

THE HOMILETIC REVIEW.

VOL. XXIII.—MAY, 1892.—No. 5.

REVIEW SECTION.

I.—APOLOGETICS IN THE PULPIT.

BY PROFESSOR ALEXANDER B. BRUCE, D.D., GLASGOW, SCOTLAND.

THE question, Ought apologetics to have any place in the pulpit? is one I should without hesitation answer in the affirmative, but not without preliminary explanations. In the first place, I should stipulate that the apologetic must be of the right sort; not the wooden, dry, hard, unconvincing kind of argumentation with which some apologetic treatises make us familiar, but helpful, suggestive thoughts fitted to show to earnest minds the reasonableness of faith—such thoughts as one can find in abundance in Bishop Butler's "Analogy," for example. Then, in the second place, pulpit apologetic should be of an occasional, not of a systematic character. It would be wholly out of place to turn the pulpit into a professor's chair, and deliver lectures on apologetics to a congregation as if it were a class of theological students. A special course of apologetic lectures on Sunday evenings, intended for the benefit of special audiences, may be admissible; but in ordinary preaching the apologetic element will appear to best advantage in the form of an occasional head of discourse, or short paragraph, or pithy, sententious saying.

An apologetic element wisely used will be found very serviceable to the great ends of the ministry, and cannot be dispensed with without detriment to these. Let me state briefly the grounds of this opinion:

1. The preacher must play the part of an apologist at times *if he would be true to the spirit of the Scriptures and a faithful follower of inspired models*. There are apologetic elements in the Bible, though it be a Book having throughout a practical religious aim—viz., to make the man of God perfect, thoroughly furnished unto all good works. In various parts of the Bible we find difficult religious problems stated and vigorously grappled with. For example, the fundamentally important question is put, Is God really *good*; does He care for the right; is He on the side of the pure in heart? For psalmists and prophets it was a hard question, for they saw so much that seemed to give

the lie to God's goodness, and they were at a loss on what theory to explain the facts. Old Testament saints with great difficulty, if at all, found the solution of the problem ; but the interest and pathos of their recorded utterances on the subject lie in the manly, sincere way in which they grappled with the difficulty—not blinking facts, or taking up with pious looking but artificial explanations. Think of the Book of Job, for example. The value of that book lies not in the light it throws on God's ways, but in the desperately earnest search for light. It is an example of religious thoroughness worthy of all admiration. How many preachers try to explain the drift of that old book to their hearers, or have ever tried even to master it for themselves ! Is it supposed that nobody needs help on the problem of the book now ? Are there no people to-day asking, Is God really good ? Is there such a thing as a moral order in the world, a righteous, Divine government in human affairs ? What if, while we are discoursing on our developed theology of justification by faith and atonement by the blood of Christ, not a few of our hearers have no ears to hear because their minds are preoccupied with the elementary, fundamental problems of theism ? Have we nothing to say to them ? Must they pass from church to church and hear in succession all the prominent preachers of a city, and yet never get a single word that is helpful to them ? I pity them if the case be so ; I pity more the church which is so poor in prophets who can speak a helpful word to weary men walking in darkness even in regard to the being and character of God. I thank God that when, in bygone youthful days, I was in this plight, there were not wanting wise men to whom one could go with good hope of getting some light. How young men, tormented with doubt, flocked to their church, and with what joy they went away !

Bible apologetic is not confined to the Old Testament. There are valuable, profoundly significant apologetic thoughts in the New Testament. The whole Epistle to the Hebrews is an apologetic effort to make Hebrew Christians, fondly attached to Levitical institutions, see the glory of Christianity as the final eternal religion, because the religion that effectually deals with sin and effectively brings men into true, perfect fellowship with God. Then who does not remember Paul's way of showing how the law might be useful for a time, and yet be doomed to eventual abrogation, by comparing it to the tutors and governors under which the heir of an estate is placed till he reach his majority ? What is that but an apologetic thought ? And there are many such thoughts in Paul's epistles by which he sought to defend his conception of the Gospel at what might appear assailable points.

Even our Lord had to turn apologist now and then. One of the assailed points in His teaching and public action was the new, wondrous view He asserted, both by word and deed, of the priceless value of human souls even at the worst. He had to defend Himself for loving and consorting with "publicans and sinners." The words He spoke in self-defence are

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among the most beautiful in the Gospel. "The whole need not a physician." "Much forgiven, much love." "There is joy in finding things lost." These constitute Christ's apologetic. They are His defence against the earliest attack on Christianity as a religion, whose essence and inmost spirit is redeeming love. Verily an effective defence! Would that we could all play the apologist to as good purpose!

2. The preacher must perform this part now and then *if he would do justice to all his hearers*. In most congregations there are young men, earnest, thoughtful, noble-spirited, who are in a transition stage between the faith of childhood, which rests on authority, and the faith of manhood, which knows how to justify itself at the bar of reason. Their number may be small in proportion to the whole congregation, but that is no reason why they should be neglected. A good shepherd thinks it worth while to go after even one straying sheep, leaving the ninety and nine to feed safely in the pastures. A minister is indeed tempted to neglect the few who err in the paths of religious doubt from fear that the believing flock will grumble. "I suspect," writes an honest German pastor, "that in proclaiming Christian truth we all allow ourselves to be too much influenced by the claims of those who without trouble appropriate to themselves the riches of spiritual knowledge out of the holy Scriptures." Those who act otherwise need not expect thanks. The ninety-nine will complain when the pastor goes after the one, even for the space of ten minutes. *Experto crede*. "Why," once asked me a respectable old gentleman, comfortably wealthy and orthodox—"why do you speak so much about doubts? I have no doubts." "Be thankful," I replied; "all are not so fortunate. Do you see those young men in the back seats? You don't know them? They are strangers, who come here from other parishes because I have something to say to them that will help them in their doubts."

Sometimes the impatience with doubt is in the minister himself. Why should doubters receive special attention? Is not ordinary Gospel preaching good enough for them? If not, let them go to a revival meeting and get converted, or let them study their Bible and the Confession of Faith. No wise man will take up this cavalier, contemptuous attitude. Even though aware that doubt, unsettling of faith, brings temptations to conceit and opinionativeness, he will not taunt the doubter with these and kindred vices of the spirit, but will remember that it is in all probability a case of a human soul being led of the Divine Spirit into the wilderness to be tried and purified, and compelled to dive into the deep, dark sea of doubt in quest of a faith which, when found, shall be indeed a pearl of great price. He will recognize once for all that there are people who cannot be made believers offhand by appeals to the emotions, but who must be reasoned with carefully, candidly, discriminatingly, as Christ and the apostles reasoned with the Jews, in meekness instructing even those that opposed themselves, not to speak of honest inquirers. And surely it is worth while taking pains. When you carry a thinking man's reason, as well as his

conscience or his feelings, you enlist in the service of the kingdom of God one who will bring to it not merely orthodox opinions or warm emotions, but *all that is within him*, the whole man, *mind* not less than heart and conscience, and who will therefore act with an energy and power impossible to one who is divided against himself—a believer with his heart, an infidel with his head.

3. The preacher must act occasionally as an apologist *to do justice to himself, and make full, faithful use of the gift of God that is in him*. That is on the assumption that he has the gift. It must be confessed that all have not the gift. It belongs mainly to those who have themselves had experience of doubt. It is thus God trains men who are to speak words of comfort and wise guidance to those who walk in darkness. Men who come to faith easily themselves cannot understand why others should not do so also. They have neither the temper nor the talent to be guides to the blind, and they had better not attempt it. Let them keep to the well-worn commonplaces of truth, and leave those who cannot get good from their preaching to go to the one man in the village or town who has been spiritually trained to deal with their case. Woe to *him* if he use not his talent for the benefit of his brethren! Is 'all his experience during those years when he walked in darkness and had no light of faith to go for nothing? What was God's end in bringing on him that rigorous winter of the soul except to prepare for a summer of abundant fruitfulness? If he be a true man, how can he help giving to others the benefit of his past experience, letting them see how well he understands their case, even though it should go down to the abyss of atheism, and telling them what trains of thought and what Scripture texts had brought light to his mind and comfort to his heart, and bidding them to be of good cheer, because there never was a night that was not followed by a dawn; saying in ringing, manly tones, "Wait, I say, on the Lord!"

As a rule, the man who has had the experience that fits for effective apology will utilize it in the pulpit. It is idle to ask, Ought he? He will do it without asking your leave. Men may blame and criticise as they please; he will defend the faith and reconcile it with reason, philosophy, science, criticism, *because necessity is laid upon him*. His range of subjects will be wide, his liberty of prophesying ample. He is too intense to be conventional. He must speak what is in his heart. This has been the way of all prophetic preachers. They have not taken law from custom, but have spoken as God taught them through the discipline of their spiritual history. That discipline varies for different men. Bunyan's experience was not the same as Baxter's. Bunyan's doubt was mainly about his own salvation; Baxter's had reference to the truth of Christianity. Both preached out of their experience: the one by the "Pilgrim's Progress" and "Grace Abounding"; the other by many a hard-headed paragraph in his sermons on theological problems which taxed to the full the attention and intelligence of his hearers.

