the Ages. "That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?" etc.—Josh. iv. 6. E. O. Buxton, D.D., Cleveland, O.
5. Church Unity. "Lord, to whom shall we go? Thou hast the words of eternal life."—John vi. 68. Right Rev. Richard H. Wilmer, D.D., New Orleans, La.
6. Liberty of Judgment. "Let every man be fully persuaded in his own mind."—Rom. xiv. 5. Rev. Arthur N. Thompson, Indianapolis, Ind.
7. Indifferentism in Religion. "And Gallio cared for none of these things."—Acts xviii. 17. G. B. Strickler, D.D., Atlanta, Ga.
8. The Duty and the Reward of Patience. "Let patience have her perfect work."—James i. 4. Kerr B. Tupper, D.D., Denver, Col.
9. The Secret of Christ's Exaltation. "Wherefore God also hath highly exalted Him, and given Him a name which is above every name."—Phil. ii. 9. Joseph M. Weaver, D.D., Louisville, Ky.
10. Living Christ. "For me to live is Christ, and to die is gain."—Phil. i. 21. Principal D. W. Simon, Ph.D., Edinburgh, Scot.
11. The Isolation of Sin. "And Cain went out from the presence of the Lord."—Gen. iv. 16. Amory H. Bradford, D.D., Montclair, N. J.
12. The Solitariness of the Divine Sacrifice. "I have trodden the winepress alone."—Isa. x. 3. William Robinson, D.D., Covington, Ky.
13. The Gambling Evil. "Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat; now the coat was without seam, woven from the top throughout." They said, therefore, among themselves, Let us not rend it but cast lots for it," etc.—John xix. 23, 24. Rev. O. P. Gifford, Chicago, Ill.

Suggestive Themes for Pulpit Treatment.

1. The Unconscious Service of the Enemies of God. ("Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few."—Isa. x. 7.)
2. The Gospel of Beginnings. ("The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach until the day in which He was received up."—Acts i. 1, 2.)
3. The Divine Liberality in Blessing. ("Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ."—Eph. i. 3.)
4. Christian Harmlessness. ("Do all things without murmurings and disputings, that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation."—Phil. ii. 14, 15.)
5. Unworthy Beginnings and their Consequences. ("This they begin to do; and now nothing will be restrained from them which they have imagined to do."—Gen. ix. 6.)
6. Progressive Self-manifestations of God. ("I appeared unto Abraham, unto Isaac and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them."—Ex. vi. 3.)
7. Consecration and Health. ("And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee."—Deut. vii. 15.)

CHRISTMAS THEMES.

8. The Sign of a Nation's Curse and a World's Blessing. "The Lord Himself shall give you a sign: Behold, a virgin shall conceive and bear a son, and shall call His name Immanuel. Butter and honey shall He eat, that He may know to refuse the evil and choose the good. For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings."—Isa. vii. 14-16.)
9. The True Light of Asia. ("We have seen His star in the east, and are come to worship Him."—Matt. ii. 2.)
10. The Acknowledged Sovereignty of Christ the Exaltation of a Nation. ("Thou Bethlehem, in the land of Judah, art not least among the princes of Judah; for out of thee shall come a Governor, that shall rule my people Israel."—Matt. ii. 6.)

11. The Purposed Universality of Joy through the Gospel. ("Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people."—Luke ii. 10.)
12. The Dayspring's Visitation. ("The dayspring from on high hath visited us."—Luke i. 78.)
13. The Incarnate Christ the Exegesis of God. ("No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared [lit. exegeted] Him."—John i. 18.)
14. Christ the Twice First-born. ("The first-born of all Creation. . . the first-born from the dead."—Col. i. 15, 18.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

Thoughts on Preaching.

PREACHING IS A DIVINE ART, and therefore the finest of the fine arts. There is, about the logical structure of a true sermon, that which suggests all that is most beautiful in architecture; about the elaboration of its rhetorical features, all that is most symmetrical in sculpture; about the use of imagination in illustration and metaphor, all that is most fascinating in painting; while oratory, itself a fine art, suggests that other kindred art of music, to which it is so closely allied, in the utilization of all that is most attractive and persuasive, melodious and martial, in the human voice. As Paul Veronese said of painting, preaching is "a gift from God."

The essence of a sermon is *sermo*, a speech, spoken in behalf of and in the name of God; in other words, it is in the best sense a Divine oration. The ethics of etymology, always so instructive, suggests in that word, oratory—applied both to prayer and to effective speech—that in such a sermonic oration there is implied always the prayer element and factor.

An oration is a speech, or discourse, addressed to hearers with reference to a definite end or result—namely, conviction and persuasion. What we call eloquence is simply the means to that end, and covers all the conditions of such effective utterance. The true, divine orator will seek to make himself master, therefore, of all real helps to his high art, whether they pertain to his physical, mental, moral, or spiritual being.

The first effective sermon of proper Christian history, that of Peter on the Day of Pentecost, was in some sense a model for all subsequent preaching. In Acts ii. 40 we are told, "With many other words did he testify and exhort." This follows the outline of Peter's argument, drawn from predictive prophecy as fulfilled in Christ's character and career. May we not therefore find here, in this one verse, a kind of inspired outline of the elements which enter into a normal sermon? How marvellously complete, at least, is this suggestive analysis, which thus makes a sermon to consist of an *argument*, a *testimony* and an *exhortation!* The argument, or logical presentation of fact and truth, lays the foundation; then upon this basis is built the confirmatory witness of experience; and both find their crowning completeness and ultimate object in the exhortation which moves the hearer to repentance and faith. It is not necessary, it may not always be wise, that each of these parts of the sermon shall be obvious or announced; but they should be present, whether latent or patent; and when they are there, the sermon appeals to the whole man. The argument addresses his reason and intellect; the testimony witnesses to his feeling and heart; and the exhortation appeals to the will and choice.

This simple analysis of the sermon, borrowed from the inspired Word, hints the conditions of power in the *preacher*, as well as the *hearer*. How can the preacher use argument as a mighty weapon, unless he is himself a logical

thinker and has mastered his theme? Only intelligent acquaintance with his subject, and the plain path whereby he has first been himself convinced, can fit him to address the intelligence of his audience and to compel his hearer to think, too, and admit the truth to the sacred shrine of his own convictions. To give his testimony implies that the truth he preaches has laid hold on his own heart's affections, and so enabled him to utter the language of experimental certainty, to speak what he knows and testify what he has seen. And a true exhortation implies that he feels such a deep passion for souls that are outside of the safe position of believers, as that he yearns to rescue them by persuading them to lay hold of the hopes set before them in the Gospel. Surely such a preacher will be a man in earnest, and will win an earnest hearing, compelling attention by his contagious zeal and enthusiasm.

TO ALL SERMON-MAKERS one great maxim may be given: *cultivate the homiletic habit*; accustom yourself to the construction of sermon outlines; study analysis and synthesis; learn by patient study and practice to find out what is in a text, to mark every suggestion which it contains and to arrange these suggestions in symmetrical and effective order.

A second maxim, scarcely less important, is, cultivate the *practical habit*, have a practical end in view always, and let everything bend to that result. Dr. Candlish said of a sermon which was submitted to his criticism: "This discourse consists of an introduction which might have been spared, a second part which does not deal with the text, and a conclusion which concludes nothing"—except, we suppose, the discourse. Contrast with this the solemn testimony of Robertson of Irvine, who wrote: "On looking back on my ministry I cannot charge myself with ever having uttered in the pulpit one word I did not believe; and I never spoke frivolously. If I were to express

in one word what has been the great aim of my ministry, it would be this: to lead all the human race to cry, 'O Lamb of God, have mercy upon us!'"

Still a third maxim belongs with the other two: cultivate the *methodical habit*. There are manifest advantages of method in all work that is to be thoroughly done, and sermon preparation is certainly no exception. To husband material, to classify and arrange it so as to be available, and to bring forth the treasure when the need arises for its use—this is no small part of the secret of the preacher.

But above all would we say, cultivate the *prayerful habit*; for all true insight into the truth and power in its use and application depend on Divine help.

A FIRST REQUISITE OF THE PREACHER is that he shall *magnify his office*. The appreciation of the dignity of his art, the high character of a true sermon, the eternal issues that hang upon its preparation and delivery, cannot but impel him to studious and prayerful fitting of himself for the conscientious and successful discharge of his exalted office. No schools should command so high an order of instruction, or inspire so careful and devout a diligence on the part of the student, as the schools of theology. The preacher, as God's ambassador, is a mediator between God and men, and slovenliness or even sluggishness in getting one's self ready for such service is a fundamental, if not unpardonable fault; it reveals a lack not only of conscience, but of competency for such a holy trust. A hallowed atmosphere should surely pervade the halls where men study the saving truth of God with reference to its use in saving souls.

SPURGEON calls attention to the three "whats"—"what is the hope of His calling," "what is the riches of the glory of His inheritance in the saints," and "what the exceeding greatness of His power;" but, as he says, we must

beware that none of these be put before the Cross of Christ, by which alone they are both exhibited and made possible.

MUCH suggestive thought is linked to those three words, which express the three aspects and stages of holy living: "standing," "walking," "sitting." The first refers to our state or condition in Christ from the hour of our believing; the second, to our progress in the new life in Christ, both as to sanctification and service; the third, to our final and abiding completeness, both of attainment and enjoyment in Him. Outside of these three words there are no terms needful to express any experience of the believer from penitent faith to triumphant glory.

HUNDREDS of passages find their key in one or other of these three terms: "I turned my feet unto Thy testimonies;" "Lest that which is lame be turned out of the way;" "I will walk at liberty" (Ps. cxix. 45, etc.). Lazarus alive but unloosed, needing to be let go, in order to walk like a living man, is a symbol of a man made alive by the Word of Christ, but not yet free from restraints and hampering habits, etc. Compare the phrase, "Walking

uprightly," with the woman bowed with a spirit of infirmity; also, "Your feet shod with the alacrity of the Gospel," etc.

Socrates and his Servant.—A story is told, not, perhaps, historically trustworthy, about the servant giving himself to his master on his birthday, and the master loading his faithful servant with presents, and saying, "Now I give thee back thyself richer than before." Then the servant replied, "But now, my master, I am more than ever thy servant still." That is an illustration of the "free spirit" (Ps. li.).

"WOULD you mind my getting close to you?" said a poor, abandoned outcast to a deeply afflicted, but pure woman; "you have been weary and worn and sad, and perhaps I may find how to get rest myself."

DR. NATHANIEL WEST says: "Israel was, under the old Covenant, a *conservative* people, to keep alive monotheism, and a *mediatorial* people, to the nations, the organic root, basis, and beginning of the final kingdom; not yet a missionary people, but mediatorial, incipiently, and will be conclusively, as taught in Rom. xi.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

DEC. 1-3. — SOME REASONS FOR FAITH.—John vi. 68.

Notice the companion verses (66-69).

The Master had just been uttering deep things and difficult—things which just then the disciples could not perfectly understand; which they could only measurably understand, indeed, after the illumination of the Holy Spirit had been granted at Pentecost. And when through the crowd of but half-adherents there had swept the murmur, "This is a hard saying, who can hear

it?" the Master had replied, "Does this cause you to stumble?" and then had prophesied of His glorious ascension to the right hand of the Father.

Multitudes are stumbled; but the real disciples, through Peter, answer, "Lord, to whom shall we go but unto Thee?"

That ought to be still our answer amid the mist and mystery of our lives and of the world.

Consider:

(a) He is the *sinless* Christ. Tha is

a solitary phenomenon in our world—sinlessness. Surely the Sinless One must be best and highest teacher.

(b) He is the *unicersal* Christ. What a wonderful fact it is that all men of every race and clime and time find perfect kinship in Him.

(c) He is the *atoning* Christ. Nowhere but in Him can an accusing conscience come to peace.

(d) He is the *powerful* Christ. The miracle of conversions wrought by Him are all around us.

(e) He is the *helping* Christ. From the Apostle Paul down through the ages comes this testimony concerning Him.

(f) He is the *living* Christ. He has mastered death in the resurrection.

Because Christ is what He is there are reasons for faith. The sanest thing a man can do is to trust Him; the insanest, to refuse to trust Him.

DEC. 4-10.—THE PRINCIPLE OF HARVEST.—2 Cor. ix. 6.

Liberalitas—a careless spilling over of abundance; that was in the ancient world before Christ came.

Caritas—a profound, brotherly, self-burdening care-taking; that was not in the ancient world before Christ came.

As a great historian, speaking of the dominant feeling in that ancient world before Christ came, tells us, "In Plato's ideal state there is no room for the poor. Beggars are simply turned out. They mar the common prosperity. Is a worker ill? There is no obligation resting upon the physician to interest himself in him. If his constitution is not strong enough to enable him to withstand what is hurtful, he must die; the life of the man has no value beyond his being able to carry on his handiwork. If he is no longer in a position to do this, his life is then no longer worth anything."

Possessed of such idea of brotherhood; of such notion of the relation of man to man, a merely natural good nature might now and then spill over into a merely careless *liberalitas*; or, the

self-interest of a merely selfish safety might prompt to *liberalitas*, as when vast sums were spent to amuse the populace by the cruel games of the arena; or, as when corn-ships from Alexandria were emptied to feed the thronging idlers at Rome, lest starvation stir them into revolution.

But Paul is urging upon these Corinthians, *caritas*—a deep, loving, personal, self-sacrificing service toward brother-man. He would have these Corinthians thus remember and serve the poor saints at Jerusalem.

But no true and loving deed can stand by itself alone. It must react in various reward upon the doer; and, seizing the similitude of the harvest, Paul would urge the rich, reactive reward of this noble *caritas*, as a reason why these Corinthian Christians should be affluent and energetic in this great grace of giving.

Notice, first, the *motive* to which the apostle here appeals. The apostle, in our Scripture, does not appeal to selfishness, but he does appeal to an *enlightened self-interest*. Mark the distinction. The seed of sin is selfishness. See how any sin you can name bursts forth from and strikes its roots back into selfishness. Adultery—the wild seizure of what is solely another's for the gratification of the plunging lusts of the self. Dishonesty—the bad grasping of what belongs to another for the emolument of the self. Profanity—the defiant using of the name of God that the ribald and rebellious self may get expetive. Anger—heat against another because of some supposed injury to the self. Envy—grudging the good fortune of another because, in the estimation of the pampered self, the self does not get its due. And so through the interminable list of sins—their seed is selfishness.

Now to selfishness God never appeals. Of selfishness God warns us, that we refuse it, reprobate it, kill it, lest it kill the soul.

But he that soweth bountifully shall reap also bountifully; to an enlightened self-interest God does appeal. O

soul, God says, it is right that you utterly desire for yourself all high things, pure things, true things, celestial things; seek these things as for hidden treasure; determine to become, in noble character, the utmost you were divinely intended to become; but if you only sow toward these things sparingly, you can reap but sparingly; consult your own best and highest interests; do not defraud yourself; sow toward your best and noblest interests bountifully that you may reap bountifully. To an enlightened self-interest God does appeal.

Notice, second, the *principle* of harvest here enunciated. It is evident enough—meagre sowing, meagre harvests; affluent sowing, affluent harvests.

Notice, third, the application of this principle of harvest, which does rightfully appeal to a rightful self-interest, *in certain realms where men are not so wont to make application of it.*

(a) In the realm of mental culture. Do you know the difference between knowledge and wisdom? Let Cowper tell you:

" Knowledge and wisdom, far from being one,
Have ofttimes no connection. Knowledge dwells
In heads replete with thoughts of other men,
Wisdom in minds attentive to their own.
Knowledge, a rude, unprofitable mass,
The mere materials with which wisdom builds,
Till smooth'd, and squared, and fitted to its place,
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learn'd so much;
Wisdom is humble that he knows no more."

Now this gathering and organization of knowledge into wisdom constitutes mental culture; marks the difference between one man and another more vitally than anything else; but sow toward such mental culture and power sparingly and you reap sparingly.

(b) In the realm of the home. Spare sowing of the seeds of a home—happiness must issue in the spare harvest of them.

(c) In the realm of the *Church*. If, as a member of the church, you withhold your sowing of service, prayer, presence, contribution, the harvest of

such things in the church must be proportionably less.

(d) In the realm of personal experience. If I will not sow the seeds of the Christian nurture of myself, study of the Bible, prayer, self-examination, struggle with besetting sin, I must have a most meagre harvest of Christian experience. Nobody tumbles into a great sainthood.

(e) In the realm of the other life. While justified by faith, I am, in the other life, rewarded according to my works. There is such a thing as being saved, yet barely, so as by fire. There is such a thing as an abundant entrance.

DEC. 11-17. — THE EXCEEDING GREATNESS OF HIS POWER.—Eph. i. 19, 23.

