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THE HOMILETIC REVIEW.

VOL. XX.—JULY, 1890.—No. 1.

REVIEW SECTION.

I.—PERIODICAL LITERATURE: ITS USE FOR THE MINISTRY.

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

Is there evolution in literature? There is certainly a "survival of the fittest." How vast the amount of printed matter in the shape of books, theological, political, biographical, historical, poetical, which have their "little day" and "cease to be," except for the antiquarian or the book collector! The best only survive, as having in them what John Milton called "the precious life-blood of a master spirit embalmed and treasured up on purpose to a life beyond life." So in the changes of form, which come upon literature, we may trace a species of evolution. The perfected drama of Shakespeare had its rude predecessor in the crude Miracle Play. The novels of Scott or Thackeray find their ancestry in the humble chap-books which amused our forefathers. We doubt if any department of literature has experienced more transformations than that of the periodical. Daniel Defoe, the author of Robinson Crusoe, has been called the father of the English novel in its present form. With equal or greater justice he may be said to be the father of our periodical literature. When for the luckless irony of his *Short Way with Dissenters*, he was cast into Newgate Prison and sent to the pillory by the High Church party, he, as is well known, started his *Review*. This was in 1702. It ran for eight years, and contains matter political, social, moral, and is by turns satirical, statistical and didactic in its treatment of subjects. Then came Steele's *Tatler* in 1709, followed by Addison's *Spectator* in 1711, the latter a very small sheet, 6 in. by 4, containing 8 or 9 pages and issued weekly. I have no space to follow the fortunes of the *Guardians*, *Examiners* and *Freeholders*, the political periodicals which followed in the wake of the *Spectator*; they were all short-lived. Even the *Spectator*, with all its brilliant coterie of contributors, lasted only a few years. In the middle of the century Dr. Johnson tried his hand at periodical literature in his *Rambler and Idler*. Of these, also, the course was very brief.

Then, with the opening of this century came the great quarterlies, *Blackwood*, the *Edinburgh*, the *Quarterly*, call up to us the names of Professor Wilson and Gifford, and Jeffrey, and Sydney Smith. Slashing critics they were; the world has not yet forgiven their treatment of Keats and Wordsworth. But they established a form of periodical literature in the *Quarterly*, which has lasted for a century, which still flourishes in vigorous life, and which has done a very noble work. What masterly writing in many of the articles! There Macaulay and Carlyle made their first reputations in their brilliant essays, a noted part of our literature. But the *Quarterly* no longer holds absolute sway in the realm of periodical literature. Its successful rivals in the bi-monthlies and monthlies have gained a lasting hold on English and American readers. They have their own field, they have tilled it well. It has borne the best of fruit, and the readers of to-day cannot dispense with their invaluable articles. If we look abroad (and in this article we shall consider only English periodicals*) we find such as the *Contemporary Review*, the *Nineteenth Century* and the *Fortnightly Review*, to hold the highest rank in this department of literature. At home, the well-known *Harper's Monthly*—first in this field—and the *Century*, and the *Forum*, and the *North American*, which has gone through that process of literary evolution by which a venerable and dignified quarterly becomes a bold, dashing, incisive monthly, with others that might be named, sufficiently show the extent of ground covered by the enterprise of the publishers. Then, too, in Science we have the *Popular Science Monthly*, invaluable in its sphere; and at last what was long needed, a *Missionary Review of the World*, worthy of the cause, and which no pastor can wisely be without.

This glance—for it does not pretend to be an exhaustive catalogue—at the extent of periodical literature in monthly or bi-monthly form, will satisfy every one that its influence is wide growing and strongly determinative of public opinion. I cannot agree with those who think this later development a decadence from the staid and noble old quarterlies. These still live. The *Edinburgh* and *Quarterly Review* are still doing efficient work. Far distant be the day when they shall find no constituency among English and American readers. But the monthlies fill a different and needed place. They have their own sphere and fill it admirably. It seems to hold a sort of middle ground between the powerful "leaders" of the daily newspaper and the elaborate, heavy-weighted article of the quarterly. It nearly takes the place of the political pamphlet. What this has been as an instrument in moulding public opinion every student of English history and literature knows. What a weapon it was in the hands of Dean Swift! The story goes that his pamphlet on the

* The periodical literature of both France and Germany is of the highest order.

Conduct of the Allies, brought about the peace of Utrecht. In the colonial struggle with Great Britain, and in the War of Independence, it had a high part to play; and the pamphlet played it well, as our historical archives show. But the pamphlet disappeared when the daily press in its well-studied "leaders" began to discuss public matters. At length, however, the reading public demanded more thorough and lengthened treatment of public questions than the dailies could give; nor could they wait till the quarterly put in an appearance three months later. Accordingly the monthly comes to the fore and takes up such matters in well-considered, condensed, effective form. Besides, they blend with the weightier matters of the law an element of lighter nature—literature in some form—a story, a short poem, a criticism, a descriptive article. This is but the condiment for the "meat" of the weightier discussion. But a good sauce is no unimportant thing, outside the *cuisine*. The inventor of a good literary sauce deserves well of his country. In this position, and in this manner, we find the monthly discussing social, philosophical, political, moral and religious questions. The old predominance of literary articles is gone. The age is deeply interested in such questions as we have specified above. Our periodical literature is making, I think, a worthy response to this demand. It will illustrate precisely what is meant if I transcribe the table of contents of the *Contemporary Review* for January, 1890. The number is taken at random—the first that came to hand. Authors are not given, as this is not essential to the illustration.

1. Two New Utopias.
2. Mr. Wilkie Collins' Novels.
3. Brotherhoods.
4. The Latest Theories on the Origin of the English.
5. The Unfaithful Steward.
6. Profit-Sharing.
7. The Home-Rule Movement in India and in Ireland.
8. A Lumber Room.
9. Brazil, Past and Future.
10. Running for Records.
11. What Stanley has done for the Map of Africa.
12. Robert Browning.

Without going into any very close analysis of the contents of these articles, it will suffice to say that of the twelve, one-fourth would be of direct use to any clergyman and one-half, of direct or indirect service to him in his calling. No intelligent reader of our periodical literature but must have been struck by the large amount of space they give to the discussion of what are called the "live" questions of the day. The *Century Magazine*, in its projected series on social questions, of which Mr. Dike's admirable article on the Family is the

first instalment; Professor Fisher's timely and able articles on the Nature of Revelation, are but instances of many that might be given. The subject of Divorce is coming to the front and must be investigated. It has been cleverly treated in some of our periodicals, the *North American Review* for January having five brief articles on this topic from five of our representative women. This is a theme on which the pulpit should be heard from. The question of the family is as much the question of religion as it is of the State, and nothing so deeply touches the most sacred interests on earth—those of the home—as the shameful, the frightfully immoral tendencies of divorces as they prevail. And what is exactly to the point in this discussion, it is in the articles on this subject to be found in our periodicals, that the information can be obtained on which intelligent opinion can be made up. This is but one of many subjects treated of, on which the pulpit needs the expressed thought of to-day. The range is wide. Theological matters are handled—witness the late discussion in one of the English periodicals between Mr. Huxley and Dr. Wace. The various aspects of social science are largely unfolded. Missionary topics are handled, not always wisely but sometimes with great ability and service to the cause of missions, as was the case just after the great Missionary Convention met in London. Moralities are freely discussed. The most scathing exposure of the “cheating” systematically practised on the turf was made lately in an English periodical; and when the eloquent Bishop of Peterborough comes to the defence of, or apology for, a mild type of betting in one of the periodicals, we should all know what an ecclesiastic has to say on that side of things.

We are then prepared to ask the question directly as to the use for the ministry of an acquaintance with periodical literature. *First*, it is the best way of keeping in contact with the currents of thought that are circulating freely in the world. It will not answer in this age for the minister to have much of the recluse about him. He is expected to have a broad scholarship, and one that is conversant with the nineteenth century. I could instance men in the ministry who are reasonably well versed in the theology of the seventeenth century, who have little or no acquaintance with what is stirring in the thought of to-day. Their ignorance of current thought affects their preaching, it has a far-away sound. Even when the truth proclaimed is true alike for all centuries, somehow the accent of to-day is not in it. The influence of such a man is curtailed. If he is not well read some members of his congregation are—the lawyer, the doctor, the young collegian who comes home in vacations and wonders whether his pastor has not heard of the discoveries at Bubastis, or the theory of conscience which the philosophy of Herbert Spencer maintains. Even though the preacher makes no direct use

of his knowledge in his sermons, and never alludes to any discussion in the *Forum* or *Nineteenth Century*, still if he knows what they are saying about matters his preaching will have a different tone. It will not be one whit less evangelical, but it will have the power that comes when a man can say, "Yes, I have read what is to be said on the other side, and have not confined myself to systems of theology and commentaries."

I have said the periodical is the best way of introducing any one to a knowledge of what is going on in the world of to-day. It is the best because it is the quickest. Here are condensed articles touching on a variety of subjects, readable, prepared by specialists often in their several departments, and a few hours every month keeps one *en rapport* with what is doing in science or politics or philosophy or social science or moral reforms. Ministers are busy men. What time is left after the hard study on the sermon is taken up by the ceaseless round of parish visiting—that daughter of the horse-leech crying, "Give, give." There are, however, the spare minutes, the odd half-hour, perhaps the last before bed-time. If these can be utilized they amount to a great deal in the course of a year. They can be utilized in two ways. One way is to keep a book in hand which does not demand consecutive reading; a book, for instance, like Amiel's *Journal*, and taking a glance over its pages. Another way is to keep the periodical for such times and take an article for the spare half-hour. They thus become great economizers of time. And what is more, they will often save the necessity of going through a book. They give you in far shorter compass certain views which are important for you to know, and which you could know in any other way only by the longer process of reading through an entire volume. Economy of time is no small consideration for a hard-worked clergyman. But economy of money is no less important for many. For the price of a volume you can have the monthly for a year. Look now at the index when the year has closed and see what an amount of reading on a variety of subjects. A yearly issue of the *Contemporary* or the *Nineteenth Century* is in itself a little library. To gain the same amount of knowledge without the aid of the monthly would have cost twenty times the sum paid for subscription, to say the least. Not only is economy of time gained, but there is a mental relaxation also secured. The tired brain may find this in a good poem or a good novel, but it is quite as well found in a good periodical. What could more effectually take off the thoughts from the hard subjects of the next Sunday's sermon, or the trying case of that parishioner, than to read one of Kennan's articles on Siberian prisons? Surely this use of the periodical is too patent to need any further comment.

Allusion has already been made to its importance as embodying

discussions of moral and social questions peculiar to the day. How large a part such discussions play in their contents, any inspection of them will show. It seems to be their life. Their literary and historical articles alone would not float them. There is no more hopeful sign for our generation than the fact that so much interest is felt in such questions as divorce, gambling, results of missionary effort, slave trade in Africa as carried on by the Arabs, etc., etc. What renders the presentation of some of these questions so useful to a clergyman is that both sides are written up. A few months ago an article appeared in one of the English Monthlies, showing that "Agnosticism" had no possible future as a form of religion. Quickly an article followed on the other side. But it was easy to see that writer number one had the best of it. It is this *both-sided* discussion of these moral and social questions which constitutes, perhaps, the great use for periodical literature by the clergy. They need to be kept wide awake on all such topics. They need not give much time to the question of marrying a deceased wife's sister. But the pulpit has been, I think, strangely silent on the great and gross evils connected with divorces as granted among us. It can be silent no longer. This is one of the many subjects discussed which illustrate the importance of keeping abreast of the thought of the times. Mediæval clergymen are an anachronism.

There is a possible danger connected with the free use of this periodical literature on which it may be desirable to say a word. If reading is too much restricted to it, it will breed superficiality. One occasionally meets a man all whose reading is in this line. He reads no books—he reads all he can find about books. His knowledge is therefore more or less superficial. The use of periodical literature is largely to stimulate reading of books. The subject is presented in an interesting way on the pages of the monthly. If the reader has time and opportunity, he can go on to further investigation. It need scarcely be said that a well-trained minister would go beyond the reviews, if he meant to be thoroughly posted on any topic. But he will none the less prize the review article which stirred his interest in the subject and made him ask "What are the best books on that subject and how can I get them."

But how can the ministry get access to these periodicals? In large towns or cities there are reading-rooms, doubtless, which offer him access to them. But in smaller towns and parishes the thing is readily and cheaply accomplished by the simple device of a club. Let six, eight or ten parishioners, with the minister at their head, club together and purchase the periodicals they desire. Devise some simple plan, the simpler the better, for their circulation from one subscriber to another. The whole thing is accomplished and you do not have to go to a library—and if the numbers are carefully kept, they

can be sold at the end of the year and the next subscription will be less expensive.

As to what periodicals may be most serviceable to the ministry, it may be difficult to suggest. But of those published in England, two certainly are to be safely commended, the *Contemporary* and the *Nineteenth Century*. For years I have been a close reader of these two, and confess I am more and more impressed with their value. Compared with periodicals of their own class in this country, their articles are more thorough, more weighty, and of higher literary execution. It is a matter of congratulation also that their articles are so cosmopolitan. *Home Rule* has occupied a large space in their columns, but this is hardly a national, much less a local question. Its interests overleap all boundaries of nationality. To name our own periodicals is perhaps a superfluous task. They are too well known to need any comment from me. In all illustrated magazines, American publishers have distanced foreign competitors. And while some may have had occasion to bemoan the spread of inferior and vicious reading matter, which cheap printing has made so wide, let us be thankful that our periodical literature is, as a class, so wholesome, so elevated and so liberally patronized.

II.—INTERCOLLEGIATE ATHLETICS.

BY PROF. ARTHUR S. HOYT, HAMILTON COLLEGE, N. Y.

[While not at all agreeing with its conclusions, we admit this article to our pages in the spirit of fairness that our readers may have both sides of the subject before them to guide their decisions. Long and wide observation has convinced us, personally, that there are serious and growing evils, not only to the students but to the community at large, connected with and growing out of the system of "Athletics" as now practised in college and out of college, which challenge attention, not only on the part of college authorities, and parents and guardians who confide their children and wards to their protection and guidance, but of our civil authorities as well; for the example and influence of many of these public athletic contests are singularly demoralizing, and promotive of the gambling spirit now so prevalent in every walk of life.—EDS.]

A WRITER in the April HOMILETIC REVIEW opposes Intercollegiate Athletics for the following reasons: College Faculties are almost unanimous against the practice, yet too cowardly to interfere; the contests are inimical to general physical culture, attended with serious physical results, detrimental to learning and demoralizing to the character of the students—serious charges, that might well "excite earnest inquiry upon the part of those who are concerned as to the welfare of friends in college."

Can these charges be substantiated from a broad survey of the facts? In no spirit of controversy, but solely in the interests of the truth, the present writer would return a most emphatic No.

And more than this: he is impelled to expression because of the belief that the article referred to, both in its spirit and conclusions, is hostile to the best development of our young men. This is no hasty and sentimental belief; but the growth of experience as a student active in such contests, as a pastor, and finally as a college professor.

1. There will be no dispute among college instructors as to the necessity of the physical training of our young men. The changed conditions of life in our country make physical manhood an essential for large success. And it is true in no sphere as in the pulpit, where vivacity of manner, and range and volume of voice—physical qualities—are so instrumental in impressing the truth. The masters of assemblies are the men of brawn as well as brain and heart. A thin, piping tone, a lassitude of manner indicating low vitality, are almost powerless in swaying the minds of men. "Why do you cross the Atlantic for a Preacher?" was asked of an officer of a metropolitan church. "Because it is almost impossible for us to get an American with strength and endurance sufficient for our great work," was the answer.

From the age of fifteen to twenty-five is the time to remedy the defects of form, build up the weak places of the body, and store the strength for the years of trying toil. After this period—the college age—exercise can do little more than sustain what has already been gained, and when middle life is reached even this amount of exercise will more often exhaust than restore. Therefore concerning the *need* and *time* there can be no question.

Too much time spent in physical training, undue development of the body at the expense of the brain, are not the peculiar dangers that threaten the modern college world. A truer perception would say, too much study induced by the elective system, and under the unhealthful stimulus of the prize and honor system. A little less learning would often be safer than a little less bodily exercise. When John Angell James finished his college course "he was remarkable for nothing but impetuosity, breadth of chest, and such strongly developed pugilistic tendencies as to warrant the blunt estimate of his character, 'the thick-headed fool is fit for nothing but fighting.'" And yet he became one of the noblest and most efficient ministers of the Word in this century. Education with him had not been a process of emasculation, and he swept men with a magnificent physical earnestness.

2. What are the requisites for the best physical training? A set time, a fixed amount, in the open air, and of a kind that shall engage the mind as well as the body.* These conditions are but partly met in the training of the gymnasium; they are fully met only on the athletic field. And it is too often forgotten that the best physical

*Pop. Sc. Monthly. Vol. XXIV., p. 448.

results can only be gained when this element of sport enters into the exercise. The mind must be interested if the body is to be the gainer. The relation between the two parts of the man is constant and vital. The pleasurable excitement of college sports restores the tired brain, and leads to the highest discipline and use of the bodily powers.

3. Then the real question, that should decide all others, is this: Do college athletics depend to any considerable degree upon Intercollegiate contests? Let the history of these contests be the answer.

Twenty-five years ago a college gymnasium was considered as much of a needless ornament as a zoological garden; and with one exception, no college body provided for the systematic physical training of the young. But few of the students exercised beyond necessary walking, and those played games that required neither skill nor endurance. "We have changed all that." The growth due to Intercollegiate Athletics is remarkable. College sports, begun in rude contests, without law other than uncertain precedent, now have associations with constitutions and printed rules, legislated upon annually and enforced by regularly appointed servants of these associations at the time of contest.

This growth is due to the students alone, influenced by honorable college rivalry. "They have met their own difficulties and conquered them, until they have systematized every sport, and made their own way clear to satisfactory settlement of their own affairs." It is vain to argue that the same development of athletics might have been without the Intercollegiate contests. Not a single example can be shown.

The contests are the incentive to all physical training. They sustain the in-door work of the gymnasium; and they promote every kind of out-door sport. Without them the college world would sink back into its old inertia; or the sports, if at all sustained, would add fuel to the class and party contests, now happily fast dying out. The wise instructor (he cannot be a coward) will approve the good, and seek to remove the evil of the Intercollegiate games.

4. Serious evils are attendant upon, not inherent in, these contests; and because they threaten the very life of out-door sports, demand the hearty coöperation of students and instructors for their removal.

Gambling and drunkenness can be suppressed by confining the contests to college grounds. Needless strain upon the proper college work can be prevented by uniting the field of contest. The spirit of professionalism, the resort to tricks and bickering, the effort to win at any cost of person or honor, can be corrected only by the student world. No body of young men is so sensitive to fair play, has so high a sense of honor as college students. When fairly brought to see the evil, they will insist upon the principle, first *gentlemen*, and then athletes.

5. But the present evils are incidental and can be removed: they

should not blind the eye to the inherent benefits of college athletics, promoted by Intercollegiate contests. They are a *positive physical benefit*. One fourth of the students, by careful estimate of different colleges, are directly influenced to physical training; at least one half of these to rigid and systematic discipline. And the whole College world is indirectly helped to more out-of-door exercise and to the truer conception of the physical man—his proper training as necessary and manly.

College athletics are a *positive moral benefit*. The sight of young men practising the self-denial of frugal diet, the economy of time and strength, the discipline of painstaking exercise, is worth more as an inspiring lesson in self-control and honest preparation than scores of lectures and sermons. It tends to correct the special weakness and temptation of youth—the reliance upon gifts and impulses rather than training for worthy achievement.

Sports, in the degree that they demand coöperation, as foot-ball and base-ball and boating, lead to a unison of action, the subjection of one will to another, the giving up of self to a cause. Here is the hardest yet primal lesson of moral training. I do not mean that young men play ball for the sake of the ethics. But the training they get all the same. And all games in some degree develop courage, determination, endurance, cheerfulness under defeat, courtesy and fairness to opponents. Better far that an occasional leg be broken and hand maimed, than that these manly qualities be wanting in our youth.

It is forgotten by men of low vitality that young men must have an outlet for the superabundance of physical energy. In the good old days it found expression in brutal hazing, midnight marauds, and often in riotous dissipation. But college sports, more than any other single influence, have banished the brute from the campus and given us the man. College sports tend to remove the false distinctions of class—a death blow to dudeism, the evils incident to the class and fraternity spirit. They create a wholesome college enthusiasm, break down the insolation and narrowness of the local college world, and make college life attractive to a multitude of young men.

Few men, after a careful and sympathetic study of the facts, will dissent from the judgment of President Eliot of Harvard. "It is agreed on all hands that the increased attention given to physical exercise and athletic sports within the past twenty-five years has been, on the whole, of great advantage to the University; that the average physique of the mass of students has been sensibly improved, the discipline of the College been made easier and more effective, the work of many zealous students been done with greater safety, and the ideal student been transformed from a stooping, weak, and sickly youth, into one well formed, robust and healthy."

We should approach the problems of youthful recreation, not with cold criticism but sympathetic interest. The "Melancholy Jaques" is a worthless reformer. Only the man who remembers his own youth, and appreciates the joys and triumphs of youth, can tell how far the youthful spirit can safely go.

III.—GOD'S PURPOSE IN AFFLICTION.

BY REV. C. B. HULBERT, D.D., ZANESVILLE, O.

She was little past her second year. Her father was wont, on retiring from the dinner-table, to take her with him up stairs and put her in bed in a room adjoining his study, for her afternoon nap. After waking, she would make herself known by the familiar call of "Papa," when he would come and carry her down to her mother. It was found that after being put in bed she would sometimes crawl out from underneath the clothes, and sit and "play doll" with whatever happened to lie within reach, and by and by fall asleep in an unnatural position, and uncovered. As autumn days came on she was reproved for this. One day when put in bed she was told that she must not sit up and play. After a little time the father looked in to see if his word had been needed, and there he found her sitting upright playing doll with a corner of the sheet. Without saying a word he went to her, smoothed the clothes, and taking her up laid her down with some severity upon the spring bed, her sweet face buried in the soft pillow. Upon this she turned her eyes wide open directly upon him, her face wearing the expression of mingled surprise and resentment, when with the utmost seriousness, her large blue eyes still beaming into the father's face, she inquired, "Do you love me?" When the response came, "Certainly I do," her face took on a most pitiful expression, tears gathered in her eyes and her lips quivered; when, turning her face and burying it partially in the pillow, with a strong, full voice, but tremulous with grief, she exclaimed, "*All right,*" but drawing her words to intensify their meaning.

We are told that in the concentric circles of the pearl we can see the orbits the stars swing in; so in the experiences of parental government we can catch glimpses of the orbits in which God moves in His providential dealings with His children. By a special divine arrangement and forecast the less is made to image and reflect the greater. "It was necessary that the patterns of things in the heavens" should find their counterpart in the experiences of parental discipline. No one can be studious of the common experiences, the intricacies and exigencies of home life, without finding a solution of some of the profoundest mysteries of God's moral government of the world. "In the tents of Jacob" we find an explanation of difficulties that perplex and embarrass the mind "in Zion." What is the Bible

as a whole save what our heavenly Father says to us, His children, gathered about His knee? In it He instructs and warns and rebukes and encourages us; and what are all his providences as they stand related to us but forms of treatment whereby He reinforces what He has said to us in the Bible? He requires prompt obedience, implicit confidence, and a loving service. He tells us that disobedience is sin, and that sin is death. He tells us that as finite and immortal beings we have necessities inconceivably great; that involved in these we have capacities for happiness or misery in an existence without end, such as He cannot himself, with all His resources of explanation, make us fully to apprehend.

Is it true, what President McCosh says, that God tells us what He thinks of us by the way in which He treats us? If so we must conclude that He does not think very well of us. This is true not only of those whose minds are "enmity" against Him, but of such also as are born from above and adopted into his family as co-heirs with His Son. "For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." We accept with great earnestness that theory of the Divine government which teaches that there is, properly speaking, no *punishment* of men in this life—always excepting those instances of judgment in which human life is cut short by a sudden vengeance. With this exception, all of God's severe dealings with mankind in this world are, in His ultimate aims, of a piece (as Bishop Butler would say) with the Atonement itself. In this sense it holds true that all things work together for good in this life to them that not only love but that *hate* God. All of God's dealings with men in this life, however they are received, are in sympathy with what He does for them in the gifts of His Son on the cross. The same end is sought for in the Lamb that takes away the sin of the world and in those severe disciplinary providences that are fitted and designed to awaken a sense of its guilt, thus to lead to the Lamb. Divine inflictions, then, are not to be divided into two classes; one class called punishments according as they relate to the impenitent, and the other chastisements as they relate to believers; they are all alike chastisements to whomsoever they relate, since God has one desire in them all, the *good* of all who are exercised thereby.

This is not saying that there is not another sense which requires that these chastisements be distinguished into two classes; and when in each class they are *chastisements* still true and proper. This distinction arises from *the way* in which these chastisements are received. All impenitent persons, that is, all persons who do not accept Christ by faith as their personal Saviour, do not and cannot receive these chastisements aright; for a disposition of heart that refuses to receive Christ is sure to put a misconstruction upon all those forms of providential discipline which work together with

Christ to secure the same end. God's greatest gift to men is Christ. His next greatest gift is His disciplinary providence; and if the greater gift is not received the lesser cannot be. Included in the advantage of receiving Christ is the new construction which men put upon all of God's providential dealings with them. Christ not received is Christ misapprehended, and a misapprehension of Christ is a misapprehension of all those providences that work together with Him to secure the same good. It is one of the most injurious of the effects of sin, that blinding the sinner to God's motives in furnishing him a Saviour, it blinds him also to all of his dealings with Him; causes him to charge upon God a spirit of hostility, when, as a matter of fact, God's every act toward him is an expression of love. It is true that God is angry with the wicked every day; but His anger permits Him to love His enemies and to make that love the ruling factor in all His dealings with them. God is displeased with wicked men; He frowns upon them; He admonishes and threatens them; but all this He does to make His love toward them effective in saving them.

Be it known now that all these chastisements which, combined with the Atonement, God employs as instruments whereby to win impenitent men to himself, are the expressions of His *benevolent* love. They contain no item of complacency. They are not irradiated with the light of God's countenance. They do not tell of a reconciliation that has been secured, but of one that God, in His overtures, is seeking to obtain by a surrender on the part of His enemies. When God's love of benevolence, exhibited in His gift of Christ and in His providences, has been effective, and men are brought across the line, they become instantly the subjects of His *complacent* love. To use the Old Testament term of endearment, God smiles upon them. But often God's love of benevolence, manifested in the atonement, fails to win; and when it does, that love is sure to be equally ineffective when exhibited in chastisements. A misapprehension of the Atonement is inevitably followed by a misconstruction of all that series of events and influences that attend upon it as concomitants. If men in this life maintain such a relation to Christ as to get no good from Him, then they may rest assured that they will get only a temporary good out of anything. If they will not trace the atonement to God's love, they will not trace all forms of Divine discipline back to that source. Not so with believers. Having discovered sin and felt its intrinsic damnableness of quality, they have also made a discovery of Christ as the Lamb of God and felt the worth of pardon; but this discovery of the atonement and location of it upon a new foundation, requires a total change of construction to be put upon all of God's providential dealings with them. According as they are new creatures in Christ Jesus, they attach a new significance to every event that has influenced them in

the past; for they see that every dealing of God towards them, whether seemingly favorable or adverse, has been a cord of love. Such now is the view to be taken of all of God's dealings with us in this life, whether we are believers or not; every act of His toward us in an appliance of love. The only difference there is, is found in the fact that believers see this to be true, and unbelievers see it not. Hence it comes to pass, if you find persons who complain of God's severity with them, or who rule Him out, and say that He has nothing to do with the events that appertain to them; or who charge upon cruel fate, or upon their own indiscretions, the trials that crowd upon them—if you find persons in this sour and irritable mood and want to know the secret of it, you can find it by tracing back in their experience to the act whereby they refused to accept Christ; for a rejection of God's mercy in Him is sure to put all of God's other forms of mercy out of order, while a reception of this gift could turn all the gifts of adversity into benedictions and fill their mouths with gratitude instead of complaint.

An impenitent man finds himself overwhelmed with trial and affliction; he wants a key to unlock the mysteries of God's dealings with him. Being told that God is benevolent and never afflicts willingly the children of men, he raises the question of the child in the incident above related, addressing his Heavenly Father: "O God, dost thou love me?" What is the biblical response to this interrogation? "I do love you; and all these adversities are proofs of my love; but since your mind is enmity against me, I can love you with only the love of benevolence. This love has been prolonged toward you many years, and it is very great and very intense, as you may judge by these great afflictions which I have brought upon you; for the object I have in disclosing this kind of love in this way, is that by a change of heart in you, resulting in a change of life, I may exercise toward you another kind of love, the love of complacency. My benevolent love employs all these severe providences that it may win you into a right relation to me, and thus, by a change in you, become transmuted itself into a complacent love; and now, since you began by asking me a question, let me ask you—*Will you be won?*" With this question pressing for an answer, we reaffirm a previous statement, that through the orderings of God's benevolent love, all things in this life are working together for good to them that *hate* Him. God's every attitude and every approach, His every word and deed toward the impenitent in this life, is an expression of His loving heart whereby He would win them to himself. When the father took up the disobedient child with a firm hand and laid it down with severity, there was awakened for the moment in the child a startling inquiry: Is this an act of love? When assured that it was, the child was quick to reconcile what the father had said and what he had done. So it often happens that God deals

severely with some impenitent and disobedient man, and He has a good many ways of doing it—when the man seems to be at a loss to know how to interpret the event: “What does God mean by this treatment of me?” This is a healthful inquiry for a man under such a discipline to make; but how great the peril that he will fail to keep God in mind, and so construe the affliction as a punishment, and not as a loving admonition. Should he raise under his burden of trial the child’s inquiry, “O God, dost thou love me?” What, in his present state of heart, must be the reply but this: “Certainly I love you; I always have loved you, and always shall love you; but it is with the love of benevolence; my aim is to so manifest my love of benevolence as to win you to me so that I can love you with the love of complacency; I repeat my inquiry, *Will you be won?*”

That this is the correct view to take of God’s inflictions upon impenitent men, and his real motive, is distinctly affirmed in the Scriptures: “Why should ye be stricken any more? ye will revolt more and more.” “In vain have I smitten your children; they received no correction.” “Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return.” But the most direct and signal affirmation which we have on this subject is found in the new dispensation:—“but He, for our profit, that we might be partakers of His holiness.” Here is stated the ultimate aim which God has in view in all the disappointments, trials, afflictions that come upon men in this life—“that they might be partakers of His holiness.” But at this point a believer interrupts with the inquiry, We can see why God should bring disciplinary trial and affliction upon impenitent men in order to win them to the embrace of His loving arms, but why does He employ identically the same severity in dealing with believers who are in His arms? The reply is easy: Though believers share in God’s complacent love, yet being imperfect, they still need the benefits of the atonement and all those forms of disciplinary trial which it employs as its assistants. Nothing more strikingly discloses the inertia of depravity in redeemed mind than the necessity to which God is driven to employ severe and heart-rending trials in order to lift that mind from a lower to a higher spiritual level. Does not God often disclose as much of “the exceeding greatness of his power to usward who believe” in lifting us up and helping us along, as he did exhibit in winning us from the ranks of his enemies? In our disobediences and wanderings from Him, in our laggard service, how often has God taken us up with some severity of handling and cast us down, and not always upon a spring bed and a soft pillow! Some of us remember how He has done it, and done it too in a series of afflictions that have almost taken our breath away. And when passing through such an

ordeal of suffering, have we not had our grief augmented by being hurled into an abyss of doubt as to what may be God's meaning in all this? Has the child's perplexity deluged us? Have we ever been so cruel as to hurl upon our Father the supicious charge, "Dost thou love me? I do not ask if thou lovest me with the love of benevolence, for I know thou dost—but dost thou love me with the love of complacency; tell me, Father, do these afflictions, so terribly severe, stand as proofs that I am not thy child redeemed?" When God gives the response—and He knows how to do it, "Certainly, my child, I do love you, and with the love of complacency; but, as my child, you keep too far away from me; and I am dealing with you as I am to draw you nearer"—I say, when this response comes we are satisfied; then we repeat, with the simplicity of the child, our faces streaming with tears, its words of submission and acquiescence, "*All right!*"

IV.—SAMUEL MORLEY, CAPITALIST AND LABORING MAN'S FRIEND.