There never was a time when men capable of dealing wisely and sympathetically with religious perplexities were more needed than now. Whether the supply is equal to the demand is open to doubt. The pulpit of the present day is not characterized by comprehensive views of the preacher's responsibility. The ministry to a great extent has accepted conventional restrictions of its sphere which greatly narrow its influence. Public opinion in the religious world says to the preacher, "You must not preach politics, you must not preach apologetics, you must not even preach theology; you must preach the simple Gospel," and the average minister tamely submits to the humiliating dictators. He is content to preach to ladies, to old men who have ceased to think, to children. Orthodox elders and devout women bring many a poor minister into bondage. He comes into frequent contact with them, he wants to get on comfortably with them, and he is in great danger of making his preaching a mere echo of their opinions.

Looking back over these pages, I perceive that I have assumed rather than formally stated a certain view as to the aim of apologetics. My idea is that an apologist is not chiefly concerned to argue with dogmatic infidels. His business is not with dogmatism of any sort, whether the dogmatism of belief or the dogmatism of unbelief. Dogmatists of all kinds he should severely let alone, and concern himself with open-minded, honest-hearted men, who, while morally in sympathy with faith, are assailed by doubts engendered by science, or philosophy, or the mysteries of human life, individual and social. Such men are worth taking trouble with. They are usually men of exceptionally fine moral fibre. There are no nobler men than the honest doubters, the sincere seekers after God. The dogmatist is apt to be suspicious of doubt as allied to moral laxity. But here extremes meet. There are those who doubt because their life is low, and there are those who doubt because they are exceptionally truthful, sincere, and earnest. The doubt of the latter class is simply the trembling of a hand that is eager to grasp firmly God and truth. Fatal mistake to confound the two classes of doubters, and deal out to them the same sort of treatment! Nothing is more important for a clergyman than the faculty of diagnosis, whereby he discerns the spiritual conditions of the people with whom he has to do. Fancy a minister consulted by a John Bunyan at the time when he imagined that he had committed the sin against the Holy Ghost, and making the mistake of endorsing the poor man's despairing opinion of himself. This mistake actually was made in Bunyan's case; not by a minister, indeed, but by one who was supposed to be an "eminent Christian." Doubts of all sorts are quite compatible with moral health and genuine spiritual life. A Christian in the green ear of the Divine life may lay his account with some experience of doubt either about the faith or about his own salvation, especially if he be one whom God is preparing for high spiritual attainments. The miseries of this stage, intermediate between the blossom and the ripe fruit, may be much mitigated by

wise counsel and friendly, intelligent sympathy, as they may be much aggravated by stupidity and harshness. God send to the churches ministers who can perform all the functions needed for the benefit of human souls in all the manifold phases of their religious history.

Compatibly with what I have written, I can cordially concur in the following words of the late Professor Green, of Oxford: "The great concern of the best Christian teachers has been, and when they are wise enough to stop their ears against the clamors of scepticism still is, not to win assent upon the evidence to the miraculous narratives of the Gospels, . . . but to bring their people to enact in their own hearts and lives the work which the creeds rehearse; not to convince them that Christ was miraculously born and died and rose again, but so to affect them as that they shall die and rise again with Him, and live as those to whom their sins have been forgiven, and the gate of eternal life thrown open."

For the benefit of ministers desirous to exercise wisely their apologetic function, I should like to name here an excellent book recently published by Longmans, Green & Company, London. It is "Problems of Christianity and Scepticism," by Mr. Harrison, an evidential missionary of the Church of England. It is the result of twenty years' experience in that capacity, and abounds in shrewd, wise suggestions and instructive incidents. The book well exemplifies the spirit and aim with which Christian apologetics should be conducted.

II.—THE TEMPER OF ABELARD.

BY PROFESSOR JESSE B. THOMAS, D.D., NEWTON CENTRE, MASS.

(Concluded from page 310.)

PERHAPS these peculiarities, provided they are fairly discoverable, may get some explanation from racial inheritance. Abelard, who was a Breton, described, himself as sprung from a "land and a stock alike light in character." From this same root came Descartes the critic and Ernest Renan the skeptic. The latter, in his "Recollections of My Youth," has vividly described, and in the style of the book with equal vividness illustrated, the peculiarities of the Breton character. His sprightly narrative incessantly reminds one of, even if it do not instructively illuminate that of Abelard. There is the same bluntness of self-disclosure and the same grotesqueness of self-conceit, illustrated in the announcement of and comment upon his own politeness, kindness of heart, and, especially, modesty; it being elsewhere in the same book quietly declared that "Francis of Assisi and I" are "the only persons in modern times who have understood Jesus of Nazareth." There is also the same blur upon the moral vision; for he thinks it important to explain his uniform chastity, lest it be counted among the wise a weakness; and this he does by the remark that "a man should

never take two liberties with popular prejudice at the same time," hence "the free-thinker should be very particular as to his morals."

The Breton character, as described by him, affords a remarkable illustration of that crudity of temper which we are here seeking to explore. It has an exuberance of fancy issuing in a kind of bloodless sentimentality; an acuteness of perception, that stops short of practical wisdom through lack of correspondent reflection; a fervor of unregulated passion, that tends to precipitate itself into self-destruction or settle away into melancholy; a violence of untrained self-will, that mutinously and inveterately "kicks against the goad." Renan himself discovers in it reminiscences of the childish unripeness of the primitive Celt.

Instances of lack of moral maturity and balance in the history of Abelard may readily be cited. While at St. Denis he indiscreetly, obeying a chronic impulse, contradicted, on the authority of Bede, the venerable tradition which identified the founder of their monastery and the patron of French royalty with Dionysius, the famous "apostle to the Gauls." Having thus pulled down an avalanche upon himself, he was compelled to flee. Thereupon, with surprising alacrity, he discovered that Bede had fallen into error through confusion of names, and even that Bede had himself discovered and retracted his mistake. The implacable abbot, to whom he at once communicated this information, not being able to verify these convenient statements, persisted in suspecting that he was morally awry; and so may we.

At the Council of Soissons one of his books was condemned as heretical, and he was compelled to remember the judgment by being required to burn the book with his own hand. At a later date he republished the same teachings essentially under a new title; yet he always resented as baselessly slanderous the charge of persistence in condemned heresy. The absolute equanimity with which he continued to exercise the right of private judgment, while periodically renouncing that right, was one of the conspicuous phenomena in his career. Equally so was the superfluous energy with which he "damned" ecclesiastically the specific doctrines which he was teaching in the schools; not pretending that they were either ecclesiastically or philosophically untrue.

Most disheartening of all to his followers and most perplexing to his biographers was a strange tendency to sudden collapse of resolution in emergency. This made him, in the language of a reviewer, while "ready for any enterprise, unequal to any crisis."

This fatal weakness overtook him at the supreme moment of his life, when confronted with Bernard of Clairvaux at the Council of Sens. The opportunity of self-vindication, eagerly coveted and expressly solicited by him, had arrived; a brilliant assembly awaited the conflict, when, to the consternation of his friends and the amazement of all, he threw down his weapons and appealed to Rome. This strange behavior puzzles even the warmest of his apologists. Poole hesitates whether to ascribe it to "a

sudden revulsion of feeling, a failure of courage, or a flash of certainty that the votes of the council were already secured." Of these suggested explanations, the former two are valueless, for they need themselves to be explained, and the latter is alike gratuitous and improbable. There is no satisfactory evidence of prepossession against Abelard in the assembly. It included, besides prelates, "masters of schools," "learned clerics," "devotees" of Abelard, and a brilliant array of secular magnates. The presiding officer was Archbishop Henry, the "Wild Boar," still smarting under the lash of Bernard's stinging rebuke for his "hateful cruelty." The other ecclesiastics, if it were possible to accept the savage account of them given by Berenger, the frantic avenger of Abelard, who called them "drunkards," "dogs," and "swine," were scarcely more likely than Henry to feel instinctive sympathy with a man so fiercely and implacably hostile to priestly carnalism as Bernard had shown himself. Moreover, it must be remembered that Abelard, who had issued the challenge, had also selected the ground and the weapons, and had shrewdly secured crowning advantage for himself in both. He loved dialectic as a tiger loves blood; and in verbal sword-play he was the undisputed champion of the world. No man had yet stood successfully before him, and no throng of spectators had failed to become his captives through his matchless arts of speech. Bernard might reasonably shrink, as he professed to do, from entering the lists against so formidable a foe. Neither natural endowment nor training had fitted him for such an encounter. He did not overstate the case when he described himself as a "child" matched against a "man of war from his youth," a callow "David" against the massive "Goliath." The allusion was strangely prophetic. As in the olden time, again, against all human expectation, Goliath fell without a sword-stroke.

How shall this "sudden revulsion of feeling," this "failure of courage," be accounted for? How better than by tracing it to that very imperfectness of temper which has been described? Head and heart had not in him alternately flamed upon and cooled the crude casts of conception until they should be wrought into the conjoint positiveness and steadfastness of conviction; hence brittleness under sudden strain. Only when the woof of emotion has been woven into the warp of thought, and sentiments have thus become fibrous in the whole texture of the man, do they become invincible. Out of such inworking comes that heroic constancy which is proof alike against outward assault and inward default, and which we designate "moral courage."

The collision at Sens has especial significance as calling attention to another phase of the character of Abelard, and that for us by far the most important—viz., his temper as a theologian. Nothing can, probably, serve better to bring his peculiarities in this realm into clear vision than a study of the circumstances which placed him side by side with his great antagonist.