This Scripture is a window. Looking through it, what do we see? This is what we see. Glance backward to the 15th and 16th verses. "In my prayers." Through this Scripture, as through a window, we see a small, dim room—Paul's hired house, in one of the vast Roman insulæ, or lodging-houses; in it a small, manacled man, with scarred body and eyes swollen and almost blinded with ophthalmia, *praying*, for these Ephesians.

This Scripture is a telephone. As we listen at it we can *hear* the apostle praying for these Ephesians; and, as we listen, we hear the apostle praying that these Ephesians may have, among other things, a knowledge of what *power* is at their call. What sort of power? The exceeding greatness of His power. I am caught by that word, *power*. It precisely meets my need. I am conscious of such things as these about myself:

(a) I am too much the thrall of circumstances.

(b) I am too weak of will against temptation.

(c) I am too stunted in my growth in grace.

Yes. Power is what I need; and here the apostle prays that Christians

may know the exceeding greatness of His power.

But, further. The apostle gives instance and specimen of the *sort of power* which is for Christians. Notice vs. 19, 20, 21, 22. The new version brings out the meaning more perfectly, "According to *that working of His mighty power*, which He wrought in Christ when He raised Him from the dead and set Him at His own right hand," etc. The sort of power which is for Christians is such power as was manifested in the resurrection of Jesus Christ. That is the utmost stretch and specimen of power the world has ever seen. The Christ going down into death, in its own realm utterly masters death. According to *that working of His mighty power*.

Analyze somewhat the sort of power, as thus illustrated in the resurrection of our Lord, there is for Christians :

(a) It is the power resulting from the disclosure of *another life*. One tells how her grandmother was eighty-six years old. She was very lame and entirely blind ; but her patience, cheerfulness, and holy trust were a wonder to all. She who tells it was then a little child ten years old playing with her doll. Looking up she saw her grandmother sitting with folded hands, a smile upon her lips, every feature radiant with happiness. "Grandmother," the child questioned, "what are you smiling at ; you are old and blind and lame ; you've nothing to make you happy ?" "I am a child of God," answered the aged saint, "that is happiness enough for me ; I shall soon be forever with my Saviour ; He is leading me gently home." And so it was. In a few days she went home. That is the fact the resurrection of Christ discloses. What power here against the failures, weaknesses, disciplines of life ! There is another life. This life is but vestibule ; that is temple.

(b) It is the power of a *pledged atonement*. The resurrection is the certification of the completion and acceptance of the atonement. Here is the power of the certainty of forgiven sin.

(c) It is the power of a *ruling Christ*. Christ is at the right hand of God, "far above all principality and might and dominion." Trusting Him we are one with the overcoming power of a Divine sovereignty.

(d) It is the power of an *interceding Christ* (Heb. vii. 25).

(e) It is the power of an *indwelling Christ*. By the ministry of the Holy Spirit "the fulness of Christ" (vs. 23) is for His Church.

Such sort of power is then for the Christian. He need not be despairing, defeated, pessimistic ; and he may have this power by believing. "And what is the exceeding greatness of His power to us-ward *who believe*."

DEC. 18-24.—A CHRISTMAS STUDY ; CONTRASTS, UNITY.—Luke ii. 11, 12.

Contrasts.—Sloping down from the rocky ridge on which the town of Bethlehem was standing there spread some broad and grassy fields. On these fields shepherds were wont to watch their flocks as the nights went on.

There were scribes and Pharisees in Jerusalem priding themselves on their religious knowledge and on their peculiar intimacy with God. There were priests in Jerusalem sure, if any fresh revealing were to burst from heaven, they must first behold its light.

But God's thoughts are not as human thoughts. God respects not the poor human pride of learning or of place. God seeks the teachable, the honest-hearted, the open minded, though they be no more than shepherds. Religious knowledge is catholic and democratic. It is as much for hovels as for palaces. And before the *shepherds* the heavens streamed with light ; the celestial gates were flung apart ; the angelic choirs burst into rapturous song ; the mighty stir in heaven at the wonder and the mystery of the Advent announced itself. So this is what you have—you have *heaven's intense interest and melodious tumult* in the presence of the fact unspeakable—the *Advent*.

Yonder on Mt. Zion, in Jerusalem,

shone Herod's temple. It was a royal residence. It was gleaming with precious marbles. It was glorious with gold ; but it was not in the king's palace the shepherds were to find the Advent sign.

Yonder on Mt. Moriah, in Jerusalem, glowed like a huge gem beneath the moonbeams the resplendent *Temple*. It was the most sacred shrine in all the earth. It was lavish in adornment. It was populous with priests. It was swathed in the smoke of sacrifice. It was fragrant with the scent of incense. It was the topmost place and symbol of the human worship of the Supreme ; but it was not in the sumptuous and imposing *Temple* the shepherds were to seek the Advent sign.

A stable, which was but a common cave gouged out from the limestone hills of Bethlehem ; oxen there, sharing space with the travellers to whom the overcrowded inn, hard by, could not offer resting-place. In the stable a manger in which the horned creatures were wont to eat, and in the manger—with no halo round it, with nothing to smooth away its usual roughness—a babe lying, and wrapped, as babes were wont to be, in swaddling clothes ; and that *manger* the shepherds were to know to be the Advent Sign.

Contrast here surely!—the celestial radiance whelming the moon and stars, the celestial choirs singing in rapturous acclaim ; and—the *manger*, the sign of the birth of Him who was the world's Redeemer.

And if you pass from the outward circumstance, and think of Him who lies in that manger, you will find in Him contrasts more startling still. A Saviour which is Christ, *the Lord* ; a *babe* lying in a manger.

Christ, the Lord. Why, these are *Divine* titles ; but they are true of Him who lies there identified by the manger-sign. He *is* Divine. He is " God of God, Light of light, very God of very God ; begotten, not made ; being of one substance with the Father."

But see, a *Babe*—that is the utmost

evidence and symbol of *humanity*. Nothing can be more human than a babe. Here surely is contrast abysmal.

Unity.—In the one person, Jesus Christ, are *both* Deity and humanity. Jesus Christ is not God alone, nor is He man alone. He is the two conjoined. He is the God-man ; and that precisely is the significance of the incarnation.

First. As the God-man Jesus is the *universal* man, and so all men may approach Him.

Second. As the God-man the Lord Jesus is properly the *Atoner*, the one who shares the natures both of God and man. Thus He can make atonement.

Third. As God-man Christ is *pledge of our future glory*. " The Hindoo avatars were only temporary unions of deity with humanity ; and, after that humanity had been drawn for a little time into the brightness of the godhead, it was cast aside as a worn-out garment, and Buddha returned alone to his heaven." But Christ *remains* in our humanity, and shall lift us with Himself into His glory.

What gladness for us in such contrasts, gathered into such unity !

DEC. 25-31.—THOUGHTS FOR THE OLD YEAR AND THE NEW.—Acts vii. 17.

Here the steamer in which I was passenger was sailing steadily out into the wide sea. I do not think any man can begin a voyage at sea and not be just a little wondering and questioning. The sea is so uncertain. There are so many contingencies in it of wave and wind and mist and current. You cannot at all tell what the voyage may bring you. You say the steamer is stanch and the captain trustworthy, and these secondary things are right ; but I do not think any man, even though he may not be distinctively religious, can help or would help his thought flying on and up from all these secondary things to Him who is the *great, personal, primary, presiding* God, and saying to himself, " Well, God is as much for the

sea as for the land ; I have God to trust in."

And I do not think that any one of us, as we debark from the ship of an old year and embark in the ship of a new, can help a questioning wondering. The future is so uncertain. What tempests shall rise in it ; what thick mists shall drop in it ; what unusual currents shall sweep in it ? Who can tell ? But the comforting and steady thought, after all, is that of the primary and presiding God.

This, then, is what may be brought us by our Scripture, as in the ship of a new year we sail off into the uncertain and untried future—*some thoughts of God.*

First. In this world of ours God has a time for things. "But when the *time* of the promise drew nigh, which God had sworn to Abraham." This world of ours is not a bit of sea-weed, tossed upon the tides of time. This world is steered. An infinite intelligence grasps its helm, controls the winds, orders or permits the tides. God has a time for things. Turn to the history of our world.

"It is incontrovertible that it was predicted ages ago that a chosen man, called yonder out of Ur, of the Chaldees, should become a chosen family, and this a chosen nation ; and that in this chosen nation should appear a chosen Supreme Teacher of the race, and that He should found a chosen church, and that to His chosen people, with a zeal for good works, should ultimately be given all nations and the isles of the sea. In precisely this order world-history has unrolled itself, and is still unrolling. Christianity, at this hour, reads her Scriptures and lifts her anthems in two hundred languages. This great gulf-current has flowed in one direction two thousand, three thousand, four thousand years. Advance to-day is on the side of at least the professedly Christian nations. Islam is losing her grasp. Islam is gasping. A power not ourselves makes for righteousness. It has steadily caused the

fittest to survive, and thus has executed a plan of choosing a peculiar people. The survival of the fittest will ultimately give the world to the fit. Are we in our anxiety for the future to believe that this law will alter soon, or to fear that He whose will the law expresses, and who never slumbers nor sleeps, will change His plan to-morrow or the day after ? Let us gaze on this gulf-current and take from it heart and hope, harmonious with the heart of Almighty God, out of which the gulf-current beats only as one pulse."

But when the *time* of the promise drew nigh which God had sworn to Abraham. God has a *time* for things in this world of ours. Over it, through it, around it, there is intelligent purpose. All this is a thought to sail into the uncertain future in the ship of a new year with.

Second. God does not forget His time for things.

But when the times of the promise drew nigh. Read the promise (Gen. xv. 13, 14). When the times of the promise drew nigh, then—the people began to multiply in Egypt ; then the oppression of the king who knew not Joseph began to turn the Hebrews' thoughts toward escape and deliverance ; then Moses was born ; then was given him that strange and necessary culture in the royal court ; then were the gateways of miracle opening toward the promised land. God does not forget His time for things.

What better thought with which to leave the old year and begin the new than this of God, who has a time for things and who does not forget his time ; and as for the Hebrews generally, so for you and me specifically. For me God has His time ; and concerning me He will not forget His time.

THE secret of Moses' youthful old age was his life of communion with God and his obedience to God ; therefore God supported and carried him to the end.—*Christlieb.*

EXEGETICAL AND EXPOSITORY SECTION.

"The New Testament."

BY PROFESSOR WILLIAM MILLIGAN,
D.D., ABERDEEN, SCOTLAND.

For where a testament is, there must also of necessity be the death of the testator.

For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.—Heb. ix. 16, 17.

2. One or two other particulars of the statement: (a) *φέρεσθαι* in verse 16. Why this word? "There must of necessity be" is the rendering of the R. V. But if that is what the sacred writer meant, why does he not say it? He could have easily done so. The margin of the R. V. makes matters worse instead of better. "There must of necessity be brought the death of him that made it" is simply unintelligible. The revisers were constrained to translate by the substantive verb "be," because, holding to the translation "testament," they instinctively felt that only actual death brings such a document into operation. The word *φέρεσθαι*, however, will not bear the meaning "be." It asserts in many cases (see Grimm, Passow, Stephanus) not actual existence, but the report, the taking for granted, the assuming of existence. As in the imperative active it has, as one of its meanings, *fac, finge, pone*, so perhaps the best translation of the passive here might be "posited" or assumed; and, if we take *διαθήκη* to mean covenant, we shall immediately see how excellent and appropriate a sense is thus supplied. (b) *βεβαία*, "is of force," says the R. V. The translation is somewhat ambiguous. Joined as it is with "testament," it might mean "comes into operation." But that cannot be intended, and the meaning can only be (compare the clause following), "has not received its firmness, its validity, its power until the testator dies. But that is not true of a testament, for, though it then comes first into action, it does so because it had received its firmness, its

validity, its power from the testator's life, not his death. (c) *ἐπὶ νεκροῖς*. The R. V. says "where there hath been death." The translation is again ambiguous, but is intended to mean "not until those who made the testament die." Such a translation, however, the words will hardly bear. The *ἐπὶ* signifies "over," "on," "on the basis of," and has its perfect parallel in Ps. xlix. (l.) 5, *τοὺς διατριβημένους τὴν διαθήκην αὐτοῦ ἐπὶ θυσίαις*, and again in Phil. ii. 17, *ἐὶ καὶ στένδομαι ἐπὶ τῇ θυσίᾳ κ.τ.λ.* The expression in which it here occurs ought to be translated "over dead persons or things," and it brings before us the condition on which the *διαθήκη* receives its validity, its force—not at some future day, but at the moment when it is made. Each of these three clauses, therefore, so far from supporting the idea of a "testament," is inconsistent with it, and demands that of a "covenant."

3. We have to turn to the most important consideration of all relating to this subject—the general views of the writer of the epistle upon the point with which he is here dealing. Are the thoughts suggested by the translation "testament" in harmony with these, or are they not? That interpretation fixes the mind upon death, and upon death regarded as the natural close of human life. A person is possessed of property; he makes a will leaving it to others; and the legatees receive the inheritance. Such, it is urged, is the human arrangement lying at the bottom of the last clause of verse 15, by which the transition from the idea of a covenant to that of a testament is smoothed. We have to reply that the turn thus given to the words of the sacred writer is in every particular a misapprehension of the views entertained by him on the subject of which he speaks. For,

(a) In the first place, he nowhere attaches importance to the death of Christ simply as death. This is true even of chapter ii. 14: "Since, then, the children are sharers in flesh and

blood, He also Himself, in like manner, partook of the same; that through death He might bring to naught him that had the power of death—that is, the devil." Even there the article before *θανάτου* may make it doubtful whether the peculiar nature of our Lord's death is not in the writer's mind; or, if it be not, what he thinks of is this: that only by entering into all the circumstances and conditions of humanity could our Lord in them gain His victory for men. As one of these is death, so through it the Representative of men must pass, in order that He may spoil the king of terrors in His own dominion. When the death of Christ is appealed to without any specially limiting thought, it is always as a sacrificial death, and is viewed under the form of *αἷμα* (chapter ix. 12; x. 19, 29; xiii. 12, 20). It is so emphatically in our present passage, for in verse 14, which supplies its keynote, we read, "How much more shall the blood of Christ, who through Eternal Spirit offered Himself without blemish unto God, cleanse your conscience from dead works to serve the living God." The writer is thinking, not of death, but of *blood*, of blood poured out in death, of blood gained through death. Were we to read, therefore, in verse 16, that where a testament is, there must have been the death of the testator, such a statement would have no connection with the main thought of blood. That the testator should die is not enough. What we need to be told is not merely that he died, but that, in one way or another, his death is connected with blood; and it is unnecessary to say that the introduction of that thought brings along with it other thoughts entirely foreign to any such *general* idea of testatorship as must be here presumed if the idea is to be entertained at all.

(b) In the second place, the supposition that eternal blessedness may be regarded as an inheritance bequeathed to us by Christ, who died for us, is, were it possible, still more out of keeping with the teaching of this epistle, the

whole of which, from its beginning to its end, is in flat contradiction to such a conception. Christians receive their inheritance not through the dead, but the living Christ; and it is in the living Christ that they enjoy it. Christ Himself is their inheritance. They "are come unto Mount Zion . . . and to Jesus, the Mediator of a new covenant, and to the blood of sprinkling that speaketh better than Abel" (chapter xii. 24). This blood is always living. Not because we are left alive when our Lord dies do we receive our inheritance, but because, having then died in His death, we live also in that life of His to which the inheritance belongs: "Because I live and ye shall live" (John xiv. 19). The whole notion, indeed, that believers are heirs of Christ, obtaining at or by His death an inheritance from Him, appears to be unbiblical. In Rom. viii. 17 we read that they are "heirs of God, and joint-heirs with Christ; if so be that they suffer with Him, that they may be also glorified with Him"; and to the same effect in Gal. iv. 7, "So that thou art no longer a bondservant, but a son; and if a son, then an heir through God." The biblical idea is that believers are sons of God, that Christ is their elder brother, and that they receive their inheritance, not from the elder brother, but from the Father. Delitzsch, indeed (*in loc.*), anticipating this difficulty, has said: "Properly speaking, God (the heavenly Father) is *ὁ διαθέμενος*, the Will-Maker or Testator; but [inasmuch as He has placed the whole inheritance destined for mankind in the hands of Christ as Mediator] the *διαθέμενος* is here our Lord, who, before His passion, said of Himself (Luke xxii. 29), *καὶ ὁ διαθήσει μοι τὴν βασιλείαν*—I assign to you, as the Father hath assigned to me, a kingdom. The kingdom thus assigned to Christ, and by Him to us, is the eternal inheritance; consequently He is the transmitter of the inheritance, and His death being necessary to that transmission, our author, in order to exhibit . . . necessity,

says here, *ὅπου γὰρ κ.τ.λ.*" But for the just authority of this distinguished critic it might seem hardly necessary to reply to the statement now quoted from him. Every one must see at once how groundlessly the thought of transmission by testament is slipped into the verb *διατίθειμαι*, and how utterly impossible it is to convey the same meaning into the *δέθετό* of the final clause. It is unnecessary to say more upon this point.