BY JAMES M. LUDLOW, D. D., LITT. D.

IN the year 1885, Queen Victoria, representing in her person the sentiment of the people of England, offered the peerage to two of her most prominent subjects. One was Mr. Gladstone. The great Commoner could afford to decline the honor; his position at the head of the government of the empire was so exalted that no mere rank of nobility could dignify him. The other man was Samuel Morley. I quote from the official letter of the Prime Minister:

"MY DEAR MR. MORLEY:—The Queen graciously permits me to offer you the honor of a peerage, and I do not know that I have ever had a more genuine pleasure in conveying a proposal of this nature than now, when I make it to one who has earned so many irrefragable titles to the honorable regard and warm reverence of his countrymen.

"Believe me always

"Most faithfully yours,

"W. E. GLADSTONE."

Samuel Morley also declined the honor. He was a man of the people, and, however distinguished among them, would not allow himself to be distinguished from them by any class title. The spirit shown in refusing the reward more fully proved that he merited it.

But for what qualities or deeds was Mr. Morley held in such grateful regard by his country? He was not an orator like Bright or Gladstone. He was no skilful diplomat like Disraeli, who had set the island of Cyprus in her Majesty's crown. He was no warrior like Gordon or even Wolesley. No one sung the praise of his pen as they do that of Tennyson. But we may say that he was more noteworthy, in that he excited the reverence of his age without these qualifications, some of which are generally regarded as essential to great repute.

We first think of him as a great merchant, perhaps the most prominent representative of his class in the kingdom. The honorable character of the calling which he so graced is well described in his own words: "You will find in the perseverance, the industry, the intelligence, and, I add unhesitatingly, the integrity which, for the most part distinguishes the trading and mercantile classes of England, not only the true secret of England's greatness, but the best guarantee for the security and extension of our liberties." These words are undoubtedly as true of America as of Britain, notwithstanding the rumors of mercantile rascality that fill the air. One tumbling wall will make more sensation with its crash and dust than a thousand walls rising solidly and silently.

Mr. Morley was a man of vast business capacity. Much of this he inherited as he inherited the business itself. He was able to manage a manufacturing enterprise that gave employment to fully 8,000 persons, involving an almost infinite amount of detail, as represented by a single mail delivery of over 2,000 letters, and to make this gigantic and intricate machine run without a jar. The business was conducted upon the highest principles, not only of finance but of morals, so that his name became the synonym of mercantile honor. M. Thiers once said that the great danger to the Republic of France was the dishonesties of its shop-keepers, a constant and multitudinous undermining of social confidence. In this connection take M. Taine's words in speaking of the occasion of English stability, "Nothing can shake the house of Morley."

Samuel Morley was also a leader in English charities. Just after his death, the Prince of Wales said in a public speech: "He will go down to posterity as one of the greatest philanthropists of the age." The extent of his money donations to charitable projects will never be known; certainly he was the largest individual giver in England. He did not concentrate his benefactions as Peabody did, but scattered them at the thousand calls of daily need. Among his papers were great stacks of begging letters marked with amounts he directed his secretary to send in response, ranging from \$50 to \$30,000 in single donations. And yet there was no giving at hap-hazard. Every case was searched out with as much care as if it had been a request for credit in business. He doled nothing, but took an intense delight in watching the happiness he created, as we imagine the all-good Creator delights in the flowers that bloom in the dull earth. Charles Kingsley somewhere describes God as sporting in nature, recreating himself with the surprises of the world of beauty. Mr. Morley sometimes put the jocosity beneath the seriousness of his philanthropy, as when he would send a moderate donation with his name, and largely augment it anonymously, that he might enjoy the expressions of wonder at whom the unknown giver could be. He once

offered a school prize for the best essay. A little fellow of ten years ambitiously competed for it, but was unsuccessful. Mr. Morley sent him a gift of equal value for having tried so hard. The boy was Charles Spurgeon, and the event was the first knitting of the cord of mutual affection that lasted for life between the greatest of preachers and the greatest of merchants.

Such men are apt to have hobbies upon which they expend their benefactions to the exclusion of other and equally worthy objects. But Morley was remarkably catholic in his charities. "Try Morley!" was a familiar saying in every sort of charitable committee, from that of a town improvement to a foreign missionary society. But they did not "try him" unless they were willing to have their projects inspected by the very keenest of eyes. Yet he had his hobbies. They were those that came out of his intense love, we will not say for humanity in the lump, but for men, women and children, whose faces he could look into.

Prominent were his religious donations. He was a great Dissenter, a thorough believer in the independent system of churches. He endowed the colleges of his denomination, pushed all schemes for its evangelistic work at home and abroad. Poor churches were sustained, half-paid ministers made comfortable, and mission chapels planted among the destitute. The leading layman in his denomination, he would yet hold no office. He declined the peerage in a note of a dozen lines; but it took a long letter to tell why he declined being made a deacon in his neighborhood church; his chief reason being that the duties of the office meant a deal of thinking, planning, and personal service that his more public duties prevented his giving. Yet he found time to visit every county in England and Wales, to inquire into the local needs of the churches, to help them with his counsel and purse. It was the writer's happiness to be thrown with Mr. Morley as a fellow passenger crossing the Atlantic. He had a remarkable power of winning even strangers to him, and was seldom seen without a group of persons about him. Though there were clergymen on board, Morley must lead the Sunday evening meeting, giving out the hymns, singing them heartily, and making a happy little talk, that caught the heart-strings of every body, Jew, Infidel, and Christian of every sort.

Another of Mr. Morley's hobbies was that of political reform, especially such as aimed at the enlargement of the liberties of the common man. As early as 1843, though a young man, he threw himself heart and soul into the agitation for the repeal of the corn laws, the enormous tax upon foreign grain importations that kept the working-man in an almost starving condition, the repeal of which made England a market for our great western prairies, enriching both coun-

tries. In this, young Morley stood shoulder to shoulder with Richard Cobden and John Bright.

He was president of the Administrative Reform Association, or Civil Service League, with such men to help him as Layard, Ch. Napier, Charles Dickens, which, after fifteen years, succeeded in getting open competitive examinations instead of secret patronage of government offices, and in breaking up the habit of purchasing rank in the army, leaving such honors to be won on the field or in military council.

He was also prominent with Gladstone in demanding the disestablishment of the Episcopal Church in Ireland, putting all churches there on an equality, though the majority were Roman Catholic. He became a politician, but of the highest order. He had much to do with selecting candidates for Parliament. What would some of our politicians think of an appeal to a man to run for Congress on such considerations as these: "Who will consecrate themselves to such an engagement? When Divine Providence has bestowed the requisite qualifications, do not love and duty demand that they shall not be bestowed in vain? . . . The times seem to demand from the class to which you belong, a Christian heroism worthy of former days, when senators, having made their wills and settled all their worldly affairs, calmly went up to the House of Commons to brave, for the Gospel's sake, imprisonment and death." Why! the common political candidate could hardly understand the language of such an appeal. Going to Congress to sacrifice oneself! Who ever heard of such a thing? Of course, letters like these were sent only to the best sort of men.

It was inevitable that the better sort of people of England would not let such a man as Morley remain out of Parliament. Cobden, Gladstone, were at him. He could resist them all. But he could not resist another appeal. When it appeared that he could serve the common people, the working-men, he had to yield. Millionaire that he was, capitalist and employer, he was carried into Parliament on the hands (with ballots in them) of men who lived in cottages and worked in mills. His platform had two general planks: 1. Equal rights and privileges for all religious denominations. 2. The extension of the franchise, to give the vote to every man who would prove his manhood by industrious, law-abiding citizenship. Prof. Goldwin Smith voiced the sentiment of all England when he said of Morley's election: "In that plutocratic assembly there will be at least one rich man who has kept his heart above his wealth."

Among the laws which Morley helped to enact and which endeared him to the common people, was that providing for public education. Strange to say, twenty years ago more than two-thirds of the children of Great Britain were without instruction. Until 1870

primary education was left to the Church and private enterprise. Morley was largely instrumental in establishing the national system. Until 1871 no one not subscribing to the Articles of the Church of England could take a prize in the Universities, or vote for a Member of Parliament representing the University. Morley fought that bit of tyranny out of law.

Until 1880 no person could be buried with religious service other than that of the Prayer-Book in a parish grave-yard. A nonconformist clergyman could not officiate there. Hence families were often separated in their last resting place. Morley worked until the principle was established that church-yards belong to the nation, and not to any particular denomination.

It had long been the custom of employers to pay their operatives on Saturday night at some public house, where the men often spent a large part of their wages. Morley pushed through a bill forbidding it. They must be paid where they worked. Perhaps nothing more practically helpful to the temperance cause and the direct well-being of the laborers was ever enacted. It was equal to a vast increase of wages.

But his great help to working-men was through his influence out of Parliament. As his wealth increased he felt more and more his brotherhood with the poor man. He adopted a pension system for the workmen as they were disabled through years. He visited these worthy fellows, took them by the hand, and left something substantial in it. In no year did he distribute less than \$10,000 pension money in his own factories. He never discharged his faithful men. If trade was dull their hours were shortened. When trade was brisk they had not the face to strike. His factories contained not only work-rooms, but library, reading-room, parlor, and all the ordinary conveniences of a respectable club-house. The buildings were always the best models for cleanliness, light, ventilation, for he held himself responsible for the health and good cheer of every one of the thousands he employed.

The house of Morley always paid the highest wages, was the first to lead in an advance, and always the last to order a reduction. His care of his men was not left merely to a good system. He paid the salaries of his clerks with his own hand, that he might look every one of them in the face, and have a word with each that would establish a sort of kinship—that kindness which is more than kin. There was no man to whom the humblest would go more quickly if in trouble than to the boss, and, if necessary, the boss would go to the man's home. He took a pride in having all well-housed. The village where he lived he changed from a tumble-down nest of houses into one of the prettiest home-neighborhoods in England, reconstructing the cottages, planting trees, laying out gardens, offering prizes for the best-kept places,

and supplying gratuitously all shrubbery from his own nursery, building a beautiful chapel (undenominational), his motto being, "Think and let think," though he had very decided convictions about dogma himself. Mr. Morley looked beyond his own employés, and was the great patron of the Society to help every man to a home, which erected on easy terms nearly 5,000 cottages of the most approved sanitary model. He threw himself purse and heart into the Agricultural Union. In 1874 a farm laborer could not earn more than 9 shillings, about \$2.25, a week, with six-pence a day for a child to act as scarecrow. By this Association wages were doubled. His motto was, for every man fair wages, a cottage and a garden. How his blood tingled with shame and wrath when he read the words of a certain political economist classing the plough and the ploughman together as commodities to be bought. In the public newspapers Morley, the Capitalist, denounced the idea, and wrote words as strong in behalf of the dignity of the laborer as Henry George could have penned. He offered his pen, his tongue, his vote in Parliament to the cause. If labor candidates needed funds to secure their fair canvass in any election, his purse was theirs for the campaign.

The old Victoria Theatre in London was one of the Devil's own, the nursery of vice and crime. The police could not cleanse the neighborhood. With Morley's help the place was bought, renovated and reopened as a fountain of purest influence; not as a church, but as a variety amusement hall. Though of stern visage, he believed that the people ought to be made to laugh. When the workers there were discouraged Morley would send word, "Now, don't worry about money. I will not let the work flag for want of that." Many an hour did he spend there, laughing with the boys at some scenic representation that amused them—the only theatre he would attend.

He was a hard worker. Over seventy years of age, he spent hours of daylight in his place of business, the early evening in some charity work, and the later hours in the House of Commons. He did not believe in retiring from care. As life shortened ahead he packed its hours more closely. The friction of life wore him down as a knife is worn by using, but it gleamed more lustrously. I suppose that his example did more to solve the question of the relation of Capital and Labor than any book. He was the link of union between the diverse elements, another "son of man" in a sense not surpassed since the Carpenter of Nazareth taught us to love our neighbors as ourselves.

He died four years ago. Over 100 benevolent associations sent formal delegations to his funeral, who mingled at his grave with Lords and titled clergy. Upon the little mound, ere the crowd withdrew, the flower girls of London, whom he had helped to rescue from the streets, placed a wreath, and little Indian orphans laid their floral offering wrought into the words, "In sweet memory, with grateful

blessing and tears, for our own kind and noble Sahib." A plain stone marks the grave, inscribed:

"SAMUEL MORLEY.

* * * * *

A Servant of Jesus Christ."

V.—THE NEW THEOLOGY IN RELATION TO PULPIT EFFECTIVENESS.

BY J. L. WITHROW, D. D., CHICAGO.

IN responding to a request to write of this relation, we should first understand what new theology is referred to, and then see how a theological doctrine may fairly be expected to show its effectiveness in the pulpit.

Of new theologies there have been many, first and last. Some of which have involved a few, and others more, of the doctrines of Christian truth.

Before the New Testament was completed the doctrines of the Christ-taught College of Apostles were challenged and contradicted by some who vamped what they preached as an improved theology. They proposed to pluck the titles of deity from our adorable Lord, and leave only the appellative of prophet affixed to his name. They desired to level Jesus to the plane of Moses, and made believe that by this means Christ would win more disciples and secure more followers.

The Judaizers of Paul's day were as confident in declaring their doctrines more divine than his, as any new theologizers of our age have been. The successors of Simon Magus, who have been of the Gnostic school of speculative thinkers in theology from the first, have vigorously asserted the superiority of their rationalistic thesis over the factual system of Evangelical faith which holy and humble scholars have drawn from the sacred text, as they were borne along by the Holy Ghost. Gnosticism in all its multiform aspects and multiplied appearances is a new theology, "another Gospel," as Paul affirmed in his Epistle to the Galatians.

It was another new theology which emerged in the second century, when some said: God the Father suffered and died in Christ's passion on the Cross. The patripassionists, were very confident their theory was more comprehensively true than the Apostolic Gospel, which is, that the God-man Jesus bore our sins in his own body on the tree. New theologies repeatedly appeared during the prodigious strife of words which raged for generations before the evangelical doctrine of the Trinity was settled by a saintly and scholarly Council. Again, Arianism was an assertive new theology, which assailed the dogma of the true equality of Christ with the Father; rending the Church, shaking the throne, and continuing until this day in echoes of opposition to the crown rights of Immanuel.

Future Probation

And so we might go on to name numerous other uprisings of what promised to be improvements on the received doctrines of the New Testament, as they have been held and loved under the name of evangelical tenets of Christian truth. There has been no end of them. The atmosphere of faith has been stirred or storm-beaten in every age with dissenters denying the traditional faiths. The present differs from the past in this respect, principally, that no really new oppositions have emerged in our time. As downright infidelity has not offered a distinctly new argument against the validity or value of the Christian system in the last several centuries, so nominal disciples who have proposed improvements upon the time-honored beliefs have offered nothing substantially new in the same period. Modern novelities in theological speculation are not new to history. The liberalistic tenets of the nineteenth century are re-issued Socinianism of the sixteenth; the Pelagianism of the fifth; the Arianism of the fourth century, and the Pantheism of all centuries. The latest departures from the church doctrine on eschatology are found diverging as far back as the age of Origen. It is a misnomer to call them new departures.

Nevertheless, it is of the "new departure," so called, concerning the future life, that I am to write, in its relation to pulpit effectiveness. And whether it deserves approval as a working hypothesis or saving truth, should depend chiefly upon what it does in and through the pulpit. A theology which is not effective in and through the pulpit is not fit to survive in the Church of Christ; and will not survive as an educating discipline for the redemption of men. Speculative theology is only good for intellectual entertainment. But in the presence of conscience and in apprehension of possible issues of death, it seems more trifling than Nero fiddling while Rome was burning, for students of religion to toy with speculations which do not promise to settle down into solid facts. If it be his choice, of course, one may expend his energies in expressing notions, announcing ideas and publishing speculations for the delectation of a select circle to consider, criticise, and stop there. But where one sets out to do something for the improvement of our distressed and depraved world, what he brings must be fit to press upon the acceptance of the people; and he must have the impulse of enthusiastic certainty in his own soul to certify it to his fellow-men. And so the effectiveness of the new theology or theological dogma is measurable, upon the occupants of the pulpit, and then in its influence upon the people.

1. The occupants of the pulpits which profess or patronize the new doctrine should be filled and enflamed with zeal for its propagation if it is to prevail for the good of society. This is not saying that whatever is enthusiastically advocated is thereby proved true. False religions have been ardently supported by their founders. But it is

meant that a theological belief, which has blessings for the mass, may be expected to fill its preachers with boldness to declare it. It highly commends a medicine if the physician affirms and assures his patient that it cured him and others in the same condition. One of the most impressive facts at first reading of the Acts of the Apostles of Christ, is that they would not remain silent or mince their words, declaring the deity and atoning death and resurrection of Christ. It was a most unwelcome theology to the world of their day. It aroused debate, excited violence, and ended in their arrest and imprisonment and persecution unto death. Meanwhile those convinced and courageous converts to Christ answered only thus: "We cannot but speak the things which we have seen and heard." As Paul, speaking in the spirit of all Scripture, testified: "According as it is written I have believed, therefore have I spoken; we also believe and therefore speak." The Apostles were possessed of the spirit that moved Jeremiah when (his heart being sad under the abuse he received for speaking the truth of God) he thought to keep silent but could not. So (Jeremiah xx: 9) "then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut in my bones, and I was weary with forbearing and I could not stay." When the stern preacher, as the herald of Christ, raised his voice on the banks of the Jordan, he uttered an unwelcome gospel, which soon cost him his head. But John Baptist believed to the deepest beat of his heart and cell of his brain that the world's salvation depended upon the repentance and reformation which he preached. That was a new departure indeed, at the close of four centuries of decline in Bible religion, when the noble Nazarite summoned Scribes, Pharisees, priests, soldiers and common people to instant compunction and penitence for their sins. Nothing less than courage bordering on temerity could have supported him. And that courage was born of nothing less than his belief that the world's salvation depended upon the acceptance of his message. His doctrine had irresistible power over himself. He staked his life on it. He dared everything to declare it. He charged the king to his face with living an unlawful life, and laid down his own life as a witness to the truth. The doctrine which John taught showed its measure of power and probable truth in the hold it took of his own heart and conscience.

And this test is applicable to theological reformers and reformations as they have appeared since. Such as have come with a discovery or a recovery of veritable doctrine have commended it, to begin with, by the ardor of their own faith in it, and the earnestness and openness of their utterance of it. The doctrines of the reformation in the sixteenth century revealed their vitality and truth by the consuming ardor of their advocates. Whether in Germany, Switzerland, France or

England, the leaders evinced an irrepressible desire to propagate a revived faith in the substantial simplicities of Scripture truth. Fierce and dreadful opposition confronted them. But they "counted not their lives dear unto them;" and "suffered the loss of all things" that they might make known the old gospel which had become new to them. When the little circle of Oxford students led by the Wesleyans introduced what has become the largest denomination of Protestant Christians in the world, they proposed no new principle or precept in theology. They did, however, so cut away and cast off the phylacteries of faith then prevalent, as aroused a very storm of persecution. As it is written: "Their lives were often in danger, they were mobbed, they were ducked, they were stoned, they were smothered with filth. But the enthusiasm they aroused was equally passionate." The contagious element of that enthusiasm was the certainty of truth in their own conscience and convictions. Their new religion kindled them into burning and shining lights. It aroused their energies, enflamed their zeal and opened their mouths wide to speak, whether men would hear or whether they would forbear.

Passing over other illustrative events, we may see a case in point in our own day. When the torpid peace of the Presbyterian Church was agitated in the second quarter of the present century, it was quickly seen that the movement had beneath it men and ideas which could not be repressed. That new-school theology did not deal with such fundamental dogmas as the trinity of deity, the deity of Jesus, or the destiny of man. Its aim was to arouse the Church to preach of the responsibility of every sinner to repent—because he should do so and he could do so if he would; and then to preach a gospel to every penitent, based upon an atonement unlimited in its efficacy and offer of salvation.

This was a new theology as contrasted with current teachings, which so circumscribed God's election of souls as made it logically necessary to lay strict limits to the efficiency of the atonement of Christ. Saying nothing now of either side of that Controversy, we are minded by reference to it that the leaders of the new movement did not spare to proclaim and press their views boldly, pointedly and at their peril. They had no apologies to make for the things they had come to believe. They were not slow to appeal to chapter and verse of Scripture to sanction their theories of natural ability in man, and boundless love in the atonement. And when the penalties of Presbyterian law deprived some of them of their pulpits, they abode in their new views as courageously as the old signers of the Scotch League and Covenant stood by what they were certain was true.

But turning to the "new departure" as it is now known 'n America, how much power does it appear to possess over its professors and patrons? If what they are understood to believe be true, they have a

new doctrine concerning human destiny which should embolden the most timid to tell it out. Their theory of the universality of Christianity demands that Christ be intelligently and persuasively made known to every man before any one shall be cast away. They say: "We have stated our belief that Christianity alone offers sufficient material in motive for the efficacious work of the Holy Spirit in the salvation of men." And "our contention is that destiny is determined by one's relation to Christ, and that therefore to every one Christ sooner or later will be made known."

Known, that must be, intelligently, persuasively, and so impressively as to give the soul a full, fair opportunity of accepting or of rejecting him. But if this be true, it goes without saying that of the number of those who have died in the Christian ages, only an insignificant percentage ever had Christ so offered to them. And hence it follows, that the myriads who left the world without such a knowledge of Him are not to be thought of as bad off, but as better off than if their opportunities had been greater in the present life. These progressive theologians in *Progressive Theology* insist that "no one can be lost without having had knowledge of Christ"—knowledge enough to convince a rational mind. And so the throngs which have entered eternity without faith in him are to be congratulated, that they received the presentation of His charms by the word of His own mouth, and so got the most winning knowledge in Hades.

If so, presumably they accepted Christ and have been received up into glory. Presumably there are very few souls in prison, or in the pit. Indeed, the advocates of this new theory of eschatology are so hopeful of an empty hell as to say: "We are not convinced that none will be lost, that Satan will finally appear truly as an angel of light." That is, Satan alone may at last be excluded from heaven—and yet they are "not convinced" that even he will continue "in chains of darkness." He may "finally appear truly as an angel of light."

Excepting the erstwhile faith of a few Universalists who are said to have held the "death and glory" theory of salvation, we know of no doctrine supported by professedly Christian teachers which holds out such a splendid prospect for the salvation of every human being. It is the universalism of universalistic theology, when fairly interpreted. It not only provides for the myriads of the unevangelized of the ages hearing the Gospel from Christ himself, but as well, that all in Christian lands who had an inadequate, or an unattractive presentation of Him, that they too shall "know" Christ in the next world in the winning way of His own appearing and preaching to them. This is the largest hope the Christian pulpit has hitherto preached. *But strange enough, those who are understood to believe it, do not openly and earnestly preach it.* They even emphasize the fact of not preaching

it. We do not know of the most influential of them commending candidates to vacant pulpits on the ground that the candidate is a thorough believer in post-mortem probation and probable repentance after death. And so far as we have learned from published sermons, and from intelligent hearers under the ministrations of those who are most known as professors or patrons of the new hypothesis, it is nobly preached anywhere. It is handled warily where it is heard at all in the pulpit.

The truth of God as Jeremiah believed it, he preached in spite of persecution and imprisonment. John the Baptist, Peter, Paul, Martin Luther, the English Reformers, and who shall say how many Christian missionaries have borne witness to their faith in the face of danger and death. But this new theology which has so agitated certain sections and circles of the Church in recent years has displayed no such proof of effectiveness. It has not clothed nor kindled its teachers with irrepressible enthusiasm and eloquence of assertion on the platform. It has not been reported as transforming preachers who were chilled in their manners before time into burning eloquence and thrilling utterance. It has not shown the first sign of effectiveness for pulpit use; that is, an imposing influence over preachers themselves. Nor does it turn the point of this indictment of its ineffectiveness to refer to what has appeared in magazine articles and to what has been uttered in debate at missionary meetings. For, if the contestant in debate and the author of the published article thoroughly believes what he there expresses, it all the more needs explanation why he does not urge it from the lofty vantage ground of the pulpit. Did the subject argued in debate and explicated in essays have strong dominion over the conscience of the disputant, he probably would do so as often as a pulpit opened to him.

INFLUENCE ON THE PEOPLE.

2. The effectiveness of a theology in pulpit use is to be seen in its influence over the people—in leading them to do what the Christian pulpit is expected to effect. Whether different schools hold more or less of what is really Christian truth may be tested fairly by finding out their comparative results in this direction. There are elements of truth in all religious faiths. The point of supreme concern is to determine which has least adulteration of doctrine, and which the most of “the truth as it is in Jesus.”

Under no school of divines have all disciples taken high-grade mark. Under no system of instruction have people been known to live without sin. But if any bring us what they boast of as better than the old we have in hand, there are ways in which its superiority should show itself. It should excite interest and attract audiences; it should result in such revivals of religious life as would add unusual

numbers to the membership of the Church ; it should animate earnest endeavors for church extension and missionary enterprise.

One, or other, or all of these are fruits which in all reason we have a right to expect. There may not be all of them in every case, but in every case there must be these in part. If any one disputes these as true signs of a better theology at work upon the people, let him tell us what are better. There must be some way of ascertaining the effects of teaching and preaching upon the people.

Should the claim be made that the effectiveness of Christian faith is to be determined by the excellence of individual character and the propriety of daily life, rather than by standards which I have suggested, it is enough to reply : that there are no established facts which can be used to show the comparative value of the new over the old in this respect. Snap judgments, founded upon single cases of character and conduct are not the kind of decisions to receive the affirmation of the high court of common and enlightened Christian sense.

No claim for the new theory has been more emphasized than this, that it is more Christian, and better calculated to meet the demands of intelligent minds than the Gospel as it has been preached hitherto. This claim has been stated and insisted upon during the last ten years. Hence, time enough has elapsed to give it a fair opportunity of inducing the host of intelligent minds (which are reported as being restrained by the old theology) to have come into the fellowship of believers in churches where the new theology has the warmest hospitality. It is not known that they have come.

Had there been such results, we have no devotion to any older doctrines which could have hindered our hospitality toward the new theory. There is but one business to which a follower of Christ should be devoted supremely, that is, to win the most possible to confess His name and take up the cross of His service. The theology which works best to this end is the best theology. That which fails here will fail everywhere when subjected to the trial of time. The recent improvements of several schools of liberalism fail just here. They may serve, as serve we see they do, some good purpose of a corrective kind.

So cheerful is our confidence in the successful operation of God's providence, that we believe some good results from every ill ; that all the religious aberrations and apostasies of history contribute to the entire truth in the last event.

Meanwhile it is ours to sympathize with and support only such sentiments and systems as commend themselves most by their manifest power to propagate the Church of Jesus Christ. And it is at this point that the new theology has yet to show nerve and value. Has it done anything but disturb and distract? Its friends count among themselves men of commanding ability and ample learning. Under which of them has the fellowship of professing Christians been notably

increasing since he became a new-departure man—increasing as never while he still held to the old faith? Which of them all has become a more attractive and influential preacher? Without any unkindness in the criticism, is it not observed that some who used to draw great companies to their ministry of the old gospel, have a painful exhibition of empty benches before them recently? And is not the fault in the thing they are thought to believe?

During the close of the eighteenth and in the opening of the present century, the churches of New England were agitated and torn asunder by the introduction of what has since been known as the liberal theology. When it was introduced the most influential churches and preachers accepted it so rapidly that in a few years it swept everything before it; becoming victorious in Harvard College, the highly cultured circles of Boston, and in the large churches, until only one leading church of Boston was left holding the evangelical faith. By-and-by the new theology won such strength that a large proportion of all the old-fashioned churches of the commonwealth were captured (as to their property), and those in them still holding to the faith of their fathers, being turned out; the liberalists took full control. It was a most auspicious beginning on which to build up the proof that theirs was an improved theology. They had appropriated church property, and so had not to bear the expense of building houses for their believers. They had with them such a proportion of the people of wealth and culture as has given them a fame in this particular all through subsequent years. They enjoyed the great advantage of introducing a novelty in faith at a time when spiritual sloth and religious indifference lay heavily upon the community. For such a condition does prepare the way for an easier introduction of whatever will satisfy the craving of the human heart for something vital in religion.

But what does history testify? We find that instead of losing heart, those who would have none of the new theology, reasserted the old in yet more definitive and dogmatic intensity, and began to gather the dispersed into churches which they built for the old gospel. And in an incredibly short time the Orthodox, as they were called, began to surpass the liberal churches in the numbers uniting, and in the congregations attending with them, and in the contributions of money made to propagate the religion of Christ.

The story of this success is too trite for me to more than refer to it. Enough to say that the liberal churches have never shown as many signs of increase as they had at the beginning. While the decay of their organizations is a distress to their most loyal and devoted leaders. After almost a century since their auspicious beginning, these liberal denominations have but 1,289 parishes, while there are 120,944 Evangelical Churches in the United States. It is not denied that advan-

tages have resulted to truth by the rise of liberalism against the rigid orthodoxy which once ruled.

We are not blind to the best there is in both the Unitarian and the Universalist bodies of believers. But in the light of their organic condition to-day, who shall say they have power over people to induce them to openly confess Christ? During the three-quarters of a century since they began in America, other denominations of Christians have established the church in thousands of previously pagan communities; and have brought into church membership hundreds of thousands and millions of souls, which show by their changed lives the power of an evangelical theology. On the other hand, one of the largest liberal bodies has sent one missionary to a heathen land—and that missionary went over to the enemy; and the other largest body has just commissioned its first missionary, and reports \$60,000 as promised for the support of this enterprise in Japan.