To ascribe the encounter itself to the scheming of Bernard, seeking to

gratify his jealousy, personal animosity, or love of power, by the crushing of a rival, is to defy history and reason alike. It was Abelard who forced the issue. It was he who was most likely to crush a rival, if such a term were fit, since their spheres of honor lay far apart. That there was no personal animosity is plain from the fact that before the council Bernard sought Abelard, first alone, and then with witnesses, "desiring, with his wonted kindness and benignity," as Geoffroy says, "that the error should be corrected and not its author confounded." The epithets applied to Abelard in Bernard's letters are indeed savagely severe, and imply intense animosity. "Anger," says quaint Thomas Fuller, "is one of the sinews of the soul; he that wants it hath a maimed mind, and, with Jacob, sinew-shrunk in the hollow of his thigh, must needs halt." Bernard was sinewy enough at this point without doubt. But it was not against Abelard the man, but Abelard the false teacher, that his indignation burned. "Do not I hate them, O Lord, that hate Thee?" wrote he. And it is noticeable that the only judgment sought and the only one pronounced on Abelard was that of silence as a teacher.

Nevertheless, it is plain that back of the immediate occasion there was an antagonism instinctive, radical, irremediable. The collision, sooner or later, was in some form inevitable. They were drawn toward each other by an affinity of mutual repulsion as fatal as irresistible. Long before they had met or Bernard had uttered a word concerning him, so far as can be learned, Abelard had recorded in his autobiography a presentiment that in him he was to find his predestined foe. A like sense of antipathy is visible in Bernard, so soon as Abelard comes within his orbit. The temper of the two men was wholly incongruous and mutually provocative of resentment. This is more manifest as they are individually considered.

As a hint for inquiry as to the peculiarities of Bernard, note the chief objection made to the proposed discussion at the council. It was substantially that reverence forbade the using of Divine truths as the subject of a scenic display of human wit. Like good Richard Baxter, he seems to have thought that the "things of God are like snow—readily defiled by human handling." This was the gravamen of his charges against Abelard, reappearing in endless forms in his letters—that he had rashly and irreverently transgressed the limits of lawful discussion, and had inspired others to do so. "He ascends, not alone like Moses, into the cloud where God is, but with a great multitude." "He thinks he can comprehend God wholly by human reason." "He ascends into the heavens, he descends into the depths; nothing is hid from his eyes in the depth of hell nor in the heights above." "Going beyond his measure, he by word-play empties the cross of Christ of all its virtue." "He is ignorant of nothing in heaven or earth, but only of himself."

This, then, is the man. He puts reverent feeling first, and makes its absence fatal. He enters the realm of religious inquiry not head-first, but heart-first. Abelard, he said, "was willing to see nothing through a glass

darkly ;" but he (Bernard) was willing to submit to what he regarded as limitations set by God Himself. He thought it no more possible for the spiritual eye to see rightly, uninformed by a devout temper inwrought through a holy life, than for the physical eye to see unministered to by heart and brain. Religious truth could not be thought out except as it was contemporaneously felt out and wrought out, for "faith worketh by love." Humbly and devoutly he waited at the gates of light, seeking by preparation of heart for that Divine illumination, without which all human attempts toward vision seemed to him vain.

Abelard was born to knighthood. He forsook the military life, but kept the military spirit and aim. In his chosen field—philosophic debate—he still fought and still sought glory through victory. Starting out in quest of adventure, he dropped his glove successively before every one of the great champions of his time. He contradicted nominalism, and having conquered it, contradicted its contradictory realism, and with like success. Finding that nothing could stand before dialectic method in philosophy, he became confident that no secrets need remain insoluble in any realm. In this spirit he approached theology. Driven by chagrin into monastic life, and drawn by dialectic appetite into public disputation as a theologian, he seems to have been as little sensible of the importance of a devout spirit as he was devoid of it. His first attempt at Scripture exposition was undertaken in response to a sneering challenge offered by one of his fellow-students, and at a day's notice : the passage selected being one of the most obscure of the prophecies. Like Pythagoras, who thought all things soluble by geometry, he was ready to grapple with the sublimest problems of the universe, cheerfully confident that an athletic skill, before which all else had fallen, could readily wrestle them down. His theological discussions preserved to us, display much intellectual subtlety and considerable learning ; but they are as empty of spiritual perception or fervor as a page of Euclid ; they are, in fact, a species of verbal and theoretic triangulation, a naked complex of lines, without feature or color.

It is easy to see how insupportable would be such a method and how uncongenial such a temper to a devout mystic like Bernard. It is needful, however, to observe exactly at what angle they came into collision in order rightly to appreciate the position of each and his relation to later religious history.

It is not unusual to represent Bernard and Abelard as the representatives of dogmatism and free thought respectively, the former seeking to stifle the latter. But the description is superficial. Its terms are too elastic. If positiveness of assertion and intolerance of divergent opinion constitute a dogmatist, Abelard was quite as worthy the name as Bernard, the chief difference being that Bernard dogmatized on the authority of the Church, Abelard on his own. Abelard was not an anti-dogmatist, but only a counter-dogmatist. As against the authority of the Church he was not even that, at least theoretically, as we have seen. Being such, he could

hardly have been an intelligent advocate of free thought. How could he be reckoned a promoter of universal toleration who was universally in tolerant himself, and mercilessly so? He was full of assertion, no doubt, but it was self-assertion. He was no chivalrous knight spurring forth as the champion of the wronged or the captive, but a gladiator rather, with his foot upon the prostrate foe and his eye upon the approving galleries.

It is true that Bernard was a dogmatist, and a narrow one. He could not endure that any should go "beyond the measure which the Fathers have set;" nor even that the right to "bind and loose" on the part of the "successors of Peter" should be lightly called in question. But his religion was not summed up in dogmatism. Dogma is definition; and he did not confuse the definition with the thing defined. Dogma, in his conception, provided a wall that might not be lawfully scaled or dug through, and a foundation that might not be safely undermined; but these were conditional to, rather than oppressive of, secure and healthful life and locomotion within. He did not quarrel with liberty of thought, but rather with liberty's masquerading foe, lawlessness. Reason was not, in his esteem, to be stifled or maimed, but only limited in range. Unquestionably he set its limits too near. He mistook the natural horizon and the earth's surface as divinely predestined barriers to lawful exploration, and was unduly sensitive concerning telescopes and earth augers. But dare we pronounce him mistaken in the existence, as well as in the exact location, of such barriers? Because we have at length fingered the bottom of the sea and measured the rings of Saturn, shall we repudiate the grip of gravitation or deny that we are the nurslings of a terrestrial atmosphere?

Bernard was the devotee of a system that did much to desiccate the liquid humors of the spiritual eye and to benumb the delicacy of spiritual sensitiveness. Yet his eye was not so dimmed nor his spiritual force so abated as to leave him wholly inadequate to the recognition in Abelard of that half-baked incongruity of temper as of a "cake not turned," which hindered him from attaining in religion, as elsewhere, true symmetry of character or fitness for leadership. Strong in intellect, in emotion, and in will, he lacked that "tempering together of the body" of which Paul speaks, from which alone comes the "beauty of holiness," which is, after all, simply wholeness. He might not always accurately define, yet his language shows that he infallibly, however obscurely, perceived in him:

1. A Reasonless Will. He calls him "a monk without rule, a prelate without care, an abbot without discipline." This "witness is true," if concurrent hints can establish anything. No "bullock unaccustomed to the yoke" was ever more pugnaciously recalcitrant than Abelard. He quarrelled with all his teachers with the strictest impartiality. His life was a chronic insurrection. He was, in Poole's striking phrase, truly a "Titanic personality in revolt against the spirit of his time." Nor was this antagonism merely incidental to a nobler search for affirmative truth or to resentment for reason's sake against unreason. It was instinctive

and not rational ; as truly so as the blind impulse that leads the porpoise always to head the wind. His appetite was like that of the fungus, which feeds only on life already organized, and can construct nothing from the clod. By this fury of indiscriminate contradiction, he was bound, Mazeppa-like, helpless upon the back of the untamed steed, which, reined by reason, should have borne him safely to a right goal.

2. An Uncurbed Intellect. The feeling of Bernard as to this has been sufficiently indicated already. That Abelard "usurped everything for reason and left nothing for faith" was his confident impression. His "Introduction" certainly claimed "the right of free inquiry into all subjects of belief whatever." His pupils boasted that "nothing really exceeds the comprehension of a well-instructed mind." He tried to show that the doctrine of the Trinity is a necessary conclusion of right reason, and thus explained its alleged maintenance by Plato. In thus reducing theology to the limits of an exact science, he helped to stimulate that exalted pride of intellect which, by use of the scholastic method, assumed to furnish to the world an authentic and infallible report upon the topography of infinite space and the contents of infinite mind. To awaken an appetite for and reckless reaching after infallibility seems to have been the shrewd method of the primeval tempter. Moses, who had been in the Mount with God, steadfastly warns us that the "secret things" belong to Him. But ever more, the rival voice from a form "squat at the ear" of the restless intellect, whispers incessantly, "Ye shall be as gods, knowing good and evil." To that voice Abelard seems to have given heed, and he repeated its delusive message. The wisdom thus begotten cannot hope to escape the fate of its begetter. Mere subtlety overmatches itself ; and, as in the case of crafty Jacob, through its superabundant setting of traps, ultimately entraps itself. It is the unripe "novice" who, being "lifted up of pride," "falls into the condemnation of the devil."