(c) The unbiblical character of the thoughts suggested by the rendering "testament" appears still further in this, that it assigns the willing-away of an inheritance by our Lord to a time when He Himself did not possess it. It supposes that He possessed it before His death. But such a thought is distinctly opposed to the whole tenor of the teaching of the epistle. Upon this point probably nothing better can be said than has been already said by Professor Forbes in his paper on the subject (p. 24): "We need to look no further than to the Epistle to the Hebrews itself to see how alien from the writer's thoughts was the idea of a testamentary bequest, as that by which Christ made His disciples heirs to the promised inheritance. The leading idea with which he opens the epistle is that Christ as Son of God was appointed heir of all things (verses 1 and 2). But on this royal inheritance He entered only after an expiatory death: 'When He had by Himself purged our sins, He sat down on the right hand of the Majesty on high' (verse 3). The kingdom was not yet His. The cross must precede and purchase the crown. It was for the suffering of death that He was "crowned with glory and honor" (ii. 9). With what consistency can we suppose the writer who indited these words afterward to represent Christ as 'Testator,' leaving to others by 'testament' an inheritance of which He was not yet Himself in possession?"

In a consideration like this there comes out the full importance of that translation of *διαθήκη* for which we have contended. Our view of the whole

system of Christianity is affected by it. It touches in the most intimate way our conception of the aim, the spirit, and the sustaining power of the Christian life.

One point remains which may occasion difficulty. Who is spoken of under the words *τοῦ διαθεμένου* in verse 16 and *ὁ διαθέμενος* in verse 17? Mr. Wood, in the essay formerly referred to, is of opinion that the person so described cannot be one of the parties to the covenant; that he is rather its arranger or negotiator, the go-between, the same as the *διαθήκης κατῆς μεσίτης* in verse 15. We shall immediately show that only in a very special sense can this be admitted; and one thing we must start with, that the *ὁ διαθέμενος* can be no other than the person who makes the covenant, the covenanter, but *the covenanter on either side*. In chapter viii. 10, x. 16, God is the Person so designated; in 2 Chron. xxix. 10, xxxiv. 31, Ps. l. 5, man is so designated. The latter is not a mere receiver of blessings, he is an active, contracting party. So is God. When, in the passage before us, the sacred writer thinks of the part acted by the Almighty as a part in which He stood alone he uses (verse 20) the word *ἐνετείλατο*. When he uses the word *διατίθεσθαι*, both God and man are covenanters. Now we know that, in making a covenant, an animal was slaughtered, and its blood sprinkled upon *both* the contracting parties. What did this represent? Not the heathen idea of imprecating a similar death upon the party, whichever it was that broke the covenant; and not "the unchangeableness of the covenant, in the fact that he who had made it had deprived himself of all further power of movement in this respect" (Westcott on Hebrews, p. 265). The true idea of the slaughter of an animal and of the sprinkling of its blood was that both the contracting parties died to the old relationship in which they stood to one another, and that they then entered upon a new relationship; and that this thought is present to the mind of the sacred writer is

clear from the remarkable manner in which, in the 18th and 19th verses of the chapter, he states the analogy from the history of Israel by which he illustrates his argument. The original account is to be found at Ex. xxiv. 3; but there is this important difference between the narrative there given and its repetition here, that in Exodus there is no mention of the sprinkling of "the Book," while in the epistle not only is that fact added, but it is emphatically added, *αὐτὸ τε τὸ βιβλίον*, "the Book itself." Dr. Westcott (*in loc.*) explains this addition by saying, "Though 'the Book' was the record of the words of God, it was outwardly the work of man." But this is a modern idea; nor does there seem any explanation to be possible but one, that the Book "was associated with the altar as representing the presence of Jehovah" (Moulton *in loc.*), an explanation confirmed by the fact that, according to Ex. xxiv. 6, the blood was divided into two portions, because there were two parties to the covenant. The meaning of the act of Moses, therefore, was that, by means of the quickening, vivifying power of the blood which had passed through death, the two covenanting parties entered into a new relation with each other. Without this God could not have made that covenant with Israel in which He promised to be Israel's God; and Israel could not have made a covenant with Him, because it was only as forgiven, accepted, and solemnly devoted to a new life, that Israel could have that hope and confidence toward God which are the necessary conditions of the loving and free service required by Him.

Applying these considerations to the new covenant we have two parties, God and man, to deal with, and in entering into it both die to the old relationship between them—on the side of God, wrath and alienation; on the side of man, sin and fear. They do this, however, representatively; and the representative of both is Christ. In Christ God is reconciled to man; in Christ man is reconciled to God. In Christ

both the covenanting parties meet and act; the one bestowing, the other receiving the blessings of the new and better covenant. In Christ's free-will offering of His blood, of His life, the Almighty is well pleased; in the same offering man forsakes the past and surrenders himself to a righteous life for the future. God and man being thus represented in Christ at the moment when the covenant is made, Christ may with perfect propriety be described as "the covenanter," it needing only to be remembered that He is this representatively, and representatively for both. It is true that Christ dies, and that the covenant is made in His blood. But this need occasion no difficulty. Even in death He lives; and the lesson runs throughout the whole Epistle to the Hebrews that Christ is Himself everything that we require to perfect our relation toward God. In being the Mediator of the new covenant, He is both High-priest and Victim. One remark ought probably to be added. It is not the contention of this paper that the words of verses 16 and 17, "Him that made it" and "He that made it," which ought in both cases to be simply "the Covenanter," refer *directly* to Christ. The words are general, applicable to all covenants. What is urged is that in the present instance the *application* of them is to Christ as representing both parties to the covenant.

Our discussion of this passage has been somewhat prolonged, and we must close. It will be seen at once that, if the arguments now adduced are sound, the proposition of verse 15 has been established. A new covenant has been made in Christ. By His sacrificial death we are saved. We are sprinkled with His blood, as Israel of old was sprinkled with the blood of the offering at Sinai. The past is forgiven, and a new life is entered on, having that promise of "an eternal inheritance" which is higher, better, and more enduring than was to the Jew the inheritance of Canaan.

The Plan of the Sermon on the Mount.

BY REV. FRANKLIN JOHNSON, OTTAWA,
KAN.

(Concluded from page 365.)

I SHALL NOW turn to the applications of the seven beatitudes. We have found that the eighth has an application of comfort and warning, and hence we are to expect that the others will not be left standing in the air by themselves, like the columns of the Roman Forum, things of beauty, but not connected with any general structure and not put to any practical use. This presumption is amply sustained by all the sermon which follows that part of the opening chapter which I have already considered.

Every person admits the truth and beauty of the beatitudes, and there is no doubt that they received the active approval or the passive assent of all who heard them. It was in the application of them that the mighty Preacher seized the consciences of the people and filled their souls with compunction and alarm. As He uttered the section concerning murder and murderous anger and opprobrious epithets, they must have reflected that this was what He had planned to say when He pronounced the peacemaker happy, and must have turned their thoughts within to see if they could claim the blessing. The next section, which is on adultery, was associated with the beatitude of the pure in heart; and the section on divorce with this, and also with the beatitude of the peacemakers. The section condemning perjury and profane swearing and commending simplicity of speech, reminded the hearers of the same beatitudes; for perjury and profane swearing, among the Jews, arose commonly from the desire to make gain by deception or from sudden passion. The section forbidding the lighter forms of revenge and enjoining a yielding disposition in the presence of evil exactors, has its ground in the beatitudes of the meek and the peacemakers, as also has the next following section on the duty of returning good for evil. The section

condemning ostentation and hypocrisy in alms is an application of the beatitudes of the meek and of the pure in heart. The section on prayer, with its rebuke of ostentation, of vain repetitions, and of an unforgiving disposition, springs from the beatitudes of the meek, of the pure in heart, and of the merciful. The section condemning ostentation in fasting springs from the benediction of the meek. The long section which closes the sixth chapter, the cogent and eloquent dissuasion from the search for riches, from overweening care, and from a heart divided between God and Mammon, refers back to the benedictions of the meek and of the pure in heart. The opening section of the seventh chapter forbids censorious judgments, and also warns against the opposite extreme of the sentimental and indiscriminating levity which casts pearls before swine, and refers to the benedictions of the peacemakers and of the merciful, at once interpreting, limiting, and applying them. The section on asking with the assurance of receiving, and its illustration of the earthly father who, though evil, will not give his child a stone for bread, refers to the benediction of those who hunger and thirst after righteousness, and is but an expansion of the promise annexed to it that "they shall be filled." The same benediction is thought of in the section on entering in by "the narrow gate," which is but an admonition to "hunger and thirst after righteousness." The section on false prophets and the test by which they may be known, is but an application of the benediction of the pure in heart.

We have now gone through all the sections of the Sermon on the Mount from the beatitudes to the peroration; we have taken them up in their order; and we have found that all are logically connected with the beatitudes, explaining them, limiting them, enforcing them, and thus turning their light in upon the mind, the heart, the conscience, and causing them to instruct, to test, to invite, to warn. They are used like the

electric search-light of our navy, which may seem at first only a magnificent flame glowing but to be admired, but afterward, as it flashes upon one object after another along the shore or upon the wide expanse of the ocean, pierces the veil of the night and reveals both the friend before unknown and the hidden machinations of the foe. The opening propositions of the sermon, accepted by all for their intrinsic beauty, became a shaft of fire, "a discoverer of the thoughts and intents of the heart," as the Teacher proceeded to show their relation to character and conduct; and His friends must have felt celestial confidence and comfort streaming forth from them, while the enemies of righteousness must have quailed as they saw themselves lighted up to their own eyes in these beams of ineffable splendor.

Do any readers distrust this minute analysis of the didactic portions of the sermon and their reference to particular beatitudes? Yet even they, if any such there be, will be constrained in the light of this study to say that the beatitudes as a whole, as a sevenfold glory of celestial radiance, constitute the luminous background in whose splendor all that follows is to be read and interpreted; and this admission is enough for my purpose.

Thus we know that the beatitudes are the fundamental propositions which our Lord applied in the later portions of His discourse, because these later portions are all outgrowths of the beatitudes.

But we know it not only by what these later portions contain; we know it also by what they exclude. There are a thousand moral precepts which are intrinsically worthy of a place in the sermon, but are omitted because they do not spring from these propositions, or have any intimate relationship with them. Does the reader say that these seven propositions are of such a general character that any and every moral duty may be classed under them? Let him turn, then, to the 12th, 13th, and 14th chapters of the Epistle to the Romans, where the Apostle Paul mar-

shals a long array of moral precepts of celestial purity and beauty. If the reader will examine these chapters critically, he will find that many of their precepts are but repetitions in other language of portions of the Sermon on the Mount, and that nearly all the remainder are such as could not be derived from the beatitudes logically, or used as applications of them.

That there may be no doubt on the point now before us, I shall quote here from the Scriptures a few precepts which could not well find a place in the Sermon on the Mount as applications of the beatitudes: "Thou shalt love Jehovah, thy God." "Remember the Sabbath day, to keep it holy." "Honor thy father and thy mother." "Keep thy heart with all diligence." "Go to the ant, thou sluggard; consider her ways, and be wise." "A good name is rather to be chosen than great riches." "I am the bread of life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." "If I wash thee not, thou hast no part with Me." "Abide in Me and I in you." "Let us consider one another, to provoke unto love and to good works." "He that doubteth is condemned if he eat, because he eateth not of faith." "I beseech you, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." "Be ye transformed by the renewing of your mind." "In diligence be not slothful." "Be fervent in spirit." "Rejoice with them that rejoice." "Take thought for things honorable in the sight of all men." "Let every soul be in subjection to the higher powers," "not only because of the wrath, but for conscience' sake." "Owe no man anything." "Let us walk not in revelling and drunkenness." I have selected these precepts almost at random to show, by a limited number of examples of many that I might adduce,

what just and beautiful things, which bear no clear relation to the seven propositions that form the basis of the Sermon on the Mount, our Lord excluded from it.

My view is thus proved by the only two tests which can be applied to it, the test of what the sermon includes and the test of what it excludes; it includes only precepts which have a vital relation to its opening propositions; and it excludes a multitude, of great majesty and beauty, which have no immediate relation to its opening propositions.

It may be said that had our Lord intended to make the body of His discourse an application of the beatitudes, He would have taken them up in their order in the later sections, whereas He has not done this, but has given us matters which touch them irregularly. There are several considerations, however, which mitigate the force of this objection.

The first is, that the beatitudes themselves, as I have pointed out already, are so intimately related to one another as to constitute a whole. Hence the thought which brings the first to bear on the conscience does not exclude the second, but rather casts a broad flash from the entire group into the dark depths of the soul; and a distinct reference to any one is an implied reference to all.

It should be observed, again, that the distinct reference is often made to two or three of the beatitudes at once, as in the sections on swearing, on divorce, on revenge, on ostentation in alms and prayer and fasting, and on asking with the assurance of receiving. Where topic after topic of the application is to grow thus out of several of the opening propositions conjoined, it is impossible to adhere rigidly to the order of these propositions.

Still further, if the order of the fundamental propositions of the sermon is to be abandoned in the application, the preacher is at liberty to arrange the topics of his application in any other way that he deems best. He may proceed without any special order. He

may proceed according to the relationship of the topics of the application among themselves, allowing the first to suggest the second, or marshalling them in groups according to such of their special reciprocal affinities as he can discover. Or, finally, he may pursue an order prescribed by the degree of interest which the various topics arouse in his hearers. The skilful orator will usually adopt the last of these methods; he will rivet the attention of his hearers early in the discourse by coming quickly to matters in which they are habitually interested; he will place near the middle of his discourse matters in which they are less profoundly interested, trusting to the force of their early impulse to carry them through these less attractive portions; and finally he will ascend once more to the heights by gradual steps, that he may close with power. Every preacher is familiar with these rules.

They might have been derived from the Sermon on the Mount. In the larger part of His applications the Divine Preacher follows an order of thought determined chiefly by the state of the persons whom He addressed. We have seen already why the group of beatitudes is placed at the beginning, and why this is followed by the declaration of amity toward the law and the prophets and toward true righteousness. This in turn is followed by the group of comments on the Mosaic law and the Jewish traditions, for the law and the traditions were first in the thoughts of the multitude. The inhabitants of Galilee may have been less careful of legal observances than those of Judea, but even they were "exceedingly zealous of the traditions of the fathers," as they were to prove a little later, when the Roman invasion should take place, and when they should die by thousands without resistance rather than fight on the Sabbath day. They were in that bondage to the scribes, the Pharisees, and the lawyers which Christ came to break. And, as they were Jews before everything else, they would

wish to know before everything else what this new Teacher had to say about the Mosaic law and the Jewish traditions. This brings us to the end of the sixth chapter.

It is easy to see how the discussion of alms and prayer and fasting is formed into a group which follows the discussion of the law and the traditions; it occupied a place in the thought and life of the people immediately after that of the law and the traditions; for it was an age when men gave and prayed and fasted to be seen of their fellows and to lay up merit in eternity. The topic next in importance in the popular life was the greed of gain, "the care of this world." We are now at the close of the seventh chapter, and the motive of the arrangement thus far is obvious.

The four topics of the seventh chapter were not so prominent in the popular thought, and we should expect them, therefore, to take the last position of all. There is a Divine propriety, however, in their arrangement, since we discover an increasing solemnity and weight as we pass from each one to the next; as Tholuck says, "the thoughts" here "are regular and progressive." The topics of this group are the following: first, censorious judgments, with the opposite extreme of moral levity; then encouragement to ask of God what we need; then an exhortation to enter the narrow gate; then the warning against false prophets, and against an unfruitful religion of our own, leading forward to the awful peroration, in which we witness the dissolution of the world, the salvation of the wise, and the destruction of the foolish.

Thus, throughout this sermon the arrangement of the topics is determined by the very nature of oratory, which is an effort to produce effects both immediate and enduring by taking the hearers on their own ground, by following their own course of thought and life, that it may translate them the more surely into new realms of purpose and of practice.

Are there any other sermons of this

general kind? Yes. The great majority of the sermons produced in all the Christian ages have a similar structure. The argumentative portions of the typical sermon are often linked together as a chain, while the various themes of the application, though they lie side by side in neighborly amity, do not grow out of one another, but spring singly from the argument. This is recognized by John Foster in his criticism of Robert Hall. "No lengthened courses of deduction," he says, "are required or admissible in popular instruction; the discourse must, at no distant intervals, come to pauses and changes, introducing matters of argument and illustration which are chosen by the preacher for their general effectiveness and pertinence to the subject rather than by any strict logical rule of continuity; and he is not required to answer a captious question of a disciple of the schools whether this topic, and this again, lie in the most exact line of sequence with the foregoing. It is sufficient that there be an obvious general relation connecting the successive portions of the discourse, so that each in the succession shall take along with it the substantial effect of the preceding." The sermons of Robert Hall, this distinguished writer tells us, were of the sort which he describes in this passage.