But see, the Fiji Islanders were ravenous cannibals fifty years ago. Now there is no heathenism among them. And they are reported as *contributing* \$20,000 a year for foreign missions to other dark lands. It was the old gospel which wrought upon them. The liberal gospel is therefore conspicuously less effective, judging from this tardy undertaking of work which, by doing even at a late day, they confess should be done.

Will this latest "new theology" prove more potent in propagating the religion of the Lord Jesus? At the outset the Unitarian and Universalists were very confident that their freedom from credal bonds and their brighter outlook for all souls being saved would popularize Christianity and draw the people. It did not. Facing their declining communions to-day, they turn for comfort to the fact that so many of the denominations have become more liberal than they once were. And they presume their mission has been fulfilled in effecting this change. Possibly it has. Anyhow, it is instructive to notice that of all others they expect the "new departure" theologians will soon be one and the same with them, theologically. As when Rev. Minot J. Savage remarks, of a recent article published by Rev. Lyman Abbott: "If this is not Unitarianism we do not know what Unitarianism is." Mr. Savage should be a competent judge. If so, then his identification of it with the "new departure" starts the question, whether the upshot of the latter will be different from the history of the former. Unless the new theology experiences a thorough conversion, and is filled with a fire that shall set its friends aflame to fill the world with its life, we have no expectation that it will ever advance at more than a "poor dying rate," and presently pass away altogether, as other noxious notions have disappeared.

SERMONIC SECTION.

THE RELIGION OF THE PROMISE.

BY REV. WILLIAM R. HUNTINGTON,
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We are journeying unto the place of which the Lord said, I will give it you.—Numbers x: 29.

The words have about them a certain repose of spirit, a quiet confidence of tone, full of beauty. These men are on the march. The dust of pilgrimage is upon them. They know not, this morning, where they shall sleep to-night, and yet they are without anxiety. No nervous fears distress them. Faint they may be, but they are not disheartened: for they are journeying unto the place of which the Lord has said, "I will give it you." They know whither they are bound, and that is the secret of their peace. Hopeless wandering is, of all things we can imagine, the most dismal. But men in motion cease to be wanderers, when you credit them with a purpose. Give an aim to their movement, and you dignify it at once. They are travellers now. They are not wanderers any longer. They can answer those they meet. They own a destination.

It was this consciousness of an end in view that made Israel brave for the Exodus, and patient through the forty years that followed.

There is no need of my dwelling on the local incidents with which the words of the text stand connected, further than to remind you who the speaker was, and who the person addressed. The two were Moses and that kinsman of his by marriage, who lived in the near neighborhood of Mt. Sinai, and whose services as pioneer and guide the leader of the emigrant host was anxious to secure: and this is what Israelite says to Midianite by way of inducement to join fortunes: "We are journeying unto the place of which the Lord said, I will give it you: come thou with us and we will

do thee good; for the Lord hath spoken good concerning Israel."

Obedying a true instinct, the Church of Christ has from the beginning understood the whole story of the transfer of the chosen people from the land of bondage to the land of promise as possessing, over and above its historical value, the preciousness of a Divinely planned allegory. Without casting any slur upon the narrative as a recital of accurate occurrences, the religious mind is rejoiced to read between the lines a parable of spiritual experience. In the light thrown back upon the Old Testament from the disclosures of the New, all the great events of that earlier page in the history of God's Church become luminous with suggestion. Egypt, the Passover, the crossing of the Red Sea, Sinai, the wanderings, the fightings with Ammon, the Jordan, and at last the land of which the Lord had said, "I will give it you"—these each and all stand to the eye of faith as lucid images, way-marks for the soul, heaven-lent figures of the truth.

Bunyan's famous allegory has, they tell us, a circulation among English-speaking peoples, second only to that of the Bible. But Bunyan draws his inspiration from Moses. The true Pilgrim's Progress owns an earlier origin than the book which had its beginnings in Bedford Jail. Indeed we may, for that matter, go back far beyond Moses, and find the germ of the now familiar comparison of life to a journey in those touching words of the aged patriarch, Jacob, when he said before the Egyptian king: "The days of the years of my pilgrimage are a hundred and thirty years." He too, it would seem, in that early morning of the lifetime of our race, was thinking of the city that hath foundations, and "the land beyond the sea."

Of course, this principle of allegorical interpretation may easily be carried too far. Most of us can recall instances where this has been done to an unwise, sometimes even to a ludicrous extent. It is never wise to lose entirely our hold upon the literal meaning of Holy Scripture; never well to particularize too much in our renderings of the figurative sense; and above all, never wise to insist that other peoples shall allegorize precisely as we do. But after due allowance has been made for all these liabilities to error, there still remain in our horizon certain great headlands and promontories which all who are in the least measure interested to look agree in seeing. It is upon one of these generally accepted, undisputed resemblances that I seek to concentrate your thought this morning.

"We are journeying unto the place of which the Lord said, I will give it you." If we are honest and genuine in our Christian believing, these words are as true for you and me as they were for Moses and his Israel. We, too, are on a journey. For us to-day, just as really as for them in days of old, the stimulus continues to be simply this—a promise. Heaven cannot be demonstrated. We simply take God's word for it. Suppose we give ourselves up a little while to the undisturbed influence of so helpful a thought.

Not enough, in our times, is said—soberly and intelligently said, I mean—about heaven. Religion lacks the impulse which hope communicates. The pulpit is not as persuasive as it might be, if it preached more believingly the promises of God. The tone of the common talk of Christian people is too perceptibly pessimistic, too deeply tinged with despondency. The quiet cheerfulness of temper which a settled faith in the truth of the heavenly promises would engender is rarer than it ought to be. Our

motives and our aims grow to be of the earth, earthy, because our imagination is creeping, when it might be soaring. That strong metaphor of the Apostle, "Tasting the powers of the world to come," takes no hold upon a generation whose sensitiveness to the very flavor of the supernatural has grown dull.

If asked to account for this slackened interest in heaven, some would be likely to give one answer and some another. Very many people have the feeling that the old-fashioned heaven of their childhood's thoughts and hopes has been explained away by the progress of discovery. It seems to them as if heaven were pushed further and further off, just in proportion as the telescope penetrates further and further into space. The gates of pearl recede with the enlargement of the object glass, and the search for the Paradise of God, like that for the earthly Eden, seems to become more hopeless, the more accurate our knowledge of the map. The primitive Christians found it comparatively easy to think of heaven as a place just above the stars. To us, who have learned to think of the sun itself as but a star seen near at hand, and of the stars as suns, such localization of the dwelling-place of the most Highest is far from easy.

This, then, is a reason that many give for not letting thoughts about heaven have a very prominent place in their religion. The endeavor to imagine heaven baffles us, they would say. We cannot begin to picture it to ourselves in any intelligible shape. We can form no rational conception of what the life of heaven is like, and we see not how any good is to come from trying to think out the unthinkable.

Another, and a very different reason for keeping heaven, as it were, in the background, holding the mention of it in reserve, comes from those who believe that there is such

a danger as that of cheapening and vulgarizing sacred things by too much fluency in talking about them. We do not like to hear the condemned criminal on the scaffold speak so confidently of going straight to heaven. It cannot be denied that there is a certain amount of reason for this fastidiousness, some strength in this protest. Doubtless there is such a thing as making heaven too easy of access by keeping wholly out of sight what Scripture says about certain things that shall by no means enter into it. An indulgent rhetoric may throw open the gates with a freedom so careless as to make us wonder why there should be any gates at all; and lips to which the common prose speech of the real heaven would perhaps come hard, were they compelled to try it, can sing of "Jerusalem the Golden," and of the Paradise for which "'tis weary waiting here" with a glibness at which possibly the angels stand aghast. This is a second reason, a very different reason from the first, but still a reason, for observing reticence about heaven.

We should not, of course, look to see both reasons coming from one and the same class of minds. The one indicates a critical disposition that prefers silence to trying to talk about things of which no certain knowledge is possible; the other, a reverential spirit, which would have the pearls of Divine truth kept shut close in the casket, where nobody can see them, rather than run any risk of letting them be trampled under foot of the swine.

And yet, in the face of both of these reasons, coming, as in many instances they do, from the lips of serious, sober-minded, discreet, well-informed thinkers about religion, I am disposed to cling to the ground first taken, viz., that it is a sad pity, our hearing so little as we do about the hope of heaven as a motive

power in human life. For, after all that has been said or can be said, these two facts remain indisputable; they stare us in the face: first, that this life of ours, however we may account for it, does bear a certain resemblance to a journey, in that the one is a movement through time, as the other is a movement through space; secondly, that any journey which lacks a destination is and must be of necessity a dismal thing. Human nature being what it is, we need the attractive power of something to look forward to, as we say, to keep our strength and courage up to the living standard. When hope takes final leave of the soul, man is ready to lie down and die. We are encouraged to persevere by the light ahead, be it the merest glimmer.

Now the Christian religion is emphatically the religion of the promise. In heathen religion, the threat predominates over the promise. But in the glad faith that boasts the name of Gospel, the promise predominates over the threat. Christians are men with a hope, men who have been called to inherit a blessing.

Nor is the Old Testament lacking in this element of promise. It runs through the whole Bible. What book anywhere can you point to so forward looking as that book? As we watch the worthies of many generations pass in long procession onwards, from the day when the promise was first given of the One who should come and bruise the serpent's head, down to the day when the aged Simeon in the Temple took the Child Jesus into his arms and blessed Him, we seem to see upon every forehead a glow of light. These men, we say, front the sun-rising. They have a hope. Their journey is into the morning. A purpose is in their eyes. They are looking for something, and they look as those look who expect in due time to find.

If this be true of the general tone of the Old Testament Scriptures, doubly, trebly is it true of the New Testament. The coming of Christ has only quickened and made more intense in us that instinct of hope which the old prophecies of His coming first inspired. For when He came, he brought in larger hopes and opened to us far-reaching vistas of promise, such as had never been dreamed of before. Only think how full of eager, joyous anticipation the New Testament is, from first to last. I do not mean to slur the tragic features of God's revelation of himself and of His purposes. There is shadow, heavy shadow, in the picture. Certainly "gayety" is not the word that truly expresses the temper of the book. But neither, on the other hand, is "sombre" an epithet we can justly apply to it. A solemn joy pervades the atmosphere in which Apostle and Evangelist move before our eyes. They are as men who, in the face of the wreck of earthly hopes, have yet no inclination to tears, because there has been opened to them a vision of things unseen, and granted to them a foretaste of the peace eternal. Yes, of Master and of disciple alike is it written that this great power of hope was what sustained them. We almost wonder to find it said of Christ, but it is said. It was He who, for the "joy set before Him," endured the cross. And certainly there is no need of my quoting texts to show how largely those who took up the cross after Him drew on this same treasury of hope for their support. "The glory that shall be revealed;" "The things eye hath not seen," prepared for those who love God; "The house not made with hands," waiting for occupancy; "The crown of righteousness, laid up"—you remember how prominent a place these hold in the persuasive oratory of St. Paul. Quite as naturally from his lips, as from the lips of

Moses, might have fallen the words: "We are journeying unto the land of which the Lord said, I will give it you."

The complaint that the progress of human knowledge has made it difficult to think and speak of heaven as believing men used to think and speak of it, is a complaint to which we ought to return for a few moments; for, from our leaving it as we did, the impression may have been conveyed to some minds that the difficulty is insuperable.

Let me observe, then, that while there is a certain grain of reasonableness in this argument for silence with respect to heaven and the things of heaven, there is by no means so much weight to be attached to it as many people seem to suppose. For after all, when we come to think of it, this changed conception of what heaven may be like is not traceable so much to any marvellous revolution that has come over the whole character of human thought since you and I were children, as it is to the changes which have taken place in our own several minds, and which necessarily take place in every mind in its progress from infancy to maturity. What I mean is, that no momentous discovery has been made in the last twenty, thirty or forty years, as the case may be, to render heaven any more unthinkable than it already was to educated minds at that earlier date. The really serious blow at old-time notions upon the subject was dealt long before any of us were born, when the truth was established beyond serious doubt that this planet is not the centre about which all else, in the universe revolves. But the explanation of our personal sense of grievance at being robbed of the heaven we were used to believe in is to be sought in the familiar saying, "When I was a child, I spake as a child, I understood as a child, I thought as a child." We instinctively, and without knowing it, pro-

ject this childish way of looking at things upon the whole thinking world that was contemporary with our childhood, and infer from the change that has come over our own mind that a corresponding change has been going on in the mind of the world at large. We recall the thoughts we used to think about heaven in our childhood, and we say, naturally enough, "That is the way people used to think on that subject when I was a boy." This fallacy is the more easily fallen into, because it is a fact that, if we go back far enough in the history of thought, we do find even the mature minds seeing things much as we saw them in our early childhood.

But let me try to strike closer home and meet the difficulty in a more direct and helpful way. I do it by asking whether we ought not to feel ashamed of ourselves, thus to talk about having been robbed of the promise simply because the Father of Heaven has been showing us, just as fast as our poor minds could bear the strain, to how immeasurable an area the Fatherhood extends. The reality and trustworthiness of the promise are not one whit affected by this revelation of the vastness of the resources which lie at His command who makes the promise. Instead of repining because we cannot dwarf God's universe so as to make it fit perfectly the smallness of our notions, let us turn all our energies to seeking to enlarge the capacity of our faith, so that it shall be able to hold more.

What all this means is, that we are to believe better things of God, not worse things. It looks at first sight like an odd contradiction in terms, that saying of St. Paul's about the world by wisdom not knowing God. But how true we see it to be! Multitudes of minds to-day, the world over, are drawing from our enlarged acquaintance with the works of God the ungrateful—

we can characterize it by no more appropriate word—the ungrateful inference that the works are everything and the worker nothing. We rejoice to believe that it is not the best minds that reason thus. But we ourselves betray a tinge of the same way of thinking whenever we let ourselves be frightened out of the hope of heaven by confident assertions that the whole range of space has been thoroughly searched and that forsooth no heaven is anywhere to be found. It may turn out, who can tell? that heaven lies nearer to us than even in our childhood we ever ventured to suppose; that it is not only nearer than the sky, but nearer than the clouds. The reality of heaven, happily, is not dependent on the ability of our five senses to discover its whereabouts. Doubtless a sixth or seventh sense might speedily reveal much, very much of which the five we now have take no notice. Be this as it may, the reasonableness of our believing in Christ's promise, that in the world whither He went He would prepare a place for us, is in nowise impugned by anything that the busy wit of man has yet found out or is likely to find out. That belief rests on grounds of its own, and, far from forbidding, it encourages us to let our ideas of the fulness, the extent of the blessing promised, expand more and more. The Bible language about heaven was made symbolic, figurative, for the very purpose of allowing more and more meaning to be poured into it as occasion should demand. A figurative saying differs from a hard, exact statement of literal fact in just this point, that it admits of expansion. The sign increases with the increase of our knowledge of the thing signified. And we need have no fear that, so long as we are in the flesh and on the earth, our acquaintance with the realities of heaven will ever outrun the capacity of the Bible language

about heaven to express what we may have discovered. On the contrary, let us make more and more of these great and precious promises of God. Let us resolve to think oftener of the place of which the Lord has said that He would give it us. There is no period of life from which we can afford to spare the presence of this heavenly hope. We need it in youth, to give point and purpose and direction to the newly launched life. It would be a strange answer to give from a ship just out of the harbor's mouth, in reply to the question, "Whither bound?"—"Nowhere." My young friends, whose hearts just now are bent on getting this and getting that, suffer me one word of counsel. With all your getting, get a purpose. Nothing on earth, believe me, will ever atone for the failure to get that.

But not in youth only is belief in this ancient promise of God a blessing to us. We need it in middle life. We need it to help us cover patiently that long stretch which parts youth from old age—the time of the fading out of illusions in the dry light of experience; the time when we discover the extent of our personal range, and the narrow limit of our possible achievement. We need it then, that we may be enabled to replace failing hopes with fresher ones, and neither falter nor sink under the burden and heat of the day.

Above all shall we find such a hope the staff of old age, should the pilgrimage last so long. But let us not imagine that we can postpone believing until then. Faith is a habit of the soul, and old men would be the first to warn us against the notion that it is a habit that may be acquired in a day. Those of us who are wise will take up the matter now, at whatever point of age the word may happen to have found us. What forbids our resolving now that from this time forth we will try to think more of heaven, more of the

path that leads thither, and more of Him whose heaven it is? For, after all, it is more important that we should learn to love and fear Him than that we should know precisely where in His universe He means to place us if we do: is it not?

IN REMEMBRANCE OF CHRIST.

BY REV. W. S. RAINSFORD, D.D.

[EPISCOPAL], NEW YORK.

In remembrance of me.—Luke xxii: 19.

Remembrance of Christ is the first requisite to a true communion. A truly Holy Communion implies some mingling of spirit with Christ himself. We come here laden with every possible memory, every possible care. Our sorrows, our sins, our failures, successes, wrongs, schemes—the memory of all these clings to us closer than our garments cling. And thus it comes to pass, my friends, that even at the Holy Communion many of us are chiefly occupied in remembering ourselves. God helping us, let us remember the actual Jesus Christ. Let even the memory of sin be subordinated to the memory of Jesus; let us look out, not in, up, not down, let self be forgotten, while we try and remember Jesus. Of old, there went virtue out of Him and healed all who sought to touch but His garment's hem, and "His touch has still its ancient power." There will go from Him to-day, there will go from Him here, in this place, power, peace, pardon, guidance, just as we *will* to take them. At once the simplest and highest act of worship to which He invites us, is to remember Him.

Remember Him, the Humble One, whose humility was no sham. "He humbled himself," said Paul. Our idea of humility is often insufferably false. We think of humility as likely to arise from a sense of poverty, of non-possession; but this is not the root of true humility. It is not so long ago since a New York rec-

tor exhorted his congregation not to be disappointed, if they failed to find our New York poor humble as they ought to be. And yet, we may well ask, "Why should they be humbled?" Christ believed the poor to be nearer the higher life of the Kingdom, in most cases, than the rich. The non-possession of money does not carry with it any obligation to be humble. The truly humble man is the man who recognizes and bows to rightful authority. This was Christ's humility. He humbled himself and became obedient. He recognized cheerfully the authority of his Father, though that authority might map out for him a course of bitter privation.

Glance with me, for an instant, at this humility of Christ. Here was One who knew man; that is to say, was an expert in the most entrancing of all studies, attained the rarest knowledge, and yet was humility itself. Here was power. The most alluring of all gifts is the consciousness of power. For this, man will sell all that he hath. For the possession of power, every other gift is gladly bartered. It is power, not gold, that, nine times out of ten, the multitude seeks for. The miserly love of gold for gold's sake is a rarity. Power intoxicates the strongest; it is the new wine that makes great men drunk. In Jesus, supreme power was supreme humility. Here was One conscious of goodness—"The prince of this world," saith He, "cometh and finds no flaw in me"—divinely good, and yet divinely humbled. This knowledge, this power, this goodness, cries: "Remember Me." We come to Him this morning and painfully we feel that with us dwells the very opposite of all His noble humility. Here dwells perhaps silly vanity, the thirst for little suggested flatteries and compliments, wearing itself in the perpetual effort after self-advertisement, the meanest, surely, of all

vices. Or here dwells pride of display—a department in pride which we, in these days, have set ourselves to develop and cultivate. You go into a beautiful house in one of our great cities, and from every nook and corner, from stairway and from drawing-room, obtrusively pretty things force themselves on you. Or again, our pride is of a different sort; it is the pride that cannot demean itself to silly vanity or pretentious display; no, it dwells alone; on all things around us, except its own small circle, it looks down. It dwells in its own lofty pleasure-house, chooses its own gods, and calls the gods of all the rest idols. Or our pride is the pride of self-assertion, constantly starting and fermenting sinful, foolish quarrels, imagining affronts, fancying injuries, and not always stooping to explanation or apology.

All forms of pride dwell here, and to us, this morning, there comes a voice of the All-Humbled One, crying: "Remember Me, remember Me," and silly vanity withers away. "Remember Me," and haughty pride bows its knee and soul at once. "Remember Me," and display stands forth in its full tawdriness. I turn from my most cherished playthings as a child might turn from its mudpies. "Remember Me," and self-assertion is at last dumb. "Remember Me," saith One, yea Lord I will when I call to mind those I have wronged in thought, or word, or deed; against whom I have harbored cruel, ungentle thoughts; and the old words of the wise man come to my memory: "Humble thyself and make sure of thy friend," and to humble myself does not seem, after all, so impossible as I remember Thee.

"Remember Me," saith Incarnate Gentleness, the gentleness of Almightiness. Have you ever thought of the irresistible nature of gentleness? We know that by some

mighty attractions all the particles of our planet, all the atoms that go to form a pebble, are held together; and yet the mighty power we call gravitation never jerks us with mighty potency; it *draws* all things together. Have you ever seen the walls of some ancient fortress or castle, on which, for a hundred years, the creeping ivy has done its work; where stones, massive, indestructible, have withstood the assault of battering ram and the fierce blow of the cannon ball; but the gentle tendrils of the ivy has penetrated where force was defied entrance, and stone from stone is fallen. So it is in human life. How gentle people wind themselves around us! There are friendships, there are loves, that take our hearts by storm; but the man and woman whose affection conquers and holds us at last are these that can put forth the gentle influences of love.

Incarnate Weakness speaks to us this morning. Off-spring of everlasting power, He became weak; emptied of all strength, He visited us as a babe to make others strong. O strong natures, strong positions, strong opinions, strong organizations, strong churches, strong philosophies, strong doctrines, ye are all too strong for God! The old story of Gideon's triumph must repeat itself from age to age. The men that stoop are the men that win. Our human strength, with heavy feet, goes through the world crushing more beauty than our bungling human hands can create, or our dim human eyes can see. There is a wonderful verse in Paul: "We are weak with Him." Incarnate weakness pleads with us and says: "If you would do My work, if you would be like Me, then remember Me. Be sometimes weak with Me."

Here comes to us Divine Patience. We are so often sadly impatient, impatient with our nearest and our dearest; how, then, can we have

any patience with our opponents? I read of one whose hot enthusiasm earned for him the name from Christ himself of "Son of Thunder." I get a glimpse into that man's closing years. From Ephesus he has been banished to Patmos, and on the silent island, surrounded by the separating sea, cut off from the joys or strifes of men, I hear him say: "I, John, who also am your companion in the patience of Jesus Christ." "Remember Me," saith the Eternal Patience.

The Lord of Hope would hold a tryst with us. He to whom no enemy, however strong, no friend, however false, could bring despair—He invites us to be partakers of His own hope. What a hope it is! A hope that against hope believes in hope; a hope that rejoices in hope. It was this hope that inspired the Saviour when we read of Him (John, His bravest, in prison; the multitudes melting away that had followed Him; His disciples misunderstanding Him and thwarting Him)—then it is that we read: "Jesus rejoices in spirit." His was a rejoicing hope, a hope that inspires the ploughman as it does the seedsman. It is not so hard, sometimes, to sow in hope. It is easy to reap in hope. For when the time of sowing is come, the echoes of the spring are in our own hearts and ears, the birds are preparing themselves to sing, and all nature is tuning her orchestra and preparing for her anthem; but it is not so when we plough. When we plough we meet the rock, the root and the cold, sodden, frozen earth. The skies are gray and the winds are cold, and it is hard work to be full of hope. O, the ploughing of life! and yet it must be done; furrow after furrow laid, stone and rock turned up, the roughest place prepared for the coming seed. Faithful ploughing—the test of all real life-work! God help us to plough in hope. His hope is a hope by the aid of which the battle of life alone can be fought, for He

would helmet His soldiers with His hope—the head-piece that turns the blows from which sword and arrow both glance. Happy the man who finds his brow covered by this helmet of salvation. And then the hope of Jesus is surely an everlasting hope. Not storm, or frost, or night itself can quench it. It cannot die, for it comes from God. The God of Hope cries to us, “Remember Me.”

But yet, again, He comes to us, not only as the Lord of Hope, but the One who has passed beyond hope into the foretastes of fruition. “Remember Me”—the voice is of the Risen Christ. “Above all this level of strife and of pain, I call you at last to live in the serene ether of God. The power that raised Me works now in you; and you, too, shall rise, when your work is done, and know that ear cannot hear or eye see or tongue tell of the glory and power of the service of the Risen.”

“And, lastly, remember Me, remember Me, remember My Glory. I want you to make that glory complete. I am now, as it were, a Head with no body, a Bridegroom with no bride, a Vine with scorched branches. My companions of the future lie locked in the trance and death of sin; but My Glory shall yet come and cover the earth—the glory of humility, the glory of gentleness, the glory of weakness, the glory of patience, the glory of hope, the glory of the risen; every employment, every possibility of that glory I intend you forever to share. Now, for a brief time, little trials distract you, little pains wear you, little aims engross you, and you are like children, chasing butterflies, and chasing till in the chase they fall and hurt themselves—oh, let not these call you from My side, from the pursuit of the only true and lasting glory. Amid all these little things, remember Me. Remember My great trials, great pains, great

aims, and thus you shall be fitted for My great Glory.”

“Do you walk in darkness and want a guide? remember Me. Are you called upon to endure a bitter wrong? remember Me. Are you downhearted? remember Me. Are you idle?” Has much of the past been frittered away—half-formed plans that came to nothing, broken-off determinations, efforts to fly ending in painful, broken-winged flappings on the ground—no one persistent purpose in life—one call to you—remember Me. Out of your sinful purposelessness you can be made strong. Rise, gird up the loins of your mind. You can do good in the world, and in the doing of *that* good, *that* duty, *that* burden to be borne, that sea to be overcome in the doing of it, you can only hope to be worldly, lastingly happy. O idle men and women, He who went about doing good cries to you “Come out of your hopelessness, come out of your heartlessness; remember Me.” O narrow minds, O gleaming eyes, O you who have no thoughts but for what you wear or eat or make, for what people think of you, who have no glance on earth or sky, save for the pleasure passing by—One calls to you “Remember Me.”

“Remember Me.” Lord, we need to remember Thee; for here we come and kneel, the best of us all spotted and marked by sin. We remember Thee, who never didst refuse pardon to one who sought Thee. Pardon us, good Lord. Thou, who didst offer to one who wanted to come back to Thee, not simply clothing or feasting or forgiveness, but a kiss, too—n Thy mercy pardon, clothe, feed and kiss us.

Be known to us in breaking bread,

And do not then depart;

Kind Shepherd stay with us and spread
Thy table in our heart.

Let us know that Thou dost love us

with an everlasting love. Let us remember Thee, and remembering Thee remember that Thou art "the same, yesterday, to-day and forever;" and that the mountains may depart and the hills be removed, but that Thy kindness can never depart from us or the covenant of Thy peace forsake us.

NON-CONFORMITY TO EVIL.

BY REV. G. M. STONE, D.D. [BAPTIST], HARTFORD, CONN.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.—Dan. i:8.

During the term of Daniel's residence in Babylon, it was the metropolis of a world-wide kingdom. It had great antiquity, material splendor, and resources derived from numerous and affluent provinces. About six hundred years before Christ, there came through the gate of this mighty capital, a company of captives from the land of Israel, among whom were four young men having in their veins the best blood of the children of Abraham.

It has been supposed that Daniel, who is the conspicuous figure in this quartette, was at this time fourteen years of age.

As hundreds of years afterwards, Gregory, who was subsequently known as Pope Gregory the Great, was attracted to a group of fair-haired boys from Britain, who were exposed for sale in the market-place at Rome, so the King of Babylon was drawn to these beautiful youth among the captives from the western side of the Jordan.

They were adopted by the king, and put in training for positions of trust and honor in his kingdom. At this point of the history Daniel is introduced, in his resolution of non-

compliance to the regulations of the court in his behalf. It was a bold stand for an exiled lad to take. "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself."

My theme is *The Cost of Non-Compliance with Evil and its Rewards.*

I. It cost Daniel a prospective loss of royal favor, and the apparent closing of the door to a brilliant worldly career. Humanly speaking, he could not reasonably look forward to results different from these, when his fixed resolution was taken. But early convictions of right and duty were acted upon in his decision. It was not simply yielding to morbid scruple, or straining at a gnat. It was a refusal to become complicated with a heathen system, which required the dedication of food to idols. Everything in the estimation of Daniel turned upon what probably seemed to others a trifling matter of food and drink. But the question with Daniel was whether or not he should give up at Babylon what he had learned in the land of his fathers? Every boy who leaves home to begin life for himself must pass through the same ordeal. Temptations come to give up the counsels of a Christian home, to abandon the strict rules of a rightly ordered life and adopt the way of the world. The decision of such periods is the hinge of destiny. Will he ratify the lessons of home or consent to the lure of the adversary? Daniel's steadfastness is an example for all the tried. No change of place could change his inner purpose. No glare of the splendid court of Babylon or fascination of what it could bestow in the future could swerve him from the simple path of obedience. The reward of this fealty to God was not far away. By a chain

of providences linked by Divine wisdom one to the other, he was brought in time to interpret the dream of the king. How dear is the connection between the insight of this young interpreter and the decision to be faithful to God! It is only the righteous who are clear-sighted. Burke was right when he said in his great speech on the impeachment of Warren Hastings, that "guilt distorted all the faculties of the mind, and left a man no longer in the free use of reason." So our Lord declares, "if thine eye be single, thy whole body shall be full of light." It is true, Daniel had special Divine illumination in giving the king the import of his dream, but this was given to an upright spirit, purified by the holy resolutions with which he began life in Babylon.

II. But Daniel uttered *his convictions* in this heathen court, and by his fidelity in warning the king involved himself in possibilities of peril. The conceit and blasphemous assumption of power in the king disclosed to Daniel's mind the fate of the kingdom, and he was not silent respecting the impending doom. He rebuked the pride of the builder of the most magnificent city the world has ever seen. When called in to read out the import of his second dream, he said, "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity." We know what followed. This king of great brain and vast executive capacity became a drivelling idiot, wandering in the fields, self-exiled from the dwellings of men.

Daniel raised also the single voice against the blasphemy of the impious feast of Belshazzar. Is there a nobler spectacle than that of this resolute, plain-speaking Hebrew in this drunken court, recalling to the

king the sins of his father and charging home to him his guilty forgetfulness of the lessons of the past? It is not the sycophant whom God honors, but the man who speaks the truth without fear. And God confirms the testimony of those who are really his messengers. Sometimes we who preach are tempted to think we are preaching in the air only, but the true preacher is in secret league with providence, and it will produce startling echoes to his words. These, indeed, will constitute in some measure his rewards. Soon after Daniel's declaration "the Mede was at the gate," and great Babylon fell.