3. An "Evil Heart of Unbelief." Obedience is only ripened faith ; insubordination in will is close akin to that insubordination in mind which is vaguely called skepticism. In its radical and chronic forms it is thoroughly destructive in either sphere. To doubt temporarily and incidentally, because of some immediate suggestion of possible error, is one thing ; but to doubt for the sake of doubting, to coddle doubt, to eulogize it as the prime source of wisdom, to choose it as the permanent atmosphere of the soul, is another and far different thing.

Abelard inordinately magnified the function of doubt. He anticipated Descartes in refusing to accept any truth as real that was not also clear. He would not see a nebula unless he could first resolve it into stars. He even anticipated Hume in the inveteracy of his repudiation of undemonstrable or axiomatic truth. Even the testimony of the soul to itself could not therefore be left unquestioned, and his canons led logically into hopeless Pyrrhonism. His "Sic et Non," whatever its original aim, suggests a curious line of parallelism. "From the time of the Sexti and the

Pyrrhos," says Gregory Nazianzen, "the tongue of antithesis, like some grievous and malignant plague, has insinuated its corruption into our churches, and frivolity has been considered erudition." Antithesis was the favorite weapon of Marcion in his assaults on the faith. "To propose doubts well" was the hint borrowed from Aristotle, and exaggerated into a supreme, universal, and infallible organon of philosophy. Accepting it as a formative idea, scholasticism became, in the language of that most competent judge, Hampden, "a congeries of doubts, the effect of which is to leave the mind in a state of academic skepticism." In its persistent attempt to read the universe by *à priori* speculation, scholasticism, standing on its head, tried to build its tower from above downward. Inverted speculative dogma resulted. Here was not the cradle but the grave of free thought; and Abelard was the first to fetch a shovel-stroke toward it.

Severing the logical and the intuitive, he "put asunder what God hath joined together," and chaotic confusion followed. He who will not believe what he has not first verified by logic insists on being a man before he has been a child. But in the child the dimly seeing faculties go and grow together. Instinctive trust, love, and sense of obligation prepare conjointly an atmosphere in which is ripened under parental care that balance of qualities which prepares for an intelligent and self-regulative manhood in due order. Such a character is that described by our great dramatist; "the elements so mixed in him, that nature might stand up and say to all the world, This was a man."

This restored harmony of the soul Christianity offers only to him who will consent to "receive it as a little child." For him the sweet bells, now "jangled and out of tune," may come again into accord, "singing and making melody in the heart unto God." But for him who remains obdurate in self-will, arrogant in pride of intellect, and "slow of heart to believe," it brings no such promise. Whether the temper of Bernard or of Abelard was most open to such influences from the Divine, and in which of them such healing influences did in fact reveal their potency, cannot well be doubted. Even the blind world has not faltered in speaking of Saint Bernard; but it seems never to have occurred to it as fit to speak of "Saint" Abelard.

III.—THE OUTLOOK OF THEOLOGY.

BY CHARLES F. DEEMS, D.D., LL.D., NEW YORK CITY.

THEOLOGY is a human science, just as astronomy is. The latter consists of the facts of the stellar universe as observed by man and classified by human skill, together with a generalization which formulates the laws of those facts. The same is true of geology, chemistry, or any other science, according to its objects. Theology is the formulation by the human intel-

lect of all that it can learn of the facts of God. If there be a God who is the First Cause, He must be the Creator of all things in heaven and in earth. The field of theology, therefore, is boundless. Whoever makes any contribution to any science in any department must thereby make a contribution to theology. It follows that theology must be a progressive science. It can never be considered as finished any more than astronomy, which is a progressive science. Theology must be more progressive than astronomy, its boundaries being enlarged in some measure by the enlargement of the boundaries of any of the other sciences.

That which distinguishes theology from every other science is this: that it is impossible to make the slightest advance in any department of any science without making a contribution to theology. That gives theology its great dignity and makes it the *scientia scientiarum*. The facts of the universe do not change, but men's knowledge of them does. Facts may exist without a man knowing them, but his science depends upon his knowledge of the facts as things done or made. The facts of God are something which God has done or made. If God is not the author of the Bible, then the Bible can make no contributions to theology. The absolute facts of God are all that we have as materials for the construction of theology.

Was the physical universe created, or is matter eternal? This is a question of abstract thought. The very moment we come to the consideration of the possible hypothesis of a Creator we enter on the beginnings of theology. We pursue a theological investigation when we ask the question, Is the authorship of the Bible in God or in man? If it be settled that the Bible is of human authorship, like Dante's "Inferno" and Milton's "Paradise Lost," it ceases to be of any more importance in theological study than either of those books. A thinker who believes that God is the original Creator of that which is developed into all things will be interested in the Bible as he would be in a locomotive as being a product of a product of God. If he belong to a certain school of thinkers, the interest in the poem or locomotive will be still further removed from God, because in that case it will be a product of a product of a product of God—God being considered the Creator of simply the first of everything, from which has sprung everything else, including humanity with all its generations.

As materials for theology there is a difference in the values of nature and the Bible. The facts of the former have to be gathered through long cycles of observation, while in the Bible they lie patent in print before the eye. If the Bible be the work of God, God therein does for man what man could not do for himself nor of himself, even with the aid of nature, through any period or by any kind or amount of study. It brings to sight like a telescope the truths too far off for the naked eye of the mind, besides doing in the department of natural theology what it would require cycles upon cycles of scientific study to discover from any natural facts. The destruction of the Divine authorship of the Bible, therefore, would throw

down a very large portion of the structure of theology. This is so apparent that all men who think on the subject see how profound an interest there is in the question, Is God in any sense the Author of the Bible or any portion thereof? If "Yes," in what sense and of what portions? We thus perceive that there is a double outlook to biblical theology: first, as to the extent of authority of the Bible; and, secondly, as to its significance. So the destruction of the Divine authorship of nature would throw down a large portion of the structure of theology. If Divine authorship be denied to both nature and the Bible, then theology is eliminated from human studies.

Studies in theology naturally divide themselves into (1) examinations of the vehicles of God's self-revelation, and (2) studies in the contents of those media of communication. The former is ordinarily called science, and the latter criticism.

In regard to the older Bible, Nature, students now seem more and more to consider it not as a thing existing by itself—of which it affords no evidence—but as something produced by one for another as a book is produced by an author for a reader, of which it affords abundant evidence growing larger and clearer as more and better study is given it. Now that very characteristic of its nature gives form and coloring to the theology which comes of study of the physical universe. If the universe be regarded as self-existing, then men might hold to evolution, which is distinctly non-theistic, if not atheistic, not requiring a God for the reason that it is founded on the assumption that the possibility and potency and promise of all things reside in matter as matter. This has always proved unsatisfactory from a highly scientific point of view, because as a hypothesis it necessarily leaves so many facts unprovided for; but so soon as the physical universe is taken as a book, then every single fact discovered up to date and heretofore used to support evolution is accounted for, with the addition of the advantage of accounting for all those other facts scientifically discovered, which not only have hitherto failed to support evolution, but seem even to such minds as Mr. Darwin's to stand directly contrary to it. In this department, therefore, we perceive a growing disposition to accept the development theory, which accounts for all the processes in nature, not as *coming out*, but as *brought out*; not as the product of the automatic action of soulless matter, but as first put into matter by a Creator and then drawn out under His instant and constant support and supervision. The effect of this movement in natural theology is good every way. It not only leaves science free, but stimulates scientific research. It gives consistency to all intellectual effort in this department, and is a clew to a labyrinth which we should otherwise have to explore by groping. It gives vividness, lifeness, so to speak, to human study. The student is not alone with the Book. It is as if Plato should enter the room and assist the student who is striving to make out the meaning of some intricate passages of the "Phædo" or the "Gorgias." The belief in the Creator-God is

increased by the feeling which every truly scientific mind perceives as pressing upon it—namely, that if there were no God we should be compelled, in the interest of science, to invent one. I think the outlook on this side is very hopeful.

Now when we turn to the newer Bible, contained in what is commonly known as the canonical books of the Old and New Testament, we are in the department of criticism. The outlook here shows a resolute determination upon the part of many astute and strong thinkers to submit the book to precisely the same kind of examination as that to which are submitted all the books now coming fresh from the press, books that acknowledge authorship in all departments of literature. It is as if one examined the Ark of the Covenant, not looking on it with eyes of reverence, but handling it, taking it apart, putting the knife into it, ascertaining what is the fibre and grain of the wood, measuring it with tape and yard-stick, and weighing it on scales and submitting it to examination to ascertain whether the sides, the bottom, and the top are composed each of one piece or more. To those who worship God in the "Ark," this would seem to be an intolerable operation. If a man had devised it for the residence of his dignity he might resent such a procedure; but perhaps God does not. The patient God, who makes an Ark not for the Ark's sake, but to be a residence of His mercy; not for that mercy's sake, but for the sake of men, may be quite willing that that repository shall have the most thorough secular examination if it result in making men more and more believe and trust the Divine mercy therein enshrined.