Let the reader examine, for example, the great sermon entitled "Modern Infidelity Considered." At the beginning the preacher places, in a condensed form, the principal proofs of the existence of the Supreme Being. In the rest of the sermon he depicts the disastrous results of atheism, and the various pictures of ruin which he brings before us are not arranged as cause and effect, reason and consequent, though there is a certain propriety in the order in which they are presented; but they derive force and unity from the introductory argument.

If God be with us we can save our country as surely as Joan of Arc crowned her king.—Willard.

SOCIOLOGICAL SECTION.

The Relation of Anarchy to Civil Liberty.

BY PROFESSOR JACOB COOPER, D.D.,
D.C.L., RUTGERS COLLEGE, NEW
BRUNSWICK, N. J.

OBEDIENCE to law is the cause of order in the material universe, and of happiness among rational beings. The obedience in nature is complete; for there everything submits to the will of God as expressed in physical laws, and the universe moves on from one cycle of eternity to another without resistance; and so without any confusion. It is the same with rational beings who are perfect, who by inclination do what is right. Wherever they may be they are in complete accord with the Divine purpose which insures their highest perfection, and therefore there is no disorder among them. It is by rendering this obedience that their happiness is complete; and it matters not where this is rendered, the result is the same. Hence the Saviour, in order that we may secure our highest excellence and felicity in this life, instructs us to pray: "Thy will be done on earth as it is in heaven." The embodiment of this prayer in this life is the sum of all duties, and the exercise of its spirit constitutes perfect human character and complete earthly happiness.

In a passage of marvellous beauty and vigor, Hooker tells us that: "Of Law there can be no less acknowledged than that her seat is the bosom of God; her voice the harmony of the world; all things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power; both angels and men, and creatures of what condition soever, though each in a different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy" (Ecl. Pol. I. xvi. 8). History teaches that conformity to this principle has always been the indicator of civilization, and experience proves to us

that we are happy only when we obey cordially the laws which God ordained and revealed for our guidance.

But in the face of the two witnesses, natural and spiritual law, there have always been those who denied these obvious truths. They are opposed to law or government of any kind because this restrains their assumed license to do according to their sensual desires, without regard to the rights or comfort of others. They claim to be each a law unto himself, acknowledging no higher authority than their own brutal passions, and shielding themselves from punishment by striking down the power which would bring them to justice. The apostle Peter draws their picture accurate in every feature: "They walk after the flesh in the lusts of uncleanness, and despise governments. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities." We see from this description that anarchy is no new thing. In truth, it is as old as Cain and as widespread as sin. But while it has always been in the world, there are special occasions when it obtrudes itself under more startling forms; and through changing conditions of society is able to effect work that is especially alarming and destructive.

When heathenism was making its last great struggle against the religion of the Gospel, when the demons of evil were brought face to face with the teachings of Christ and His apostles in person, there was the marked outbreak of this spirit of anarchy as set forth in the text. So, again, when the vices of an apostate church, long entrenched in the papacy at Rome, could be shielded by hypocrisy no longer, then anarchy, pointing to the corruptions of a dissolute clergy, declared that the system which produced such results must itself be vicious. Though no fallacy can be more transparent than that there are no genuine Christians, because many that profess have by their wicked lives de-

nied the faith, yet it is the misconduct of these which gives color to the assertion that all religion is false. But surely it is obedience to God's commands, and not disobedience, which shows their effect upon character, and thus witnesses to their truth. Luther and Calvin saved the Church from shipwreck by exposing its usurpations and shaking off its errors. They formed a new spiritual communion in which the law of God, not the dictates of popes and councils, should be the rule to bind the conscience. On this, the true foundation of Christ and the apostles, they built a renovated church. But meanwhile the civil government had been debauched by the authority of a church which retained nothing but the name; and its own policy having thereby become godless, all respect for it was lost. Then, again, there supervened a period of low political morality, when the conscience of the world seemed asleep, when the conservators of law became the oppressors of the governed, and the evil culminated in the horrors of the French Revolution. Anarchy was again rampant. All forms of law were disregarded, and the denial of God and a future life were proclaimed as the cardinal doctrines of the hideous creed. For a time the excesses of this madness alarmed the world, and men shrunk back in horror, so that few dared to avow it openly. But, strange to say, the greatest dangers are soon forgotten, and "while men sleep the enemy sows tares."

Thus, while anarchy is seen to be no new thing, still its phases in our day are more distinct and revolting, if possible, than ever before. This is the case not so much because its votaries are worse than previously, but from the facility with which communication can be held through printing and the mails; all the baser elements of the entire world can band themselves together for concerted action.

I. The spirit and movements of anarchy are, in direct antagonism to all that religion, morality, and civilization hold dear. But, for convenience of treat-

ment, we may consider its purposes under the following heads:

(a) Denial of God.

There is not an anarchist who will admit he believes in any power higher than himself. He is master of his own actions, master without responsibility, a law unto himself, and accordingly his own inclinations, however depraved and beastly, his only guide. Every form of revealed religion, every ordinance of worship, is scouted as absurd. The universe has no Maker, is governed by no law, and, consequently, there resides no authority anywhere to punish. The mere idea of a Providence, of an over-ruling Spirit who governs, who cares for the good and punishes the evil, is treated with contempt. Accordingly the policy of the anarchist is to utterly ignore a Higher Power. "God is not in all his thoughts." Or if in mad hostility to the cherished views of religious people, any mention of God is made, the name is always coupled with the most shocking blasphemies. The reason of this hatred is obvious. If they acknowledge a God in any way or degree, they cut up their own system by the roots, because the existence of a Supreme Law-giver involves subjection to authority.

(b) Denial of immortality.

The tendency of anarchy is to degrade men, and thus render them more facile dupes of designing knaves. Nothing effects this result so quickly as to rob them of their belief in a spiritual nature, as something both distinct from the bodily and endowed with immortal existence. This degradation may be effected either by abridging the sphere of human power or the continuance of its exercise. All anarchists, of every shade of difference in opinion on other matters, agree in this, that man has no spiritual existence beyond death; and so his nature, like that of the brute, perishes when his body is disintegrated. Now the denial of immortality necessarily causes the degradation of our being. For if we have no life but this, there is no incentive to improvement in

our spiritual nature, whose existence is obnoxious to every caprice of chance, to the limitations of bodily presence, and is, at the most, circumscribed by the narrow bounds of mortality.

(c) Destruction of the ordinance of marriage, and, as a consequence, the existence of family and home.

All anarchists, without exception, teach free love, and practise the most shocking licentiousness. None of them will admit the binding nature of the union between the sexes as a moral duty, and few even to the extent of constituting civil marriage. They are, as the apostle says, "natural brute beasts, having eyes full of adultery, and that cannot cease from sin." According to their practice, there can be no certainty of relation between fathers and children, and, as a consequence, of inheritance of property by descent. Society becomes completely disintegrated, and men find themselves veritable animals, each maintaining his rights and exercising his passions by brute force. The leading anarchists, like Louise Michel, John Most, Emma Goldman, illustrate by living examples all these shocking traits of depravity. God, the soul, immortality, virtue, home, patriotism, unselfish consecration to duty, are with them empty names fit only for mocking. The era of savagery is reintroduced; and all that order, culture, and religion have done in civilizing man is rejected as utterly worthless.

II. Such a system of atheism in doctrine and degradation of human nature in practice threatens peril to the civil government. To the extent that anarchy prevails there can be no State, even as there can be no church. The thing, then, that concerns us is how to avert the danger which threatens from this quarter. When heresy and lawlessness come under such hideous forms as exhibited in the Haymarket Theatre, at Chicago, in the assassination of the humane and enlightened Emperor Alexander in Russia, in the murder of President Garfield, and the attempted de-

struction of Chairman Frick at Homestead, or in the innumerable nihilistic plots hatched by the dynamite anarchists, there is so much that is revolting in their methods that the dread of the disease is its own antidote. But our danger is not from anarchy in such gross forms. They rather put us on guard. They show what we may expect when the doctrines, which reprobates under the freedom of our political life are permitted to utter, produce their ripe fruits. The real dangers to our free institutions arise from causes growing out of the very freedom of our laws, and the present trend of our public policy.

(a) The unrestricted admission of outlaws from abroad.

We have quarantine regulations against infectious diseases comprehensive in their scope, and, in the main, energetic in their execution. The ship which has the plague on board must not land, but be detained outside the harbor till thoroughly disinfected and all danger is past, or sent back to where it belongs. But the atrocious villain, steeped in every kind of lawlessness in theory, and guilty of every crime in act, is permitted to come in, to air all his outrageous doctrines before our people, and illustrate them by deeds of grossest vice. These offscourings of all nations, these worse than cholera or yellow-fever pests, must be excluded so that they can get no foothold here; or, if they have already crept in, must be seized on the first overt act or utterance and dealt with by the most summary process known to organized society. Self-defence is the first law of nature, and we must protect ourselves against them at all hazards. No nation on earth can endure such a mass of corruption as is concentrating in our country. Without regard to the proportion between foreign born and native, the former shows seventy-two per cent of the crimes committed; and if the calculation be made on the basis of numbers, then the alien element is responsible for nearly ninety-three per cent. This is a frightful

showing! We must destroy this growing menace, or these refugees from justice will carry out their threat to destroy us. For political effect both parties in our politics have vied with each other in urging the exclusion of the Chinese. Yet many millions of the industrious, patient, law-abiding Mongolians can come and help forward our material civilization without in the least endangering our political status. But a thousand anarchists who come to agitate our workmen, to preach resistance to law among the swarms of vicious foreigners, who care nothing for our government, can overthrow the foundations of our society. They come not to work, but to plot. They contrive to live from the earnings of their dupes, whom they lead into strikes and riots. These are a peril, and against them we must guard with sleepless energy.

(b) *Lax punishment of capital crimes.* Our country is the paradise of murderers. There has not been a more alarming utterance to thoughtful men than that recently made by Hon. A. D. White, on the prevalence of homicide and its all but universal escape from punishment. No other civilized country on the globe can show anything approaching the number of murders committed in Northern States where accurate statistics can be secured. Yet the death penalty is exceedingly rare—scarcely one in a hundred of those for whom the law is explicit. As soon as a miscreant commits an atrocious murder he surrounds himself with a kind of halo. The best legal talent is secured for his defence. The courts concentrate their wisdom to throw obstacles in the way of proper trial. The case is bandied from one court to another; the time of trial is prolonged; stays of execution are granted till the revolting crime is forgotten. All vie with each other to defeat the ends of justice. And this in such States as New York and Ohio! In the Southern States there is practically no punishment for murder unless it be of a white by a negro. However unprovoked and brutal it may

be, the trial is a farce where even a white man is slain by his kind. The recent case of H. Clay King killing Posten at Memphis, Tenn., is simply the expression of the usage prevailing there. But the indifference shown toward homicide in many Northern States, where law is the most strictly applied, is sufficiently appalling.

There is one feature of this danger which is attracting much attention. When a murder of especial brutality is committed, the effort is made to excuse it on the ground of insanity. Forthwith the culprit begins to act strangely. Then his conduct in the past is scrutinized, and any eccentricity, either in the man himself or his ancestry, is eagerly caught up and made the basis of excuse. The more revolting the crime the greater the evidence of unsound mind. On this plea the miscreant is acquitted and set at liberty at once, or sent to a madhouse, where the speed of his recovery is graduated by the probability of rearrest and confinement.

This disregard of the plain ordinance of God, that the blood of the slayer shall atone for his crime, is anarchy of the most dangerous kind; for it undermines all personal security, because it puts human life at the mercy of any one who allows himself to become infuriated, and, by casting away his sense of reason and justice, act like a madman. There is only one remedy for this. We must punish those who commit cold-blooded murder in every case, whether they be sane or insane. If sane, they should meet the death penalty both surely and speedily. If insane, and their malady habitually takes the form of murder, it is a mercy to them and a safeguard due to society to put them out of the way. The few cases where one really irresponsible for his act would be punished, while no harm to the maniac, would be an unspeakable protection to society by banishing forever the factitious plea of insanity as a justification for the worst crimes known to civilization.

(c) Our government is founded upon

the consent of those who constitute its authority. They voluntarily subject themselves to laws recognized by them as just, and secured to them by constitutional enactment. This, the law of the land, is the expression of their rights, and paramount until abrogated in the appointed way. This can be done only by the people who are governed, and must be by their free expression through the ballot. This is our system, the only one recognized or possible without destroying the essential nature of our government. Hence any interference with this is anarchy. Recent events have shown that there is here a formidable danger. For the first right, paramount to all others, secured by every constitutional safeguard, and indispensable to representative government, is the voice in making the law by which he is ruled. That voice is suppressed; there is taxation without voluntary representation, and the citizen is oppressed under the forms of the law which were intended for his protection. When his voice is suppressed this is anarchy, whether in South Carolina or New Jersey, Mississippi or New York. We must never rest until this right is reasserted with sufficient vigor to secure it, for without this we are a nation of anarchists. If we connive at this monstrous evil we dig the grave of our liberty; if we cowardly succumb we deserve to be buried as already politically dead.

What can we do to counteract the spirit of anarchy which now threatens us?

(a) We must insist on the fact that this is a Christian nation. To emphasize this we must, first of all, advocate a more earnest acceptance of the truths of revelation. There is much said in these days about toleration and charity toward those who differ from us in doctrine. But there can be no toleration in the Church toward those who deny the fundamentals of religion, nor in the State toward those who try to destroy the principles on which our liberty is founded. "For if the foundations be

destroyed, what can the righteous do?" There must be a firm, unshaken reliance on the Word of God, an undoubting confidence in its inspiration, a cordial acceptance of its teachings as the only adequate rule of morals. We cannot as Christian citizens tolerate the doctrines of those who deny the God who made us and the Saviour who redeemed us. We need no union of Church and State to do this. But there can be no State unless it be founded upon the laws which God has revealed to man for his guidance in virtue. There never has been true liberty save as it has been found in the teachings which Christ has made authoritative, and which His disciples have embodied. Other teachings promise liberty, but it has ever been found to be the liberty of licentiousness; for its teachers, while proclaiming liberty to others, have by their lives shown that they themselves were in bondage to the worst human passions. It is not a matter of indifference or doubtful doctrine, but the leading articles of faith that are at stake. Hence those who are not with us here are against us everywhere; for there can be no concord between light and darkness, between Christ and Belial. The Church must assert her rights, "must contend earnestly for the faith once delivered to the saints." The State, while favoring no sect, must publicly acknowledge in her polity those fundamental doctrines common to all, and without which there can be neither true freedom of thought nor purity of life.

(b) A greater regard for the authority of the Church.

Unconsciously we are drifting away from our moorings and losing sight of the fact that the Church is the only divinely appointed means for converting and saving the world. Other organizations are helpful only as they are subject to its authority and work in concert with its movements. The present is an era of a boasted charity which comes perilously near to indifference in doctrine, of superficial union among different sects, which depends chiefly upon *gush*.

Firmness of conviction touching doctrine is clearly consistent with that charity which acknowledges all true followers of Christ as brethren. But the different branches of the Church of God must still be joined to the true stock and root which is Christ, else they have no life in them; and the outward unity which they boast is factitious, not being cemented by the bands of a living faith. In our desire for universal charity we must not forget that Christ may be wounded in the house of His friends; that He may be denied by bidding Godspeed to His enemies as truly as by rejecting His positive commands. It is a part of the believer's duty to reprove and rebuke as well as love and exhort; to discipline the lawless church-member and testify against false doctrine as truly as to proclaim the extent of the Divine love to the penitent.

Finally, while there is much to encourage us in the extension of liberty, we must ever be on our guard against the dangers which beset us through that freedom which proclaims emancipation from law. There never was a time when it was more necessary for the believer to hold fast the great doctrines of our faith. For we are beset on every hand by influences which tend to

destroy our reverence for the Word of God and the ordinances of His worship. Our literature is pervaded by the spirit of doubt. The temper of science is often openly hostile, and still more frequently so covertly. It overlooks the distinction between the domains of material phenomena and spiritual life. It ignores the distinctive doctrines of our faith, or declares them non-essential. While vice is not advocated in so many words, yet virtue is presented under false colors by asserting that a man's belief signifies nothing provided his conduct be right. For if we can make a man think one way and act another, we destroy the harmony of his nature, and render real virtue and growth in character impossible.

It is, then, in resisting error by holding fast to the Word of God as the chart of life that we can hope to be secure as a nation, or happy in our individual life. All that oppose the truths of our universal Christianity, and, by promising liberty to do evil, would enslave us to sin, must be treated as enemies; while, in our own conduct, we must show the world that our profession of the truth bears fruit in a pure life consecrated to the glory of God and the welfare of our common humanity.