III. Daniel endured persecution because he kept his religious integrity, and in this ordeal his rewards were abundant. He had a variety of trials in Babylon. Kings honored him and courtiers fawned upon him. Again, courtiers plot against him, and the king yields to their wishes. His flawless character has no point of vantage for his enemies but one, and that will ever be mentioned to his honor. "Then said these men, we shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." The decree is passed, which forbade prayer to any god or man save the king, for thirty days. Daniel is carried by the momentum of life-long habit and his spiritual hunger, to his chamber of prayer as aforetime. He kept his daily path of communion, with detectives on his track to watch his steps and report his acts of prayer. The issue was tried and he was cast to the lions, only to obtain a place on the immortal "roll-call of faith," among those who by faith "quenched the violence of fire and stopped the mouths of lions."

IV. Several practical lessons are taught us by this upright life. The faith exercised and the resolution taken by a boy may endure through

a long and variously occupied life. It is interesting to trace and connect the different stages of this life. Dynasties changed. Kings ruled and passed away, but this devout counsellor, statesman and man of affairs was kept alive and sustained in the same straightforward, simple course, chosen in the outset of his career. Such a life demonstrates the practicability of obedience to God under difficult circumstances and manifold temptations. It was a very busy life, harassed with many cares, and loaded with many responsibilities. But amid the roar of traffic, or in the complicated duties of the king's council-chamber he saw the course which God approved, and verified the saying of the wise man concerning wisdom, "For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor."

It teaches us, moreover, that love is accurate; it must obey along definite lines, since law is by its terms an exclusive mandate. So Daniel had an inflexible will and enduring convictions. Below all was Divine strength communicated in every hour of need, in the palace and in the lion's den. His golden legend is that written by David, King of Israel:

"The secret of the Lord is with them that fear him; and he will show them his covenant."

LIFE FOR A LOOK.

BY C. V. ANTHONY, D.D. [METHODIST], SAN FRANCISCO, CAL.

Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else.—John, xiv: 22.

We sometimes sing "There is life for a look at the crucified one, there

is life at this moment for thee, then look, sinner look, unto Him who has died, unto Him who was nailed to the tree!" This is not mere sentiment, it is a glorious truth capable of being verified by all the sinners that may be found in all the earth. But like many other truths, we must look at it on all sides and see it in its proper settings. In this discourse we shall consider:

I. *The sinner's relation to God.* We shall see that this relation involves certain great truths in regard to the attitude we are to take when we look. In our salvation three things must be kept in mind.

1. That God hates sin though he loves the sinner. Sin is the curse of moral beings, their eternal ruin. Whatever plan God proposes to save men, we may be certain it contemplates putting sin out of us and out of the universe so far as in the nature of the case that is possible. It is necessary then that we turn our backs upon sin when we look to God for salvation. In other words, we must be in position to see God before we look effectually for salvation. There was life for a look to the Israelites bitten by the serpents. A look at the brazen serpent Moses had erected in their midst would save the life of any victim, but a man could not look from behind his tent curtains, nor through a hill that hid the God-given help from his vision. While we look to the world, to self or to sin, we shall not see God, nor find salvation. With our backs upon the world and sin, our faces toward God and righteousness, we have only to look and live. The neglect of this most important truth, a truth everywhere recognized in Scripture, explains thousands of failures upon the part of enquiring souls. They want God's salvation, but they want their own way as well! This accounts also for the defective life of multitudes of Christians. They occupy an atti-

tude to look either way. It is Christ at one moment and the world the next. Let the soul get in proper position to look, and God will soon set it at liberty.

2. The next important truth for us to keep in mind is that God only can save. As an acute writer puts it: "All our salvation is from God, all our damnation is from ourselves." Our prayers, our tears, our agony of soul—all these and much more—will not save us nor count anything to our credit except to enlist the Divine sympathy. The means of grace are good but only as channels of communication with God. When the Psalmist said, "I will lift up mine eyes unto the hills from whence cometh my help," he no doubt thought of Jerusalem. He thought of the worship that was there rendered to Jehovah, but did he think of that alone? How quickly he dissipates all doubt as to the source of salvation, by saying, "My help cometh from the Lord that made heaven and earth!" The first great lesson we need to learn is to avoid the error of the mere devotee in supposing the means of grace are all that is needed, or the more fatal error of supposing God will do His work for us, though we despise the processes of approach to Him which he has carefully pointed out in his word. We should pray as though prayer was our only hope, but trust in God as though even prayer was of no worth. The right use of means—how important!

3. A few words are needed to settle the question of the relations of *time* to this work of salvation. The inquirer may say. When may I look for this salvation? When may I expect to realize it? In this word *salvation* there is much involved, very much indeed; more than any soul will ever fully know this side of heaven. But one phase of it may be ours at once. That is *forgiveness*. That must in the nature of the

case be instantaneous and complete. We cannot be forgiven and condemned at the same moment. We are either one or the other. Nor can we be forgiven some sins while remaining under condemnation for others. In this respect God "saves not in part, but the whole." It is perfectly safe to say that from the proper position of the soul, the moment he accepts God's plan and trusts God's mercy and rests on God's promise he is fully and freely forgiven. This is the glorious doctrine of justification by faith, the cardinal doctrine of Protestantism. But salvation includes, "The washing of regeneration and the renewing of the Holy Ghost." That this work begins as soon as we yield our hearts to God, all admit. That it progresses as fast as we see our privilege and inquire of God, and comply with His conditions, ought to be conceded without argument; yet "growth in grace and in the knowledge of our Lord and Saviour Jesus Christ," is the normal condition of the purest saint that lives. There may be many reasons why God develops his people by processes of teaching and trial of which we know nothing, but we have reasons for seeing and believing that He, "in bringing many sons to glory," does it, as in the case of "the Captain of their salvation," "through suffering." The time and the way are God's. It is ours to follow on and obey.

II. Let us now turn all our thought on this word "look." Our success depends upon its correct apprehension and faithful practice. It means believing in the very sense that makes believing a condition of salvation—not merely an intellectual assent, but the acquiescence of the *will*. *It is acting as though we believed*. We look for what we expect. If you doubt a man's word when he promises to do a certain thing for you, you don't look very confidently that he will do it. If you have confidence

in a bridge you "look" to have it carry you over. You might stand on the banks of the Niagara river questioning whether the narrow bridge nearest the falls would be safe to move out upon, but if satisfied on that point, and resolved to test it, you would go confidently—though perhaps at first tremblingly—"looking" that it should bear you. *Saving* faith may be exercised in spite of many mental doubts. To take God at His word, believe Him and *act accordingly*, is the whole lesson of the Christian life. You assign a responsibility to a servant and look for its accomplishment, yet you doubt your God when He says, "Look unto me and be saved!" You have a case in hand, you entrust it to an attorney and let him answer for you. Yet when told that Christ is your advocate, and that He is also your Judge, you hesitate to entrust your soul to His keeping! You call a physician, let him decide what is the matter with you, do what he tells you, take all the medicine he orders for you. Why in the name of all that is sacred do you not believe in the Great Physician of Souls? Why not trust him with your whole being for time and eternity? Why not rest assured that He will "save to the uttermost all that come unto God by Him?" But what of experience? That is God's part. If it is good for anything He must give it. Let Him do his work. Your work is to believe—to look. Experience does not save you, it only shows the point of salvation. "Looking unto Jesus" does save, because He is the "Author and finisher of our faith."

WALKING IN THE LIGHT.

BY O. T. LANPHEAR, D. D., [CONGREGATIONAL], BEVERLY, MASS.

Walk in the light.—1 John 1: 7.

BUT for the darkness which has come upon all men through sin they would see the glory of God in all His

works, and love and worship Him with delight. But now, left to the darkness of their mind and heart, there are many who have no more idea of God than the blind have of colors, who, if they do not worship images, or creatures, are nevertheless idolaters in worshiping that which flatters their evil desires and passions. Thus moral darkness settles down upon the world, such that it is fitly called "the valley of the shadow of death." There is deep meaning, therefore, in the words "walk in the light."

1. There is light shining in the darkness. This light is Jesus Christ. In Him the character of God is made plain, so that while He is a being of infinite holiness, power, majesty and justice, He is also seen to be our Father, full of tenderness, ready, through His Son, to forgive sin, waiting to be gracious and to blot out transgressions.

In Christ light is also thrown on man's nature. Without Christ man is a dark enigma to himself. He finds in himself lofty aspirations worthy of a superior being, with which he has also animal and degrading cravings. Exercised by these contradictory impulses and cravings, he asks his own heart in terror, "Am I a being divine, or am I a beast?" And the Gospel of Christ answers, "You are a glorious temple in ruins, to be rebuilt into a habitation of the Holy Ghost." There is light also shining on the grave, for in Christ life and immortality are brought to light, so that now the things of that dark and before undiscovered land shine clear and tranquil to the eye of faith. Drawing near to Christ by repentance and faith, depending on Him for salvation from sin, loving Him as the ransomed captive loves his deliverer from a dark dungeon, following on to know Him more and more in this life by spiritual communion with Him, to be crowned in glory afterward in life

eternal—this is to know the light shining in darkness.

2. To "walk in the light" requires care and watchfulness. The warning so to walk is like a notice posted in a deep forest, directing the traveller what path to take for safety, to "take heed as to a light shining in a dark place." Walk in the light when it may seem dim, or to have almost gone out. When there may seem to be many difficulties in the Christian religion, so many mysteries that are not explained, the Christian may say, "How dark is the way; I hoped the Lord would let his light fall upon it like the sun at high noon, but now I have hardly the brightness of the twilight." But though the Christ light be dim in any soul, yet even then it is light in comparison with surrounding darkness. The light even then must not be given up. When a ship is driven upon a dangerous coast, and already the thunder of the surf is heard, the pilot does not give up the glimmer that comes faintly from the distant lighthouse. There is no other light. Besides, it may not be Christ's light that is dim, but man's eyes that are dull. There is a practiced discipline of the eye to be gained as when the young astronomer finds it difficult at first to find the most obvious star according to directions, but after practice never fails of finding it. It is necessary to learn just when to look, just where to look, and just how to look. Hence the need of care and watchfulness in walking in the light of Christ, the need of learning His instructions in His gospel, of exercising faith, penitence and love so that all the spiritual powers of the soul may be on the alert to discern His presence.

3. "Walk in the light" while ye have the light. While there is never a time but that sinners can find Christ, if they choose, yet there are the more favorable moments. Though the earth always responds

to the toils of the husbandman, yet there are seasons when his toil receive a larger reward. So in the spiritual husbandry, there are times when God pours out His Spirit in a special manner, both on the individual and on the community. The Christian should be watchful for these seasons, so as to be sure of improving them. On a certain island in the sea there is a revolving light of great power so that in the auspicious moment when the flash is given from its powerful lenses its light is thrown many leagues at sea, but the flash is only for an instant. The ship, coming on that dangerous coast, watches for it. In the brief instant when it comes the proper observation is taken, and the proper watchfulness of the light in its lesser brilliancy observed until the next flash. Thus the ship holds on its course in safety by sailing in the light while it has the light. So is the Christian to reach his haven at last.

Men must walk in the light when they have it, for there are times when God takes in the signal. The light of salvation ceases for every man at death, when there is no light shining any more to save the soul.

4. "Walk in the light," and it shineth more and more unto the perfect day. Some are discouraged because they do not have the day the first thing. They are not satisfied unless the light is perfect all at once. They are not patient to wait for the rising of the Spiritual sun as they are for the rising of the natural sun. As those who watch for the morning may see at first a light which is only barely perceptible in the East, but which, as the sun rises increases in brightness till the perfect day, so should penitent sinners wait and watch for the rising on their souls of the sun of righteousness. There are some who seem to expect too much in their early Christian experience. They may have

read the account of some remarkable conversion in which there was described an experience of rapture, and of wonderful clearness of faith and hope, and because their own experience is without any such remarkable vision it seems to them that they have no light. The truth which should be received with comfort in such cases is that no single instance of conversion can ever be made the exact model for other conversions, for while the same general principles obtain in all, it is probable that in manner and practical experience there were never two conversions precisely alike. Every man's conversion must be his own, and just as different from that of other men as he is himself different from other men. It should be observed also that perfect Christian joy is not attained in this world. Moments of joy there are, days of clear sky there may be when there is scarcely a cloud to be seen, but there are also other days when the clouds are many and the sun shines only through their opening rifts, for only when the Christian enters heaven does the light dawn on him in absolute perfection, and to that he may look forward in good comfort, saying ever as he journeys on, "I shall be satisfied when I awake in thy likeness."

The apostle assures the Corinthian brethren that it is the "earnest of the Spirit," which is given now, and day by day, like the earnest money paid down to bind a bargain. According to this figure of a contract the gift of the Spirit is not at present in the measure of full pay, but only a portion of the pay, giving assurance that all shall be paid in due time. So if men will but walk in the light of the Spirit now given, as an earnest of light, they will find it shining more and more unto the perfect day.

The story is told of a traveller who,

having got bewildered in his journey through a night of impenetrable darkness, gave himself up as lost. But at length, while reflecting upon his condition and peering out into the darkness on every hand for some prospect of relief, his eye caught what seemed like the faint glimmer of a light. In looking for it he would lose it for a moment and find it again, so that after all he was not sure but that the appearance of light was only the deception of his own imagination. But in his confusion he determined to go toward what he saw, however slow and faltering his step must be. Though after considerable time he was not sure that the light was more distinct, yet he was sure that it was no less plain. At length there was no doubt but the light shone more brightly, and as with fresh courage he pushed on the light stood out in greater clearness until at length it brought him to his own home, where in the window it had been waiting for him. So with more or less of darkness God gives a true light to guide His wandering children home.

There are two important questions for every one to ask of himself: "Am I now walking in the light, or am I neglecting the smaller measure in the expectation that more light will be given? When the Saviour teaches that he who is faithful in little is faithful also in much, can I expect to receive much while unfaithful in the little?"

And the second question is, "If I am not a Christian, can I make any excuse for not now beginning to walk in the light? I have some light, shall I continue to abuse the light which I have?" Every one must confess that he has some light and that he has already delayed the subject of his salvation longer than was necessary, and this should be a consideration why delay should be continued no longer.

CHRISTIAN MANLINESS.

BY WILLIAM HENRY GREEN, D.D.,
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TON, N. J.

Quit you like men.--1 Cor. xvi: 13.

It was the habit of the Apostle Paul to crown the doctrine in the body of his epistles with a practical application. So here he gives this strong injunction: "Quit you like men." But how could *men* act otherwise than like men? The elements of nature have to be just what they are. Animals are led by blind instinct, but man has a different nature. We will consider two reasons why Paul should say, Quit you like men.

1. Man is not like the physical world under rigid necessity. Man is possessed of reason and choice. He must by a faithful course of self-discipline develop his powers, since this development does not follow of necessity.

2. It is still more important for him to obey this injunction when we remember that there are many influences at work to degrade him, and all these are against the developing of the higher man. His sinful nature has him under its power. The aim of the text is to lead men to break the spell, and so develop the true man.

There are many advantages in this injunction that Paul gives. The appeal addresses itself to our *whole nature*. It is not an arbitrary requirement, nor does it simply urge the claims of duty. Its summons is that you be true to yourself, act up to your real capacity, achieve results worthy of yourself. It bids you be a law to yourself. Invoke your dormant energies! With what a charge you have been intrusted! What a magnificent opportunity! What treasure may be amassed! What a grand destiny! if you but quit yourselves like men.

This address refers not simply to individuals, but it is universal; it

includes *all humanity*. It reminds us of all that men have ever been. It looks to every exhibition of manly qualities in all the grand examples of history. All that is noble and true is here summed up. Man is shamed when told, "Go to the ant, thou sluggard; consider her ways, and be wise." (Prov. vi: 6.) It humbles him to have to learn from the lower creatures. There is no such humiliation here. Paul reminds us of what men have done, of the work of our own fellow creatures. This is of world-wide reference, and includes all classes. It gathers the full impetus from every quarter, and concentrates itself on all that is noblest in man. The appeal is to the feeling of a common human nature. All may contribute. The peasant may teach the prince. The glorious line of martyrs shows us the stuff of which man is made. Even misdirected zeal may reveal to us the grandeur of human nature in its ruins. Thus in these blighted lives we may learn lessons of chastity from shame, of wisdom from folly, and of virtue from vice. All that is in human experience may show us how to quit ourselves like men.

The universality of this appeal is shown in another way. It embraces *all human obligation*. It says, Act as men; do what your highest nature summons you to do. It represents the totality of the nature of man as his Creator designed him to be. Our text reaches to man in the genuine and proper sense, in the full vigor of his first estate, with his nature unspotted. It also looks to man as he should be in God's perfect plan.

The meaning of the text depends upon two things: *First*, the conception Paul had of manliness, when he said, Quit you like men. By a sensualist, this would mean, enjoy pleasure; but it means a very different thing to the Christian who has grasped the grand idea of his immortal life and future destiny. The

second condition which modifies the injunction of our text, is the sphere of action referred to. Human nature grows by action, and this should be noble and manly in character. Statesmanship cannot be developed with jackstraws.

Let us then consider the *style of manliness* and the *scope of action* enjoined by the text. The gospel requires manliness in every-day life, in all that we do. We cannot sunder the little from the great, and, careless of the former, limit the application of the text to the latter. Character is shown in little things, as the direction and force of the wind are shown by little straws. Character is not like the bright rays of the setting sun, lighting up only the high mountain tops, but is like the atmosphere resting on every little nook and blade of grass, in the valley as well as on the highest hills. We reveal our true nature in unguarded moments. Honor and uprightness can be shown everywhere, even in our sports. There is no excuse for ungentlemanly conduct anywhere. The Christian surely should not fall below the standard of the world in all that is decorous. But his whole life should be of a nobler mould. The attraction of the sun extends to every atom of matter; so the attraction of Christian character should be felt in every part of your life. In everything, whether we eat or drink, or whatever we do, we are to "do all to the glory of God." The Christian need not perpetually wear a solemn visage, as though it were a sin to smile; but he should have his heart full of love to his fellow-men, and show a cheerful, loving face. There is in true manliness a divine and holy part, in which some have made high attainments, and which we should all strive for, which adjusts all our life to the Christian requirements. This part is a perpetual commendation of the gospel, and ever exhibits the true man. The

one grand motive, for Christ's sake, should control every act. This is what Paul meant when he said, Quit you like men. The Apostle would not only have us Christians, but manly Christians.

That we may better understand this manliness, let us glance at some of its qualities.

1. It is *manly strength* and courage. Paul wants us to endure, with a mighty spirit. By the cross we gain the crown. Through suffering to glory is the path in which Christ summons us to follow him. Native strength is not enough, however: we must have that which He gives, for "He giveth power to the faint; and to them that have no might, He increaseth strength." (Isa. 40:29.) The burden that He lays upon us must be borne faithfully. Then be strong, quit yourselves like men.

2. Again *reason* is here implied. Act as rational beings. When men venture on great enterprises they give much time to thought. How can they who have all at stake do less? We want to be thoughtful men, growing in knowledge and true wisdom.

3. Here again we notice that men are *free agents*. We must exercise our wills, be firm and decided. He is a pitiable case who is irresolute and unable to make up his mind. If with the claims of the gospel before us we act like idiots and maniacs it is sad indeed.

4. Once more, it is a distinguishing quality of man that he has a *moral nature*: he can know right and wrong. If you would fulfil the demands that your moral nature lays upon you, do right.

5. Consider also the *rank* that man holds in the scale of being. He is endowed with a consciousness of his immortal spirit. God is his Heavenly Father. What exalted dignity has man! Act as befits your high parentage and the grand destiny that awaits you. "Set your affec-

tion on things above, not on things on the earth." (Col. 3: 2.) Realize the value of human souls as shown by the incarnation. Christ died for men. His great love was manifest in the price that was paid. This grand truth, on the one hand, should humble us in the dust, that He suffered death for us mere worms. On the other hand it should unspeakably exalt us. His "gentleness hath made me great." (2 Sam. xxii: 36.) Man redeemed is lifted to a higher plane than he had at his creation. Christ became man to show us true manliness. What new emphasis this adds to the text, Quit you like men! In all things follow Him, and always act up to the demands of your *divine* nature.

THE REVELATION OF GOD'S GREATNESS IN SMALL THINGS.

BY REV. HENRY E. DOSKER, A.M.
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He causeth the grass to grow for the cattle and herbs for the service of man, that he may bring forth food out of the earth.—Ps. civ: 14.

SPRING has come. Nature's pulse-beats are vital with new life. Her wintership is over and the fair sleeper stretches herself. The flush of dawn is in the East, the morning has come; another day of labor and song and sunshine is before her. How we all hail her awakening! Welcome, ye returning birds and deepening tints in the coloring of the landscape, ye swelling buds and expanding blossoms, ye genial sunshine and lengthening days. The brute enjoys, but asks no questions; the unbeliever enjoys and sees the workings of a stern, inexorable law of nature; the Christian enjoys and upward smiling whispers, "Abba, Father." To him God's providence is a fulfilment of God's promise; a circle embracing all things without exception; a spectacular revelation of God's wisdom and power; a constantly deepening source of devout wonder and trust.

I have often wondered, and do so to-day, why our country, which ceases from all labor in the fall of the year to *express its gratitude* to God for material blessings bestowed should not also stop in the spring, to *pray* for these blessings. Bounties received and bounties desired stand on the same level of divine recognition.

From my text, as a point of vantage, let me point out to you *the revelation of God's greatness in small things.*

I. ITS TRUTH.—Tell me, are not the things mentioned in the text small, insignificant even? Think of it—"grass," "cattle," "herbs," "food."

"Grass"—we crush its blades under our heels and think nothing of it. "Cattle"—a passing glance suffices us. "Food"—a mere necessity of life, scarcer or more abundant as the case may be. Who thinks of all these?

It is easy to recognize God's greatness in great things. The universe, as a whole, with its laws and revelations and grandeur; the revolving constellations, with their eternal majesty; nature's heart-throbs, her colossal secrets, her majestic powers; the wonders of creation, the mountains, piled high and confusedly, the deep quiet valleys, the ocean lashed into fury, the tornado in its wild gyrations—behold God in all these! But Jehovah also speaks through the still small voice. He reveals His wonderful greatness in things apparently small and insignificant.

Remember, smallness is a relative idea. Our horizon is limited on all sides, hence the thought of small and great. Both are limited and relative conceptions. The inventive genius of man is all the time at work on the border-line and the extending vistas grant to us an outlook on boundless oceans, heaving beyond. In fact, the small things of nature are *as great as the colossal.* The

same infinite wisdom reveals itself in the cells and tissues and structure of the grass-blade, the flower, the tiniest insect—which shines forth resplendent in the glittering heavens above. Thus, if we can but see, every microcosm changes into a macrocosm. And thus it is that God's true greatness *especially reveals itself in the minutiae of his creative power.*

The same law obtains among men. The sculptor shows his truest art in the smallest details; the painter in the minute execution of his inspiration not less than in its bold conception. How well can we appreciate this truth in our day of detailed and analytical investigations. A small part now absorbs the undivided attention formerly bestowed on the whole. Agassiz began as a *biologist*, he ended as an *ichthyologist* and, at his death, is reported to have expressed regrets that he had not devoted all his time and energy to the study of the fins of a certain species of fish. Thus man even reaches his highest level in appreciating the greatness of the smallest things.

God cannot forget the small things, for providence is not less than creation. He who bestowed infinite care and wisdom in the creation of little things, measured by our human and fallible standard, does not do less for their maintenance. We forget and overlook the so-called trivial things of life. But few of us can descend, or rather ascend, to the appreciation of the greatness of little things. And if we do we often narrow, rather than expand, an horizon, which at best is limited. Our pride is in our way, our haughty self-assertion blind our eyes.

And the study of small things suffices to emphasize the distance between the finite and the infinite, man and God. And thus proud man conveniently overlooks, what might humble him and bring him to his knees. He could not fully know the

greatness of small things if he would; *he would not if he could.*

God's eyes behold all that He has made, nothing excepted. His hand touches His creation in its innermost parts. Christ taught us this divine truth, when he spoke of the flowers and the birds and the hairs of our heads as the objects of our Father's care. But to feel this contact and to see this care, we must be in living contact with this Father. The Dutch artist Luyken was both poet and painter. This art, however, was demoralizing. Finally he fell ill. In his tedious convalescence his attention was attracted by the construction of his emaciated, almost transparent hands. A small thing, an ordinary human hand! But it revealed God to him, and thenceforth both pen and brush were consecrated.

II. ITS EFFECT ON OUR PRAYERS.— Many men, even so-called Christians, have an erroneous conception of the legitimate objects of prayer. As they see it, these are the momentous things of life—its upheavals and straits and tear-bursts; but by no means its little every-day occurrences and needs and cares. There is a skeptical trend in the hearts of many professors of religion, which shows how shallow and crude is their conception of God's fatherhood. It may be due to false training, to a warped conception of the relation between an infinite God and a finite creature; to past influences, never quite entirely broken away from; to false humility, that dreadful Pharisaic leaven; its effect is always the same.

God only touches such lives, as they see it, along the mountain tops of human experience; never along the whole line, up and down and every way. The true believer does not, *cannot*, say:

"God, oh doest thou hear me now,

When I cry from out the night?

Through the clouds that veil thy brow

Grant a glimpse me of thy light!

Ah! but thou art far too great,
Girt with wonder, might and awe;
With inexorable weight
Crushes me thy iron law.

"And how far my voice must soar,
Ere it reach unto thy throne!
Through the whirling planets roar
Canst thou hear my sigh, my moan?
When from myriads creatures swarm
Anguished plaints, petitions, cries;
Like a bird-note in the storm,
Faints my panting prayer and dies.

"Hearts are broken; tears unshed
Sear their hollows ere they flow.
Rachel, wailing for her dead,
Will no balm or comfort know.
But this mighty globe spins on,
Heeds no sorrow, pang or tear;
And unfading mounts the sun;
God, O God, how canst thou hear!"

Such language brings God down to the level of our human limitations. *Our God does hear*, for he cares for the least of his creatures, shedding abroad his glory in them.

No, not like a bird-note in the storm, does our panting prayer faint and die. Every true prayer has in it the ring of triumph. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."—Rom. viii: 15.

Could we see things as God sees them, we would call nothing small. And yet if one recognizes God's fatherhood, as extending itself to all things, if we express our faith that God is concerned about whatever concerns us, some people are ready to call such belief *cant*.

The objector will generally call himself a liberal man. Alas for the proverbial illiberality of liberalism! If you would know a set dogmatician, a man of narrow horizon, who, eminently satisfied with himself, looks down disdainfully on what does not fit his notion of things in general and of very many things in particular; you must try to find a man, who on every occasion advertises his liberality.

Our God is no pillar saint, who looks in wondering pity from his

high perch on the busy throngs of life at his feet; he comes down and mixes with the throng, and is met on all life's avenues, even the obscurest. *But both as regards his will and his work God turns only one side of his being to us.* He reveals much, but he hides more. He covers up even the immediate future, but puts us in contact with these hidden things by prayer.

Thus prayer becomes an absolute part of God's plan in the universe. He, who reveals his greatness in small things, does not touch our lives in a mechanical, but in a moral way.

Christian experience is a standing witness to the truth that God is revealing His greatness in small things. He does so reveal himself in every human existence, but the truth is *not attested*, because it is *not apprehended*. The Christian knows and bears witness.

His life is rooted in prayer, which brings him in contact with God's limitless greatness, and thus prayer becomes an inseparable part of the Christian world view. If God cares for and shows his greatness in life's small things, you may pray for them, you honor Him by so doing.

Do not close your eyes to God's revelation of himself in little things, but adore and give thanks to Him, and let your adoration and praise lead to renewed prayers. Let the world scoff at a God who has leisure for life's small things, the Christian knows that He who fills eternity with His greatness can never forget the spot where He set His footprints. Christ came and showed us the true relations of things. Under the glare of the light, He brought down, great things withered and dwindled away, and lo, little things became great, because God was in them.

The consciousness of God's greatness in little things lifts them from their apparent insignificance, and

makes them objects, worthy of the Divine care and of our earnest and prayerful solicitude. Have you, my friends, apprehended this truth? Does its consciousness help you and stimulate you in your prayers?

EYES UNTO THE MOUNTAINS.

BY REV. C. S. RICHARDSON, [PRESBYTERIAN], LITTLE FALLS, N. Y.

I will lift up mine eyes unto the hills from whence cometh my help.—[R. version "mountains"] Ps. cxxi: 1.

These words were probably chanted by the Jews on their way up to Jerusalem. The city's situation made the sentiment fitting. David's early shepherd life lay folded between the hills about Bethlehem. "Thou art my hiding-place," are his words. The mountains have a language of their own. The way in which they lift their heads into the upper air speaks of liberty. Byron said, "High mountains are to me a feeling." Restful in themselves, they point to the restfulness of our beloved dead. God has done more than store the mountains with his wealth, or hang cloud-draperies round their summits, or send crashing thunderbolts through them. The Bible handles the mountains spiritually: "Thy righteousness is like the great mountains." "Who shall ascend into the hill of the Lord, or who shall stand in his holy place," etc. We almost profane them when we think of them only as things to be disembowelled for the sake of the coal they contain, or the gold into which they can be coined, or the iron nettings to be thrown over a continent.

Four mountains of Scripture as suggesting four helpful truths.

1. Mount Sinai—the perfect law.
 2. Calvary—the perfect sacrifice.
 3. Hermon (Transfiguration)—the perfect fellowship.
 4. Olivet—the perfect fulfilment.
- Conclusion.—*The pitiableness of the life that does not look up to the hills.*

Prayer is defined here.—It is looking to God with a heart in the look. We are to guard against the expressionless in art and in life.

"Look unto me and be ye saved, all the ends of the earth."

THEMES AND TEXTS OF RECENT SERMONS.

1. Uses of the Horizon in Theology. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children forever, that we may do all the words of this law."—Deut. xxix: 29. Henry J. Van Dyke, D.D., New York.
2. Manhood Exemplified by Mordecai. "But Mordecai bowed not nor did him reverence."—Esther iii: 2. Rev. S. Giffard Nelson, Brooklyn, N. Y.
3. The Birth-place of Souls. "The Lord shall count when he writeth up the people that this man was born there."—Psalm lxxxvii: 6. T. D. Witherspoon, D.D., Louisville, Ky.
4. Christian Idealism. "If I ascend up into heaven Thou art there."—Psalm cxxxix: 8. Charles Cuthbert Hall, D.D., Brooklyn, N. Y.
5. The Fatherhood of God a Fact as well as a Sentiment. "Our Father which art in Heaven."—Matt. vi: 9. G. E. McManiman, Byesville, O.
6. Could not be Hid. "And from hence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know it, but he could not be hid."—Mark vii: 24. Joseph H. Montgomery, D.D., Brooklyn, N. Y.
7. Jesus at the Bier. "And when the Lord saw her, He had compassion on her, and said unto her, Weep not." . . . "And He said, Young man, I say unto thee, Arise." "And he that was dead sat up, and began to speak. And He delivered him to his mother."—Luke vii: 13-15. Alexander MacLaren, D.D., Manchester, Eng.
8. Human Guilt and Divine Love. "Then said Jesus, Father, forgive them, for they know not what they do."—Luke xxiii: 34. Rev. R. S. Stevenson, Eureka Springs, Ark.
9. A Suggestive Delay. "But tarry ye in the city of Jerusalem until ye be endued with power from on high."—Luke xxiv: 49. E. J. Wolf, D.D., Gettysburg, Pa.
10. The Known and the Unknown in Regeneration. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—John xxx: 8. George M. Stone, D.D., Hartford, Conn.
11. The False Robe. "They put on him a purple robe."—John xix: 2. Rev. O. J. White, Nashua, N. H.
12. The Apostle John. "The Disciple whom Jesus loved."—John xxi: 20. Donald MacLaren, D.D., Brooklyn, N. Y.
13. The First Philanthropist. "He went about doing good."—Acts x: 38. Canon Liddon, D.D., London, Eng.
14. The Wise Fool of this World. "Hath not God made foolish the wisdom of this world?"—1 Cor. i: 20. Rev. Joel S. Ives, Stratford, Conn.