It seems to me that there need by no distress in any mind in regard to this procedure. When Jehovah moved before Israel in that which was a pillar of cloud by day and of fire by night, a devout Israelite need not have been disturbed if some scientist felt disposed to enter upon an examination of that pillar to ascertain whether its substance was fume or vapor, so long as it retained visible shape sufficient to be a guide, so long as it illuminated the camp by night, so long as its motions could guide to the times and place for the pitching and the breaking of the camp, so long it would discharge the functions necessary for God's guidance of His people; and that is all God intended it for. It is easy to perceive that the cloud in the desert was not necessary to the existence of Jehovah's power and glory, but that it was necessary for the people who beheld it. It is very manifest that the Ark of the Covenant was not necessary to the existence of God's mercy, but that it was helpful to the people who saw it as a reminder of the mercy of their God.

So we need not worry because men are treating the Bible as they would any other piece of literature. Either God is in the Bible or He is not. No man is any more interested than any other man in proving or disproving the Divine residence. If God be there, all criticism will fail to eject Him; and if He be not there, no one has any more interest in making Him present in the book "Genesis" or the book "Isaiah," than in Mot-

ley's "History of the United Netherlands" or in Goethe's "Faust." Guesses, hypotheses, or theories of Pentateuch or Hexateuch, Elohimism or Jehovism, one Isaiah or ten, ante-exilic or post-exilic date, cannot effect the influence over the human heart of any book whose content is felt to be of Divine authorship. In physical science the hypothesis cannot change the facts. Whether the corpuscular or vibratory theory of light be maintained, light is all the same. Theories of inspiration may vary; but if there be a God-power in a book, or in a cloud, or in an ark, *men will feel it*. Theories of inspiration have varied from that of the Divine dictation of every single word in the written law and Gospel to that of merely generally good influence over intellects not preserved from all errancy. This may simply be a question of mode of Divine authorship among men who agree as to the fact of Divine authorship.

One of the latest indications of movement on this subject has been made by the reception of the new book, "Lux Mundi." A very short time ago there was a convention of members of the Established Church of England, in which was brought forward a resolution to condemn the teaching of this book on the subject of inspiration. That resolution was overwhelmingly defeated. This does not show any endorsement of the doctrines of that book, but it does show that the general mind of the Church of England is in such a state as can allow its members to set forth any possible doctrines on inspiration, while yet holding the Bible as, in some really strong sense, *the Word of God*. The scholars in the Wesleyan body in England have perhaps brought theology to a more reasonable form, to a more judicious union of what are called Arminianism and Calvinism, and to greater consistency with the Bible, than any other body of Christian thinkers. One significant occurrence among them is now reported. Recently in the city of London there was a large meeting of Wesleyan ministers, at which Professor Davison read a paper endorsing "Lux Mundi," with its views of the Pentateuch, the two Isaiahs, the uncertain date of authorship of Daniel, and a denial of verbal inspiration. He congratulated the Wesleyan ministers that their creed contained no article defining inspiration, and that they put their religion on faith *in Christ*, and not on faith *in a book*. A motion was made to publish the professor's address. An amendment to print it only for the ministers was overwhelmingly defeated.

These two recent events indicate the general outlook of theology as to the book-vehicle of God's facts from which we are to make theology.

The phrase, "Make theology," is used intentionally. Theology is a human fact made from Divine facts. As the old facts of nature make new physical science, as the old facts of mind are used to make new mental philosophy, so improved views of the old facts of the Bible will be used to make new theologies, and we have a right to hope better theologies. A man, or a body of men, in the nineteenth century, must be better prepared to formulate a theology than a man or a body of men of the same ability and piety in the sixteenth century, because the former have all that the

latter had, with the advantages of the learning gained in three centuries, in which there has been more quickened thought and more really vital and active piety than in any ten preceding centuries. No man in any century can make any new God-fact; but, as the centuries go forward, out of the same old fact or Word of God, as Robinson said in the cabin of the *Mayflower*, more and more light will come forth, and that increasing light will come because men's vision will be enlarged to receive more light.

In the mean time, let us be quite patient with one another. We shall obstruct the progress of truth if we do not draw the distinction there clearly is between the denial of a certain theory of inspiration and the denial of inspiration itself. If two Christian scholars announce their belief in the inspiration of the Pentateuch, one holding that Moses was the amanuensis of the Holy Spirit, another that each of the books was anonymous, we need not denounce the two scholars as heretics because we agree with a third, seeing that all of them agree with us that the real author is God. It is as if the question arose as to which of a number of secretaries employed by any man may have addressed us a particular letter; that is of little consequence, so that we acknowledge that our friend himself is the real author of the letter. Even if there be here and there an omitted word, a little break in a sentence, or a little obscurity in a phrase, the content assures us of the authorship. Because it concerns that which is known only to our correspondent and ourselves, we are sure that he must be the real, ultimate author of the letter. We need not be concerned about the fallibility of those whom we have reason to believe to be God's secretaries so long as we hold to the infallibility of God. Christ said, "The words that I have spoken to you, *they* are spirit and *they are* life;" we gain nothing by changing that into "they are letters and syllables." A word may be spelled differently at different times, and yet always be intelligible and always mean the same thing. The author of the Bible is the author of nature, and yet in nature we perceive breaks, imperfections, and apparently irreconcilable discrepancies. The farther and farther we press our scientific studies the more these both appear and disappear, and yet they do not at all shake our faith in the creatorship of God. So may it be with the authorship of the Bible.

The outlook now seems to be that the Bible is to be set free from many a theory of inspiration which has hampered it, and to be put in such a position that it may exercise over men the power of a really God-inspired book. As we advance in culture, that power, which has been greatly hindered by certain post-Reformation dogmatic scholasticisms, will break forth, and the Bible—God's Word—will ride on in splendor and scatter the mists which human weakness has made around it, as the rising sun dissipates the vapor which its rays encounter on the eastern horizon. In this department the outlook of theology is most favorable.

There is little space to speak of the state of doctrinal theology. The

“denominations” are coming together more and more. The discussion of doctrines seems to be producing a fusing process. The word “denomination” points to a name. It means that in which one school of Christian theology differs from any other school of Christian theology, without any reference whatever to that in which all schools of Christian theology agree. I think I have heard this called “provincialism.” Augustinianism, Lutheranism, Calvinism, Wesleyanism are provincial names; so are the words Episcopalianism, Presbyterianism, Methodism, Baptistism, Romanism. Christians in all these sections would admit that there are Christians in all other sections. Each is a species of the genus Christian. Genus is extensive, species is intensive; and in this, as in all other departments of classification, the genus is more important. In a logical definition of a thing, the genus is first given as indispensable in the thing which is about to be defined: to complete the definition you add the differentia to the genus. The differentia simply distinguishes the thing defined from other things which belong to the very same genus. For a long time men’s attention was riveted to the differences of the schools. Now Christians are coming to consider the things wherein they agree. The kingdom of God begins to appear, as in point of fact it really is, very much greater than any of its provinces, little or large. In the great Republic of United Theologies it would seem that zeal for State’s Rights is being absorbed into enthusiasm for Nationalism.

Moreover, there seems to be a tendency to change the point of view of the Bible’s teaching of the doctrines of redemption. Heretofore theologies seem to have started with the sovereignty of God. Everything was studied in reference to the throne of the King. Now studies are more given to the salvation of man as a standing-point. There is no tearing up of the track, for the Bible is still here. There is no change of the locomotive, for human reason is still here. But instead of starting from the station at the head of the valley and going down, theologians make their trains start out of the station at the foot of the valley. Evidently this does not change a single thing in the landscape, while it does give a new theology, but only in the sense of a new view of the same facts of God.

On the whole, the outlook of theology seems hopeful. The agitation which is frightening many people is a movement toward settling things in a very much better relative position on the old foundations. The Bible, as the infallible God’s revelation of the infallible rule of faith and practice, is dearer and more potential than ever before. The twentieth century is approaching with the sword of the spirit in each hand, with the smile of faith upon its lips, the glowing crown of hope upon its brow, and a suffusion of heaven’s love for earth overspreading its countenance. Men are coming to see that all the theology possible to man cannot make any man better, just as life cannot be produced by the best science, but that life may produce the best science, and that there is a religion which is love

of God and love of man, the love which loves man for God's sake, and that in the sight of God and man one grain of such religion outweighs a hundred tons of theology.

IV.—THE OUT-OF-SCHOOL THEOLOGICAL SEMINARY.

BY BISHOP JOHN H. VINCENT, D.D., BUFFALO, N. Y.

THE twelve apostles were good preachers and good administrators, and they never went to a theological seminary—that is, to the regularly constituted, chartered, and endowed place for the sowing of theological seed and for the training up of theological plants. They were unlettered men for the most part; “practical” men, men of affairs. They had eyes with which they saw, and they had a good deal in those days to see. They had sense—common sense; and the times they lived in needed and the experiences that came to them developed sense. They had a religious education; most, if not all of them, by reverent parents, and in synagogues and in the temple. But they never went to Andover, Princeton, or Drew.

These early preachers had the “brogue.” They betrayed their province and their bringing up. This put them at a disadvantage sometimes. A curl of scornful lips met and dismissed their provincial speech. They had no “higher training” in Athens, and the doctors of the Jewish schools sneered at them. In fashionable circles it was customary to smile at their want of scholarship and polish. What a feast they would have furnished Sydney Smith! Had they ever “studied” in Jerusalem or Tiberius, in Oxford or New Haven—these coarse Galileans?