MISCELLANEOUS SECTION.

Books and their Makers.

By REV. D. S. SCHAFF, D.D., JACKSONVILLE, ILL.

The titles "The Makers of Florence" and "The Making of England" suggest topics no more fascinating than does the title of this paper. The latter brings us face to face with the published thoughts of all the ages and of many lands. It has an eye to all inscribed surfaces from the earliest cuneiform tablets to the most recent volume from the publishing house.

The progeny of the pen is almost innumerable for multitude. The reading

public may, after all, congratulate the world that Omar spoke the words which gave the Alexandrian library to the flames. The most industrious cannot read the books that now exist. Nay, a single individual can but skirt the coast of this vast continent of published thought, and the continent is being added unto enormously every year. The first product of the press, the "Indulgence of Nicholas V.," in behalf of the kingdom of Cyprus, emerged into the cosmos of existences at Maintz in 1454. So intense was the alacrity of type that Hain, in his "Repertorium Bibliographicum," giving a list of the books pub-

lished in the fifteenth century, catalogues no less than 16,299. And yet he got only as far as the letters UG. Mr. Emerson, speaking in his "Essay on Books" of the great library at Paris, says a man might spend sixty years there in reading from dawn to dark and yet at the end of the period find himself still in the first alcoves. This is true even of the student who touches the books in his own tongue, and does not take in all the productions in other vernaculars of the East and the West. No one pair of eyes is more able to take in all this accumulating literature than the village reservoir to receive the rains of all the clouds. Think of the London Museum alone, with nearly 2,000,000 printed volumes and 50,000 manuscripts! The oldest book-makers did not know they were playing with immortality. The potsherds from Mesopotamia and the tablets from the Nile were not alone for the age which saw them produced. They still are our instructors. Modern savants and explorers make their bread by digging up the old volumes, and win for themselves titles from their discovery, while their authors have not left their names behind. The discovery of old library towns like Kirjath-Sephir is calculated to make us humble who have been brought almost to the point of thinking we stand on empyrean heights compared with the childlike and untutored intellects of the early centuries of human history.

With a feeling no less reverential do we think of the old book-makers when the art of printing was in its babyhood. Those men who cut the first blocks of type and made the paper teem with printed characters are among the princely benefactors of these modern times, and did far more good for the nations than many a hand that wielded a sceptre. The thing which we think of most easily in connection with the Cologne and Mainz and Strassburg of those days is their printing-presses. Who could write an exhaustive history of Venice and leave the Aldi out, whose type gave such elegant impressions be-

tween 1496-1597? Who does not think of the Frobens when he thinks of Basel (1491-1527), of the Elzevirs in connection with Leyden and Amsterdam (1580-1680), the Stephens in connection with Paris (1502-98)? To me there is scarcely a more interesting place in Europe than the Plantyn Museum in Antwerp, the *Officina Plantina*. Sacred silence now reigns in the chambers of the ample and palatial old building. Not a sound of workman is heard about the premises. A few trim and liveried servants keep guard over you as they guide the curious through the intricate passages. This was once the scene of great activity. There stand the old printing-presses. There are drawers full of type—50,000 pieces of lead type. Here are piles upon piles of plates. There the desks where the proof-readers stood three hundred years ago. This establishment enjoyed from Philip II. the special privilege of printing the Latin Prayer-Book. A wonderful place this is, where expert and nimble fingers worked at the curious art of making matter talk.

An establishment of movable type was as much of a wonder as the newly discovered continent afterward was. They had a magical life in them, by which the writings of all the preceding ages might easily be brought into the possession of students and thinkers. It was a question whether these new thaumaturges, Gutenberg, Fust and Schoeffer were not in league with the realm of lower spirits, like Simon Magus of old.

A book is one of the greatest wonders that ever came into existence on the earth. It is thought somehow hiding under ink, the thought of a man communicating itself to all the ages. There is one thing, at least, the creature world below man cannot do. It cannot make a book, either the binding or the content. Man's fingers alone are nimble enough to set type. And there is no human tribe under heaven, from the spot where the Great Bear crouches close down upon the Arctic ice-floes to the spot where the Southern Cross enamels

tropic foliage, that the vernacular of man will not go into books and a book will not speak to man. Herein man comes nearest being *creator*. If God put forth His creative wand into the dark emptiness of night and made a star to spring forth, so this mind and that mind have in their books struck worlds into being. Had we lived at an early day we might easily have achieved immortality by becoming an author. Methusaleh, by simply holding on while his contemporaries went the way of all the earth, gained an undying name. Had we lived in the age of Homer, when the world was fresh and new, what splendid chance was offered for making a reputation by writing a book! Mr. Bellamy, had he lived in that age and written a volume bearing the title "Looking Backward," would have secured a fame that no cruelties of time could efface.

Books, like lands, have an interest from their contour and coast-line, as well as from the wealth of their contents. Some folks are so in love with books that the lexicographers have had to invent new names to describe a burning passion, and call them bibliomaniacs or bibliomisers, or bibliophiles or bibliognosts. In the fourteenth century Richard de Bury wrote on the charm of this pursuit in his "Philobiblion." Dibdin has recorded many curiosities in his "Bibliomania," and Peignot has declared the general subject of bibliography to be "*la plus vaste et la plus universelle de toutes les connaissances humaines.*" The Scaligers and Bayles have left to history the fame of vast acquaintance with books. And so vast has become aggregation of books that the science of books claims as many volumes as the science of the earth's surface. Bibliography takes up even more space than geography in our periodical sheets. As with the travellers among the lands, so with men in contact with books. They see different things. Some stop with the bindings. It is *éditions de luxe*, a specimen of the

Incunabula, say a Mazarin Bible in vellum or an Aldine impression of the classics, that attracts them. Some men almost break bit and bridle to get into communion with the inhabiting thoughts, as the hungry care little for the plate so intent are they upon getting their dinner. I know one man who for many years had large share in putting into circulation from month to month one of our great magazines, and yet he told me, as he pointed to the volumes in his case, splendidly bound, that he had never read a page in any of them.

Second-hand clothing stores the average man shuns, and if he must patronize them at all he is careful not to be detected by his friends in going in. A second-hand bookstore, on the other hand, is a resort of collectors whose love for the book is in proportion to its age. A man otherwise unknown to his generation would suddenly get fame in turning up in some garret the old Bay Psalm Book. A manuscript has reconciled princes. So it was when Cosmo de Medici sent to Alfonso, King of Naples, a manuscript of Livy's History. Would that hostile passions between nations might as easily be allayed in these modern days! Sometimes men have bought up a whole library in order to get one book. The Earl of Spencer did that when he bought the Duke of Cassano's library for the sake of the Naples edition of Horace (1474). When a few years ago I stood in the patriarchal library at Jerusalem and held in my hands the copy of the "Teaching of the Twelve" which Bryennios found, I knew I had a volume which would easily turn the scales filled with tens of thousands of dollars, and yet it weighs no more than the copies you may purchase of any bookseller for a few dollars with some photographs and commentary thrown in. A single book often makes a library famous, as the Gothic Scriptures of Ulfilas in the library at Upsala; and in going into the Russian empire, if one had to make choice, one would

rather see the Sinaitic manuscript found by Tischendorf in the convent of St. Catherine, than to see the Czar.

What books we ought to have depends upon what kind of man we are. The New Guinean, just emerging out of a South Sea university, might get more profit from a Leather Stocking tale than from Plato's "Phædo" or Baxter's "Saint's Rest." The German philosopher said, "*Man ist was er isst.*" The converse is almost as close to the truth; a man's eating depends upon who the man is. My digestive apparatus controls my appetite. Mr. Emerson's three rules for the choice of books hardly any one else would dare to lay down except Mr. Emerson, and still maintain a reputation for wisdom: "Read no book which is not a year old. Read only famed books. Read only what you like." If the first be correct, then books are like fruit-cake, better for being in the closet for a season. In that case I might die before the year was up and miss reading the chief book of the age. The second rule is misleading, otherwise we might have lived without reading "Paradise Lost" or "Hamlet," for there was a time when neither was famed. If the third regulation be good, that we should read only what we like, it is applicable only to the small minority of readers, whose tastes through experience and wise counsel have become inerrant.

Some books are for all ages, and some books have a mission which is quickly performed. "Helen's Babies," useful in its day, will not be read one hundred years from now. John Knox's "First Blast of the Trumpet against the Monstrous Regiment of Women," or Luther's "Plea to the German Nobility," had great influence in their day, but now are antiquarian documents. Information and pleasure, persuasion and amusement are in reading well-defined qualities. Some books are to be read as dessert is eaten, after the meal of strong things. Some men think they must read everything, and go galloping around to find out the thought of the

world. But what is the thought of the world, what are men thinking about, what does the thought of the world amount to, after all? Books that reach the dormant nerve centres of the brain and make us think widely concerning the greatest subjects are the volumes we need. A few of these will do more for us than many sets of *opera omnia*. Sometimes we are stimulated by that which contradicts our opinions, and we cry out with Job: "Oh, that mine enemy would write a book!"

The faults of books are the faults of their makers. The foulness of a publication primarily lay back in the author's soul. No book can be more than the mind that conceives it. It were well if some books had never been. They have done as much harm as invading slave bands in the heart of Africa. In the open court of the Great Mosque at Damascus there is a marble structure in shape not unlike the large water tanks at railway stations. The Mohammedans say it is filled with manuscripts of Alexander's time, and contains besides one volume crammed with curses and blasphemies deposited by some philanthropic Moslem. Should the treasure room be opened and this book be let out it would fill the earth with its curses and pollution. Would we had a public censor like that early Moslem to pick out the noxious books and put them behind strong bolts! But we fear our literary censors might come to be appointed like our aldermen, and prove a nuisance. Milton, urging the value of good books, says: "Unless wariness be used, as good almost kill a man as kill a book. Who kills a man kills a reasonable creature—God's image; but he who destroys a good book destroys reason itself; kills the image of God, as it were, in the eye."

The acts of the book censors in the past are not such as to inspire confidence. Ecclesiastical committees and star chambers were once as vigorous in their treatment of books that did not please them as of the men they did not like. The "Index Librorum Prohibitorum" is

full of good titles. In 1515 the Lateran Council appointed censors to examine books before they were published, "as if," as Milton says, "St. Peter had bequeathed to them the keys of the press as well as of paradise." Even Philip II. had an index of his own published at Antwerp in 1570. The books of Copernicus and Galileo and Milton and Fénelon have been among the books suppressed by edict, but made immortal by truth. Adam Smith's "Wealth of Nations" was forbidden in Spain; and of all things, up to 1870, that could not pass the walls into Rome was the Bible, as though it had the nature of an infectious plague from which the Pope and the cardinals might sicken and die. The habit of burning books did not begin with the papacy. A street of Ephesus was once illumined by the flames of the books belonging to those who practised curious arts. Diocletian's edict in 303 sought to consume all the Christian writings. The whole Czech literature was destroyed in the sixteenth century, one Jesuit, Anton Koniasch (1637), boasting he had burned over 60,000 volumes. In 1410 Archbishop Sbenko presided over the burning of Wiclif's writings at Prague, where, as in Bohemia at large, he was called "the fifth evangelist." But the Puritans also had their turn, and in 1644 burned the king's "Book of Sports." The last volume which Parliament subjected to this kind of treatment was Defoe's "Shortest Way with the Dissenters" in 1703. The Bible has furnished more food for the flames than all other volumes together. To possess it was, by act of Inquisition, a sufficient ground for the charge of heresy; and the Bible societies which in these modern days seek to circulate it have been anathematized more than once from the chair of St. Peter, as among the pests of society.

No one goes to St. Paul's, London, without recalling the great conflagration of Tyndale's New Testaments, Bishop Tonstall presiding, and Bishop Fisher prefacing the scene by a sermon. In 1468 Bertholdt, Archbishop of Mainz,

went so far as to prohibit the publication of all religious books in the German tongue, on the ground that the "language was not adapted to convey religious truth." How much of time and labor might have been saved those who fight against Wellhausen and all the brood of German critics if only Bertholdt's edict had been permanently effective! And yet in spite of these mistakes a quarantine for bad books and their makers every sound and good mind must establish, while public censorship would be apt to interfere with the rights of that sacred thing called "personal liberty." In Beirut I saw expurgated editions of American textbooks, whole paragraphs and pages rudely obliterated with ink. Think of it, the Turkish exciseman turned literary arbiter as against President Bliss, Dr. Jessup, and the whole faculty of the Syrian Protestant College!

Books should be like sign-posts and stars which guide us, like phials of drugs which exhilarate and freshen the blood. No other inscription for a library has been found so good as the one Diodorus Siculus reports as being over the entrance to the Egyptian library (probably at Thebes), the "Dispensary of the Soul." There is a pathetic history connected with the papyrus "Iliad" in the Ashmolean Library at Oxford. For sixteen hundred years it formed the pillow of an Egyptian girl, from the time she was placed in the tomb asleep till a few months ago, when she was removed from her long resting-place, her tresses fragrant with ancient wisdom! There are some books upon which we do well to pillow our heads, as there are some friends to whom we may safely make known our hearts.

Who, then, has right to make a book that may walk to and fro in the earth? All who have something good and useful to tell, new or old, that will make for human recreation and wisdom and righteousness. The world is very rich through the single contribution from the pen of some devout writer. So it is with Thomas à Kempis's book.

Some books have gone from threshold to threshold before finding a publisher ; and now what struggled so for existence is as a perennial fountain in the garden of literature. Many books never get written for want of a publisher, who often in this way becomes a public benefactor. Books written for mercenary compensation are frequently our best, like Johnson's "Rasselas" and Scott's novels. Some men have written great books and died in rags, like Camoens, the Portuguese. The ambition to be known has prompted many a man to write a good book. And so there is no absolute canon for the making of books. If a man has anything to tell that is worth telling, let him write a book. So I say to my children : "If you have anything worth saying, speak."

An eminent physician has spoken more

than once in my hearing of his strong desire to give up active practice and to retire to a laboratory where he might direct his undivided attention to the study of the nature and properties of herbs. "What a vast world there is of them," he has exclaimed, "and all made for the use of man !" The man of literary culture often longs for the day when he may turn from the din of the street and the distractions of daily living to the quiet pursuit of the books which contain the thoughts of many ages. Books attest the life above the larynx ; and most valuable to us are those which lead us through the chambers of this earth of ours and open our eyes to behold its wonders, and which bring us out to the ledges from which we look up into the azure peopled with the stars and warm with the breath of the great Creator.

PREACHERS EXCHANGING VIEWS.

Conference. Not Criticism—Not a Review Section—Not Discussions, but Experiences and Suggestions.

Does It Pay ?

Is it wise for the minister in the pulpit to dwell frequently and severely upon the failings of Christians ? A week since a young man came to tell me that his church was becoming very restless under the pastor's habit of preaching as if all disciples of Christ were defaulters, rogues and hypocrites. The next day I heard a popular minister hold the Church up to ridicule as grossly unfaithful. Two days after I heard another preacher produce a laugh by flippantly telling the story of the converted Jewess who wanted to study Church history "in order to discover when Christians ceased to be like Christ." All this pleases unbelievers, and perhaps wins a momentary popularity for the preacher, but does it advance the cause of Christ ? Surely it is not true that the majority of Christians are utterly unlike their Master. They have their treasure in earthen vessels,

but conspicuous unfaithfulness is the exception. Moreover, the best Christians are grieved and disheartened by uncharitableness and sneering criticism from the pulpit. They ask if there are not multitudes of noble Christian lives, whose example might be cited for the inspiration of the elect and the edification of the world. They question whether it becomes a preacher to discredit the Gospel which he recommends by belittling its power over those who have taken it to their hearts. They inquire if it would not be well, as a rule, to reserve severe rebuke for the time when pastor and Church are met together for private counsel and communion. Does it pay, brethren ? Does not the world carp at Christians enough without help from the pulpit ? Making this their excuse for impenitence, do unbelievers need any encouragement in this direction ? Paul never castigates the early disciples in his public discourses. And when, in private epis-

bles, he reproveth, how his pen weeps, always showing the "more excellent way." And if we look to our Saviour's example, how much more earnestly He smites the sins of the world than the failings of His followers. How tenderly He admonishes them, taking them aside from the crowd, as if jealous of their reputation. CARITAS.

Music in Our Churches.

A WORD concerning this much-discussed topic. Between choruses, quartettes, precentors, and the rest, I am greatly perplexed as to what I should do in my own little church. We tried a paid choir, and they gave us music which not one in fifty of my people could appreciate. Then we tried a chorus, and between voices that sharpened, and voices that flatted, and

voices that rasped, and voices that with all their sweetness could not overcome the various antagonisms of their environment, we were in misery from the beginning to the end of our musical (?) service. Then we tried a precentor with a rich, full voice, and the people listened to him. Their attention was admirable, and outrivaled that which they bestowed upon the preacher. All their singing was done by proxy. I have preached upon the duty of praise, but unavailingly. Have any of the brethren who may read these words had a like experience? If so, will they give me the benefit of their experience in the eradication of the disease? Such I regard it. We are threatened with what I may call an atrophy of song. Help will be appreciated.