15. The Lesson of the Resurrection. "For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. xv: 22. Phillips Brooks, D.D., Boston.
16. God's Eternal Monument. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal. vi: 14. Thomas Whitelaw, D.D., Glasgow, Scotland.
17. Practical Praying. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."—James v: 17-18. C. A. Dixon, D.D., Baltimore.
18. marg.] have all they that do His commandments."—Ps. cxi: 10.
6. The Ministry of Waiting. ("It shall be said, in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him; we will be glad and rejoice," etc. Isa. xxv: 9.)
7. Help Promised to the Most Insignificant. ("Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel."—Isa. xli: 14.)
8. The Shamefulness of Sin. ("We lie down in our shame, and our confusion covereth us; for we have sinned against the Lord our God, we and our fathers, from our youth, even unto this day," etc.—Jer. lii: 25.)
9. Light from the West Windows. ("It shall come to pass that, at evening-time, it shall be light."—Zech. xiv: 7.)
10. The Heart Bound to its Treasure. ("For where your treasure is, there will your heart be also."—Luke xii: 34.)
11. The Transparent Influence of Christ on His Disciples. ("Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled: and they took knowledge of them," etc.—Acts iv: 13.)
12. The Devil's Mistake. ("There was a great persecution against the church, which was at Jerusalem; and they were all scattered abroad." "Now, they which were scattered abroad, upon the persecution that arose about Stephen," etc.—Acts viii: 1, and xi: 19.)
13. The Believing Power of Love. (Love "believeth all things,"—1 Cor. xiii: 7.)
14. A Great Lesson, Hard to Learn. ("I have learned in whatsoever state I am, therewith to be content."—Phil. iv: ii. R.V.)

SUGGESTIVE THEMES.

1. Egoism. ("So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honor? Now Haman thought, in his heart, To whom, etc."—Esth. vi: 6.)
2. The Gift of God's Banner to the Faithful. ("Thou hast given a banner to them that fear Thee, that it may be displayed, because of the truth."—Ps. lx: 4.)
3. The Rock of the Heart. ("My flesh and my heart faileth; but God is the strength [the rock, marg.] of my heart, and my portion for ever."—Ps. lxxii: 26.)
4. The Relation of Praise to Prosperity. ("Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase, and God, even our own God shall bless us."—Ps. lxxv: 5-6.)
5. A Guarantee of Good Success. ("The fear of the Lord is the beginning of wisdom: a good understanding [good success,

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JUNE 23-30.—THE LOST LORD.—Isa. lv: 6, 7.

God is near us in His works. The seasons preach of Him. The stars shine of Him. A bad science cannot make obsolete that grand hymn of Addison's:

"The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim."

But, in startling contrast, to this evident nearness of God in His works, comes the injunction of our Scriptures—*Seek ye the Lord*. Is there, then, any sense in which God is not near us? Is He somehow near and yet at the same time far away? Is He, then, to men a lost Lord, and so one distant and to be searched for? That must be the truth of our Scripture—*Seek ye the Lord*.

Why? Because ye have lost Him. He is a lost Lord; and the human heart answers to the Scripture, "Yes, it is true; near as God may be in many senses there is yet a most real sense in which the Lord is lost. Man is at a distance from God."

Consider two or three evidences of this startling fact.

Here is a company of persons. It is the time for pleasant talk and the happy methods by which men give the hours wing. What wide circle the conversation sweeps—searches the stars for items, and the sea for them and the land for them. The doors of talk swing open easily for any subject. And yet through all the company there is a severe proscriptio of one subject. There is a certain rule of breeding or taste or

custom to which all defer. Suppose, for a moment, that one should break the rule and begin to talk of God in a reverent way, would not all feel that a dissonant cord was struck? Would not talk about God be very apt to be voted out, even in such a rightfully glad company? Ah, this so common a tendency of men to ignore God. Is it not a quick, true test of the way they feel about Him? They have no sense of a blessed intimacy with Him. When God walks in the garden, men, like Adam and Eve, hide themselves among the trees. God is a lost Lord.

Behold, also, the fact of a lost Lord in the universal feeling that, while it is natural for a man to love certain earthly objects, his children, for example, it is some how *not* natural for a man to love God as he feels all the time he ought.

See, too, a further evidence of the fact that God is a lost Lord in the attitude of the conscience toward Him. Man cannot get out of himself the conviction that the condition of soul which God intended for him is that of a sweet nearness and intimacy with God Himself. And yet, like the cherubim at the gates of Eden with the flaming swords flashing every way, conscience stands preventing entrance into such condition. Man is consciously a criminal at the bar of the inviolable law; and standing there speechless and helpless, God is the most fearful being in the universe to the man.

And yet never with his Lord thus lost, can man be at peace. The confession of Augustine tells the inarticulate confession of the world: "O crooked paths; woe to the audacious soul which hoped by forsaking Thee, O God, to gain some better thing. Tossed up and down it finds pain only. For Thou alone art rest."

But in our Scripture we have a *method of search* for the lost Lord.

(a) Let the wicked *forsake* his way, etc.

There is a vast amount of useless sorrow in the word. Sorrow for the *pains* of sin while still refusing to forsake sin is useless. The test of a genuine sorrow for sin is that one forsake it. This is the first step in a rigid search—that one *forsake* sin.

(b) And let him *return*, etc.

Repentance is double-sided. Not only must the must man forsake, he must return. *e. g.*, prodigal, "I will arise *and go* to my father."

And there is in our Scripture the *sure result* of such rigid search—the Lord will have mercy and the Lord will abundantly pardon.

There is also indicated in our Scripture the *time* for such rigid search for the lost Lord—*while He may be found*.

That time is *now*, because,

(a) Refusal to seek God forces one into the firmer habit of hostility to Him.

(b) As Rabbi Elieger said to his disciples: Turn to God one day before your death. But how can a man, they answered, know the day of his death? True, said Rabbi Elieger, therefore you should turn to God *to-day*; perhaps you may die to-morrow.

JULY 1-5.—THAT FOR WHICH WE SORROW SOMETIMES GOD'S BEST BLESSING.—Math. xvii : 23.

TURN to that wonderfully graphic picture, Mark, x : 12. and notice how strenuous our Lord was in duty, even though the duty meant the claspings of the cross.

Yet, for that which Christ had told the disciples should happen at Jerusalem, and for the accomplishment of which he was so steadily setting His face toward Jerusalem, *the disciples were exceeding sorry*. But, that for which they were exceeding sorry, turned out to be for them and for all mankind, God's utmost blessing. That for which they were exceeding sorry, meant *atonement*; the *resurrection*; the *dispensation of the Spirit*.

And so we come upon the fact and principle that *often that for which we sorrow is really God's best blessing to us.*

First—That we should thus blindly sorrow for that which is really blessing, is natural and even necessary *because we are under the high and noble doom of growth.*

One made a very wise reply once to a young disciple burdened with the feeling of weakness, folly, ill-desert—"Some day you will be as far beyond your present idea of angelic goodness and perfection as that is beyond you now." Yes, into such high moral stature we are to grow. Also, call to mind how immense is the period stretching before us for development. In Bunhill Fields, in London, is John Bunyan's tomb. He died August 31, 1688—about two hundred years ago. But it is only John Bunyan's body that is dead, not John Bunyan. He has been growing in the climate of Paradise for all these two centuries. What an inconceivably splendid saint he must be to-day! Paul makes reference to this vast chance for growing, "For our light affliction," etc. (2 Cor. iv: 17-18.) Surely it is plain enough to see that we started along this line of growth which is endless, and the oldest of us, but the most infantile beginners in it, cannot tell what things shall best conduce to such grand and glorious growth of character. Here is a bar of iron in its natural state worth \$5. made into horseshoes it is worth \$12. made into needles it is worth \$350. made into pen-knife blades it is worth \$3,000. made into watch springs it is worth \$250,000. Well, if the bar of iron could speak it would doubtless ignorantly declaim against the rough usage to which it was being subjected. But how the result it is blind toward, justifies it all.

Second—That sorrowful things should sometimes really be blessing-full things is evident from the fact

that we are now in the *disciplinary* stage of life. God is against sin. Heaven is against sin. But sin is ingrained. Still any face is fronting God and Heaven's welcome. But as a means toward God and Heaven, sin must be cut out. It takes discipline to do it. In my natural blindness toward any essential moral state it is quite likely that I shall think some things kindly necessary, even cruel.

Third—How constantly does *the experience of life* bear out the assertion that that which we sometimes exceedingly sorrow for is really burgeoned with blessing for us. (David e.g., Compare Ps. cxlii with 2 Sam. xxii: 29-40.) General Grant in his earlier life once said—breaking his usual silence—"Here it is, I studied at West Point through my youth; I went soon after into battles with Mexico. Then came years of the monotonous, demoralizing experiences of fort life. In sheer disgust of such inactivity I resigned my commission. Since then I have been struggling in the tanning business for a living. But all the training and habits of my military life are against me. It is all a failure. My life has been a poor mistake, a poor mistake." But when the terrible rebellion broke out it was seen plainly enough that that military training of his was no mistake—*inestimable blessing rather.*

LESSONS 1. Do not despair. Do you remember Mr. Timorous? Yes, Mr. Timorous really saw the lions. And they were real lions, and he ran back. But Christian, seeing the lions also, determined, notwithstanding, to go on, and—found them chained.

2. Do not *grimly* endure.
3. Patiently use present light.
4. Believingly trust.

JULY 7-12.—A GOOD CONSCIENCE.
—Acts xxiv: 16.

Notice first—the *determination* and *persistence* of the Apostle to keep

his conscience void of offence. It is all in that word "exercise." The word literally means *to go into training*. In the museum of St. John Lateran in Rome, one can stand in a gallery and look down upon a huge Mosaic found in the baths of Caracalla, containing the portraits of twenty-eight of the most noted gladiators of the time of that Roman Emperor. They are the busts in pictured stones of twenty-eight vast and stalwart men. There is no look of brain and intelligence in their faces, but their physical development is magnificent and wonderful. The muscles stand out upon them like bundles of whip cords. The look of physical power they carry is something overwhelming. But it is plain enough that this possession and resource of physical power is something *trained for*, not something yielded them by nature and grasped at once. Every one of them seems to say to you: "Herein do I 'exercise' myself to make myself the strongest and most overcoming man I can; for this I toil; for this I use myself in all hard disciplines; for this I am careful of my diet and regular in sleep, and strenuous in all strength-producing methods; for this I leap and run and wrestle; for the sake of this I cast every thing which might prevent strength—whether of ease or pleasure or self-indulgence—resolutely down." I own that the look of tense determination on the faces of these poor gladiators toward so low a prize as the possession of mere brute strength was something even painful.

Now it was such meaning of determination, self-denial, struggle that the Apostle had in mind when he used this word "exercise." This is what he really says, "I am not careless in this great matter; I do not live in any heedless fashion; I fight stains from my conscience as gladiators fight weakness; what my

conscience cannot approve that I away with."

Remember, a conscience like this, is a condition precedent to prevailing prayer. For prayer is really a deliberate and pleading choice on the part of the soul of the high, pure, noble things it asks of God. But how can the soul really desire these things if, at the very time of asking them, the heart be grasping those things which are the opposites of the things for which it pleads? A good conscience has a vast deal to do with good praying.

Second—The Apostle, thus exercising himself to keep a conscience void of offence toward God and man *would not trifle with his conscience*. Remember what he tells King Agrippa—"Immediately I was not disobedient to the Heavenly vision." Consider the whole story of Paul's conversion as illustrated here.

Third—This delicacy of conscience in the Apostle *led him necessarily to a thoughtful and generous regard of the consciences of others*. "A man's first duty is never to trifle with his own conscience; his second duty is never to trifle with the consciences of those who, like himself, are in a world of responsibility and trial. What you think right another may think wrong; and though he may be mistaken—which, however, is not certain—you may have influence with him; nay, it is hardly to be doubted that you do have influence with him, and thus you, without intending it, may lead him into sin." *e. g.*, Paul's manner of managing the matter of eating meat offered to idols. 2 Cor. x: 25-33.

Fourth—As conscientious as Paul was *he did not believe his conscientiousness could save him*. For salvation there must be trust in the atoning Christ, and such shining conscientiousness is but the test that one has really trusted.

JULY 14-19.—THE BRANDS OF CHRIST.—Gal. vi : 17.

I USED to meet frequently, years back, a crippled man. He could move his limbs but feebly. He could walk but with a sad slowness. There was upon his face the look of a constant pain and weakness; it was disfigured, too, with scars. But these blights and scars were for him the insignia of the noblest honor.

He had been an engineer upon a locomotive. He had deliberately plunged with his engine down eighty-five feet, to save his train, just running toward a broken rail on high trestle-works. He could have jumped beforehand and saved himself. But he stuck to his engine—there is no time to tell the whole grand story—and by doing it, saved his train, though he with the engine must take the fearful plunge. Thereafter he was a damaged man physically. He never knew a well day again. He must henceforward bear the marks of that heroism. But were they not brands of honor? Could he not say, even in the very spirit of our Scripture, "Henceforth let no man trouble me, question my loyalty to duty: for I bear in my body the inextinguishable and certain marks—brands—of it."

It is precisely this meaning our Scripture carries. The Apostle was a much scarred man. His body was branded with marks he must carry to his dying day.

Remember the stoning at Lystra. It left scars. Remember the scourging at Philippi. That wrought scars also.

But these wounds of body are nothing to the deeper wounds of spirit, *e. g.*, Paul had gathered many of the Galatians into churches. They came in joyfully, enthusiastically, in large numbers. The sweet harvests of Christianity began to grow amid the deserts of that Galatian heathenism. Then the Christian life began to droop because the pure

seed of the faith was getting damaged. Judaizers had come. And the fickle Galatians had turned to a perverted gospel. How wounded because of this the Apostle's faithful heart!

But these Judaizers did not simply attack Paul's doctrine, but himself as well. Discrediting him in the thought and love of these Galatians, they would thus cast discredit on his doctrine. They said he was no Apostle; was a time-server; a poor miserable shifter, saying one thing now, another then.

"As for their personal allegations," Paul says, "let them not trouble me; let them look at me; let them behold these brands of scars. Whence did these come but from my battlings for Jesus. Call them slave-brands if you will, but I glory in being thus branded as the slave of Christ. These scars I carry in my body, gotten thus in service for the Christ, speak to these defamers resistless refutation. Henceforth let no man trouble me; I am careless what they say; I bear in my body the brands of the Lord Jesus; I am scarred all over with the inextinguishable evidences of my loyalty to Him.

First—Brands of some sort the man devoted to his Lord must carry. To be a Christian is not so slight a matter that it shall yield no evidences. "Nowhere," said Tertullian, "is the Christian anything but a Christian." If that be true of one, some marks—brands—even must appear.

Second—Consider what some of these marks—brands—should evidently be.

(a) Service. (b) Renunciation. (c) Such battlings with the evil in us that the scars of it appear.

Third—Well, this is what it comes to—marks, scars, if not of body yet of spirit; upyielding, sacrifice, and so a joyless, meagre life. Yes, this is what it comes to, but so not a joy-

less, meagre life. For, the deepest joy, the richest, largest, profoundest life never can be in serving self, but only can be in the yielding self to that which is nobler than the self. And Christ is noblest.

JULY 21-26.—A LIFE NOT A FAILURE.—Mark vi : 29.

BEHEADED—and scarcely thirty-three years old ! Why could he not have been more discreet ?

That young prophet, John the Baptist, the foremost man. Great fame, vast crowds, imperial influence. Why must he talk about Herod's unlawful wife ; get her enemy ; get himself imprisoned ; soon get himself beheaded ? Failure of life, such soon ending, one would say.

But that life was not a failure. For,

First—though smitten down in its bloom *it answered God's test of greatness.* Turn to God's test of greatness. (Luke i: 15-16.) Its elements are these :

(a) Subjection of the sensual—shall drink neither wine nor strong drink.

(b) Lordship of the spiritual—shall be filled with the Holy Ghost.

(c) Service—and many of the children of Israel shall be true to the Lord.

Try John's life by this divine test of greatness. How crowned it was !

Second—That life, though smitten down thus in its bloom, was not a failure because it was a life *true to conviction.*

(a) He had conviction. (b) He told his conviction. (c) He told his conviction notwithstanding the dalliance of popularity. (d) He told his conviction in the face of the threatening Herod. This man was true, therefore his life was no failure.

Third—That life, though so early smitten down, was not a failure because it *did accomplish its main purpose.* It did prepare the way of the Lord. John's disciples turned to Christ. (John i: 35.) See also our Lord's encomium on John. (Math. xi : 7, 14.)

"But what thou livest

Live well ; how long or short permit to heaven."

LESSONS 1. The sort of success possible to all.

2. Fidelity, the true aim for life.

3. How we may be internal masters of external circumstance.

4. The fact of retribution in another life.

"Death is another life. We bow our heads At going out, we think, and enter straight Another golden chamber of the King's Larger than this and lovelier."

Yes ; that is true for John. But what for Herod ?

EXEGETICAL AND EXPOSITORY SECTION.

Studies in the Psalter.

BY TALBOT W. CHAMBERS, D.D.
NO. XIX.—THE THIRTY-FOURTH
PSALM.

Jehovah's Care for His People.

THIS lyric belongs to what are called Alphabetical Psalms, the first verse beginning with the first letter of the Hebrew alphabet, and the other letters following in order at the beginning of each successive verse. (See Pss. xxv., cxi., cxii., cxix., cxlv., Lam. i-iv.) The general character of these compositions is didactic, and it has been justly inferred that this artificial arrange-

ment was intended to aid the memory. It certainly was not, like our modern acrostic, a species of literary trifling, pleasing only to a puerile or vitiated taste. Like the *terza rima* of Dante or the complicated structure of the English sonnet, it may have been used to ensure completeness to the composition, regularity to its rhythm and the due control of emotion.*

The superscription ascribes the

* See Dr. Hornblower's remarks in the introduction to the Schaff-Lange. Commentary on the Lamentations of Jeremiah (pp. 22-24.)

psalm to the period when David escaped from Gath by counterfeiting madness. The correctness of this is objected to because it mentions Ahimelech as King of Gath, when the history (1 Sam. xxi:10-15) gives his name as Achish, and because there is little or no reference in the psalm to the circumstances of the occasion. The first of these difficulties has little weight because double names of the same person are common in Scripture (*e.g.*, Jacob and Israel, Gideon and Jerubbaal, Solomon and Jedidiah, Thomas and Didymus, Cephas and Peter), and in this case one might have been a personal, the other an official name. To the second it may be replied with Spurgeon, that David dwells only on his deliverance, and says nothing of the questionable features accompanying it, because while he played the fool with singular dexterity, he was not so real a fool as to sing of his own exploits of folly, being unlike some vainglorious professors of our day, who parade their sins as a veteran does his scars. Besides, it is impossible to account for the existence of the title unless it rested upon a well-founded tradition. The language does not necessarily imply that the Psalm was composed at that time, but it was suggested by it, David being led to prepare for popular instruction a series of utterances confirmed by his own experience. Though the composition is aphoristic it admits of the division: 1. The recital of Jehovah's delivering goodness (vv. 1-10). 2. An exhortation to the young (vv. 11-14). 3. A contrast of the safety of the righteous with the ruin of the wicked (15-22).

I. Jehovah praised for His goodness (vv. 1-10).

I will bless Jehovah at all times;
His praise shall be ever in my mouth.
In Jehovah shall my soul make her boast;
The afflicted shall hear and rejoice.
Oh, magnify Jehovah with me,
And let us exalt his name together.

I sought Jehovah, and he answered me,
And delivered me from all my fears.
They looked unto him and were illumined;
And let not their faces be ashamed.
This sufferer called, and Jehovah heard,
And saved him out of all his distresses.
The angel of Jehovah encampeth around
them that fear him;
And delivereth them.
Oh, taste and see that Jehovah is good;
Happy the man that takes refuge in Him!
Fear Jehovah, O ye saints of his,
For there is no want to them that fear Him.
The young lions are poor and hungry,
But they that seek Jehovah shall not lack
any good.

The writer shows his sense of the greatness of the benefit he has received by the promise of unceasing praise, praise not confined to particular occasions, but extending to every variety of circumstances and made the habit of his life. This is the high-water mark of a religious career, when men's thought and speech turn continually upon the mercies of God, and even in poverty, pain and sorrow they can find material for thankful praise. To boast in or of one's self is a sin and a folly, but it is far otherwise when men exult in the person, the covenant or the promises of Jehovah. This is seemly and quickening, for the afflicted hear it and are comforted. Hence the call to others to join in the blessed work. No devout soul is ever satisfied with its individual praise, so long as there are any who may be induced to take part in it. An irrepressible instinct urges this, as we see in our Lord's parables (Luke xv.) where the man who has found his lost sheep, and the woman who has recovered the missing coin, each call on their friends and neighbors to join in the rejoicing.

In the next strophe the writer recounts his recent experience. He prayed and was answered in such a way as to be released from his fears and their causes—a point which deserves attention because the apprehension of evil is sometimes as bad as its actual occurrence. It is a serious enhancement of the Apostles'

trials when he says (2 Cor. vii 5): "without were fightings, within were fears," and doubtless the latter were harder to bear than the former. But David's deliverance was not peculiar. Others of the godly when in sore trial turned their eyes to Jehovah, and were illumined or brightened with gladness, their faces reflecting the light of Jehovah's countenance. Then deprecating any idea of failure the poet substitutes the wish for an affirmation, and prays that they may never be made to blush—a change which indicates that such a result should be regarded as something monstrous. In the next verse the speaker comes back to his own case and recites how in answer to prayer Jehovah saved him out of all his distresses. The agent in this rescue was the angel of Jehovah, *i. e.*, the one who especially bears this title, the angel of the covenant and of the divine presence (Is. lxiii: 9) in whom the manifestation of the Godhead took place under the Old Testament. He being the captain of the Lord's host (Josh. v: 14; 1 Kings xxii: 19), his presence implies that of many others, and hence the propriety of the word *encamp*, denoting that what the prophet's servant once saw in vision at Dothan (2 Ki. vi: 27), the bright array of horses and chariots of fire filling the whole mountain, represented not a mere passing spectacle but a constant and unchanging guard. Against such a heavenly garrison what can any mere earthly or human foe do?

Animated by the thought the singer summons all who hear to make trial of Jehovah's goodness, Oh taste and see. St. Bernard says, "unless you taste you will not see." The sweetness of the hidden manna can be known only by trying it.* Spirit-

* O well-created spirit, who in the rays
Of life eternal dost the sweetness taste
Which being untasted ne'er is comprehended.
DANTE, PAR. III: 37-39.

ual experience goes before spiritual knowledge (Heb. vi. 5; 1 Pe. ii: 3). This is the way to learn how happy is the man who takes refuge in Jehovah. One may hear of it from others, but the distinct apprehension comes from actual participation. But this enjoyment of God is in no sense irreverent, but coexists with that devout and humble *veneration*, that *fear of God* which in the Old Testament stands for the whole of religion. God's people are described as *saints, i. e.*, set apart for his service and bound to be holy, and as his fearers. They are to strive to fulfill all that is implied in these terms, for is it not only their duty, but the surest method of securing their safety and supplying their wants. This is enforced by a vigorous comparison. The strongest of wild beasts in the vigor of their prime may lack for food, or as some take it, powerful and unscrupulous men who are like lions in strength and ferocity may be reduced to want; but this cannot be the case with the fearers of Jehovah. He will not deny them any real good. The difference is world-wide between trusting to any resources of mere creatures, no matter what in number and power, and resting upon Him who has heaven and earth at his command.

II. The Counsle to children. (vv. 11-14):

Come, ye children, hearken unto me
I will teach you the fear of Jehovah
Who is the man that delights in life,
That loveth to see days of prosperity ?
Guard thy tongue from evil,
And thy lips from speaking guile.
Turn away from evil, and do what is good,
Seek peace and pursue it.

This little sermon interjected here in the midst of a recital of experiences is quite after the style of the Book of Proverbs, from which (iv: 1) is taken the phrase "ye children" (*cf.* 1 John ii: 1, 12, 18, 28). The phrase does not necessarily mean the young in age or understanding, but rather is a tender form of ad-

dress to all who stand in the relation of pupil. These the writer proposes to teach how and why they should fear the Lord. In accordance with a habit of his (xv: 1; xxiv: 8 xxv: 12), he gives animation and point to the truth he is enforcing, by putting it as the solution of a question which he himself asks. The question is, who wants to live, not in the sense of mere existence, but of genuine enjoyment, having a long, prosperous and happy course. To such an enquiry, David first answers by a precept concerning the tongue. This is to be carefully guarded from evil in general and from deceit or guile in particular. "The stress laid upon this sin is so remarkable when viewed in connection with the means by which David escaped from Achish, as suggested in the title, that it can be explained only by supposing that he looked upon the success of his deception as a most unmerited forbearance on God's part, which far from recommending the same course in other cases, made it incumbent on the Psalmist to dissuade others from it" (J. A. Alexander). But all who wish to enjoy life must not only break off from this sin, but also from every other; but since this as a mere negation is hardly practicable it is to be enforced by the positive performance of its opposite, the doing what is good. One specification of this good is peace, which is to be sought, and if it flees away, to be eagerly pursued as worthy of any amount of endeavor.

The substance of these verses is that happiness depends on character. If men will only fear the Lord, He will take care of them. Nor does this belong only to the Old Economy, which usually confines itself to temporal compensations. For these verses are quoted by the Apostle Peter in his First Epistle (iii: 10, 11) with unessential variations, and applied to the circumstances of the

Christians to whom he wrote. They were exposed to sore and long continued trials, but they had no reason for apprehension if they maintained a good conscience, and walked according to the Gospel. They had a faithful Creator who was pledged for their deliverance and support.

III. A contrast of the Righteous and the Wicked (vv. 15-22):

The eyes of Jehovah are toward the righteous,
And his ears are open to their cry.

The face of Jehovah is upon evil doers,
To cut off their remembrance from the earth.

The righteous cry, and Jehovah heareth,
And delivereth them out of all their distresses.

Jehovah is near to the broken in heart,
And saveth the crushed in spirit.

Many are the sufferings of the righteous;

But Jehovah delivereth him from them all.

He keepeth all his bones;

Not one of them is broken.

Evil shall slay the wicked;

And they that hate the righteous shall be condemned.

Jehovah redeemeth the soul of his servants;

And none shall be condemned that take refuge in Him.

The Psalmist gives the reason for the confident assurances he has uttered. God will protect his servants from those dangers against which neither violence nor craft can secure them. They have no need either to speak guile or to break the peace in order to be safe from injury. Another watches over them whose vigilance can neither be eluded nor exhausted. The same unsleeping vigilance is exercised towards the ungodly also, but for a very different purpose. It is to "destroy their very memory from earth," a strong expression of Scripture (Ex. xvii: 14; Deut; xxv: 19; Is. xxvi: 14) to denote entire and absolute extermination. But this universal providence, this perpetual vigilance does not supersede the necessity of prayer. God requires to be inquired of by his people, but when they cry he hears, and deliverance comes. Because they have the graces which in his sight are of great price. They are humble penitents.

The phrases "broken in heart," "crushed in spirit," are uniformly used in Scripture (Ps. li: 19; Is. lvii: 15; lxvi: 2) to denote those who have been brought down from the self-sufficiency of the natural man, and are thoroughly humbled. Such, still, have sufferings and many of them, for they are still in the body and have the remains of indwelling sin, and while sin continues to exist (Ps. xix: 13; xxv: 7) sorrow must co-exist with it. But they have the assurance of deliverance, for Jehovah keepeth all their bones, so that not even one of them is broken, a promise, the counterpart of which in the New Testament is seen in the Saviour's words (Matt. x: 30), "The very hairs of your head are all numbered." But while the sufferings of the righteous man are temporary, those of the wicked are ultimately fatal. Evil throttles the ungodly. Misfortune tries the righteous, but it brings death to the wicked. This result is not fortuitous, but brought about by moral causes. They hate the righteous, which shows that they are in rebellion against God, and hence they are condemned, or, as the literal sense is, are guilty, *i. e.*, are recognized as such and treated accordingly. They pay the just penalty of their sin. But on the contrary Jehovah habitually redeemeth the soul of his servants. None of them are recognized as guilty and subject to condemnation. The ground and condition of this immunity is the faith shown by their taking refuge in Jehovah, without which, according to the doctrine of the Old Testament as well as the New, there can be no escape from guilt or punishment.

It is said by Cyril and by Jerome that this psalm was usually sung by the church at Jerusalem at the time of Communion. Its genial spirit and blessed promises have always rendered it dear to believers, especially in times of peril or grief. Its

recipe for a happy life (vv. 11-14) is the only one that fits all ages and countries and circumstances, and has never in a single instance failed. It rests on two immutable things, Character and Providence. Whoso wishes to secure his real welfare must keep a conscience void of offence toward God and toward man, Nor love thy life nor hate; but what thou

livest
Live well; how long or short permit to Heaven.

All the rest is in the hands of Him who sees the end from the beginning, and never makes a mistake. His Providence sometimes seems to run counter to His promise, but it is only "seems." Afflictions come, but only when there is a need; they cease when the end is gained; and while they last the back is fitted to the burden. A Scottish martyr, on the eve of execution, said, "God hath not promised to keep us from trouble, but to be with us in it, and what needs more?" Happy the man who has learned this secret of happiness and governs his life accordingly.

Devils Confessing Christ.

BY N. S. BURTON, D.D., NEEDHAM,
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We find in the Evangelists at least three different records of such confession. The first is that given by Mark, i: 24, and Luke, iv: 34. The second is that of the demoniac (or the two demoniacs) of Gadara as given by Matt. viii: 29, and Mark v: 7, and Luke viii: 28; and the third is given by Luke iv: 41. In all these cases the confession is promptly rebuked by Jesus, and He commands them to hold their peace.

The reason commonly assigned for this rebuke is that testimony from such a source was offensive to Jesus and would injure rather than benefit his cause with the people. Pres. Dwight gives this reason in his notes on the S. S. lesson for March 9th. Is not the more difficult

question, why the demons made the confession?