Wise men measure men not by what they had in the way of opportunity, but by what they did with the opportunity they had. It would be an easy task to write down a list of eminent men and of eminent women, too, who have lacked school and college privileges, but who have touched the race and quickened it and uplifted it. We might begin with the blind bard of Greece, or we might begin with the large majority in that *Collegio Apostolorum* of the first century, and lengthen it out to these days. But it is not my purpose to make any such list. Not one large man among them, from Homer down, would thank any pen for tracing one line of argument, or what might be turned into argument, against systematic training under scholarly teachers during years of associated and intense study in special institutions. I simply call attention to the fact that there has been some good and great work done in the world by men who have been brought up outside of the schools; and that the human founders of the Christian religion were chiefly men of that class. One wonders sometimes if the scholarship of the great apostle to the Gentiles has not been overrated. The “out-of-school theological seminary” is not to be depreciated.

Those were wonderful days—the days of Paul, and John, and James, when Rome held the world in its iron hand, and the God of the nations held the peoples together while His Son made the greatest passage in history that the world has ever read. It was an education to live in those days, especially if one lived with an open heart, as did the wise men from the East, the shepherds on the plain, and the fishermen in Galilee. The “heavens were opened” then to more than the Son of Mary—opened to them because they were opened to Him. The forces of the spiritual world touched the race. There were voices and stirring in the deepest soul of humanity. To live then was a chance to learn rare wisdoms. It was God’s chosen time in the history of the race.

In that prepared age, that day of purpose, the Great Teacher gathered His disciples about Him. The out-of-school theological seminary was at its best. See them at work—Master and pupils—on the sea, on the shore, on the highway, in the wilderness, in the streets of the city, in the porch and court of the temple, in the garden, on the mountain; now in the North, now in the South, now beyond Jordan, then in Samaria; an itinerating school, a company of such peripatetic philosophers as Greece had never known; the Hebrew, the Greek, the Syriac on their tongues; the old Scriptures full of history, poetry, prophecy, promise before their eyes; the presence of epoch-making races, rulers, armies; customs of two thousand years in vogue; the world waiting for something and some One, wondering why He came not; a looking forward with dread, a looking upward with desire. It was a great school in itself—that age of Roman power and Greek speech and Hebrew faith. The whole civilized world was a school.

And then to remember the TEACHER, who knew fully what the best philosophers simply guessed at; who loved humanity as no philosopher or philanthropist had ever loved before; who stood in the centre of all the forces of the times, comprehending all and controlling all; who spoke in the matchless speech of metaphor and simile and parable; interpreting nature until all earth and heaven, house, field, and shop were filled with new meanings and suggestions, and who, above all, wrought deeds of help and healing that sealed the faith of His followers in the divinity of His nature and mission. Ah! that *was* a school of theology—a school out of school; a school inclusive of all best ideas and methods that the teachers of the centuries have employed.

It will appear to every one who thinks for a moment on the subject that to put a candidate for the Christian ministry to-day “in touch” with that first age, there must be an immense amount of reading and study under skilful teachers, and that this will take time. Hebrew and Greek are sealed languages now to the English-speaking man. But to get at the deepest thought of the prophets and apostles and of the Christ, we in our times must break the seal and find the old life hidden in the old tongue. To be Bible teachers we must be Bible students, and to be Bible students we

must be Hebrew and Greek scholars. The Book is full of the lands in which it grew—scenery, products, customs, social characteristics, historical changes, ethical ideas. To know the Book thoroughly we must know the times and the people among which the Book was made. The Book has been in the hands of the race for centuries. Have they taken good care of it? Is it trustworthy to-day? And what of the interpretations of it and the applications of it? In those things we shall find the experiments which the race at its best have made with the Book. There is rare scientific value in all this knowledge. The fact is, that to get well back into the ages that God used to develop the Divine movement known as Christianity we *must* be close, persistent, faithful students. The course of the average theological seminary is scarcely sufficient to answer the purpose.

A candidate for the ministry in our day who does not *try* to go through a college and a theological seminary proves, by his very lack of effort, that he has no adequate idea of the demands of his profession. I do not say that he *must* compass this twofold work, but he must covet the opportunity and do his human best to put himself into its possession. All ministers may not be permitted to secure a theological education in the schools, but the man who does not *try* is to be pitied and—discounted.

There are diversities of gifts in the Church. From the lowliest layman to the most exalted clergyman—all may say and do something to further the kingdom of Christ. True, strong, and practical souls have ideals. They must have them, and they must be high ideals. A man striving toward an exalted standard will grow constantly, and soon outstrip the favored student who received his parchment from the president of a theological school, but who rested after that because he had "finished his theological education." No church council would forbid D. L. Moody to preach because he had never been graduated. There are to-day scores of able preachers, and some of them professors in theological schools, men of scholarship, eloquence, and power, who have won splendid success in the ministry, although wholly without academic preparation. These cases are, however, exceptional, and do not weaken the arguments in behalf of systematic professional theological education.

But I was not requested in this paper to defend the theological school, nor to criticise it, nor to suggest plans of reform. The modern schools of the prophets are undoubtedly open to just criticism, and may be vastly improved in manifold ways; but the task assigned to me is to offer hints concerning ministerial education outside the seminary. I have tried to show that the early ministry—that of the first century—was almost wholly trained in that way, and that there were peculiar opportunities in the age and circumstances of the apostles which can only be equalled in our times by the amplest facilities of the theological institution. But whether our modern minister attends the institution or not, it is certain that our age has its advantages of which wise men, whatever their preparatory educa-

tion, will avail themselves. And in this line of work we find the nature and possibilities of "out-of-school theological education."

The lawyer and physician begin to study when they leave the professional school. The newly graduated theologian sustains the same relation to his field of study and service as do the representatives of law and medicine. All are but beginners. The most thorough and systematic courses leading to graduation are but preparatory. The principal work is therefore to be done out of school. The minister must recognize this and devote himself to study—not of "sermons," but of subjects, and of people, and of the age, and of the bearing upon all these of the great Gospel he is appointed to preach and of the higher civilization he is set to promote. We rarely see "old doctors" and "old lawyers" who drop easily out of their practice. The people keep consulting them and forcing them out of their voluntary retirement. But "old ministers"—alas! it is with them too much the other way. Why? There is a good reason. In one branch of the Church a provision is made for worn-out preachers. They are technically called "superannuated" preachers. A lady but little conversant with the terminology of the denomination called them "antiquated ministers." There are such in all churches. And they may be graduates and from the best seminaries, but they never did much work in the out-of-school theological seminary. A minister of respectable theological education may become an "antiquated preacher" at thirty-five.

A minister who studies out of school will not grow old, and if he have common sense and a fresh heart will not become unacceptable. The very force of character which he develops in the pastorate by resisting the temptation to drift and yield to an unstudious professional life will save him. It is so easy out of school to drop the hours, and the tasks, and the enforced attention to appointed work. It is so easy, when you are yourself at the head of affairs, to give yourself little liberties and vacations which the stern old schoolmaster and the unyielding system of the institution could not allow. Now it is a stroll down-town, now a pleasant call, now a ride into the country. This morning it is an intruding, gossipy old elder or leader, or a brother minister who has no fixed hours himself, and who cannot imagine why you should not give him the time he is willing to waste. Now it is a bright story you want to read, or a game of croquet or lawn-tennis you are tempted to play. A few indulgencies like these and the self-control goes; the will is weakened, the camel's fore-feet and soon his four feet occupy the tent. Oh, for the school restrictions out of school!

Self-enforced out-of-school order of work will save the minister from this deterioration. He will provide and prosecute a carefully devised course of study, general and special. He will appoint and keep study-hours. He will eschew the idea of "getting up sermons." He will, instead, study *subjects*, and get such mastery of them and such fruitfulness of soul-soil out of them that *sermons will grow*. He will take up one great

subject for a month or for two months at a time, and give thought and research to it ; read up on it, write out the result of his reading and thinking, talk to plain folks and to experts about it. He will make a "hobby" of it for a month or for three months, just as if he were a theological professor with that one topic in charge. A three-months' hobby cannot hurt him or his people. And what discipline, and delight, and "discourses" will come of this concentration under rigid school regulation, but entirely out of school !

The minister fully matriculated in this life-university will have a library. He will examine every collection of books in his parish, and classify them, and know where to go for this volume or that. What a huge library he would have at command ! And what a joy to the owners of these books, to put them at his service, and to have him come whenever he pleases. And what added respect for their own literary possessions, and, better still, for their busy and studious pastor ! His visits would more than ever be a blessing to them. And what pastoral opportunity for him !

This out-of-school theologian has a chance to study people, concrete, living specimens of the anthropology he is appointed to master. He loves them and studies them. He gets their varied experiences ; feels the stimulating influence of many a rare personality which has no wide sphere for the play of its peculiar power ; elicits questions which give him insight into popular difficulties and necessities, and enable him in the pulpit to make forcible and apt applications of the truth. He studies political and social science under conditions far more favorable to good results than when he was seated on a bench, before the professor's spectacles, a textbook of social abstractions in hand. The professor could afford to pay this old student of his for the data collected afield in this out-of-school institute of sociology.

Our post-graduate theological student finds the *men* about him who represent the various theories and schools of thought of which he has simply read in books. He gets hold of them, rubs up against their views, looks them squarely in the eyes, asks them questions, argues with them, learns how much he and they hold in common and where the divergence begins. The Unitarian minister he knows, and he knows the Roman Catholic priest ; and the Jewish rabbi ; and the leading agnostic of the town ; and the dear old Calvinist divine who is eighty years old and full of kindness, and holds the old creed that one has not heard preached for half a century. So he goes to school with and to all these men. He finds out how in his own town to study historical theology with living representatives of all the ages and their hypotheses as his next-door neighbors. And all this out of school.