E. N. W.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

"The Indian Problem," from an Indian's Standpoint.

By REV. H. H. EMMETT, CON-NEAUT, O.

And the fruit of righteousness is sown in peace for them that make peace.
—JAMES iii. 18.

AT the outset we must understand the present status of the Indian. Here are nearly two hundred and sixty-seven thousand people. One hundred and eighty thousand are self-supporting, or nearly so. They are scattered over an area of hundreds and thousands of miles, placed upon temporary tracts of lands, guarded by troops, and kept under the care of Indian agents—sometimes good men; more often men without manhood or principle, in whom the greed of gain is greater than the interest of the people whom they are supposed to serve. The denial of recourse to the courts for protection makes them a prey for human beasts, who carry out their infamous purposes of lust and crime

without restraint, leaving young Indian women with blackened names, and children who know not and never will know their fathers. Not a few soldiers wearing the garb of the United States army boast around the camp fire of the little "papposes" they have left in such camps on such or such reservations. Even army officers, whose names are held in honor, are known to have sons and daughters on some reservation, whose names will never be known in the writing up of their fathers' biographies. This has been going on year after year. A Hungarian girl can go before the courts and claim protection for her "love child;" so the Polish, Greek, or Kaffer; but not the native Indian. The great Empire State has reservations on which the Indian girl has no legal protection for her virtue; and on all the reservations may be found a similar unholy condition of things. Unless the reservation system is broken up, the Indian family protected by law, in less than a decade a mass

of human beings will be produced as leprous with scrofula, erysipelas, and other kindred skin and blood diseases, as can be discovered in any leper community in the East. One will meet but very few children to-day on the reservation who have not some marks or scars on their bodies which are the outcome of tainted blood. Allow me to cite a passage from the annual report of the superintendent of the Thomas Asylum for Orphan and Destitute Indian Children, located at the Cattaraugus Indian Reservation, N. Y. :

"Observation leads me to believe that there are hundreds of Indians of both sexes who are shiftless, intemperate, and degenerate, who were naturally intelligent and well disposed, and would have chosen lives of sobriety and usefulness had there been proper stimulants to industry, and educational opportunities placed within their reach. At the critical time in their life, when they are first thrown on their own resources for self-support, then it is the immoral influences on and about the reservation are brought as a personal temptation to each individual youth. And I sometimes wonder not that so many make miserable failures, but that so many have had strength of character and purity of purpose, gained during the training of early childhood, to escape unscathed the trying ordeal through which they have to pass."

One can well understand the condition of those who have no such influence around them as those just cited. When the whole home life is lived amid squalor and dirt and vileness, where vile white men mingle with the Indian women, the result is children are inoculated with scrofula, erysipelas, and other disorders not to be mentioned. All this is due to the unprotected condition of the Indians under the reservation system. Moreover, the male Indian under present laws knows another degenerating experience. If he should be fortunate enough to go into business and save out of it \$5000, and should loan it to a white man worth one hundred

times as much and payment should be withheld, he, the Indian, could not go before the courts to collect one dollar. Not many men would be inspired to do much work under such circumstances. Therefore, for this lack of legal protection he is, with only here and there an exception, a commercial failure. One boast of the preamble of the Constitution reads : " We hold these truths to be self-evident, that *all men are created equal*, that they are endowed by the Creator with certain inalienable rights ; among these are *life, liberty*, and the pursuit of *happiness*." This part of the Constitution has been overlooked by the American people. Life, the boon that all men prize, has been again and again taken by the white man from the Indian ; and the friends of the dead Indian, having no recourse to the courts, the killing of an Indian has seemed a small affair. A Winnebago Indian girl was brutally murdered by two white ruffians while she was fighting for her virtue. Her broken-hearted father could not have her murderers arrested. How much happiness has that Indian father found under the present system ? Allow me to quote from one more report, and from one who is now doing more than any other man for our race. Thomas J. Morgan says :

" In our judgment of Indians and of the difficulties of the Indian question, we should remember that the most perplexing element in the problem is not the *Indian*, but the *white man*. The white man furnishes him with arms and ammunition ; the white man provides him with *whiskey* ; the white man encroaches upon his reservation, robs him of his stock, defrauds him of his property, invades the sanctity of his home, and treats him with contempt."

And this from one who to-day knows the whole Indian question, and sees a storm coming, and knows where the storm centre is.

As the white man is truly the aggressor, then, since he is so largely in the majority, he ought to be the remover of these wrongs. As long as the

reservation system continues as it is, just so long will these things continue to be practised upon the Indian. The Christian churches of America send their thousands and millions to assist the Eastern pagan to the light of Christianity, while in the Empire State we find a reservation with a large number of pagans almost within sound of the church bells of Buffalo, a city of nearly three hundred thousand population. There must be, and there is, something wrong in our Indian system that, after these years of Christian civilization, such should be the condition of things in the State of New York. There is one thing that stands in the way of solving this question, and that is the Indians' lack of confidence in the white man's word. There was a sad truth in the words of the old Sioux chief when he said to the missionary: "Go home; and when you find one white man that doesn't lie, come back again."

When these people can be brought to believe that the nation means what it says, then, and only then, can we reach their better nature, and bring them to a knowledge of their need and the help at hand. We have made over one thousand treaties with the various Indian tribes, and have not kept one of them; and the Indian thinks they were never made to be kept, but only to serve a present purpose, to settle a present difficulty in the easiest way possible. We were strong enough to make or enforce a more profitable arrangement; so says General Sherman. And with all this we hear of the treachery of the Indian, and that he cannot be trusted. Allow me to say that the present and future historian will search in vain to find a single treaty that the Indians ever broke. In less than fifty years we have paid out over \$500,000,000 in Indian wars. In the same time we have broken seven treaties with the Creeks, eleven with the Cherokees, as many with the Choctaws and Chickasaws, and many with other smaller tribes. These treaties are solemn compacts of one nation with another, and should be

held in the most sacred faith; but by the demand of the spoils politicians and land grabbers they must be broken. Look at the case of the Pacas, who in our centennial year were robbed of their land and driven into the Indian Territory, fifty-five days' march away from their own home, when their fields were under good tillage. They were compelled to leave all and march into a land where they lost more than one hundred and fifty of their number in less than a year by the great change of climate and by conditions which only the strongest could survive. And these facts are known to all members of the Indian Bureau. General O. O. Howard, in his book of "Chief Joseph, his Pursuit and Capture," says: "I do not believe that we are worse than the French, the Spanish, or our English neighbors in British Columbia, though surely we can nearly match the massacre of St. Bartholomew, the cruelties of the Spanish Inquisition, the ferocity of the London rioters, in our dealing with the red men." And now, after "a century of dishonor," is it not high time that the press, pulpit, and all who love justice do something for this people, whose only crime has been that they have been holders of a landed estate of more than three billions of acres. The white men have taken the absolute ownership of it, leaving in the hundred or more reservations less than ninety-eight million acres. We owe them to day more than \$13,000,000 for funds held in trust for them, while our Government has spent over \$5,000,000 and sacrificed thousands of lives in Indian wars. Canada, with a larger Indian population proportionately, has not spent one dollar on Indian wars, and has not had one Indian massacre. Why is this? Simply because Canada makes fewer promises to her Indians, and keeps every one made. That is the difference.

Henry S. Pancoast, in his work on "The Indian before the Law," says: "The Indian is not a citizen. He has no voice in the government under which he lives. He is not within the Four-

teenth Amendment, which makes all persons born or naturalized in the United States and subject to the jurisdiction thereof citizens of the United States and the State where they reside. Nor is the Indian a foreigner or an alien. Indians are called by Attorney-General Cushing 'domestic subjects.' Because they are subjects they are not citizens, nor are they within the naturalization acts, as these apply to foreigners under another allegiance. No Indian is a citizen by local birth. It is an *incapacity of his race.*" The Indian's status is thus strikingly and accurately defined by Daniel Webster in his argument in the case of *Johnson vs. McIntosh*. He says: "They are of that class who are said by the priest not to be citizens, but perpetual inhabitants with diminutive rights." And therefore each and all of them are "men without a country." Sing as we may, "My country, 'tis of thee, sweet land of liberty," it is an untrue sentiment as long as the Indian question remains as it is. If wrongs are never righted until the people demand it, shall not the press and pulpit help at this time of need?

"How would you solve the Indian question?" is asked. I would dissolve the Indian Bureau; break up the reservation system; give to the Indian the right of franchise, and give to every Indian family one hundred and sixty acres of land, and a patent upon the land for twenty-five years, so that no tricky white man could cheat him out of it. Then let him have the protection of the law, to sue others, if need be, or when sued by others. I would give his children the right of education in our schools and colleges. I would put the uncivilized under the care of the War Department, as that is not subject to the whim of any political party, and as fast as they approach civilization I would give them the same chances with others in all directions. Some one will say that there should be an educational qualification before the right of franchise is conferred. Then I would ask, Why should you ask it of the Indian and

not of every other savage? If the Government will ask it of the Italians, Hungarians, and the fellows of like stamp, I would most gladly say, demand it of the Indian also. No more, no less. After you have given him his franchise, then give him equal rights before the law. Let him protect his wife and daughter's chastity by calling to his help the strong arm of the law, and I believe this vexed Indian problem would solve itself in less than twenty years. If the Indian is not able to compete with white men in the battle of life, let him go down. But knowing them as I do, I know that they will succeed if a chance is given them. Have we not seen one from a lowly Indian home arise to the honorable position of engrossing the terms of surrender of General Robert E. Lee? And the name of General Ely Parker, of General Grant's staff, will live in history as a name worthy of respect. And there stands to-day at the head of the largest temperance organization of the world a full-blooded Mohawk Indian as Right Worthy Grand Chief Templar, Dr. Oronhyatekha. There are many others I could name who have risen above all adverse influences—the wigwam, the hut and hunting and basket-making—to the pulpit of Christian churches and the lecture platform. If an Indian boy can do this under present laws, how much more grandly will he arise when he shall enjoy all the privileges of his more favored brothers? Much more might be written on this subject, but the limit of my paper will not permit further discussion. Only may I ask in closing, in the name of God and in the love of humanity give the Indian justice, simple justice. Shall not these so-called Esaus of the world, as well as its crafty Jacobs, have a portion of the joys and comforts of true civilized life and peace?

THE responsibility of reform rests upon every lover of truth and righteousness.—*Burrell.*

EDITORIAL NOTES.

Offer of Prizes.

It has been thought well to seek to stimulate the readers of the HOMILETIC REVIEW to a more thoughtful consideration of the events that are daily occurring, and of the discoveries of physical science which so remarkably characterize the times in which we are living, by an offer of three cash prizes—one of \$50, one of \$25, and one of \$10—for the three best series of twenty very brief contributions illustrating truths of Scripture from the field of current events or from that of the most recent scientific discoveries. Believing, as we must, that God is an ever-present and an ever self-revealing God, and that all history is the outworking of His purpose, through which He is forever flashing new light upon old truths, we desire to have our readers help each other to the recognition of these revealings.

The following conditions must be observed in the competition :

1. Each competitor must have paid in full his subscription to the end of the new year.
2. Each illustration of the twenty must be limited to one hundred words.
3. All competitive papers must be in the hands of the editors by February 1st, 1893.
4. Each contribution must be signed with a pseudonym, the true name of the writer being sent in a separate envelope, which shall remain unopened until after the decision shall have been rendered.
5. The decision shall be by the vote of our subscribers at the close of the year. The writer of the series receiving the largest number of votes shall be entitled to the first prize, the recipient of the second largest number of votes the second prize, and the recipient of the third largest number of votes the third prize. The announcement of the awards will be made in February, 1894.
6. All contributions, whether receiv-

ing the prizes or not, shall be the property of the publishers of the REVIEW.

Prayer-Meeting Topics for 1893.

IN connection with the announcement elsewhere of the prayer-meeting topics to be treated in the REVIEW during the coming year, it will be of interest to our readers to know that they will be issued in independent form on the inner pages of a four-page card, the outer pages of which will be left blank for such purposes as pastors may desire, as, *e.g.*, the name of the church, addresses of pastor and officers, notices of meetings, etc. It is hoped that this innovation may result in their more extensive circulation and use. The popularity of these topics during the past has been large, many testimonies coming to us that Dr. Hoyt, in his treatment of them, is proving himself a valuable helper. Separate copies of the new topics may be obtained on application to the firm, terms for which will be found in the advertising pages.

"The Oratorical Instinct."

NOR a long time before his lamented death, Mr. Curtis, in giving his views on oratory to Professor Brainerd G. Smith, of Cornell University, said that "the beginning of oratory is to make one's self heard and to make one's hearers wish to hear. Orators must have the oratorical instinct, which includes the sense of an audience." To make one's audience feel the power of one's thought, to quell the fever of its expectation, it is necessary that one feel the intellectual pulse of his audience. Only he who so does can follow the advice of Shakespeare at the lips of Hamlet, and "suit the word to the occasion;" and failure here is failure altogether. The best man for the message is he who can best deliver the message to the man to whom it is sent.

Books for a Pastor's Library.

WE are constantly in receipt of requests from our subscribers for information as to what books may be added with profit to the libraries which they are building up. A pastor's library is his tool-chest, and ought to contain only such works as shall prove helpful to him in his prosecution of the work which is peculiarly his own, that of preaching the Word. From that Word new light is ever breaking forth. Upon it new light is ever shining from many sources. He who would preach it acceptably and powerfully cannot fail to keep abreast of the truth in its progress. To be behind the times in reference to it is to be disqualified for the proper fulfilment of the duties of one's office. To handle the Word of God unskilfully is to limit its power, and this is something which no true preacher can consent to do. Every one will therefore endeavor to keep himself supplied with the best tools, and to see to it that in his use of them he is a workman that needeth not to be ashamed.

During the year now closing we have been in receipt of several volumes which to us seem especially valuable in the direction named. Among these are the last four numbers of the Expositor's Bible, published by A. C. Armstrong & Son. The whole series will be found very helpful, representing as it does the latest thought of the closest students of sacred Scripture.

Perhaps no more valuable offer was ever made to the ministry in English-speaking lands than that of the Funk & Wagnalls Co., for the coming year, in "The Preacher's Complete Homiletic Commentary on the Old Testament" (with critical and exegetical notes). Apart altogether from the exceeding cheapness of the volumes, twenty in number, their intrinsic worth is sufficient to render them a most desirable addition to the library of any minister. It has been our privilege to examine the work, and we believe not only that any minister can afford to have it, but also that no minister can

afford to be without it. It is a work for a worker, not for an idler. Indeed, there is no place for an idler in the ministry, or anywhere else for that matter. Sloth disqualifies a man even for living. In the volumes of which we write will be found the finest of the wheat garnered, but it will be necessary for every one to grind it in his own mill and bake it in his own oven, before he is able to dispense it to those whom he is appointed to feed.

Among the biographical sketches that have appeared, one that will be of interest to many of our readers is that of that grand man and famous preacher, Theodore Christlieb, the story of whose faithful life and peaceful death cannot fail to be an inspiration to all who acquaint themselves with it. This volume, also from the press of Armstrong & Son, contains selected sermons which reveal the secret of the power which Christlieb exerted over his fellows wherever he came. It was the closeness of his fellowship with Him who is "the power of God."

We have not the space to specify further. During the coming year we shall call attention, from time to time, to such volumes as seem to us to be of special value. It is also our purpose to publish lists of works furnished by specialists in different lines of Bible study, in the hope of rendering assistance to those who find it difficult to select what is best from the great multitude of books that are constantly issuing from the press, such as will prove most helpful to them in their work as preachers.

Prayer-Meeting Topics, 1893.

- Jan 1-7. Some Defending Things to Enter the New Year with. Neh. ii. 7.
 Jan. 8-14. Building. 1 Kings vi. 37, 38.
 Jan. 15-21. Grieving the Spirit. Eph. iv. 30.
 Jan. 22-28. The Help which Christ Gives. Luke vii. 14.
 Jan. 29-31; Feb. 1-4. A Great Prayer. 1 Peter v. 10.
 Feb. 5-11. The Steady Refuge. Heb. xiii. 8.
 Feb. 12-18. Of Conquering Discouragements. Heb. xii. 12.
 Feb. 19-25. The Christian's Day. 1 Chron. xvi. 37.