A brief study of the scene in the Synagogue in Capernaum as given by Mark i: 23-27 and Luke iv: 33-36 is proposed.

The people are astonished at his teaching. Suddenly the attentive audience is startled by the cry of a demoniac. Ah! what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God! Jesus rebuked him, saying: "Hold thy peace and come out of him." And when the demon had thrown him down in the midst he came out of him having done him no harm. We have here the statement of the occurrence as it was witnessed by persons in the Synagogue that day, and told by them to Mark and Luke whose record we have. Taking this record as the testimony of a witness in court let us see just what it contains.

1. The witness evidently believes in the reality of demoniacal possession. His testimony does not admit of any other interpretation. He says that the man had a spirit of an unclean demon and that this spirit came out of him and hurt him not. From this, and the other cases on record in the Evangelists, it is plain that they believe that a personal demon had some kind of possession of the man, and some kind and measure of control of him. But the possession was not altogether a peaceable one. However the evil spirit had gained possession, the man was not an altogether willing subject. The subjugation was not complete. The captor was obliged to keep a firm hand upon his captive. Now and then the captive would seem, for a moment, to be about to slip from the grasp of the evil spirit and a struggle would ensue.

In the language spoken by the man on this occasion we recognize

this dual personality. The organs of speech are the man's, but the will that controls them is dominated wholly or in part by the usurping demon.

2. This man had probably been in the habit of attending the Synagogue on the Sabbath. He was there on that day at least. While Jesus is speaking with authority and power, did His words awaken in the heart of that poor captive a glimmering desire and hope of deliverance; and did the evil spirit feel a faint struggle of his captive for escape? If so, would he not promptly rouse all his power to keep possession of his victim? He would not fear that the man might of himself escape by the strength of his own will, but in the words that fell from the lips of Jesus the evil spirit had recognized a divine authority and power, and he knew that He was in the presence of the Son of God, the Holy One of God. Him he fears. Should He undertake to deliver his victim, he well knows he cannot resist Him. But he knows that the consent of the man to be delivered must first be gained. Divine power will not destroy free agency, and release the man against his will.

Hence (3.) he will do his utmost to deter his victim from seeking or accepting the help of Christ. His first utterance, 'Ea, ah, (not as in the revised version: let us alone) is the almost involuntary exclamation of the evil spirit on his sudden recognition of Jesus as the Son of God, and indicates the sudden fear that seized him. Instantly this fear takes the form of apprehension that he may be robbed of his victim by Jesus, who, he knows, has come to deliver the captives of Satan, and his next words: *τι ἔμω και οδι* (what have we to do with thee?) while addressed to Jesus are meant for his victim—words which he strives with all his power to make the man accept as his own. It is

not merely that the demon desires to have nothing to do with Jesus, but he would have his victim desire to have nothing to do with Him. And so he endeavors to make him *afraid* of Jesus—to believe that His mission in the world is one of vengeance and not of mercy—to punish sin and not to forgive sin. And so he asks: "Art thou come to destroy us? as if the evil spirit and the man must have the same doom.

4. And now we reach the heart of the question: Why the evil spirit confesses Jesus to be the Son of God. It cannot be simply because he recognized Him. Nor can we believe that he does it unwillingly under the compelling power of Christ; for why, then, should Jesus rebuke him for the confession and bid him hold his peace? It is to fill the heart of his poor victim with terror and keep him from accepting the deliverance which the evil spirit knows Christ is able to give. What name can strike such terror into the heart of a demon or of one in league with demons as the name of the Son of God—the *Holy One* of God? The evil spirit, speaking with the man's voice, gives utterance to the fear with which he endeavors to fill the heart of the man. He would have the man believe that from the Son of God, the Holy One, he has everything to fear and nothing to hope. And this is true so long as the man makes common cause with the demon. This the demon is determined he shall do.

5. But just here the evil spirit is foiled. Down in that human heart Jesus saw the faint glimmer of faith and hope—hope of escape from the bondage to which he had yielded himself, and faith in the love and mercy of the Son of God to deliver him; and Jesus spoke the word which was like the breath of God on the smoking flax, kindling it to a flame which snapped the bonds in which the soul was bound. Jesus said with authority and power: Hold thy

peace; for under the thin veil of this truthful confession thou art speaking damnable falsehood, to drive thy victim to despair. This feigned homage has a fiendish purpose; it gives the lie to my mission of mercy. Though thou hast nothing to do with me, I have something to do with thee. I bid thee come out of the man. The Lord hath anointed me to preach deliverance to the captives. When Jesus said, Come out of him, He spoke to the evil spirit, but he answered also the unspoken cry in the heart of the man for mercy and deliverance. It was like the voice that called the sleeping Lazarus from his tomb.

What other possible reason had the demons for confessing Jesus to be the Son of God? His mission to earth was a mission of vengeance to them. He came to destroy the works of the devil. But it was a mission of mercy to men. Since the demons could not deny his presence, all they could hope to do was to try to make men regard Him, not as a Saviour, but as an avenger, to visit upon them God's wrath for their sins. This attempt Jesus defeated that day in the Synagogue.

There is no more perfect type of the power of sin in the soul than that presented by the demoniacs in the Evangelists. Whosoever committeth sin is the bond-servant of sin, and cannot deliver himself. Christ is the only deliverer. So long as the soul can be persuaded to say to Christ: What have I to do with thee, fearing Him as the Holy One instead of loving Him as the merciful One, sin holds the soul in bondage. It is such a confession of Christ as denies or conceals his mercy to sinners who would seek His mercy that Jesus rebukes and forbids.

11 Timothy iii: 16, 17.

BY TRYON EDWARDS, D.D.

THE word here translated "Scripture" is found in the New Testa-

ment fifty-one times, and in every one it signifies the *inspired* word of God, and is used in no other sense.—Our version of verse 16, says; “All Scripture *is* given by inspiration of God, and *is* profitable,” etc.—The revised version says; “Every Scripture inspired of God is also profitable,” etc.—Both versions say; “It is profitable.”

Profitable for what? And in what sense profitable? Our version says: “for doctrine, reproof, correction, and instruction in righteousness.” The Greek words of the original, however, are more definite and expressive in their meaning than in either the authorised or the revised version. What, then, are the *four* points for which they say the inspired word of God is profitable?

1. *For doctrine*; for so the Greek word is properly translated in nineteen of the twenty-one times it is used in the New Testament. That is, it is profitable for the *positive* inculcation or teaching of the *doctrines*—the great fundamental truths taught by Divine inspiration. These are “the milk of the word,” which lie at the very foundation of the duties, while the duties are “the strong meat,” so hard to be performed even when they are clearly known.

2. *For reproof*; so say both the old and new versions. But our English word “reproof,” signifies blame or censure, generally, if not always, for some personal fault, while the Greek word *ελεγχοῦ* has a far broader and different sense, carrying the idea, (as in Titus i:9.) of arguing back, and so refuting and convincing gainsayers and objectors by the presentation and conclusive power of truth.

3. *For correction*. As the two words “doctrine” and “reproof” refer, first, to the *inculcation of truth*, and then to the *refutation of the error* which opposes or is inconsistent with such

truth, so the third and fourth words, “correction” and “instruction,” both refer to *conduct*, the word “correction” meaning the correction of what is *wrong in conduct* in the life.

4. *For instruction in righteousness*. That is, for all that is *right in conduct*. The Greek word translated “instruction” not only refers to conduct, but it covers the ground both of making plain what is duty, and also of the proper nurture or training to its performance—of practical education in all that is right in conduct.

Here, then, we have, in the wonderfully condensed and expressive words of the apostle, the *four* great aims, and uses, and ends of inspired truth—all for which such truth was given, and for which it is profitable: *first*, to explain and impress the great *doctrines* or truths of inspiration; *second*, to refute all opposing *errors* or false teachings; *third*, to correct all that is wrong in *conduct*; and *fourth*, to teach and nurture and train to all that is *right in conduct*.

These, the apostle tells us, are the *four* great ends for which the inspired Scriptures were given, and for which we need them, covering the entire ground of what we are to believe, and what disbelieve; what we are to avoid in conduct, and what to do in conduct, that, as men endeavoring to live for God, we may go on to be perfect—be thoroughly furnished for all good works. He would have us thoroughly taught and instructed in doctrine, thoroughly warned against error, thoroughly guarded against all that is wrong in conduct, and thoroughly taught and trained to all that is right in conduct. He that faithfully uses the Bible for these ends is making the right use of the inspired Word—is in the way of truth and duty—in the way that leads to heaven.

EUROPEAN DEPARTMENT.

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

Germany.

EVENTS move rapidly in Europe and great changes occur suddenly. Of this the change of German chancellors is but a single illustration. The supremacy of the Bismarck dynasty is at an end, and Europe has had time to reflect on the new era upon which Germany has entered. Whatever apprehensions the retirement of Bismarck may have caused in foreign countries, in Germany it is generally regarded with favor. No one thinks of robbing the iron chancellor of his great claims to his country's gratitude. Even the liberals are enthusiastic in his praise as the unifier of Germany and the successful leader of its foreign policy. All admit that he will live in history among the foremost statesmen the world has seen. But at the same time there is not a party which regrets his withdrawal from the helm of the ship of state. He is universally regarded as too much of an autocrat, he wanted his iron will to be the law for the throne as well as for parliament. His colleagues in the ministry were to be allowed to move only within the limits which he determined, and the parties as well as the individual members in parliament were treated by the chancellor as if it was their mission to adopt his policy rather than to utter freely the wishes of the people. These facts need but be considered to understand why the retirement of Bismarck is so generally hailed as a national blessing. The Emperor is congratulated for having the courage to make the change and to insist on the supremacy of his own views in the council of his ministers.

Those who know the Emperor do not fear that he will hesitate to make his will known and his power felt. In his straightforwardness he is too frank for the usual methods of diplo-

macy; but it reveals the sincerity of his purpose and is calculated to win the confidence of the people. He insists on learning the real facts, and does not hesitate to go directly to the people as well as to his ministers in order to get them. The Labor Conference called by him against the wish of Bismarck has shown that he has an interest in the welfare of the laboring classes, that he wants their demands to be carefully investigated, and that he is earnestly intent in removing their real grievances so far as it can be done by the State. The direct influence of the Labor Conference is likely to be chiefly moral. But that must not be underestimated. A great point has been gained by making the labor problems subjects for an International Congress. The recognition thus given to these problems by leading governments cannot be without influence. Then it is significant that certain ideals are recognized by the Conference as a guide in state legislation, namely, rest on Sunday and the limitation of the labor of children and women, and particularly in factories and in mines. Bismarck was the representative of the repressive policy. He pursued it in his conflict with Catholicism, and failed; he adopted the same policy with respect to socialism, and failed as signally. This was completely demonstrated by the February election. That election is generally interpreted as a direct condemnation of Bismarck's internal policy.

A summary of the result of the election is interesting. The "Cartell" as it was called, or the union of parties to support the government of Bismarck, had 221 seats in parliament in 1887; that is, a majority of 22. At the last election they lost 89 seats. The Centre or Catholic party numbers 106, which is an increase of 5 over 1887. The liberals or *Freisinn-*

nige party gained 39 seats and 174,759 votes.

But the most marked progress was made by the social democrats, proving conclusively that the socialistic laws with their repressive measures are practically a failure. In 1878 the social democrats sent 9 members to parliament; now they have 36. The socialist vote in the empire during the two last decades is worthy of study as a sign of the times.

1871 the Socialists cast 101,927 votes.	
1874.....	351,670.
1877.....	493,447.
1878.....	437,158.
1881.....	311,961.
1884.....	549,990.
1887.....	763,128.
1890.....	1,341,587.

That is, since 1887 the vote has increased 578,459, and the gain in parliament has been 27 seats.

Repressive measures have fanned the flame of socialism instead of extinguishing it. Now an effort is to be made to discriminate between the right and the wrong of socialism, so as to meet its just demands and to avert its dangers.

Absorbing as the Labor question has become in Germany, there are other departments in which the Emperor sees urgent need for reform. He takes especial interest in educational matters. Recently he sent an adjutant to listen to recitations in a gymnasium for several days, after which he required a report. The director was then summoned and consulted about his methods. Counsel is also taken with other practical educators, the Emperor himself presiding, when each one is urged to give a free expression of his views. He wants the cadets to be trained thoroughly and for the greatest efficiency. Luxury and extravagance are to be banished from the life of military officers, for their own good and in order to make it possible for worthy men from all classes to become officers, and not merely those of large means. These

efforts at reform may be ridiculed by snobs, but they win the hearts of the people.

The Emperor and Empress are likewise intent on promoting the religious welfare of the nation. This is seen especially in the efforts to meet the crying demand in Berlin for more churches. While the Emperor seconds these efforts, they are furthered directly particularly by the Empress. It is said that within a year she had received more than a million marks for the erection of churches in Berlin. The erection of twelve new churches is contemplated, three of which have already been begun.

The old Catholics of Bavaria are no longer recognized by the State as Catholics, and it is not yet decided what privileges will be granted them by the Government. The Catholics of Prussia, under the lead of Windhorst, want that State to take the same action. But a rule for a Catholic country like Bavaria is no model for Protestant Prussia. Again under Windhorst the Catholics are clamoring for greater control in school matters.

The Pope, the bishops and the whole of Catholicism are parading before the world their interest in socialistic problems, proclaiming themselves the only power able to meet the revolutionary and anarchical tendencies of socialism. But the Protestants are also bestirring themselves to help toward the solution of the problems thrust upon the nation by the laborers. Christian organizations, preachers and laymen are urged to devise means for bringing the gospel nearer the masses. Especially gratifying is the fact that preachers and Christians in general are exhorted to confine their efforts to what is commonly called religion, but also to instruct the laborers respecting secular interests and to aid them in the promotion of their temporal welfare. Many laborers are so

completely alienated from religion that they are not accessible to efforts purely spiritual; but they can be won by a kindly interest in their temporal concerns. By proving themselves friends of the workmen in economical, social, political, intellectual and ethical matters, Christians may gain influence over them and convince them that the church is their best friend.

The Greek Church and Protestantism.

WHILE much is written on the Greek Church by outsiders, it is not easy to get an inside view of it from its own theologians. Such a view is, however, given by Diomedes Kyriakos, Professor of Church History in the University of Athens, in an address at Jena on the relation of that church to German Protestantism. He said that most Greek theologians, not only of Hellas, but also of Russia, Roumania, Servia and of the other orthodox countries, have been pupils of German theologians. All the theologians of the University of Athens have studied in Germany; Professor Kyriakos himself was a student in Erlangen, Leipsic and Vienna. He also stated that even the Catholic divines worthy of the name of scientific theologians avail themselves of the results of German Protestant scholarship, as Moehler, the pupil of Schleiermacher, Standenmaier, Drey, Hirscher, Kuhn, Hefele, Hug, Alzog and Doellinger. Thus German theological science tends to bring together again and to reconcile with one another the various churches separated by the passions and fanaticism of former times. It is by means of scientific investigation that one learns to see and to value what is common to all churches, and to discover Christianity in the varied forms of the different churches. A dogmatic union of the churches is a Utopia; but a friendly approach to one another, even co-operation on a

common basis, is both desirable and possible. The church needs scientifically trained ministers to preach in a manner adapted to the times and so as to combat the enemies of the church, namely, materialism, atheism, socialism.

For several reasons Oriental Christians esteem German Protestant theology more highly than the Roman Catholics. First, their entire attitude toward Protestants is more friendly. Protestants have never been at war with Greek Christians, and have never persecuted them as did the Catholics in the ninth century and during the crusades. History has furnished a number of instances of the friendly relations between the Greek Church and Protestantism: in recent times this has been marked between the Greek and the Anglican churches. English bishops are welcomed as friends in the Orient, and so are Greek bishops in England. He attributes the persecutions in the Baltic provinces to Pan-Slavism, not to the Russian Church.

This greater friendship is in the second place due to the fact that the Greek Church and Protestantism have a common enemy in the papacy. He said: "The papacy threatens us as well as you. The Jesuits are our enemies as well as yours, and throughout the Orient Jesuit schools work against us and injure our cause by spreading Catholicism. The intellectual despotism of the papacy and its warfare against freedom, science and modern culture, affect the Oriental peoples as well as the Occidental."

A third reason is found in the fact that the Greek Church is more free than the Catholic, and is much nearer Protestantism than is usually supposed. It is a mistake made by many Occidental theologians to think that there is no essential difference between the Greek and the Roman churches. The Greek Chris-

tians call themselves orthodox or Oriental, never Catholic. Their church occupies a middle ground between Catholicism and Protestantism. Evidences of greater freedom in the Greek than in the Catholic Church are found in such facts as these: It has no infallible Pope. The Patriarch of Constantinople has merely the honor of primacy, and not the least authority over the other independent patriarchs and the remaining Oriental national churches. Then, the doctrine of the Greek Church was not fixed in all its details by the early fathers and synods, as was done in the Catholic Church. Besides, the clergy, excepting the few bishops, marry, and are therefore not estranged from the rest of society. The governments also exercise great power over ecclesiastical affairs. To these facts must also be added another, namely, that the Oriental monks have no such power as those in the Roman Church. The Greek Church has no Jesuits to oppose progress and freedom. Lastly, the clergy have received their culture at some university. Many of the professors of theology are laymen, most of whom have studied in Germany.

The Professor concluded his address with some remarks on the present state of the Greek Church. Oriental Christianity ceased to flourish with the conquest of Constantinople in 1453. Since that time the political condition of the Oriental nations has been wretched. Even in Russia progress was long retarded through the conquests of the Mongolians and for other reasons. Not till our century have the orthodox nations been advanced politically. Greece, Servia, Roumania and Bulgaria are now independent, and their social and political life is continually making progress. Since the beginning of the century Russia has taken its place among the great civilized nations, and Rus-

sian authors have begun to vie with the scholars of the other civilized European peoples. With this general political and social elevation of the orthodox nations the elevation of the Greek Church keeps pace. The clergy, especially in Russia, receive a better education than heretofore; and the cultus, the ecclesiastical architecture and the music are much improved. To a considerable extent preaching has again been introduced. It is owing to the political unrest that these improvements have been greatest in Russia. The Professor, however, thinks that the future belongs to the Hellenic Church. The Hellenic mind is better fitted for progress than the Slavic. We must look to Greece for the impulse to the intellectual elevation of the orthodox nations.

Savonarola as a Preacher.

Heretofore it has been almost impossible to procure Savonarola's sermons, but a new edition of twenty-nine of the discourses of this eloquent monk has recently been published in Italy. Arvède Barine has used this edition in making a special study of Savonarola's pulpit oratory and gives the results in the French journal *Revue Bleue*. In the introduction Barine gives us a picture of the Florentine cathedral and the audience, according to contemporary writers of the monk. Thousands of men, women and children, from all parts of the city, from the country and the mountains surrounding Florence, thronged to the cathedral square, with the prayer-book in one hand and a small lamp in the other. Many came at midnight so as to be sure to gain admittance. When the doors of the cathedral were opened in the morning the crowd filled the long naves, the women separated from the men, the children seated by themselves on benches. Each lighted his lamp and opened his prayer-book, and in profound silence

all bowed their heads. From time to time the children sang a hymn. When the voices of the children are finally hushed, Savonarola ascends the pulpit and looks upon a multitude which has kept watch for many hours in order to make sure of hearing him.

Barine states that Savonarola overpowered the minds of his hearers and pierced their hearts, exercising a sort of tyranny over them, so that they could not resist the impulse to come again and again. Seraphin Razzi declared, "Anyone who heard him once was forced to return a second, a third, a tenth time." His sermons produced the greatest agitation in his hearers. The charm he exercised over them was as lasting as it was powerful. When he came to the city in 1483, Florence was given up to extravagant luxury, to effeminacy, profligacy, and libertinism. Even the clergy were unbelieving and licentious. A few years later, owing to his influence, the Florentine were seen reading their prayer-books as they walked through the streets. It is said that in order to expiate their former guilt the people fasted to such an extent as to beggar the butchers. Lest the old temptations should return, paintings, statuary, profane books, tapestries and other objects deemed unholy were burned. Finally the Medicis were expelled, and a popular government was formed after the plan proposed by the fiery monk.

What now were the oratorical gifts of the man who could so violently agitate his audience? The answer is found in the recently published sermons. But first let us look at Savonarola as he appears in the pulpit.

Small, thin, and ugly! His features are large and sharp, his eyebrows bushy. His first efforts in the pulpit were lamentable. No one cared to hear him. His voice failed

him, his gestures were awkward, he could neither construct his sentences nor connect his ideas. It was declared he had missed his calling. When he began to preach in Florence, in 1483, his audience consisted of a few pious women, some nine and twenty souls in all, the historians say.

But by practice the orator was developed. His style became more pliant, he recovered his voice and acquired ease in gesture. He increased in animation; his pale countenance took fire, the burning words rushed precipitously from his lips, and with the tone and the look of inspiration he proclaimed himself the prophet of God and hurled anathemas against Florence, the great sinner. "Florence, what hast thou done? Wilt thou that I tell thee? Thine iniquity is full; prepare thyself for a great scourge. Lord, Thou art my witness, that with my brethren I have tried by proclaiming thy will to sustain this falling ruin; but I can do so no longer, my strength fails me. Slumber not, O Lord, on this cross. Seest Thou not that we have become the disgrace of the world? How oft have we called on Thee? With how many prayers, how many tears! Where is Thy Providence? Where is Thy goodness? Where is Thy faithfulness?"

After such an address to God, Savonarola suddenly changed to a familiar tone. "Come, I will talk with thee this morning, I will not preach, and I shall be brief for the sake of those of my colleagues who are obliged to leave." This was followed by practical advice about fasting and penance. His tone again would change and he would become more bitter, referring to the calumniators who had accused him of embezzling money.

The sermons just reprinted were taken down during delivery by a notary, Lorenzo Violi. The sixth ends with a note by Violi: "Thou

that readeſt, know that the ſermon was here interrupted, becauſe the people fell into paroxyſms of weeping, and all began to cry aloud 'Miſericorde.' The father pronounced the benediction and withdrew." The paſſage which cauſed the emotion is as follows: "Where art Thou, Lord? O Lord, what doeſt Thou? Once more, O Lord, where is Thy blood that Thou didſt ſhed for us? Abandon not Thy people; Thy church is already prostrate. Thou art the Firſt Cauſe, Thou haſt made the whole world; Thou didſt afterwards redeem it: ſuffer it not now to be loſt. Send down Thy Spirit, for He is our reſt. Send down Thy ſweet love, for that is what we aſk, that is what we ſeek. Oh cauſe us to be conſumed and to languish in Thy ſweet love!"

The times and the impoſſible audiences of Savonarola muſt of courſe be taken into account in order to explain the marvellous effect of his preaching. Even in the days of his greateſt power he was ſurrounded by enemies; but this only ſerved to make him more excitable and more enthuſiaſtic. On aſcenſion day, in 1497, his adverſaries made a diſturbance in the cathedral, pounding the benches, playing on the tambourine, and making a ruſh for the pulpit. His friends, however, ſurrounded him, and with drawn ſwords conducted him back to San Marco, where he finiſhed his ſermon in the garden of the convent.

His invectives are terrible, and it is not ſurpriſing that he made ſo many enemies. He makes burning appeals to popular juſtice to put an end to the wicked, that offend God and oppreſs the maſſes, the blaſphemers, the gamblers, the lawyers that extort from widows and orphans, the uſurers, the merchants who cheat the poor in weight and in quality. He urges the people to deliver the guilty to ſecular juſtice. But juſtice has been ſlack, "Caſt away thy ſword

O Juſtice, for in vain doſt thou hold it. . . . It ſeemeth to me, O Florence, that thou letteſt all things go; thou doſt not puniſh the erring. Whoever will can gamble, and whoever will can blaſpheme." He then urges and threatens violence againſt the wretches who deſerve to be burned at the ſtake. The intervention of the ſecular arm to puniſh the ſinner was one of his favorite themes.

Justice is followed by pity. To whom does Florence owe compaſſion? To the maſſes, to the poor and humble, whoſe lot it is to be oppreſſed, fleeced, deceived. No one cares for them, nobody pities them. The capitalist lends to them at uſurer's rates, when he ought to let them have money without intereſt; the notary and the attorney haraſs them; the grocer cheats them in quantity, the draper, in quality. "Hear, O ſaints! hear, O angels! hear, O heavens! hear O earth! for the Lord ſpeaketh. 'I have nouriſhed them as my children, and they have deſpiſed me; I have ſent them my Son, and they would not hear him; the ox and the aſs know their maſter, but theſe wretches will not know me.' Woe, woe to this ſinful race; woe to the miſerable evildoers; woe, woe. They have blaſphemed their God. There is no longer a heart that is not full of ſin. All is corrupt, all is ſpoiled; there is not a ſound part in the whole body." Lord, cut, cut, cut this ſore, take the knife, heal this wound and this body!"

Read coldly, theſe passionate apoſtrophes, theſe appeals in the name of God, have a ſtrange ſound. But when uttered in Santa Maria del Fiore the hearers had already loſt their composure. They were filled with anger, with pity, and with terror. With anger againſt the rich and the wicked; with pity for the ſufferers; and with terror in view of the impending wrath.

When his audience was wrought

to the highest pitch of excitement by the sermon just quoted, Savonarola closes with a prophetic view of the judgment with which Florence is to be visited. This is the peroration: "Thou wilt flee hither, and there shall be war; thou wilt flee thither, and there shall be pestilence; thou wilt go yonder, and thou shalt find famine. Everywhere shalt thou see darkness. Thou shalt not know where to rest thy head. Darkness on this side, darkness on that side. Thou shalt see all things troubled—the earth troubled, the heavens troubled, the sun, the moon, and the angels troubled, God troubled. Thou shalt see all things turned upside down. O ye wicked, what will ye do then? Ye shall be exterminated, and that shall be the salvation of the good. Amen."

Savonarola of course varied his subjects, prominent among them being the government, the clergy, the Medicis, the pope, the arts and gambling.

We cannot be surprised that his enemies at last visited on the head of this fiery monk the vengeance he had so often invoked on them. On the 23d of May, 1498, Savonarola was hanged. His body was afterward burned and his ashes scattered to the wind.

Struggles for a New Confession of Faith.

Our era is not rich in dogmatic systems, and eminent dogmaticians are rare among the theologians of our day. Attention is devoted rather to biblical problems and historical research, while considerable time is also given to apologetics. The settling of scriptural questions, the development of a healthy exegesis, and the determination of fundamental inquiries respecting the early church, are regarded as preliminary conditions for the formation of systems of dogmatics. Critical and historical questions therefore predominate. Unless the fundamental

principles with which they deal are settled, dogmatics will lack the proper foundation and the constructive elements.

It is evident that the negative tendencies of the day have much to do with the unfruitfulness in dogmatics. The attacks from science and philosophy have produced a feeling of uncertainty respecting the dogmatic constructions of the past. Hence inquiry into the ground on which the whole superstructure of Christianity rests has so absorbed the attention of religious thinkers that they could not devote themselves to the rearing of the building itself.

"Modern thought" is disposed to ignore dogmatic systems where it does not directly attack them. The church, in the midst of this thought, is necessarily affected by it. A survey of the religious condition of Europe shows that where dogmatic peace prevails it is more likely the result of indifference to confessions of faith than of doctrinal agreement. Men cease to dispute about dogmas in which they have lost interest, and because indifferent they may readily accept creeds whose contents they do not think it worth while seriously to investigate. There is a confessional peace which means doctrinal death. Some men are perfectly satisfied with their creed simply because they have lost interest in creeds generally, and lack that Christian honesty which contends earnestly for the faith once delivered to the saints.

The liberals in the German church, represented by the Protestant Association, are perfectly willing to let others believe what they please, provided they themselves have no confession forced on them. They want to be creedless. They aim at what they call a scientific theology, and make numerous concessions to negative criticism and to modern culture; but they reject creeds as final or as authoritative

doctrinal statements. They distinguish between faith and dogma, between religion and theology. The former, they claim, is for the church and for the life, the latter for the university, the study, and for learned works. They hold that religion is spontaneous, free, and spiritual, and that it transcends all efforts to give it scientific or theological expression. The emphasis placed by these liberals on religion, especially on love and on the relation of man to God as revealed in Christ, raises them above the old rationalists, who essentially reduced religion to morality. Many who hold the doctrines of the old rationalists, or are still more negative, nevertheless have a mystical element which gives their religion a certain fervor—a mystical element which cherishes a kind of pantheistic union with God.

Against this doctrinal indifference and the rejection of all creeds protest has been raised by the Ritschl school, particularly by Kaftan of Berlin, the successor of Dorner as Professor of Dogmatics. He contends that the natural tendency of Christian faith is to express itself definitely and to formulate scientifically its belief. But while creeds are pronounced necessary for the church as well as for the individual Christian, he emphatically rejects the existing confessions. He holds that they are not the direct and sole product of Scripture, and are not the pure expression of Christian faith, but that their character was determined largely by the philosophy of their day. Particularly is this affirmed of the creeds of the early church, which are declared to have elements of Greek philosophy as well as of Scripture. Harnack, another follower of Ritschl, has laid much emphasis on this Greek and heathen element, in his history of dogmas. Kaftan, in common with others in the same school,

wants to free the dogmas from all foreign admixture, particularly from philosophical elements which change with the philosophy of the times. But he also has other objections to the existing creeds. He thinks that they are too long; that they settle metaphysical questions which have nothing to do with faith; that they do not express the actual faith of the church; and that they are in conflict with the results of modern research. The present creeds he pronounces a real hindrance to the church, a destroyer of unity and a source of contention. There is, therefore, urgent demand for a new creed.

And yet the creed cannot be altogether new. He claims that it must be the result of historic development, must strike its roots in Scripture, and must be true to the principles and the doctrines of the Reformation. Great stress is placed on the Reformation as the establishment of the true doctrine and the revival of the religious life. Not all then taught is to be conserved in the new creed; but the true doctrine then announced is to be developed; and so far as it is not merely philosophical or intellectual, but the expression and promoter of genuine religion, it is to be embodied in the creed. The new creed must be the product of theologians as representatives of the scriptural faith of the church. The work must be left to theologians because they alone are competent to give a definite, scientific or theological expression to the faith of the church.

What the contents of the new creed are to be is not stated; but it is evident that in its Christology as well as in all other respects it is to differ greatly from the existing confessions.

This strong plea for a new creed has met with decided opposition from the orthodox party, and lively discussions on the subject have

taken place in conferences, in religious journals and in pamphlets. The need of a new confession is denied; and it is claimed that the demand for it does not spring from the church itself, but from factions in that church, such as the Ritschl school. It is also argued that the disagreement of existing creeds with science and with modern thought is no reason for changing them, since the creed must be determined by Scripture, not by worldly culture. The enemies of the creeds, it is held, have utterly failed to prove that the doctrines of these creeds do not agree with those of Scripture, which is the only test. Of course the statement is often reiterated, that it is not biblical faith, but rather unfaith, which demands new dogmatic statements.