The Methodist Episcopal Church was compelled (just as law and medicine were) to put her representatives into professional work without rigid training in the schools. She has, indeed, organized several seminaries.

They are now crowded with students. But the demand for ministers is so pressing that her regular conference out-of-school theological seminaries are indispensable. She requires a four years' course of theological study. There are perhaps twenty-five hundred men now actively engaged in the ministry who are pursuing that course. When I began, under this provision, I felt keenly the need of some scheme of association and help. In 1856 I sought to initiate such an agency. This was the incipient movement, since then developed in the Chautauqua School of Theology and in the Chautauqua Literary and Scientific Circle. Other plans are now in operation designed to promote by correspondence and by frequent meetings such out-of-school work for preparatory, regular, and advanced students in theology, science, literature, art, pedagogy, etc.

It is proposed by some to make this four years' conference course of study a simultaneous course—that is, taking one set of subjects a year for all the four classes; so that to whichever of the four years a young minister belongs, he studies the same subjects during that year that all the other classes are studying. Instead of twenty-five hundred young men in four different sets of topics, all are engaged at the same time on the same. This would sacrifice the idea of progressiveness in the arrangement of subjects, but it would give the Church press, the colleges and the theological seminaries throughout Methodism an opportunity to bring all their aid to bear on every theological student in the Church, and to induce others of the ministers to take advanced courses of study in the same line. The scheme appears to be practicable. It may not be so regarded by those who have authority in the matter. But certainly whatever the plan adopted by church or individual, the out-of-school theological seminary is sure to be emphasized in the future of every church.

V.—HAVE THE MONUMENTS AND PAPYRI ANYTHING TO SAY OF THE HEBREWS AND THE EXODUS? (POSITIVELY CONSIDERED.)

EGYPTOLOGY, No. X.

By REV. CAMDEN M. COBERN, PH.D., ANN ARBOR, MICH.

“How comforting a point it were
To find some mummy scrap declare
There lived a Moses!”

—Robert Browning.

THE last article attempted to give the reasons why so little evidence of the presence of the Hebrews in Egypt can be found among the shattered monuments and torn papyri that have been preserved to us. The present article—the last of the series—will give our reasons for believing that *the Hebrews are mentioned by name in several Egyptian texts.*

This proposition would not now be generally accepted by Egyptologists, therefore adequate proofs of its accuracy must be presented and all objections satisfactorily answered.

I. All admit that a foreign people called the Aperu (Apu, Aperu, Apuriu) are mentioned in various hieroglyphic texts, and that these Aperu are found engaged in constructing buildings for Ramses II. at the very time and in the same localities in which, according to the Bible account, the Hebrews were at work.

M. Chabas pointed out thirty years ago that the hieroglyphic group Aperi-u was the "correct transcription" of the Hebrew name "the Hebrews," to which it "corresponded exactly" letter for letter—since "b" was often transcribed "bp" or "p" by the Egyptians—with the exception of the final plural, "which the Egyptians never imitated."* Although this identification has recently been disputed on the ground that the only accurate transcription of the name would be with a "b" or "bp," the following observations will show why we continue to accept it.

1. It is admitted by all that the Egyptians had no letter corresponding in sound to the Hebrew *Beth* (our "b"), so they could not have expressed it more nearly than "bp."

2. A slight inaccuracy in the Egyptian use of the name ought not to surprise us. No nation has ever been particularly scrupulous about its orthography or pronunciation when it referred to its slaves. Even our Southern brethren did not always spell the ethnical name of their colored laborers with lexicographic accuracy.

3. But the Egyptian scribes were noted for their carelessness in spelling Semitic names. In the hieroglyphics even the name of the Semitic King of Egypt, Sesaq (*Eng.*, "Shishak;" *LXX*, "Σουσακι"), oscillates between "Sesenk" and "Sesek."† So the Egyptian records, it would seem, when compared with the cuneiform tablets recently excavated, show an equally careless spelling of the name of Tii, the Asiatic wife of Amenophis III. Similar variations occur in spelling the names of the native Egyptian rulers on the monuments—*e.g.*, Mena, Menes; Betan, Neter-bau; Chufu, Chufuf; Ra-men-ka-u, Men-ka-u-ra; Kaka, Ranefar-ar-ka, etc.‡ If the scribes were not sure of the orthography even of the name of the Pharaoh and his family, it would be unreasonable to expect scientific inerrancy when they incidentally mentioned the makers of brick and drawers of water. Such inaccuracies of spelling are common in all ancient and even in modern literature. In an Anglo-Saxon poem of the thirteenth century I have found Moses reproduced as "Moesen;" the Land of Goshen as "land gersen;" and, what is more to the point, the Hebrews appear under the various disguises of "Folc. ebru," "Ebru," "Ebrus," "Ebruis," "Ebris," and "Ebrisse"§

* "Melanges Egyptologiques," Paris, 1862.

† Lepsius, "XXXII. Royal Dynasty," London, 1858.

‡ Wiedemann, "Agyptische Geschichte," Gotha, 1884-88.

§ Unique ms., Cambridge. Published by Richard Morris, London, 1865.

4. The softening of the harsh "Hebrew" into the milder "Aperu" is following precisely the analogy of the language. Thus the Hebrew Migdol becomes in Egyptian "Makthel;" Megiddo, "Maketha;" Horeb, "Horep," etc. Every philologist is acquainted with this tendency.

5. This identity of the names becomes conclusive, when we remember that the masters of a slave people would write their name as they commonly spoke it—not as the slaves themselves wrote it.

Mr. F. J. Bliss has lately given a striking instance of how the inhabitants of Ma'lula commonly pronounce the Arabic "b" like "p," and adds: "This difference is observed to-day in the Oriental pronunciation of the classic Syriac."* Thus, Mecca was once "Bekka," and Pompey's pillar is yet "Bombey's pillar" to the Semitic donkey boys of Alexandria. That the Egyptians would have pronounced Hebrew in a softened form no one can doubt. That greatest of living Egyptian scholars, P. LePage Renouf, has recently shown (without indicating its bearing upon the topic before us) that in Egypt, as in South Germany, "the popular ear was not able to discern between 'd' and 't,' or 'b' and 'p';" so that the Egyptians would have said, 'Got pless you!' for our rough 'God bless you!'"† It is easy to see, therefore, how they would pronounce the Semitic name "Hebrew," and that they would almost infallibly write it as they themselves pronounced it.

All of the above considerations, taken in connection with the irrationality of supposing that two foreign peoples—one called Abperi-u (which all admit to be the exact hieroglyphic transcription of "the Hebrews") and the other called Aperu-u—would be found among the laborers at Ramses and Pithom in the Mosaic age.

II. *The references to the Hebrews in the papyri are not inconsistent with the Bible record.*

This is the chief difficulty, and the one which has led the representative Egyptologists to refuse assent to the identification of the Aperu with the Hebrews. It is said that the appearance of this term in the inscriptions long before the Exodus, and again at a period which must necessarily have been long after the Exodus, settles the question that this *Aperu-u* was not the word by which they spoke of the Hebrews.

One would think, however, that the scientific method would compel the acceptance of so satisfactory an identification, even if thereby one were forced to revise his theory of the date of the Exodus, or of the position of Israel after the Exodus. But a careful examination of the facts does not seem to even render this a necessity.

1. This designation is never met with but once previous to the Ramesside epoch, and that is in a single sentence found on the back of a papyrus of Thothmes' day, and reads, "Let the Aperu-u ride out." But there is no inconsistency here. Does any one deny that the Israelites were at that time in Egypt? Does not the Bible distinctly affirm that even Joseph was

* Pal. Exp. Fund, April, 1890.

† Soc. Bib. Arch., vol. xi.

called by the Egyptians "the Hebrew"? That these earliest-mentioned *Aperi-u* are indicated as "youths," and not as "servants" or "foreigners," would simply show that at that era the Oppression had not begun, or had not become universal.

2. Two official documents mentioning the *Aperi-u* have been preserved from the days of Ramses II. Both of these indicate the *Aperi-u* as a foreign people, and speak of them as "dragging stones" for Pharaoh Ramses for building purposes to the city of Ramses and elsewhere. All this is in striking correspondence with the biblical statement of the Hebrews' work (Ex. i. 11).

3. The most objectionable references, however, are those which are admitted by all to be later than the time of the Exodus. One occurs in an inscription of Ramses III., in which he speaks of his gifts to the Temple of On: "I purified An. . . I built its temple, which was gone to decay, . . . provided with men like sand. . . The officers, children, chiefs, *Aperi-u*, and men who are in detention in that place, 2093. . . Total heads, 12,363."* Even later, in the third year of Ramses IV., an inscription was made at the quarries of Hammamat, in which, among the workmen mentioned, are "800 *Aperi-u*."