- Feb. 26-28; March 1-4. The Discovery of the Divine Will. Acts xli. 14.
- March 5-11. An Old Malady and an Old Remedy. Isa. xxxv. 3, 4.
- March 12-18. The Self-announcing Gospel. 1 Thess. i. 7-10.
- March 19-25. When the Way Seems Hidden. Isa. xl. 27.
- March 26-31. What we Are through Christ. Rev. i. 5, 6.
- April 2-8. The Resurrection the Way of Victory. Mark xvi. 2, 3, 4.
- April 9-15. Opportunity. Gen. xli. 37-45.
- April 16-22. And Let Jerusalem Come into your Mind. Jer. li. 50.
- April 23-29. A True Self-respect. Acts xvi. 37.
- May 1-6. Having Evil Thoughts. Acts v. 4.
- May 7-13. Only Sunday Religion. Luke ix. 23.
- May 14-20. The Greater Solomon. 1 Kings x. 13.
- May 21-27. Increasing in Strength. Acts ix. 22.
- May 28-31; June 1-3. Putting off. Matt. xxv. 10.
- June 4-10. Moral Onwardness. Phil. iii. 14.
- June 11-17. Looking for the Black Side. 1 Sam. xviii. 9.
- June 18-24. The Prosperous Life. Ps. i. 3.
- June 25-30. God Better to us than our Fears. Gen. xlviii. 11.
- July 2-8. The Risen Christ Power for the Daily Life. Matt. xxviii. 18.
- July 9-15. A Common Lie. Ps. iii. 2.
- July 16-22. A Vision of God. John xxi. 1.
- July 23-29. He that Believeth Shall not Make Haste. Isa. xxxviii. 16.
- July 30-31; Aug. 1-5. The Test of Creed and Deed. Heb. iii.
- Aug. 6-12. Worrying. Phil. iv. 6.
- Aug. 13-19. God's Thoughts toward Us. Ps. cxxxix. 17.
- Aug. 20-25. The Higher Manhood. Matt. ix. 9.
- Aug. 27-31. A Practical Question. Gen. iv. 9.
- Sept. 3-9. Special Painstaking. Gal. vi. 11.
- Sept. 10-16. The Conflict and the Victory. John xvi. 33.
- Sept. 17-23. Possessions Notwithstanding. Ps. xvi. 6.
- Sept. 24-30. Getting Angry. Luke xv. 28.
- Oct. 1-7. Doing Things Twice. John ii. 15; Mark xi. 15.
- Oct. 8-14. Two Arguments against Despondency. Rom. v. 10.
- Oct. 15-21. Vision for Us. Mark x. 52.
- Oct. 22-28. About the Babe. Matt. ii. 1.
- Oct. 29-31; Nov. 1-4. Not Making the Most of Life. John xii. 3.
- Nov. 5-11. Jesus in the House. Mark i. 29-31.
- Nov. 12-18. What we Know. John iii. 2.
- Nov. 19-25. The Samaritan Journey. John iv. 4.
- Nov. 26-30. The Power of the Keys. Matt. xvi. 13, 19.
- Dec. 3-9. What Follows Since He is the Door. John x. 9.
- Dec. 10-16. Christ Expecting. Heb. x. 12, 13.
- Dec. 17-23. The Foundation Fact of our Christianity. John i. 14.
- Dec. 24-31. Facts of Life for a Closing and an Opening Year. Heb. xi. 24-27.

BOOKS RECEIVED.

- A. D. T. RANDOLPH & Co., New York.—The Early Religion of Israel. By Prof. Robertson. The New York Obelisk. By Charles E. Noldenke, M.A., Ph.D. The Preacher and His Models. By James Stalker, A.M., D.D.
- A. C. ARMSTRONG & SON, New York.—From the Usher's Desk to the Tabernacle Pulpit. By Rev. Robert Shindler. Life of Christ—Mémorial by His Widow. Simple Bible Lessons. By Frederick A. Laing, F.E.I.S. The Expositor's Bible (The Book of Job. By R. A. Watson, D.D. The Gospel of John. By Marcus Dodds, D.D. The Epistle to the Ephesians. By G. G. Pindley, B.A. 1 and 2 Thessalonians. By James Denney, B.D.). The Sermon Bible John iv.—Acts vi. Acts vii.—1 Cor. xvi.).
- THE CENTURY CO.—Faith Healing, Christian Science, and Kindred Phenomena. By J. M. Buckley, D.D.
- THE BAKER & TAYLOR CO., New York.—Stirring the Eagle's Nest. By T. L. Cuyler, D.D. The Heart of the Gospel. By A. T. Pierson, D.D.
- AMERICAN TRACT SOCIETY, New York.—The Gospel of Gladness. By D. J. Burrell, D.D. The Cruise of the Mystery. By Louise Seymour Houghton.
- D. LOTHROP & Co., Boston.—The Gospels are True Histories. By J. H. Barrows, D.D.
- THE UNITED BROTHERS PUBLISHING HOUSE.—The Confession of Faith. By Bishop J. Weaver, D.D. The Thorn in the Flesh. By J. W. Etter, D.D.
- G. P. PUTNAM'S SONS, New York.—American Society of Church History Papers.
- J. A. HILL & Co., New York.—Presbyterians. By George P. Hays, D.D., LL.D.
- AMERICAN BAPTIST PUBLICATION SOCIETY, New York.—English Harmony of the Gospels. By George W. Clark, D.D. Hours with a Sceptic. D. W. P. Faunce, D.D.
- THE STANDARD PUBLICATION CO., Cincinnati.—New Commentary on the Acts. By Prof. J. W. McGarvey.
- FORDS, HOWARD & HULBERT, New York.—A Book of Prayer. Roland Graeme, Knight. By Agnes Maule Machar.
- F. A. DAVIS, Philadelphia and London.—The Chinese. By Robert Coltman, Jr.
- THE CHRISTIAN AT WORK, New York.—The Christian Life. By Rev. J. N. Hallock.
- M. L. HOLBROOK & Co., New York.—The Hygienic Treatment of Consumption. By M. L. Holbrook, M.D.
- FOWLER & WELLS Co., New York.—Mind is Matter; or, The Substance of the Soul. By William Hemstreet.
- JOHN Y. HUBER Co., New York.—Glimpses of Heaven. By Rev. W. H. Munnell.
- A. W. HALL, Syracuse.—Tobacco: Its Use and Abuse. By Rev. J. B. Wight. Ecclesiastical Amusements. By Rev. E. P. Marvin. Church Entertainments. By B. Carradine, D.D.
- JOHN B. ALDEN Co., New York.—The Genesis of Life and Thought. By Thomas H. Mueick.
- RAND, McNALLY & Co., Chicago and New York.—Wolverton; or, The Modern Arena. By D. A. Reynolds.
- ROBERT CARTER & SON, New York.—Recognition after Death. By J. A. Hodge, D.D.
- ELLIOT STOCK, London.—Things to Come.
- FLEMING H. REVELL, New York.—Jew and Gentile.
- E. A. JOHNSON & Co., Providence.—Gospel from Two Testaments. Edited by E. Benjamin Andrews, LL.D.
- NATIONAL CHRISTIAN ASSOCIATION, Chicago.—Sermons and Addresses. By Jonathan Blanchard.

BLUE MONDAY.

The Parson's Teeth.

THERE is a story of a clergyman who had taken temporary duty for a friend, and who had the ill-luck to injure his false teeth during the week. The plate was sent to the dentist's for repairs, a faithful assurance being given that it should be duly returned by Sunday's post; but the dentist or the post proved faithless. With the assistance of the clerk the clergyman managed to stumble through the prayers, but felt it would be useless to attempt to preach. He therefore instructed the clerk to "make some excuse for him and dismiss the congregation."

But his feelings may be better imagined than described when in the seclusion of the vestry he overheard the clerk in impressive tones thus deliver the "excuse": "Parson's very sorry, but it is his misfortune to be obligated to wear a set of artful teeth. They busted last Wednesday, and he ain't got them back from London to-day, as he was promised. I've helped him all I could through the service, but I can't do no more for him; 'tisn't any use for him going up in the pulpit, for you wouldn't understand a word he said, so he thinks you all may as well go home."
—*The Manchester Times*.

The Higher Criticism.

THE DEAN OF NORWICH concluded an amusing speech recently by a good story of the new criticism as it appears among the middle classes. A worthy timber merchant announced that he was relieved to find that he need not believe literally the various passages in the Bible, which he had often proved to be impossible. Being pressed to name one of these passages, he mentioned the ark; it was, he understood, 450 feet long, 70 feet broad, and 45 feet high, and was filled with live animals. He was convinced, therefore, that the Israelites could not have carried it about with them for forty years! This is not merely a funny story. Some of the insuperable difficulties raised by the higher critics are positively quite as easily solved by common-sense as this can be.

Clear-Headedness.

IN a recent address Mr. William Winter, the dramatic critic of the New York *Tribune*, recalled the ludicrous remark of a certain Scotch lady made to him some time since. She was commenting upon the wonderful oratorical ability of

the lamented Mr. Spurgeon, and specifying an instance when she had been permitted to hear him. She said: "Mr. Spurgeon having arrived at a place where he was announced to speak, and having pleaded a headache as a reason for not fulfilling his promise, a substitute was sought to take his place. But every effort to find one having failed, Mr. S. was compelled to enter the pulpit. "And if you could have heard him," said the enthusiast, "you wouldn't have thought that he had a pain in his head or anything else!"

A Lively Corpse.

THE statement in the *Evangelist* of October 6th, that "great news comes from Syria," is verified by what it goes on to tell, that "the first locomotive entered Jerusalem Friday, August 26th;" certainly a striking fact, but nothing to compare with what follows, that "there *corpse* of contracting engineers are now at work on the Beirut and Damascus Railway." Truly this is a wonderful age! Death is currently supposed to end all contracts, but here we have a remarkable instance of a corpse assuming the liabilities of a living body of contractors. Honesty is assuredly not an extinct virtue yet.

An Amen Out of Place.

IT was the missionary hour. The speaker, a lady returned from China, was very tender and pathetic in her address; many of the audience were bathed in tears. A stillness such as could almost be felt pervaded the assembly while she was describing the struggles of a poor Chinaman who desired to become a Christian, his hindrance being his wife, who opposed him in every possible way.

There was present on the platform a ministerial brother of the old stamp, who believes in punctuating public address about once in so often with an "Amen," and but few can do it more lustily than he.

The speaker had brought that poor heathen to the point where he exclaimed, "Well, if my wife won't become a Christian, and is bound to go to hell, I'll go to hell with her!" The good brother on the platform thought it time for punctuation, so in a stentorian voice he shouted, "Amen!" The speaker stopped; the pathetic and the ridiculous had met; there was an instant's hush; then a low ripple commenced which increased in volume till that whole assembly was convulsed at the incongruity of the brother's ill-timed exclamation of approbation.—B.

INDEX TO VOL. XXIV.

July to December, 1892.

	PAGE.		PAGE.
General Index.....	573	Index of Subjects.....	574
Index of Sections.....	573	Textual Index.....	575
Index of Authors.....	573		

INDEX OF SECTIONS.

	PAGE.		PAGE.
Editorial Section....	94; 189; 284; 381; 476; 565	Sermonic Section....	31; 128; 217; 316; 416; 509
Exegetical and Expository Section.....	71; 176; 200; 360; 457; 546	Sociological Section.....	77; 181; 265; 365; 461; 564
Helps and Hints.....	61; 168; 248; 352; 451; 538	Striking Thoughts from Recent Sermons.....	59; 166; 246; 350; 445; 536
Miscellaneous Section.....	82; 185; 274; 373; 467; 559	Suggestive Themes for Pulpit Treatment.....	60; 167; 247; 351; 446; 537
Prayer-Meeting Service.....	66; 171; 255; 355; 451; 540	Themes and Texts of Recent Sermons.....	60; 167; 247; 351; 446; 537
Review Section.....	38; 99; 195; 293; 387; 483		

INDEX OF AUTHORS.

	PAGE.		PAGE.
Bateman, Chaplain C. C., Army Chaplains and their Work.....	87	Gates, Pres. Merrill E., LL.D., The Christian a Trustee.....	387
Batten, Samuel C., D.D., Appealing to Conscientiousness.....	20	Gloag, Paton J., D.D., Christian Altruism.....	176
Boynton, Nehemiah, D.D., The Interpretation of Prophecy.....	243	Godet, Prof. Frederic, D.D., The Ministry's Duty to the Church at the Present Day.....	3
Bridges, Rev. T. R., Burden Bearing.....	344	Gordon, A. J., D.D., The Anointing of God.....	438
Burton, N. S., D.D., Christ Teaching by Miracles.....	407	Gracey, J. T., D.D., "Some Better Thing".....	277
Burr, E. F., D.D., Astronomy as a Religious Teacher.....	394	Greene, Rev. George W., Is the School Problem Solvable?.....	365
Büttner, Pastor Heinrich, Three Advent Admonitions.....	514	Griffis, William Elliot, D.D., The Story of the Leyden Pastor.....	500
Campbell, Rev. James M., Taking the Kingdom of Heaven by Violence 436; Spirituality an Element in True Exegesis.....	503	Hansom, W., B.D., LL.D., Defenders of the Faith.....	51
Carmichael, James, D.D., Former Things not Better.....	523	Herriott, Frank I., The Pulpit and Social Problems.....	181, 266
Clark, F. E., D.D., A Pastor's Aid Society.....	274	Hocking, Rev. W. J., Labor: Its Dignities and Problems.....	151
Coburn, Camden M., Ph.D., How to See Europe, Egypt and Palestine.....	407	Holland, Canon H. Scott, Christ in the Written Record.....	316
Cook, Rev. James E. W., The Higher Criticism.....	148	Hoyt, Wayland, D.D., Prayer-Meeting Service.....	66, 171, 255, 355, 451; 540
Cooper, Prof. Jacob, D.D., D.C.L., The Relation of Anarchy to Civil Liberty.....	550	Hughes, Hugh Price, M.A., The Use and Abuse of Party Politics.....	419
Crooks, Prof. George R., D.D., Church Confederation.....	306	Hunt, Prof. Theodore W., Ph.D., Litt.D., The Ethical and the Etymological.....	495
Casack, M. F. (The Nun of Kenmare), Falseness about Convent Life.....	375	Johnson, Rev. Franklin, The Plan of the Sermon on the Mount.....	360
Denning, Stephen R., D.D., Inadequacy of Reason.....	54	Judson, Edward, D.D., The Immorality of Mysticism.....	208
Dike, Rev. Samuel W., LL.D., Some Sociological Points.....	270	Latimer, The Late Prof James F., D.D., Sonship in the Family of God.....	31
Dingwall, Rev. R., God's Great Object in Continuing the World's Existence.....	235	Leech, S. V., D.D., National Perils.....	476
Dix, Morgan, D.D., The Essential Righteousness.....	198	Ludlow, James, D.D., The Septuagint and Old Testament Quotations in the New Testament.....	11
Duryea, Prof. William R., Fretfulness.....	347	Lyman, A. J., D.D., The Crowned Christ.....	527
Dwight, Pres. Timothy, D.D., Jesus and the Young Ruler.....	132	Maclaren, Alexander, D.D., The Glory of the King, 43; The Two Guests, 144; The Faithful Heart and the Present God, 229; Hid in Light, 332; The Chief of Sinners, 416; Christ's Farewell to the World.....	519
Edwards, Rev. John H., The Bible God's Word to Our Times.....	532	Martin, Prof. S. A., Our Inheritance of Sacred Song.....	278
Fay, Rev. Walcott, What Attitude Should the Church Take toward Amusements.....	84		

PAGE.	PAGE.
McLane, William W., D.D., An Historical Study of Hell.....	300; 483
Milligan, Prof. William, D.D., The High Priest of the Greater Tabernacle, 74; "The New Testament".....	457; 546
Mitchell, Stuart, D.D., The Faith of Abraham.....	321
Moulton, Prof. R. G., M.A., The Study of the English Bible as a Classic.....	19A
Mudge, James, D.D., My Experience in the Cultivation of a Missionary Spirit.....	82
Nelson, S. Giffard, L.H.D., The Old Church at Rome.....	530
Parsons, Rev. Charles W., Childhood and the Church.....	348
Pattison, Prof. T. Harwood, D.D., Sermon and Painting.....	106
Perrins, Rev. W. A., The Minister's Use of Biography.....	473
Pick, Rev. Bernard, The Prayer of Aseneth.....	26
Pierson, Arthur T., D.D., Modern Evangelistic Movements, 16; God's Judgments and their Lessons, 138; The Privileges of Saints, 326; Helps and Hints, 61; 168; 348; 352; 451; 532	
Pratt, Rev. Dwight M., Pastoral Psychology.....	117
Quandt, Emil, D.D., The Apostles' Creed a Guide to Prayer.....	328
Raymond, Pres. B. P., D.D., Full Assurance in Christ.....	156
Raymond, Prof. George L., L.H.D., Hints for Divisions of Themes.....	309
Reel, Pres. George E., D.D., Enthusiasm.....	232
Reigart, Rev. S. W., The Immorality of Unbelief.....	432
Remensnyder, J. F., D.D., Heretic Hunting and Heresy Trials.....	113
Riggs, James F., D.D., The Structure of a Sermon.....	122
Ross, Rev. James, The Divine Pity.....	159
Schaff, Prof. Philip, D.D., Bernardino Ochino.....	99
— D.S., D.D., Books and their Makers.....	559
Schwarm, Rev. Samuel, The Christian Citizen.....	341
Sinclair, Rev. Brevard D., Christ's Advent and Continuance in the World.....	535
Sinclair, Ven. William M., D.D., Rich and Poor.....	425
Stevens, Prof. William Arnold, D.D., The Spirit and the Bride.....	263
Sutherland, Canon R. G., Why Did He Do It?.....	47
Taft, J. N., D.D., The Silence of Scripture.....	442
Temple, Rev. L. D., Separation Out of the Wicked.....	58
Thomas, Prof. Jesse B., D.D., Christ our Sin-Offering, 163; Denominational Confederation.....	413
Thompson, Prof. R. E., S.T.D., Ethics and Politics.....	77, 461
Thwing, Pres. C. W., D.D., The Mission of the True Man.....	225
Thwing, Prof. E. P., M.D., Homiletic Hints from the Orient.....	185
Varley, Rev. Henry, Who Is Jesus Christ?.....	36
Vincent, Prof. Marvin R., D.D., The Debt of Power.....	217
Ward, William Hayes, D.D., The Latest Palestinian Discoveries.....	403
Warren, Bishop H. W., D.D., How Far Should Appeals to Fear of Future Retribution Enter into Preaching?.....	491
Wells, John D., D.D., Long Pastorates.....	373
Westcott, H., Rev. Brooke Foss, D.D., Good Tidings to the Poor.....	39
Wolf, Prof. E. J., D.D., Saved in Child-bearing.....	260
Wright, Rev. Joseph T., Ph.D., The Idolatry in Israel.....	509

Politics

INDEX OF SUBJECTS.