At a pastors' conference on the Rhine, Rev. Kuehn presented the following theses against the efforts to form a new creed :

"1. It must be conceded that all the doctrinal statements hitherto made are not to be regarded as final, and that the pure doctrine according to God's word is an ideal which no age has attained but which every age ought to strive to attain.

"2. In view of the confusion which at present prevails in theology it is clear that the conditions for the construction of an authoritative confession of faith are very unfavorable. Moreover, it seems to have escaped the notice of Kaftan, that theology is by no means able to render the new confession authoritative.

"3. The necessity for the new creed cannot be proved. The alleged proofs are only assertions of the Ritschl school.

"4. The peace between positive science and Christianity, promised by Prof. Kaftan, is impracticable. For on the one hand positive science will not recognize the limitation of its domain made by Kaftan, and on the other the Christian faith, resting on divine revelation, stands on positive ground as well as science, especially as fully as the science of history."

In their discussions of the subject, the orthodox are careful to distinguish between the dogma in the Catholic and in the Evangelical church. It is admitted that in the latter the confession is always subject to revision, and that this revis-

ion must be guided wholly by the Scriptures. However weighty other authorities and tradition may be, they cannot make any doctrines final. The evangelical doctrine is regarded as living, and therefore subject to growth and change. And with all their enthusiasm for the Reformation as the restorer of genuine faith, the German orthodox theologians do not regard either the religious knowledge or the confessions of that period as a law for the present. In principle they therefore admit the right of any age to give expression to its faith in a new creed; but they deny the statement that the old creeds are superannuated, and they also question whether this undogmatic age is capable of producing a creed which can take the place of the old standards. Creeds, it is said, are not made, they grow.

That even where the existing confessions are regarded as sufficient there must be a degree of liberty on the part of theological professors and preachers, is self-evident in Germany. German theologians are jealous of their freedom; and it is one of the difficult problems, how theological professors can retain their freedom, and the church at the same time secure the training of its ministers according to its faith. It is argued that the state would not tolerate professors of law who advocate principles destructive of its constitution; why then should the church be obliged to tolerate theological professors who aim at the very destruction of the faith of that church? It is therefore claimed that the church and not the state should have the chief voice in the appointment of theological professors. No one questions that existing creeds are a burden to many professors and pastors, unless they see fit to ignore or oppose certain doctrines. Many take refuge in the fact that the creed must be inter-

preted by Scripture, so that after all one's interpretation of Scripture is the final appeal.

The views prevalent in Protestant Germany respecting creeds may be summarized as follows :

1. All admit that the Scripture is supreme and must be the source of faith. The Scripture is therefore the final appeal, and each one has a right to go directly to Scripture for his doctrines. God has committed to no power on earth the authority to determine for the Christian what he must believe. Aids may be afforded by others, but faith is a personal matter between the individual and his God.

2. All likewise admit that creeds are historic, being the expression of the faith of the persons and ages which made them. They are not, however, final but constantly subject to change according to Scripture, in order to be a true exhibit of the faith of those who adopt them. It is also universally admitted that personal faith and religion can never receive adequate expression in any scientific formulas.

3. The left wing of Protestantism opposes existing creeds because it rejects their doctrines, and also because it regards creeds themselves as useless fetters of reason, of conscience, and of faith, and as inadequate expressions of Christian faith. The liberals want no new dogma, but an "undogmatic Christianity."

4. Others, particularly the Ritschl school, demand a new creed, which is to be purely religious, free from the admixture of any prevalent philosophical systems, and which gives no occasion for conflicts with science.

5. The orthodox advocate the sufficiency of the existing creed, but they admit that its acceptance may be the result of doctrinal indifference, and that there is an orthodoxy which is dead to religion. Some want the creed to be unconditionally binding

on theological professors and on preachers; others want a more liberal subscription so as to leave room for differences on minor points. Not a few hold that if the fundamentals are accepted, then there should be liberty respecting other doctrines. Not a theologian of note can be found who does not admit that on some points the doctrines have not yet been satisfactorily determined. Chief among these are the nature and extent of biblical inspiration, the exact character of the church, and questions of eschatology.

WHEREIN DO PROTESTANTS AGREE?

The Alliance (*Evangelischer Bund*) formed in Germany a few years ago to check the aggressions of ultramontanism has so effectively exposed the machinations of Jesuitism as to cause considerable anxiety to the papal party. In the land of Luther the bitterest attacks have been made by the ultramontanians on Luther, the Reformation, and on Protestantism. But when the Alliance defended evangelical Christianity and exposed the errors of the papacy, the bishops protested, and Catholic journals claimed that their church was abused and persecuted. The Alliance is composed of members of all parties of Protestantism. Thus there are in it ministers and laymen of the orthodox and the middle party, as well as of the Ritschl school and of the Protestant Association. Many of the orthodox, however, refuse to affiliate with the Alliance because those more liberal than themselves are admitted. One of the things on which Catholics discourse most frequently is the lack of agreement among Protestants themselves. Among the most zealous advocates of the Alliance is Prof. Beyschlag, of Halle, who belongs to the middle party. Recently a Catholic journal published an article addressed to him, which reproached the Alliance for meddling so much with Catholic affairs, and

claimed that it would better consider the lack of unity among its own members. The writer admits that these members agree on two points, (1) Faith in God, (2) Hatred of Catholicism, and proposes certain questions, asking what the members of the Alliance think respecting them. The aim of these questions is to present in the most unfavorable light the differences in the Protestant church.

In his reply, Prof. Beyschlag objects to the charge that the members hate Catholicism. He claims that they hold much that is also held by Catholics. But he distinguishes between Catholicism and Romanism, pronouncing the latter a perversion and falsification of Catholicism, and freely admitting that the members of the Alliance do hate Romanism. He then proceeds to answer the questions proposed.

1. "How many sacraments do you accept?" Beyschlag answers: "The two which Christ instituted, and no more. These two are Baptism and the Lord's Supper—the latter without depriving the laity of any part of the sacrament."

2 "What do you believe respecting Christ?" Answer: "That He is the only begotten Son of God and the sole mediator of our salvation, as is written in the statutes of the Alliance."

3. "What do you believe respecting the Bible?" Answer: "That it is the depository of God's word, the collection of writings which the history of the Divine revelation has produced as its monuments, with which, consequently, all churchly doctrine must agree and on which it must be based."

4. "According to which gospel do you pronounce yourselves Evangelical?" Answer: "According to that Gospel of which St. Paul writes, Rom. i: 16, 'I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one

that believeth.' The contents of this gospel are undoubtedly most concisely expressed in John iii: 16, 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'"

5. "Which of you have the true doctrine?" Answer: "Here I must also ask the questioner a question. Does he take doctrine in a religious or in a theological sense? In the sense of simple proclamation or in the sense of a science of the Christian faith? If in the former sense, then I answer that all have the true doctrine who accept the biblical Gospel and especially Jesus Christ as the sole ground of our eternal salvation. If he takes it in the latter sense, then I answer that no one has the absolutely pure doctrine (and least of all he who imagines that in Rome alone this doctrine is to be found); for, according to St. Paul, our knowledge and our prophecy, our understanding of divine things always remain imperfect on earth, so that we are shut up with faith, hope, and love. The writer of the questions thinks to frighten us because there are doctrinal differences among us, while the Catholics have uniformity of doctrine. Let him but read 1 Cor. iii: 11 15, and learn therefrom that already in the days of the apostles gold, silver, precious stones, but also wood, hay and stubble were built on the only foundation. But the apostle wants us to leave to God and that great day the passing of judgment as to which dogmas are gold, silver and precious stones, or wood, hay and stubble, and not to commit it to the stake and the inquisition. The apostle also teaches that he who built with hay and stubble is not lost on that account, provided he is found on the only foundation, Jesus Christ (v. 15). Thus in the old Catholic church the Martyr Justin did not in all respects

teach the same as Cyprian, and St. Augustine differed in many respects from St. Chrysostom; and yet all are fathers of the Catholic church. Let the writer of the questions learn from this, which is more apostolic and more Catholic, the Protestant freedom in doctrinal teaching or the forced intellectual uniformity of the papacy."

6. "Why do you trouble yourself so much about Catholic doctrine rather than sweep before your own door?" Answer: "We pay so much attention to the 'Catholic doctrine'

because through it a large part of our fellow Christians and fellow-citizens are drawn away from the biblical Gospel, are deceived respecting the most important concerns of the human soul, and are subjected to a destructive enslavement of conscience; and because the representatives of this doctrine being far from correcting the same according to God's word, seek with all possible means to subject the Protestant people again to the yoke which the Reformation broke in pieces."

CURRENT ENGLISH THOUGHT.

BY JOSEPH PARKER, D.D., CITY TEMPLE, LONDON.

Dissent from the Inside.

I HAVE now served thirty-seven years as a Dissenting minister, so I ought to know something about Dissent as pointing to systems of church government. Of course I know most about that particular form of Dissent which is called Congregationalism, because every day of my ministry has been given to it. I know something of Dissent in the rural districts, where I spent five years as pastor of a Congregational church in the heart of an agricultural county. I know something of Dissent in the manufacturing districts, having spent a pastorate extending over eleven years in the city of Manchester. I ought to know something about Congregationalism in the Metropolis, having been now twenty-one years pastor of the City Temple, which is in the very heart of London. How, then, does Dissent look from the inside? Is Independency, or the Independent ministry, a bed of roses? I believe that two totally distinct pictures might be drawn, each of which would have its points of reality. Personally, I owe all I have in the world to that section of Dissent which is represented by the term Independency. Heart and soul, mind and conscience, I am an Independent. I own to a

tender feeling for the old word. Congregationalism does not mean to me so much as Independency means. In my case this is more than a distinction of mere words. I love Independency more than Congregationalism, as I love the family more than the municipality. Apart from all higher considerations, Independency has given me status, comfort, influence, such as could not otherwise fall to men of medium ability. Dissent has done more for me than I ever did for Dissent. Perhaps there are men who think they are conferring honor upon Dissent by being Dissenters. I am laboring under no such delusion. There are men who suppose that they are making great sacrifices of a worldly kind by remaining in the Christian pulpit. I am making no such sacrifices. All the honor I have in the world, or ever can have, is derived from my occupation of a Christian pulpit.

I am not about, however, to deny that Dissent has its miseries. So has all human life. That is often the forgotten point. When a Dissenting minister gets a little chafed or much disappointed he says he will "go over to the Church." He goes. The Church receives him into obscurity as a preparation for

his inevitable oblivion. That is one thing I do like about the Established Church. It never glorifies converted or perverted Dissenting ministers. With easily counted exceptions, it lets them gently fall into the unknown land, amid winking bishops and significantly-fingered clerical noses. Dissent is as about as like any other human scheme as it can be, so far as personal enjoyment or discomfort may be concerned. Even families have their little break-ups. I am told that lovers sometimes pout. So I will not have Dissent run down simply on the plea that its machinery sometimes creaks, and its safety-valve is occasionally out of order. The universe itself is rickety and is doomed to flames. But how does Dissent look from the inside? Do Dissenting ministers really like it? If they had to start their public life again would they start as Dissenters? Some of them may think that they would start as Church parsons; but they always forget that the Church itself must be a party to any such contract. He thinks superficially who imagines that the Established Church would be delighted to receive him and to overwhelm him with its emoluments and honors.

I do not mind facing the most searching questions as to Dissent even from the inside or the outside. I have said that two distinct pictures might be given both of which would be true to fact. Personally it would be simply impossible for me to be ministerially happier than I am. But are the majority of ministers able to say the same? I know they are not. I know ministers who have never seen a cloudless day in all their service. Who is to blame? A great many people are to blame. First, the minister himself may be incapable, tactless, hard, foolish, and pharisaic, in which case I thank God for his fail-

ure. His wife (save the mark) may be to blame. By his wife many a minister, like many a private citizen, is made or marred. Sometimes the deacons are to blame. Amongst our deacons there are many men who deserve every honor for their sagacity, faithfulness, liberality, and sympathy; I myself have worked with scores of such colleagues; others again are not equal to the office—some are good, but timid; some are ill-instructed in religion; some are full of little niggling worrying plans; some can see only one side of a question; some are given to the formation of coteries, others to the adoption of favorite schemes, others are the victims of their own self-consciousness and respectability. In not a few cases a whole congregation may be sacrificed for the sake of one man or one family. I have known of one man unconsciously ruling and directing the whole ministry of a church. He was the only man in the church who took in a half-crown monthly, and therefore the minister had to preach up to him. The minister had to borrow the magazine and indirectly reply to it, just to show that he was abreast of the times and did not care a button for their heterodoxy and waywardness. I have known other instances in which the best-read man in the congregation has been the simplest, quietest, and kindest. Both sides must be looked at. A tailor's wife in a great city told me that if the minister suited her family he would be sure to suit everybody else in the congregation. The verdant frankness of the statement took off a good deal of its offensiveness. After all, I do not remember that any one of the Ten Commandments forbids a tailor's wife speaking her mind.

But are Dissenting ministers really well treated by their own congregations? Yes and No. Yes; certainly. Often amazingly well

—with realest and deepest love; with a liberality quite pathetic and overwhelming. There are hundreds of such instances. For my own part I have been simply amazed at the kindness of people to their ministers. On the other hand, No. I have known ministers snubbed, humbled, ill paid and severely kicked. I have known men of real culture and real devotedness undervalued and shamefully neglected. This could not occur in the Church of England. There are no ill-paid curates. There are no begging clergymen. There are no parish priests neglected and overlooked. Yet on second thought there may be. I have a letter from a curate stating that he has to do all a curate's work, be at the beck and call of the vicar, teach the vicar's five little children, for the whole of which duty he receives his board and lodging and ten shillings a week. If any minister in Dissent were similarly placed he would probably think of going over to the Church. Human nature is mangy and scrofulous under all ecclesiastical conditions. It is just possible therefore that even in the Established Church a minister here and there may be suffering from a general sense of uncomfortableness.

Dissenters are become sufficiently well educated to hate all pedantry and to appreciate all genuineness of character. Some things occurred in the past which could not be repeated with impunity to-day. I once heard a minister read a paper in which occurred the expression: "There stands the Jungfrau with its bride the Silverhorn." What wonder that boarding-school girls laughed in the man's face? What wonder that boarding-school girls mistook the blunder as a fair specimen of Dissenting literature? I know an M. A. who spells the Principal of a college as if he were a moral principle. But what can orthography mean in the case of a man

who is an M. A.? Yet the people chafe under this kind of pedantry and will not stand it, and they are right. When ministers are not as well educated as hearers, ministers must go down in the estimation of the public.

In my judgment, we have as Dissenters far too many ministers, and far too few. I heartily believe in discouraging men from entering the ministry. At first this may seem to be a policy of hardness and almost of selfishness, but I leave my vindication to the judgment of time. Many a man would be glad to get out of the ministry to-day if he had anything else to get into. The man is not to be blamed for want of judgment, and certainly he is not to be blamed on the ground of insincerity. When he entered the ministry he was young. Probably his first impulse toward the pulpit moved him when he was hardly out of his teens. Injudicious friends encouraged him to proceed. Because he knew a little Greek and Latin they thought he would be a preacher. Because he was able to acquire grammatical information they thought he would be as able to impart his intelligence as he was to acquire it. Besides all this, there is an impression that it is a fine thing to be a minister; the ministry is genteel; the ministry is respected and influential. Under all these partially true conceptions the young man went forward; but alas! he found that he had to pass the examination of the people as well as pass the examination of his professors, and the people do not care for any man, however many degrees and medals he may have, if he has not the divinely created and divinely sustained power of touching the hearts and guiding the lives of men. All our culture is the supreme vanity if it be not associated with deep, tender and intelligent sympathy. If we do not know men we are ignorant, whatever else

we may know. On the other hand I say that we have too few ministers. There is always room at the top. Though the world seems at this moment to be numerically overministered, if a great preacher were to arise the people would recognize him and respond to his wise and beneficent appeals. As Dissenters we are largely dependent upon the people. The democratic sentiment runs from beginning to end through our whole conception of things. The least acceptable of our ministers take the money of the people and decline their friendship. There are ministers in our pulpits who have but a few friends in their various congregations; they make invidious distinctions amongst their people; they avow their friendship for the rich and refer with calculated moderation to their distant acquaintanceship with the poor. Where such men are to be found I trust they will never be happy in the Dissenting ministry. We have room for earnestness, and we have room even for some roughness, but we have no room for caddishness or self-exaggeration. In the church we should recognize our manhood and not our circumstances. In the church we have nothing to do with disparity of incomes; our whole hearts should be engaged in unfolding the kingdom of heaven and seeking to draw men within its gracious and redeeming influence.

Turning to the position which Dissent occupies, especially in country districts, we cannot but feel that in many respects we are as Dissenters placed at an obvious disadvantage. But in estimating our disadvantage do we not sometimes measure the whole situation and issue by a totally false standard? We should seek our greatness in our Christian power, our spiritual influence. Let us admit that in many cases there is a ludicrous disparity between the Dissenting chapel and the Estab-

lished Church, in the matter of building and environment. The one looks very poor and insignificant when set against the age, the dignity, and the social relationship of the other. One can easily imagine how churchmen of a certain type may be tempted to smile when they look from the national church to the Dissenting chapel. Such men smile because they look at appearances and not at realities. They are mere spectators of outward movements, not students of spiritual forces. One can imagine the church looking round to see its Dissenting rival and calling it the Dissenting Bethel, or the Dissenting Zoar. One can imagine that church assuming something of the dignity and importance of an ecclesiastical Goliath, and saying to the little contemptible Independent or Dissenting chapel, Comest thou out to me to fight when it is evident that it lies easily within the power of my hand to crush and destroy thee? What must be the answer of the Dissenting chapel? Must it be an answer of defiance or conceit? Far from it; then would its sling be but rotten tow, and its pebbles be as unbaked clay. The Dissenting chapel must represent an earnest principle, large, beneficent, intensely scriptural; then it may say, I do not come out to thee in my own strength but in the name of the love, the spiritual ardor, and the moral conviction which thou hast despised or defied; thou dost trust in an arm of flesh, I trust in burning conviction, in spiritual enthusiasm and consecration, and in the name of omnipotent love, I seek to deal a death-blow upon thy secular and political pretensions. The Dissenting chapel is not necessarily set against the Established Church as a spiritual institution. In so far as the Established Church can do a great spiritual work, Dissent would not hesitate to cooperate with it. In so far as the Church of England seeks the

salvation of men through Christ Jesus our Lord, Dissent is an ally and not an opponent. It is when the Established Church boasts of its secular strength, or displays its political riches, or flatters itself in its social vanity; it is when the Established Church exalts law above love, that Dissent opposes it with vehement and invincible determination.

It becomes us to ask what it is that we propose to do when as Dissenters, churches and ministers, we go into the villages. That is the question which we must first settle. By our settlement of that question all details will be regulated and adjusted. We propose to show that Free-churchism can settle the religious need of the country. The Church of England has a right to ask us, What are our resources? What is our inspiration? What is the reason for our being religious propagandists? In theory the Church of England is by no means an unattractive institution. The national church in theory undertakes to do a national work; and when it sees what it may regard as a section of the community trying to compete with it in this holy mission, it has a distinct right to inquire whether Free-churchism can cover the whole necessity of the case. I do not wonder that mere politicians should fail to comprehend the possibilities of truly spiritual enthusiasm. Even the best of men are tempted to trust in law more than they trust in love. But one of the chief miracles of Christ is to prove that love will do more than law; that where there is least law there may be most law of the highest and noblest kind. Let us fix our minds intently upon the thing which we propose to do. It is not to put a man here and there to maintain a *crochet* or to defend a sect. When we put up the humblest building in the country that building typically says, Love will accomplish what law

can never effect; spiritual consecration will do infinitely more for the country than legal enactment; this chapel stands here therefore, not to be measured by its own four corners but to be looked at symbolically and suggestively; when so looked at, the humblest Dissenting chapel is an infinitely grander spectacle than the hoariest pile erected under the compulsion of priesthood or law. Unless we take these noble and elevating views of our function as Dissenters, we shall often be discouraged by outward circumstances. Not the handful of bricks which we call the chapel, but the sanctuary typified by these bricks is the refuge to which we must resort under stress of weather, and in the face of the most humiliating disadvantages. In this way the humblest conventicle connects itself, not with the metropolis and its sumptuous edifices, but with the heavens, with the very city of God. The danger is that we look only at the outside, at the measureable and the perishable. Our only hope as the leaders and representatives of a theocratic rule amongst men is simple, childlike, steadfast confidence in God. There is nothing great upon earth. There is nothing magnificent that is merely material. A stone shall be cut out of the mountain that shall hurl down the most stately and overpowering ambitions and oppositions. God hath chosen things that are not to bring to nought things that are. Unless Dissenters will live under the inspiring influence of their convictions they will inevitably go down, and I for one have no hesitation in declaring that the sooner they go down the better. Dissent is schism if it is not conviction. Dissent is a species of blasphemy if it does not express the highest form and degree of worship.

Talking thus of Dissent from the inside, we must even enlarge and spiritualize that term "inside," and thus have greater scope for thought

and greater encouragement to service. It is unhappily too plain that some men have a genius for discovering little frets and worries in the working of their ecclesiastical system. They are too sensitive for time and space. It is questionable whether such men can be wholly satisfied with the provisions of heaven itself. We are not great men simply because we have the gift of finding fault with the circumstances which surround us. Men who are so sensitive as to feel nothing but the inconveniences of life will never do any great work under any form of ecclesiastical government. We must look at our work as a holy oblation, the most sacred sacrifice, and then we shall allow a thousand inconveniences to pass by us without recognizing their existence. If we sit down to enumerate our drawbacks, our disadvantages, and our humiliations, we shall waste most of the little day which is assigned to service upon the earth. We should have fewer inconveniences if we had larger consecration. We should not see our opponents if we fixed the eyes of our love and expectation more

steadfastly upon the Lord. Let us remember that we are not working for man but for God; we are not even working for the church, but for Christ; when we work most for Christ and most for God we are doing most for even the lowest legitimate interests of life. I would call upon my brethren therefore to look upon their principles and upon their ultimate purpose that they may recover themselves in many a mood of dejection. If I may speak personally in order to give a keener accent to my appeal, I would beg you not to regard me as a fortunate man; do not succumb to the atheism which traces outward success to outward chances; I claim to be simply a hard-working man, a man who loves the work, a man who could not live without his work; a man who prefers Sunday to Monday; a man who cries more and more to God for larger opportunities of real usefulness in this world. I cannot but believe that any man, how humble or great soever his abilities, who works constantly in the spirit will realize the only success which God will condescend to recognize.

MISCELLANEOUS SECTION.

The Distinction of Essence and Vehicle in Scripture.

BY WILLIAM C. WILKINSON, D.D.

WE have thus far considered the subject of knowing the Bible only with reference to the knowing of it as essence. The knowing of it as vehicle is also important. You will learn much in the art of preaching, that is, in the art of effectively conveying the essence of the Bible to men, if you study deeply the way in which that essence is conveyed in the Bible itself. In other words, besides mastering the essence, in order to know *what* to convey, you will profit greatly by mastering the vehicle, in order to know *how* best to convey it.

We do not mean to imply that copying the Bible *methods* of teaching would always be wise. But to adopt the Bible *method* of teaching—than this, nothing could be wiser. Conditions of race, of country, of age, change, and therefore methods change. Human nature remains everywhere and forever the same, and therefore the one method abides. Happily to distinguish between Bible methods and the Bible method—this is a capital point for the preacher. It would violate the Bible method servilely to follow Bible methods. It is the Bible method to adapt the presentation of truth to the particular persons addressed, and to those persons as affected by

all the conditions of the occasion. Peter's Pentecostal sermon and Paul's discourse on Mars' Hill—how different! Here is an example of methods, two in form and one in principle—that is, two methods with one method. The Bible method is, somehow to meet the man with the truth. The truth must be the same; the vehicle alone will vary.

Hence there is such a thing as a superficial conformity to Bible methods which shall absolutely shock and violate the deeper method underlying these. You may superficially conform, while you fundamentally transgress. An instance of such apparent fidelity, accompanied with real unfaithfulness, to Bible example, is sometimes found in those religionists who make it a point of exaggerated importance to express themselves largely in Scripture phraseology. The vehicle is preserved at the expense of losing the essence to be conveyed. The present writer met once on the street an estimable Christian gentleman, an old-time personal acquaintance, fresh in the neophyte's enthusiasm for his new peculiar form of faith, who, in explaining how he, a stranger, came to be that day in the city where his friend was living, said that he was there for the "Lord's day to break bread with the children of God;" adding, "I was gathered by the Holy Spirit to the name of the Lord Jesus" on such a street, naming it. This gentleman had formerly been a member of a Baptist church, but he had learned the dialect of a school, a distinctive characteristic of which it is to oppose churches and to talk Bible language. The result of this unscriptural conformity to Scripture on their part is a peculiar style of expression, an idiom, which, in its natural degeneration, soon becomes absolutely unintelligible to the uninitiated; and to the initiated, as we are compelled to believe, intelligible only in that vague way in which a

statement must be intelligible, if intelligible at all, to a man, when he cannot put it into any alternative form of words.

A large amount of Christian teaching, both in the pulpit and out of it, makes the capital mistake of teaching the Bible vehicle, instead of doing as the Bible does, teaching *with* the Bible vehicle. Of course it is not wholly without valuable result to spend entire Sundays in teaching the vehicular part of the Bible. Some small trace of the essence gets conveyed in the process. Besides this, it is of immense unconsidered use to the community of mankind, that there should be some few books, one book at least, the letter of which is familiar alike to all. Such literature, universally familiar, becomes in some sense what philosophers have sighed for and visionaries have projected, a universal language. It is a great gain if this one book, the common book of all men, be the Bible.

And because the Bible, if even in part through the misteaching of it, has become the literary heirloom of the human race, by eminence the common ground in literature upon which all classes, all nations, all ages, all conditions of men may meet and do meet in the cosmopolitan exchange of thought and expression, it follows of necessity that the orator, but preeminently the preacher, should become, at whatever cost of pains, exceedingly familiar with the Bible in its vehicle, as well as in its essence. Here then springs up unexpectedly an independent reason why the preacher's knowledge should first and most of all comprise a knowledge of the Bible. Regard the preacher simply as an orator, and forget if you please for a moment what his distinctive aim as an orator is, still you will see that for his vehicle, if not for his truth, he ought to depend largely on the Bible.

Many of the foremost orators of the Christian ages of the world have been remarkable for the use they were accustomed to make of the Bible in the way of apt allusion, telling quotation, vivid illustration, sometimes in the way of an indefinable tone and diction thence derived.

It may well be observed in passing that the reason thus urged on the attention of the preacher for his knowing the letter together with the spirit of the Bible, applies in its degree to various other books. Whatever book is widely read by men, that book should be known by the preacher. It may supply him with a valuable stock of illustrative material, valuable, as certain to be recognized and appreciated by the average hearer. Bunyan, Shakespeare, Milton, Pope, Robinson Crusoe, are examples. Shakespeare probably is better known through stage representations—but especially—as the result of former stage representations—through subsequent innumerable quotations occurring in literature, than through being actually read by people in his works. But no matter, somehow he is familiar to the popular mind. Therefore have Shakespeare well at command, and other classic popular authors not less, according to their several degrees of popularity.

We have by no means exhausted the topic, but what has been said may suffice to show the importance to the preacher of his knowing the Bible, letter and spirit, thoroughly. A suggested remark may here be made, which, though a little digressive, will not be entirely aside from our aim.

The very familiarity, of which we have spoken, with the Bible, that belongs to people in general, being familiarity with vehicle rather than with essence, with letter rather than with spirit, often seriously interferes with the spontaneous entrance of the Biblical *thought* into the popular

mind; but it at the same time presents, and for this very reason, a great compensating advantage not to be overlooked by the preacher. Show a man that what he already knew full well, in form, has a kernel of thought and meaning in it that he had not suspected, and his interest is not the less, but the greater, for that previous familiarity of which he was conscious, but which, without his consciousness of the fact, had really been standing in his way. The preacher may safely take it for granted that stores of meaning lie hidden away in the familiar text of Scripture which his hearers will enjoy seeing brought to light—and all the more enjoy, because the place is familiar, while the treasure it hides for disclosure is new. Of course there are other reasons than the familiarity of their favorite books to the minds of the people, why these books deserve the attention of the preacher. But that reason is in itself a weighty one that often is not duly considered. The usefulness to the preacher of his knowing the Bible is, in short, an idea that confronts the thoughtful mind at every turn, challenging one from the most various and most unexpected points of view.

Some Sextons I Have Known.

BY WM. ELLIOT GRIFFIS, D. D.,
BOSTON.

THE sexton is a church servant to whom, in the average congregation, little is given while much is required. As custodian of the sacred edifice he may make or mar good work, in frightening off or attracting hearers. He is expected to understand the mysteries of heat and ventilation, the personal conveniences of the minister and the idiosyncracies of at least the important pewholders, to be the temple-guardian and warn or expel the unruly, to be an usher with the manners of a Chesterfield and able

to read at once by face or coat only the exact qualifications of a stranger to sit in this or that pew, and though living in the vestibule to know the exact requirements, physical and psychical, of the auditorium. In the country churches and in most towns, he must add the duties of the Nethinim to those of Obed-Edom, take charge of the cemetery, funerals, and the digging and filling of graves, and to attend to the sacred vessels and their replenishing and cleansing at communion and baptismal seasons. In short, the modern sexton must unite in one person the complex duties of sacristan, beadle, pew-opener, *parochus*, undertaker, funeral-director, and manager of church weddings. Rarely is the sexton praised, not too often is a good one appreciated. While the relation of the pastor to the people is that of a bride beloved, the sexton's is too often that of the mother-in-law—of the humorists.

There are sextons who have so rightly magnified their office, and so honored the name, that of them local memories are flourishing as of devoted servants of God and man, whose life and work have become part of the influence of noble churches. Others, again, have left thoughts only of irritation, and remembrances of boorishness, not to speak of scandal, sacrilege and outrage.

A church of ancient name and grand history, of which for nine years I had the honor of being chief servant, was famous for a notable line of sextons—and sextons. There had been five edifices, from rude log-cabin with door key made by a blacksmith on an anvil, to superb pointed Gothic stone temple opened with Yale lock and key. How behaved the first of this line, I know not, for he and his five lusty sons were "captivat'd by the Indian salvages," and taken to Canada by the Mohawks. From 1670 to 1735,

the salary of the sexton of this little church, then in a "frontier town" of the "far West," *i. e.*, ten miles west of the Hudson River, was \$7.50. Then, for ten years, the office was held by a widow woman whose negro slave was *Klokluyer*, or bell-ringer. No stove, furnace, or steam apparatus then troubled the door-keeper in the house of the Lord, for each dame brought her foot-stove. The Caesar of the saints' household, actually so named, and a negro slave, served with acceptance during twenty-four years. Then followed a white Dutchman who adorned his calling at \$50 per annum, since to his duties were added those of undertaker with fees fixed by the rule of the consistory.

Alas that honored fathers are followed by degenerate sons! The establishment of a medical college in a city near by, and the residence of students of anatomy in the village carried temptation to the young beadle. The Spanish dollars paid on receipt of a "scull" were too much for a conscience not too sensitive, and the graveyard became a mine of wealth. Suspected, finally, of his ghoulish habits, the sexton was summoned before the court of domine, elders and deacons, and charged with having "sold a scull" to a medical student. The good rulers of the congregation not dreaming of a prolonged traffic in whole corpses, ordered the resurrectionist, in presence of an official witness, to restore the head to its parent trunk, and then summarily dismissed this intermeddler with dead men's bones. Only a half century or more later, when the old God's Acre was emptied and its site removed to the beautiful cemetery on the hill, were the suspicions of the mercenary sexton's contemporaries proved to be just. Then it was found that a score or so of graves contained only fragments of coffin wood but no bones.

A temptation to be popular, perhaps an itching for soft words to offset the scoldings common to his lot, befell another sacristan, to whom was confided the care of the communion wine. To those who had ridden far on cold or stormy Sabbaths, a cup of red wine, often partaken of innocently by some, and knowingly and with nictation by the ungodly or unscrupulous, warmed the veins of those thus surreptitiously refreshed, often loosening their tongues in thanks and compliments. It is needless to say that the appointment of a new sexton followed the discovery of the scandalous practice.

Coming out of tradition and history into the light of experience, let me tell of one William Weaver, who lived in the city of Brotherly Love in the good old days when undertakers' signs with pictures of coffins and grave-diggers' advertisements adorned the walls or precincts of most of the churches. Severe and forbidding of visage as the old man seemed to my youthful eyes, not infrequently given to scolding, to vibratory use of the index-finger, and to application of thumb and fore-finger to the ears of refractory boys, even those whom he most disciplined learned to honor the old man who so honored his calling. He seemed to be instinct with knowledge of the proprieties of God's house. In due time and place, the oil and feather skilfully annihilated creakings of door and hinge, while the secrets of the silent world as applied to boots were his to perfection. Slamming a pew door was a lost art to him. Did sun, or cloud, or equinox compel unexpected increase or decrease of light, blinds or shades were opened without sensational noise or theatrical glare. Was air needed, or found too fresh, the pole was wielded with the lightness of a fairy's wand. No fickleness of weather, but he was alert to detect change, and no cold

wave or hot spell could steal a march on him. Courageous, cool, calm, patient under stress of tongue, a saint even under the persecutions of the mischievous boys, William Weaver, the sexton, was one, and not the least, of the forces that made the power which for over a quarter of a century in the Chambers church helped the kingdom of God.

Other sextons, alas! I have known who were connected with the manufacture and sale of those coverings with which others gird us but not we ourselves. One was not only careless of the proprieties and the necessities of the church edifice, but "willing to do anything to sell a coffin." So careless was another of the difference between the outdoors and indoors climate, as to compel the exclamation of a pewholder that he "was too smart at providing business, by killing us off before our time." The less said about these the better. Wherever practicable, the business of sexton and that of coffin-seller or funeral-director should be separated. Pure Christianity, it seems to the writer, requires both this and the removal of the undertaker's business cards and advertisements from church walls. In cities, this can be done without objection. Religion is for the living, not for the dead.

Nevertheless, my ideal sexton, who dwelt in the flesh during three-score years or more, whose face and speech were as unmistakably Scotch as was his ancestry, was also a burier of the dead. He not only magnified his office, but glorified it. To him the church edifice, and all that belonged to religion both within and without the heart, were too sacred to be trifled with, irreverently handled, or neglected. Not only was neatness the law of the seats, but warmth and brightness the rule in the rooms in which even small groups during week time met for prayer, for sewing, or for committee

work. He always listened carefully to the notices, kept his appointments, was sunny, cheerful, patient, industrious, devout. Even the small boy was conquered by his circumventing friendliness. He actually won the larger lads to his assistance in always preserving order. In handling the dead no mother was more tender with her babe. To him every human form, even in ruins, was a temple built of God, and his voice, manner, and executive details during the sad days from ice to earth, disarmed death of some of its worst terrors. Somehow, he contrived to put in the shadow that which in the "sexton and undertaker" of the old sign-boards rouses prejudice and dislike, and made one feel the honors and beauties of his calling.

The minister has often in his own hands the making of a good sexton, provided the latter is not too old or set in his ways. I have four other sextons in my mind's eye, and of these there was not one who was not improved, or at least encouraged by kindness and sympathy. Resisting the temptation to look upon the man at the other end of the church as one's valet, and honoring him as a fellow-servant of God and the congregation, the clergyman who is thoughtful and appreciative will most surely succeed in being educative also. Thus will the glory of God and the coming of the Kingdom of Heaven on earth be promoted. In the mutual relations of pastor, people and sexton, the motto once borne on the banners of William the Silent is not too lofty, but very good for the daily food of routine duty, *pro rege, pro lege, pro grege*—"For the King, for the law, for the congregation."

A Hint That Bears Repeating.

BY REV. CHAS. R. SEYMOUR, BENNINGTON, VT.

LET the minister lean hard on the supernatural, which, after all, is the

substance of things. The power by which he will convince and lead is there in the cloud. Called by the Spirit, taught and prompted by Him who has all forces under control, the true servant of Christ dwells in a land to the many obscure, eats food they know not of, and accomplishes all that he does accomplish by means with which they are not conversant.

The value of effort born of ambition or native enthusiasm is over-estimated. Its fruit, worthless or imperfect, betrays the low motive. The very working of unchastened energy exposes its character. Why beat the air? Action and reaction are equal. Brain wearies, heart fails. We groan at length: "Of what use to toil all night if we are to catch nothing?" We are like Saul, hunting three days in vain for his father's asses only to hear a prophet quietly say, "they are found."

Let the minister keep reminding himself of the Spirit of power promised to abide in those who will have Him. That power is unpurchasable. No man can have it that he may consume it upon his lusts. Many a covetous one endeavors to obtain it to be told that his heart is not right in the sight of God. Long years he may strive to get it by hypocrisy and intrigue, persistent only to be thrust back repeatedly, stunned as by blows in the face.

The end for which we seek the grace of Divine might is an all-important desideratum. What will you do with it? Whose honor will you promote by it? Will you accept whatever may accrue to you of humiliation as the result of your applying it?

The world chiefly needs more men and women who will ask and toil and die for Christ's sake. Effectiveness lies just here. The power that overcomes the world is invisible, unobtainable, unknowable, except to those whose lives are hid in God.

The Clergy and Political Economy.
BY THE AUTHOR OF "THE BIBLE AND
LAND."

"THE dismal science" is generally considered extremely dull and unprofitable. Very few ministers probably have paid very much attention to it since their college days. The text-books on political economy are laid aside or sold at the end of the senior year. Will you permit me to recommend the study and mastery of this science to the ministry? I urge the following reasons:

1. Without it no one can form or express an intelligent opinion about public affairs. Ministers should be men of general intelligence—not merely theological book-worms. They are to preach the gospel indeed, but they are to preach to men who are very much concerned about their daily bread; and to win their respect they must understand the questions that interest them. This they cannot thoroughly do without mastering social science.

2. Next to theology political economy is the noblest of the sciences. Its aim is high. It seeks the amelioration of society. It strives to discover and remove the causes that produce a large part of the crime, poverty and misery of the world. Theology and political economy are natural allies. One seeks the everlasting welfare of men, and the other their temporal welfare. The two are closely connected. The prayer of Agur is a good one for every

Christian and every patriot. It is hard to evangelize paupers. The preacher is especially interested in the science that prepares the way for the gospel by striving to bring society into that condition in which it will more readily listen to the gospel.

3. The clergy have peculiar qualifications for the study of this science. They are usually men of a liberal education, of wide observation and of great knowledge of human nature. They are students of morality, and this is what political economy needs. It has been the creature of expediency. But it is easier to discover what is right than what is expedient. The conscience is less often misled than the reason. When the ministry bring into political economy their devotion to principle it will greatly improve and enlarge the science, and will give it a power which it does not now possess.

4. As citizens and voters, ministers owe a duty to their country. This duty they cannot perform intelligently and fully without a knowledge of political economy.

5. As pastors it is their duty to advise both employers and employed. They can give no intelligent advice unless they are economists.

6. Every minister needs some study besides theology to reinvigorate and refresh his mind. There is none more invigorating than the one we recommend.

PREACHERS EXCHANGING VIEWS.

A Correction.

EDITORS REVIEW: A newspaper report of Sir Edwin Arnold's lecture on "The Upanishads" at Harvard last October, made a remarkable statement which could not but attract wide attention. Editorials have been written upon the text of this report, I have heard a most eminent New York preacher refer to it in a public address, and now I see that

it has challenged the notice of the reviewer, and is mentioned on page 484 of the *HOM. REVIEW* for June, as follows: "In a similar strain Sir Edwin Arnold said to a Boston audience a few months ago, that he would prefer the very darkest things of the Hindu faith to the brightest sunshine of Calvinism." I was present at the lecture, and heard the remark of the speaker which, as has

been published, drew forth the applause of the audience; but it was not in the preposterous form of the report, where the terms are exactly reversed. Being myself a Calvinistic (Presbyterian) minister, I watched the lecturer's words at this point very closely, and have since verified the correctness of my statement by the testimony of another gentleman who was present, and who is also a Calvinist.

Sir Edwin Arnold did not say that "transcendental gloom" was better than "Calvinistic sunshine" but that "transcendental sunshine was better than Calvinistic gloom." Before the close of his lecture, which was a popular exposition of the teaching and value of the Upanishads, he clearly expressed his conviction upon the comparative worth of those treatises as compared with the Gospels; saying in substance, that while there was nothing in them that we should be willing to exchange for some of the utterances in the Sermon on the Mount, yet they were well worth study (as his lecture most happily illustrated).

JAMES A. GORDON.

CAMBRIDGE, MASS.

"Reforms" in the Pulpit.

IN THE May number of the HOMILETIC REVIEW Mr. Crafts says: "Any pastor or religious editor who overlooks these living problems, gazing skyward, absorbed in theological castle-building, is unworthy of the place he occupies and the opportunity he loses, as well as of the age in which he lives." Among those "living problems" enumerated by Mr. Crafts are "ballot reform," "immigration reform," "international copyright," the "age of consent," "labor reform," the various W. C. T. U. vagaries, "jury reform," "woman suffrage," "sanitary reform" and "civil service reform." Now I must for one enter a decided protest against bringing all

these issues into the pulpit. Better "gaze skyward" and engage in "theological castle-building" than occupy the sacred hours of the Lord's day in secular discussions. Certainly the churches of this latitude prefer to hear from the pulpit the gospel problems of "temperance, righteousness and judgment." It is bad enough to be asked to discuss some of the impracticable schemes proposed in relation to the so-called "Sabbath reform"; for many American Christians are not yet ready to admit that the Head of the church is dependent on the questionable aid of the secular arm to preserve His holy day. We feel it is yet true that Cæsar and Christ have distinct provinces. But may the Lord deliver His suffering people from the suggested and threatened avalanche of the "problems" which Mr. Crafts names.

C. E. W. DOBBS.

COLUMBUS, MISS.

[We admit the above rather sweeping criticism, not because it expresses our own convictions but because all sides of the subject should be looked at, and it is our rule to give full freedom for the expression of dissent within the limits of courteous discussion. We do not think that all the reform problems named by Mr. Crafts are equally important and pertinent to pulpit discussion; and some of them, if introduced at all, need to be handled with extreme delicacy and wisdom, lest more harm than good come out of it. But each and all of these, and other burning questions of the day, now agitating the public mind, have a social, moral and religious side to them, and enter vitally into the matter of individual duty to society, to the Church and the State, and to the general welfare of mankind. And the pulpit cannot be silent on these living and vital issues and not be recreant to its solemn responsibilities.]

There is a *proper* way of treating these subjects. But for the pulpit to *ignore* them, or treat them daintily, is to preach a Gospel shorn of half its power, a Gospel of doctrine only and not of applied Christianity as well. To too great an extent

have timidity and false views of the pulpit's province and duty prevailed in the American pulpit. Political corruption could never have grown to such huge and appalling proportions, sapping the very foundations of political integrity and making the ballot all but a farce, had the ministers of God fearlessly done their duty. The "Saloon Power," now everywhere dominant in politics and in legislation, and with its death clutch on the throat of the nation, could never have become the ruling autocrat in this nation of 65,000,000 of nominal freemen, had the 95,000 ministers of Jesus Christ uttered their voice in thunder tones and stood to their guns like true, heroic soldiers of the cross and preachers of eternal righteousness. And never shall we be rid of this horrible, gigantic incubus—never be able to throttle this monster of iniquity—until the pulpit of this land grapples with it in dead earnest. And so with every other needed "reform." The aid of the pulpit is an essential factor for success. The pulpit is needed to set them forth in their moral aspects and relations and hold them to their true issues, and to create a healthful public sentiment in favor of all true reforms.—EDS.]

IN an excellent article entitled "What Constitutes the Church," in your May number, Dr. Crosby quotes Matt. xvi: 18. "Thou art Peter (*Cepha*) and upon this rock (*Cepha*) I will build my church," etc. The Greek words used in the passage are, "Thou art Peter (*Petros*) and upon this rock (*Petra*) I will build my church," etc. Doubtless, as Dr. Crosby says, in the Aramaic, which probably was the language our Lord used, both words are precisely the same.

Permit me to ask—Is it allowable, in the exegesis of a passage, to introduce words *probably* used and omit the words actually recorded by the inspiration of the Holy Ghost?

Even under the supposition that the Gospel by Matthew was originally written in Aramaic, are we to regard the Greek copy as an inspired translation, or one containing inaccuracies common to human productions? May we not see that

the Spirit has given us the key to the true interpretation by the use of the two words? D. MACKAY.

W. COVINGTON, KY.

I WAS very much interested in Dr. Crosby's article in the May number of *HOMILETIC REVIEW*, but is he not wrong in saying that "The special miracle of Conferring the Holy Ghost, *i. e.*, the speaking with tongues, was peculiar to the apostles?" (page 388). Ananias of Damascus was not an apostle, yet he said to Saul, putting his hands on him, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest hath sent me that thou might receive thy sight and be filled with the Holy Ghost (Acts ix: 17). If the gift of "speaking with tongues" was not conferred upon Paul by Ananias on this occasion, when did he receive it? In support of this interpretation please note that the words "*filled with the Holy Ghost*" are the same used in describing the baptism of the Spirit on the day of Pentecost. Also that Ananias laid his hands on Saul that he might be filled with the Holy Ghost, thus conforming to the apostolic customs in conferring the gift of tongues.

A. H. WHATLEY.

AGUASCALIENTES, MEXICO.

I DISSENT from Dr. Putnam's narrow view of Christ's miracles in the May number of the *HOM. REV.*, page 430, and ask where "He himself said they were solely to prove his divine mission"? A very few of the thousands wrought by Him would have sufficed as credentials. Were they not essential parts of his work, salvation of body as well as soul, secured by his atonement, as set forth most clearly in Mat. viii 16, 17? Were they not the overflowing of divine benevolence intended both to relieve human suffering and reveal the true nature of the Godhead, as "touched with the feeling of our infirmities," responsive to our prayers? WALTER M. ROGER.

LONDON, ONT., CAN.

"Current English Thought."

It may seem presumptuous that a clergyman who serves a congregation in a town of less than 5,000 people should question the statements of a man who serves a congregation in the largest city in the world, and withal a man of such undoubted ability as Dr. Parker. But this is a democratic age and people do not, as a rule, receive the assertions of even very eminent men with unquestioning faith. Moreover, truths and facts are independent of the greatness or the littleness of men; and therefore, if I have reason for believing that facts are different from the things stated by Dr. Parker, I have a right to say so even at the risk of appearing presumptuous. My respect for him induced me to become a subscriber to the HOMILETIC REVIEW in 1886 for the sake of getting his "People's Bible" at the "advance price," and he was more helpful to me, in preparing for the pulpit, through his "Pulpit Analyst," in my younger days, than any other living divine. But while I have a feeling akin to veneration for him, when he writes on vital and eternal principles; I consider him a very unsafe guide when he writes on subjects concerning which differences of opinion exist. When you announced in your prospectus for 1890 that the Dr. Joseph Parker would contribute papers on "Current English Thought," during the year, I thought of course he would give a monthly resume, in a broad and comprehensive manner, regarding the trend of "English thought," in regard to religion *in general*. But, instead of this, he has made his monthly paper largely a platform for the expression of *sectional opinion*; has shown himself very illiberal, self-assertive and grandly egotistic. When he speaks of politics he sees everything through the distorting spectacles of Gladstonianism; and when he speaks

of religion he sees everything from the standpoint of Nonconformity. The fact is, the Doctor has too great a veneration for his own opinion to pay much attention to the opinions of other people. When he speaks of those almost deserted parish churches he does not say a word about the mission chapels and churches of ease that have been built in those parishes to suit the convenience of the people; he mentions the large stipends which the clergy receive, but he says nothing of their charity to the poor—charity which only knows one limit, its inability to go farther. The fact is, the self-sacrificing devotion of the English clergy of the present day is the admiration of both rich and poor; and the trend of English opinion is, as far as the different ecclesiastical systems are concerned, not from the established church, as it would lead us to suppose, *but towards it*. Of course he has a perfect right to express his own opinion; but I humbly protest against his sending his own opinion as a substitute for "Current English Thought."

D. V. GWILYM.

HOULTON, ME., April 23, 1890.

Anniversary Sermons.

SOME ministers write them every year. They tell how many calls they have made, how many funerals and weddings they have attended, how many sermons they have preached during the twelvemonth. *Cui bono?* It sounds like self-glorification. Strenuous efforts are made to make the work of the year seem successful. Even if it is all true, what are the spiritual results? These annual high-flyers are monotonous after a year or two. The people are tired of them. A grand ministry of twenty-five years justifies an historical discourse. Time lends dignity and impressiveness to such a review. But this balancing of accounts in public once a year, is it not an impertinence?

PHIL. III: 13.

NORTHAMPTON, MASS.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

Value of Experiment.

O taste and see that the Lord is good.
—Psalm xxxiv:8.

TWO ways of Demonstration: Argument and experiment. Argument addresses the reason. Experiment appeals to the senses. "Taste" here stands for all sense-tests, as it is the most simple and primitive. It is the first called into exercise and needs the least amount of intelligence for its use.

The appeal to experiment is:

1. Very *simple*. Simple in the two senses: first as opposed to what is complex, or complicated and requires an acute and trained mind. The glory of the gospel is, that it is for the common mind, the average man. He who knows enough to commit sin knows enough to be saved. Second, it is simple as opposed to what is subtle. The snare of argument is sophistry, which can array argument so as to appear to prove what is not true. Macaulay can so write even history as to sway the reader to either side of a controversy. An absent-minded barrister, in summing up an argument actually argued on the side of his opponent, but when his attention was called to it, adroitly made it appear that he had purposely done so, and then proceeded to analyze and refute the argument he had just presented.

2. Very *certain*. Experiment may be trusted where argument is unreliable and misleading. It is safe to distrust any reasoning that contradicts known experience. Froude says prussic acid and gum arabic are essentially, elementally, the same. It is not so, but if they are, one kills, the other is harmless. Many a logician distrusts the very argument he uses to convince

others. But no sane man ever disputed the testimony of his senses.

In matters of religion we may not experiment by our senses but may by our reason and conscience, which are the senses of the soul. It is proper to ask adequate proof upon which faith shall repose its confidence. This Psalm indicates one of the great spheres within which experiment may be conducted: PRAYER. Communion with God in the closet is the most convincing of all arguments for the Being of God, and the practical demonstration of the efficacy of prayer. No experiment is more simple in nature, more certain in results, more sublime in conclusiveness. The oratory is also the observatory whence we get the clearest views of God and celestial things.

Unremitted Penalty.

*Thou wast a God that forgavest them,
though Thou tookest vengeance of
their inventions.*—Psalm xcix:8.

A MOST important thought and instructive lesson are here embodied. There is such a thing as unremitted penalty. Even Divine forgiveness is not inconsistent with the exaction of certain penal consequences of evil-doing. A wound may be healed by nature, but there remains a scar. No man can *sin with impunity* even though he may repent and be forgiven. There are effects left on body, mind, heart, conscience, which not even divine grace wholly removes. No repentance can restore lost opportunity, forfeited privilege, wasted time, or exhausted life. God is not vindictive, but he is vindictive; he is not a revenging but he is an avenging God. He owes something to His own inflexible holiness, justice, truth; to the unchanging

physical and moral order He has established. Comp. 2 Samuel xii: 13, 14.

There are five ends of punishment:

1. To exhibit the essential ill desert of sin.
2. To show the Divine antagonism to evil.
3. To reform the offender.
4. To deter others from similar sins.
5. To vindicate a broken law.

Forgiveness accompanied with entire remission and abolition of all penalties and evil consequences would prevent *any of these ends from being attained.*

We content ourselves with suggesting a theme so fruitful. It will yield on meditation the richest suggestions as to:

1. The essential character of sin.
2. The necessary penal consequences of sin.
3. The immutable divine moral order.
4. The self-destructive power of evil doing.
5. The benevolence of wrath against sin.
6. The natural law of sin and penalty.
7. The philosophy of divine forgiveness.

Satan as a Hinderer.

Satan hindered us.—1 Thess. ii: 18.

ONE of the characters in which the arch foe of God and man is presented to us.

He bears a threefold character, as Tempter, Accuser, Hinderer. Nehemiah's foes in the work of rebuilding represent Satan in all three aspects. As a hinderer he is obstructive, while as a tempter and accuser he is destructive.

1. He inspires indifferentism where there ought to be enthusiasm.
2. He influences men to oppose inertia to advance.
3. He fosters extra-conservatism. They used to say of Lord Eldon that

"he prevented more good than any other man ever did." Wilberforce breasted opposition for forty-six years in fighting for abolition of the slave trade. William Carey for fifteen years faced the opposition of his own brethren in furthering missions.

4. He leads to criticism and ridicule of what is good.

5. He moves men to determined and open antagonism to what is good—under every pretext.

Sin and Separation.

Depart from me; for I am a sinful man, O Lord.—Luke v: 8.

EXAMINE context. Whether this was a miracle of omnipotence, bringing the fish together at that place; or a miracle of omniscience, perceiving that they were so congregated; the miracle suggested to Peter the presence of a Divine Being, and this thought suggested holiness, and holiness suggested its contrast, his own guilt; and holiness repels guilt and is repelled by it.

This text is mainly valuable as a key to the eternal state. Heaven and hell are not arbitrary creations of Divine will or Almighty power. They must exist in the nature of things. Sin shrinks from all contact with holiness. Here God ordains a mixed society, that the good may rescue the evil and the evil may discipline the good. But after death each goes to his own place; each follows his own affinity. Hence comes voluntary separation. But separation of the good and the evil implies the aggregation of good souls and evil souls in separate communities, and that makes heaven and hell. We should have, virtually, both heaven and hell in our present life if all good people and all bad people were finally and forever separated, and then like souls permanently associated.

This incident gives us valuable

hints in many directions. For example :

1. The most potent agency in the conviction of sin is comparison of self with the perfect standard of God's law, and the perfect example of Jesus (Daniel x : 8).

2. Spiritual affinity is the key to final destiny. We shall go where by the eternal law of fitness we belong.

3. Heaven would be hell to a sinner, for holiness would repel him. Light would not be more blinding and torturing to a diseased eye than the glory of God to a sinful soul.

4. There can be no universal salvation from hell without universal salvation from sin.

The Unscriptural Tendency of Sectarianism.

1 Cor. i : 13.

CHRIST is undivided.

There is but one atoning blood and vicarious sacrifice.

But one name which is the authority in church matters.

Hence all *divisions* in the body of Christ are unwarranted.

All human names are to be avoided.

All things not ordained by divine authority are matters of individual choice and not binding.

Revival Service.

Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me."—Acts 1 : 8 (margin).

HERE is, 1. The work of disciples : *witnessing*. This word, like wit and wisdom, is from the Saxon *witan*, to know, and it implies the great condition of all witnessing, viz. : knowing Christ. The only limit to testimony is the limit of experience. Hence the need of a close and holy fellowship with God in order to a deep experience and a rich testimony. The work of witnessing is so simple that not even a child is debarred from this privilege. It

was designed to be the prerogative of all believers, and therefore was so simple as to be within reach of all.

2. The power of Disciples is the power of the Holy Ghost. Words depend for force upon the spirit back of them. The power of the Holy Ghost is to be distinguished :

1. From mere intellectual power, reasoning, imagination, etc.

2. From mere emotional fervor and enthusiasm.

3. From mere convincing and persuasive speech.

It implies (a) Deep spiritual conviction and heart persuasion.

(b) Personal fellowship with God in holy living.

(c) An indescribable quality known as *unction*, which suggests anointing and therefore the fragrance that must be experienced to be appreciated. This power is not natural but supernatural. It enables the most stammering tongue to speak with a strange power. It impresses even adversaries of the truth, as it did the stoners of Stephen. It is the great *lost* gift of the church and the ministry. And all revivals will be incomplete until they bring back this lost gift to believers. This is the Divine secret of winning souls, and the nearest to a Divine inspiration.

(d) This power is to be kept distinct from the gift of salvation or even sanctification. It has to do with *service*, and is to be sought in prayer as a special endowment and endowment.

The Power of the Holy Ghost.

MAJOR WHITTLE, in a reading on this subject in England recently, gave us seven things on "How Paul received and retained this power." I give the references : (1) The body must be kept under.—1 Cor. ix : 27. (2) Willing to bear infirmities.—2 Cor. xii : 9, 10. (3) Willing to be anything for Christ's sake.—1 Cor. ii : 1, 2. (4) Not afraid of what people say.—1 Cor. iv : 3. (5) Love.—

1 Cor. xiii: 3, 4. (6) Having a sound mind.—2 Tim. i: 7. Power does not mean eccentricity; it is not in doing strange things. *The power of God is in common sense.* (7) Do the work in God's way.—Acts xxvi: 22, 23; 1 Cor. xv: 10.

Dr. Bonar followed this reading by

showing the "Source of Power," and that there were evidently special times when God's power was more manifestly displayed than at others; and also that God uses some persons more than others in His service.

A. T. P.

LIVING ISSUES FOR PULPIT TREATMENT.

How Can the Masses be Reached With the Gospel?

I have compassion on the multitude.

—JESUS.—Mark viii: 2.

THE question, "How can the masses be reached with the gospel," is one that has perplexed the clergy of all Christian lands; nor has any one yet arrived at an answer to the question which comes near satisfying their brethren and which is free from practical objections. While the writer of this does not claim that the following plan will solve the perplexing question, he is rather confident it will help do it. At least it has been tried by the writer and found inspiring, helpful and eminently successful.

First he tried to form a society of his best church workers, whose object should be to take the city by streets and go from house to house, taking a sort of religious census, finding out who were members of churches, what church, etc.; if not members of any church leave a printed invitation, and ask if it would be agreeable to have the pastor or visiting committee call. This, each week, would be reported to the pastor, who would make a list of the names and see that those persons should have a personal invitation to church. The society was organized with promise. It is still organized. A successful organization is sometimes a good thing, but it will not take the religious census of any city. So this pastor found out and set

about the matter himself. He associated with him a brother minister, and started out to work and kept at it until it was completed; and now both confess that they have not spent four weeks in more profitable work. The results of this work we give in a table below. Thirteen hundred and eighty-six calls were made, and 1,500 printed invitations were distributed, reading as follows:

"All to God's house are welcome;
The rich, the poor, the low, the high;
Let no false excuse keep you away;
Christ calls you; come, to Him draw nigh.
Presented to you by the servants of God,
....."

These pastors had not gone over the city before they began to see good results from their labor and to hear commendations of their work. They visited each saloon of the city, skipped no houses, and gave an invitation to each one found in these places. One saloon-keeper was heard to say the next day after the writer had visited his place of business, "I wish I could sell my place; if I could I would quit the business. That preacher knows I have a soul." This is only a sample of other remarks we heard. After visiting the jail and leaving the invitation to each one there, the next week, one of these pastors received a call from a young man who came to assure him he had received and read the invitation and was now liberated and intended to be a better man. He had served out his time for robbery.

Of all the calls these pastors made and upon all kinds of persons (the place is very cosmopolitan) they met with but eight discourteous people, and four of these were members of churches, two Catholic and two Protestant; the other four were found among those who were naturally "cranky" in their temper.

The helpful results from this course cannot be tabulated and dwelt upon in a short paper like this. Pastors who read this can figure what advantage may come to him who has a fertile mind and is given to applying the results of his labor for the good of the cause he represents.

The table giving the results of this personal religious census even of one small city, will furnish several live topics for "pulpit treatment." Possibly also it may suggest to pastors in other cities to go and do likewise. We are satisfied, if they would do so, the question which heads this paper would not be so often asked in vain.

SECULAR.

Total Population.....	14,720
Children under age.....	4,229
Male Servants.....	137
(Of these male servants 73 are Chinese.)	
Female Servants.....	166
Male Persons Boarding.....	1,177
Female Persons Boarding.....	327
Total Boarding.....	1,504
Colored Population.....	93
Chinese in city and vicinity (Police estimate).....	1,200
Patients in Insane Asylum.....	1,581
Adult Population not otherwise mentioned.....	7,710

RELIGIOUSLY CLASSIFIED.

(Children in Sunday-schools.)

Methodist (all North).....	397
Presbyterian.....	185
Baptist.....	165
Episcopalian.....	125
Congregational.....	77
Cumberland Presbyterian.....	46

Lutheran.....	32
Campbellites.....	25
German Methodist.....	23
South Methodist.....	21
German Reformed.....	9
Unclassed.....	122
Total in Protestant Sunday-schools.....	1,227
Catholic.....	358
World's Sunday-school.....	1,644

(Church Membership.)

Catholic Population.....	3,035
Protestant Population.....	8,904
Total Church Membership.....	3,503
Protestant.....	1,786
Catholic.....	1,601
Jews.....	116
Unable to place.....	1,200
Non-members.....	3,011

The Protestants are divided as follows:

Methodist (all North).....	447
Episcopalian.....	280
Presbyterian.....	273
Baptist.....	189
Lutheran.....	141
Congregational.....	105
Campbellite.....	65
South Methodist.....	54
Cumberland Presbyterian.....	53
German Reformed.....	52
German Methodist.....	35
Latter-Day Saints.....	17
Advent.....	12
Salvation Army.....	11
Universalist.....	9
Unitarian.....	9
Dunkard.....	5
Quaker.....	4
United Brethren.....	2
United Presbyterian.....	2
Swiss Reformed.....	2
Christadelphian.....	2
Moravian.....	2
United Christian.....	1
Spiritualists.....	14
Husbands who are church members whose wives are not.....	28
Wives who are church members whose husbands are not.....	287
Husbands in one church with wife in another.....	38
Total divided families.....	353
Catholic husbands with Protestant wives	17
Catholic wives with Protestant husbands	63
Total.....	80

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