[The abbreviations in parentheses indicate the section or department in which the articles named may be found. Rev., Review Section; Ser., Sermonic; H.H., Helps and Hints, P.M.S., Prayer-Meeting Service; Ex., Exegetical and Expository, etc.]

PAGE.	PAGE.
Abraham, The Faith of, Stuart Mitchell, D.D., (Ser.).....	321
Addition, Spiritual, A Sum in, (H.H.).....	168
Advent, Christ's, and Continuance in the World, Rev. Brevard D. Sinclair, (Ser.).....	535
Advent Admonitions, Three, Pastor Heinrich Bittner, (Ser.).....	514
Aid Society, A Pastor's, F. E. Clark, D.D., (Misc.).....	274
Altruism, Christian, Paton J. Gloag, D.D., (Ex.).....	176
Amusements, What Attitude Should the Church Take toward? Rev. Walcott Fay, (Misc.).....	84
Anarchy, The Relation of, to Civil Liberty, Prof. Jacob Cooper, D.D., (Soc.).....	550
Anointing of God, The, A. J. Gordon, D.D., (Ser.).....	438
Answered, Some Practica Questions, (P.M.S.).....	175
Aseneth, The Prayer of, Rev. B. Pick, Ph.D., (Rev.).....	26
Astronomy as a Religious Helper, E. F. Burr, D.D., (Rev.).....	394
"Better Thing, Some," J. T. Gracey, D.D., (Misc.).....	277
Bible, the, The Unity of, (H.H.).....	253
Bible, the, English, The Study of, as a Classic, Prof. R. G. Moulton, M.A., (Rev.).....	195
Bible, The, God's Word to Our Times, Rev. John H. Edwards, (Ser.).....	532
Biography, The Minister's Use of, Rev. W. A. Perrins, (Misc.).....	473
Blessedness, (P.M.S.).....	356
Books and their Makers, D. S. Schaff, D.D., (Misc.).....	559
Bride the, The Spirit and, Prof. William A. Stevens, D.D., (Ex.).....	263
Burden-bearing, Rev. T. R. Bridges, (Ser.).....	344
Care Cure, (P.M.S.).....	255
Chaplains, Army, and their Work, Chaplain C. C. Bateman, (Misc.).....	87
Childbearing, Saved in, Prof. E. J. Wolf, D.D., (Ex.).....	260
Childhood and the Church, Charles W. Parsons, D.D., (Ser.).....	348
Christ, Crowned, The, A. J. Lyman, D.D., (Ser.).....	527
Christ in the Written Record, Canon H. Scott Holland, (Ser.).....	316
Christ, Full Assurance in, Pres. B. P. Raymond, D.D., (Ser.).....	1:6
Christ, Our Sin-offering, Prof. Jesse B. Thomas, D.D., (Ser.).....	163
Citizen, The Christian, Rev. Samuel Schwarm, (Ser.).....	341
Closed for the Summer, (Ed.).....	289

	PAGE.		PAGE.
Comfort or Us, (P.M.S.).....	456	Labor, Its Dignities and Problems, Rev. W. J. Hocking, (Ser.).....	151
Confederation, Church, Prof. George R. Crooks, D.D., (Rev.).....	306	Labor, Successive and Successful, (H.H.)..	249
Consciousness, Appealing to, Samuel C. Batten, D.D., (Rev.).....	20	Life, The Triumphant, (P.M.S.).....	171
Consonants, the, Clipping, (Ed.).....	289	Life and Death, The Scriptural Teaching of, (P.M.S.).....	172
Convent Life, Falsehoods about, M. F. Cusack, (Misc.).....	375	Light, Hid in, Alexander Maclaren, D.D., (Ser.).....	332
Creed, The Apostles, a Guide to Prayer, Emil Quandt, D.D., (Ser.).....	328	Liquor Traffic, the, Taxing to Death, (Ed.)..	284
Criticism, The Higher, Rev. James E. W. Cook, (Ser.).....	148	Man, the True, Mission of, Pres. Charles F. Thwing, D.D., (Ser.).....	225
Debt of Power, The, Prof. Marvin R. Vincent, D.D., (Ser.).....	217	Miracles, Christ Teaching by, N. S. Burton, D.D., (Rev.).....	407
Delight, How to Win, (P.M.S.).....	358	Missionary Spirit, the, My Experience in the Cultivation of, James Mudge, D.D., (Misc.).....	82
Demand, God's, (P.M.S.).....	455	Mysticism, The Immorality of, Edward Judson, D.D., (Rev.).....	208
Discontent, Noble, (P.M.S.).....	66	Oehino, Bernardino, Philip Schaff, D.D., (Rev.).....	99
Drink Legislation, Restrictive, So-Called, Axel Gustafson.....	139	Old Testament Quotations in the New Testament, The Septuagint and, J. M. Ludlow, D.D., (Rev.).....	11
Dull Sermons, (Ed.).....	482	Orient, the, Homiletic Hints from, Prof. E. P. Thwing, M.D., (Misc.).....	185
Duty to the Church at the Present Day, The Ministry's, Prof. Frederic Godet, D.D., (Rev.).....	3	Painting, Sermon and, Prof. T. Harwood Pattison, D.D., (Rev.).....	106
Elders, the, Paul's Farewell to, (H.H.).....	251	Palestinian Discoveries, The Latest, William Hayes Ward, D.D., (Rev.).....	403
End, the, Loving to, (P.M.S.).....	259	Pastorate, Long, John D. Wells, D.D., (Misc.).....	373
Enthusiasm, Pres. George E. Reed, D.D., (Ser.).....	232	Perils, National, S. V. Leech, D.D., (Ed.)..	159
Ethics and Politics, Prof. R. E. Thompson, S.T.D., (Soc.).....	461	Pity, The Divine, Rev. James Ross, (Ser.)..	77
Europe, Egypt and Palestine, How to See, on Two Dollars a Day, Rev. Camden M. Coburn, Ph.D., (Misc.).....	467	Politics, The Ethics of, Prof. R. E. Thompson, S.T.D., (Soc.).....	77
Evangelistic Movements, Modern, A. T. Pierson, D.D., (Rev.).....	15	Politics, Party, The Use and Abuse of, Rev. Hugh Price Hughes, M.A.....	419
Existence, the World's, God's Great Object in Continuing, Rev. R. Dingwall, (Ser.)..	235	Poor, the, Good Tidings for, Rt. Rev. B. F. Westcott, D.D., (Ser.).....	39
Faith, the, Defenders of, W. Hansom, B.D., LL.D., (Ser.).....	41	Possession, The Saved Soul's, (P.M.S.).....	448
Family of God, the, Sonship in, Prof. James F. Latimer, D.D., (Ser.).....	31	Prayer, Philosophy of, (H.H.).....	538
Farewell to the World, Christ's, Alexander Maclaren, D.D., (Ser.).....	519	Profit and Loss, The Great Question of, (H.H.).....	354
Federation, Denominational, Prof. Jesse B. Thomas, D.D., (Rev.).....	412	Problem, the, School, Is Solvable? Rev. G. F. Greene, (Soc.).....	365
Fields, Pasture, (P.M.S.).....	174	Problems, Social, The Pulpit and, Frank I. Herriott, A.M. (Soc.).....	181, 266
Forgiveness, Divine, The Glory of, (H.H.)..	61	Prophecy, The Interpretation of, Nehemiah Boynton, D.D., (Ser.).....	243
Former Things not Better, James Carmichael, D.D., (Ser.).....	347	Psychology, Pastoral, Rev. Dwight M. Pratt, (Rev.).....	117
Fretfulness, Prof. William R. Duryea, D.D., (Ser.).....	347	Public Schools and Columbus Day.....	194
Garment, The Old and the New, Edward Judson, D.D., (Ser.).....	443	Reason, Inadequacy of, Stephen R. Denen, D.D., (Ser.).....	54
Good, Ways of Doing, (P.M.S.).....	355	Reconciliation, The Method, Ministry, Message of.....	449
Gospel, Parsonifying the, (Ed.).....	193	Rich and Poor; or, the Friendship of Mamon, Ven. William M. Sinclair, D.D., (Ser.).....	425
Gospels, the, The Historicity of, John H. Barrows, D.D., (Rev.).....	293	Righteousness, The Essential, Morgan Dix, D.D., (Ser.).....	138
Grace, The Abundance of, (H.H.).....	448	Rome, The Old Church at, Rev. S. Giffard Nelson, L.H.D., (Ser.).....	530
Guests, The Two, Alexander Maclaren, D.D., (Ser.).....	144	Ruler, the Young, Jesus and, Pres. Timothy Dwight, D.D., (Ser.).....	132
Heart, A New, Canon Fleming, (Ser.).....	56	Saints, The Privileges of, A. T. Pierson, D.D., (Ser.).....	336
Heart, The Faithful, and the Present God, Alexander Maclaren, D.D., (Ser.).....	229	Saviour, a, Three Sights of, (P.M.S.).....	451
Heart-Keeping, (H.H.).....	352	Sermon, a, The Structure of, James F. Riggs, D.D., (Rev.).....	122
Hell, An Historical Study of, Rev. William W. McLane, D.D., (Rev.).....	200	Sermon on the Mount, the, The Plan of, Rev. Franklin Johnson, (Ex.).....	360, 550
Heresy Hunting and Heretic Trials, J. B. Remensnyder, D.D., (Rev.).....	112	Service, Power in, (H.H.).....	449
Infidel, the, A Bible Portrait of, (H.H.).....	251	Silence of Scripture, The, J. N. Taft, D.D., (Ser.).....	442
Israel, The Idolatry of, Rev. Joseph T. Wright, Ph.D., (Ser.).....	509	Sinners, The Christ of, Alexander Maclaren, D.D.....	416
Jesus Christ, Who is? Rev. Henry Varley, B.A., (Ser.).....	36	Sinners, Saved, Paul a Pattern of, (H.H.)..	252
Judgments, God's and Their Lessons, A. T. Pierson, D.D., (Ser.).....	138	Sociological Points, Some, Rev. Samuel W. Dike, LL.D., (Soc.).....	270
King, the, The Glory of, Alexander Maclaren, D.D., (Ser.).....	43		
Kinks, Getting Out the, (Ed.).....	482		

	PAGE.		PAGE.
Son, the, The Glory of, (P.M.S.)	257	Theology, the New, The Five Points of, (H.H.)	355
Song, Sacred, Our Inheritance of, Prof. S. A. Martin, (Rev.)	298	Thoughtlessness, The, of it, (P.M.S.)	255
Soul, The, and its Reception, (P.M.S.)	70	Trustee, a, The Christian, Pres. Merrill E. Gates, LL.D., (Rev.)	387
Soul, The, and its Repentance, (P.M.S.)	69	Unbelief, The Immorality of, Rev. S. W. Reigart, (Ser.)	432
Soul, The, and its Sin, (P.M.S.)	67	Violence, Taking the Kingdom of Heaven by, Rev. James M. Campbell, (Ser.)	436
Soul, The, and its Suffering, (P.M.S.)	68	Warning, A, (P.M.S.)	357
Sower, The, Seed and Soil, (H.H.)	253	Weakness, Strength out of, Richard S. Storrs, D.D., (Ser.)	239
Stumbling, The Stone of, (H.H.)	354	Why Did He Do It? Canon R. G. Sutherland, M.A.	47
Supplies, Proportion Accordingly	288	Wicked, the, Separating Out, Rev. L. D. Temple, (Ser.)	58
Tabernacle, the Greater, The High Priest of, Prof. William Milligan, D.D., (Ex.)	74	Witnesses, The, (P.M.S.)	453
Tares, the, The Parable of, (H.H.)	254		
"Teachings in old English Literature, Ethical," (Ed.)	193		
"Testament, The New," Prof. William Milligan, D.D.	457		
Themes, Divisions of, Hints for, Prof. George L. Raymond, L.H.D., (Rev.)	309		

537. *Hebrew*

TEXTUAL INDEX.

	PAGE.		PAGE.		PAGE.
Ex. xx: 9	151	Matt. xi: 12	436	Rom. v: 8-21	448
xxx: 22-25	438	xiv: 9	357	vi: 23	172
Deut. ii: 7	456	xvi: 3	166	vii: 16, 17	336
Josh. xv: 19	66	xix: 16-22	132	xvi: 7	530
1 Sam. xxi: 8	170	xx: 16	47	2 Cor. v: 1	256
1 Kings xviii	509	xxii: 5	255	v: 13, 14	232
Psalms xvi: 8	229	xxii: 42	36	v: 18-21	449
xxiii	447	xxiv: 14	225	v: 21	163
xxix: 9	351	Mark vi: 1, 6	451	ix: 6	541
xxx: 5	144	vii: 1-9	60	xi: 3	166
xxxii: 20	332	xii: 30	455	Gal. v: 13	166
xxxvii: 8	347	Luke ii: 11, 12	543	vi: 2	344
xl: 8	358	ix: 25	354	Eph. i: 19, 23	542
xc: 9	636	xiv: 28-30	445	Phil. i: 27	341
ciii: 13	159	xv: 11, 13	67	iv: 5	419
civ: 24-27	445	xv: 14, 16	68	Col. ii: 2, 3	157
cxi: 2	328	xv: 17, 20	69	1 Tim. i: 13-17	253
cxlii: 12	247	xv: 20, 24	70	i: 15	416
Prov. iii: 5	54	xvi: 9	425	i: 17	43
Ecd. vii: 10	523	John i: 12, 13	31	ii: 15	260
Cant. ii: 12	60	iv: 7	358	iv: 10	445
Isa. iii: 8	476	iv: 38	249	Heb. i: 1	532
vii: 15	537	iv: 50	175	i: 1	243
xxvi: 9	138	vi: 68	540	i: 2	256
xl: 8	148	x: 9	174	iii: 3	247
xlii: 9, 16	62	xii: 3	169	ix: 11, 12	74
xliv: 20	251	xii: 13	59	ix: 16, 17	457
liv: 2, 3	351	xii: 21	166	xi: 8	321
lv: 2-5	166	xii: 35, 36	519	xi: 34	239
Jer. xii: 13	284	xliii: 1	259	xi: 39, 40	176
xxxii: 22	71	xiv: 11	60	xii: 7	350
Ezek. xxxvi: 26	56	xix: 30	350	James i: 27	241
Dan. i: 8	171	xx: 30, 31	316	iii: 18	565
Matt. v: 4	445	Acts i: 21	63	i: 8	354
v: 20	128	i: 39	348	v: 7	265
vi: 10	445	ii: 32	453	2 Peter i: 5-8	168
vi: 30	159	x: 35	166	i: 12	63
ix: 16	442	xiv: 15-17	246	1 John i: 9	61
x: 4	442	xx: 17-38	251	v: 4	350, 351
x: 5	225	xxii: 22	94	v: 10	432
xi: 2-10	514	xxvi: 14	59	Jude. iii	51
xi: 5	39	Rom. i: 14	217	Rev. xix: 12	527