M. Chabas explained these references by saying that either these were Hebrews who had been employed in the south of the empire, and therefore had not been able to answer to the call of Moses; or else they were a troop of the discontented Israelites, who had not only lusted after the onions and garlic of Egypt, but had actually deserted and returned to their former labors.†

Dr. Kellogg calls especial attention to the fact that these *Aperi-u*, mentioned later than the Ramesside epoch, are not indicated simply as foreigners, but in the one instance as "prisoners" and in the other as "bowmen." He draws the conclusion that the conquerors of Palestine were a military people by this time, and that the Hebrew captives, naturally enough, were sent back to their old employments by their old masters.‡

4. It is objected by those who do not sanction the explanations attempted above that the name *Aperi-u* is connected with the Egyptian root *aper*, "to provide," and that the word itself is therefore only a common name, designating a class of laborers. According to the view of the present writer this would not militate against the identification of the Hebrews and *Aperi-u*. It is really not inadmissible to suppose that a play on words was made in this case, such puns being as common in Egypt as in the days when Christus was changed into the less honorable Chrestus; or in those later times when the good Abbot gave the three young Angles a heavenly citizenship by calling them Angels; or in our day, when a whole class of workmen are nicknamed "Paddys," and Mr. Ingersoll appears occasionally under the *sobriquet* of "Mr. Injure-soul."

* Fac-simile, "Great Harris Papyrus," London, 1876.

† "Melanges Egyptologiques."

‡ "Abraham, Joseph and Moses in Egypt," Rev. Alfred H. Kellogg, D.D., N. Y., 1887.

5. A better explanation is at hand, however—an explanation which it is surprising has not been previously offered.

No one claims that the name *Aperi-u* occurs prior to the appearance of the Hebrews in Egypt. The difficulty only arises in explaining the occurrence of this word in later times, when it seems to have had a general application, and to be used in the sense of "laborers," as, for example, in the text, "The Aperi-u of the Anu"—the Anu being, as is supposed, a Nubian people, or, as others think, a geographical designation. But what could be more natural than that the name originally given to the vast multitude of Egyptian slaves because of their race should finally be given to all other slaves, irrespective of their nationality?

It is unquestionably true that in some parts of the South the term "Nigger" has been used to designate all the despised classes of society, whatever their color or nationality.

There are various classical instances of national or ethnical names sinking into dishonorable appellatives. Take a perfect parallel. Originally the term Slav was a national title meaning "the people" or "the glorious;" but because of the servitude of the nation (precisely as in the case of the Hebrews, if our view is correct) the "Slav" became the "Slave," and the national title became degraded until it could be indifferently applied to workmen of any race.*

III. *There is a striking parallel between the references of the Egyptian records to the Hebrews and their references to the Hyksos.*

The Hyksos probably entered Egypt in as inconspicuous and inoffensive a way as did the Hebrews several centuries later. They multiplied rapidly, however, and presently seized the reins of government and held the supreme sovereignty of Egypt for perhaps five hundred years. What do the monuments have to say of these centuries of disaster? Nothing!

That these shepherds were builders and sculptors is only known by a few broken sphinxes and splintered statues. That they ever built themselves temples is only known by the few words which their later occupants have failed to dig from the walls after they had pitched out the hated foreigner from his sacred abodes. That they had dominion for this half millennium is only monumentally proved by a triumphant record of Ramses the Great, stating that he was celebrating the anniversary of their expulsion. Not a single Hyksos papyrus, tablet, tomb, or mummy has ever been discovered. What was the national name of this powerful people? No one can answer. It has not been preserved. When the Egyptian records were compelled to mention them they described them either vaguely or abusively. They were the "Asiatic shepherds" or the "nomads of the East," or even the "impure people" or "the pestilence." The name *Hyksos* is a Semitic word either meaning "the chiefs of the shep-

*The converse of this process sometimes takes place, e.g., the word *thane* (*theyn*) was a title of nobility in England certainly as early as the ninth century, and yet as late as Aelfric's time it still continued to be used in the old sense of servant ("Homilies—The Assumption of St. John").

herds," and is connected with the root "to pillage," or else it is a term of contempt, meaning "bound with chains."*

In later times, as M. Naville long ago pointed out, this name "became synonymous with *pleb*."† The parallel is suggestive. The Hebrew shepherds were of the same race and came from the same fatherland as the Hyksos shepherds. They received the same hatred. Their memorials and history were allowed to fall into the same oblivion. The one was accused in Manetho's history of leprosy, the other was called in the hieroglyphic texts "the plague;" the one was described as "the polluted people," the other was called impure; while the name of each people is seen to have been degraded into a common term for the laborers of any race.

SERMONIC SECTION.

MUNICIPAL MISRULE.

BY CHARLES H. PARKHURST, D.D.
[PRESBYTERIAN], NEW YORK CITY.

The wicked walk on every side, when the vilest men are exalted.—Ps. xii. 8.

IT will be well for us, you and me, to come to a full and frank understanding with each other at the very threshold of our discussion this morning, as to the true scope of the campaign in which we are engaged, and to which, unless all signs are misleading, the hearts of increasing numbers are, day by day, becoming enlisted. What was spoken from this pulpit four weeks ago was spoken with a distinct intent from which we have not, in the mean time, swerved, and from which we do not in coming time propose to swerve, whatever in the way of obstruction, vituperation, or intimidation may be officially or unofficially launched against us; for the one exclusive aim of the movement is to create, to characterize, and to lay bare the iniquity that municipally antagonizes and that neutralizes the efforts which a Christian pulpit puts forth to make righteousness the law of human life, individual, social, and civic. So

that as I apprehend my functions as a preacher of righteousness I have no option in the matter. It is not left to me to say whether I will do it or will not do it, but to go straightway about my business without fear or favor.

It is important to recognize just here the purely moral intention of the crusade, as security against it becoming complicated with considerations that stand aloof from the main point. A great many civic efforts have been made here and elsewhere that have resulted in nothing, for the single and sufficient reason that they have been side-tracked—switched off on to some collateral issue—mortgaged to some competitive interest. Suggestions, insinuations, criticisms that have reached me from various sources, some through the press, some through personal correspondence, make it incumbent upon me to declare that what has been said, and what will continue to be said, proceeds in no slightest degree from or sympathy with, or any interest in any specific policy, whether political, reformatory or religious, looking to the reconstruction of our municipal life. I do not speak as a Republican or as a Democrat; as a Protestant or as a Catholic; as an advocate of prohibition or as an advocate of license. I am moved, so help me God, purely and exclusively by the respect which I have for the Ten Com-

* "Zeitschrift für Aegyptische sprach und Alterthumskunde," 1875. "Bubastis," Edouard Naville, 1891.

† "Revue Chretienne" 1878.

mandments, and by my anxiety, as a preacher of Jesus Christ, to have the law of God regnant in individual and social life, so that I antagonize our existing municipal administration because I believe that with all the individual exceptions, frankly stated four weeks ago, I believe that administration to be essentially corrupt, interiorly rotten, and in its combined tendency and effect to stand in diametric resistance to all that Christ and the holy Christian pulpit represent in the world.

Now there is another diversion—side-tracking device—which, as it seems to me, has had for its object to confuse the general mind and so break the force of the indictment made here four weeks ago—I refer, of course, to the presentment made by the February Grand Jury. In that presentment, the substance of the censure passed upon the offending clergyman was that he brought charges against an official founded on newspaper report. Why! I said at the time that it was founded on newspaper report! So far as related to the McGlory matter, it was a hypothetical accusation, and was exhibited as a hypothetical accusation. If the papers which published the story at the time, and which, so far as I could learn, had remained for weeks (six weeks) uncontradicted, misrepresented the case, why then my accusation so far as related to the McGlory matter tumbled with it, and that is all of it involved in the very terms in which I then recognized the newspapers as my authority. If I had failed to indicate my authority, or if I had failed to indicate that, so far as related to the McGlory business, my charge stood or fell with that authority, the case would have been different. But as it is, there seems to me to be in the action of the Grand Jury a lack of that frankness which I certainly had a right to expect, and which my own entire frankness in the Grand Jury Room had certainly entitled me to receive. The natural, not to say the intended, effect of the form under which the presentment was made, was to produce

upon the minds of such as were not knowing to the very phraseology which I used the impression that I had been stating as of my own personal knowledge matters which upon a little sifting disclose themselves to have reached me only through the avenue of the press.

I cannot feel that to be just, nor can I otherwise interpret it than as calculated to represent as ministerial effusiveness and carelessness that which had not an element of inexactness or carelessness in it, and in that was covertly to impeach and bring into discredit my arraignment of it as needless. Leaving that point, I would like merely to interpolate the inquiry, Why was it that an accusation that for six weeks had been lying unregarded and untouched in the public prints was at once made the subject of judicial investigation and carried to the point of presentment when reproduced in the pulpit?

But all of that aside, and I am sorry to have asked you to devote a single moment's thought to a matter that has to some degree the appearance of being personal to myself—all of that aside, you will remember that the substance of the charge that four weeks ago was brought against a certain official was, that he exhibited a languid interest in the conviction of criminals of law, and allowed other considerations to intervene between himself and his official obligations. Now that last is exactly what he has done in my own person since then. I went to him with business that pertained to his own department, and he peremptorily refused to hold official communication with me. His feelings toward me personally prevented his fulfilling the obligations due from him officially. Now there is no newspaper rumor about this. I speak that I do know and testify that which I have seen; and two witnesses are ready to bear their testimony to the fact.

I am a citizen and a tax-payer, and I am refused audience with an officer whose salary I, as a tax-payer, am help-

ing to pay, and whose services as an attorney I am entitled to avail of. Now, so far as that concerns me only personally, of course I care nothing about it. It would be as childish as it would be wicked to bring into the pulpit personal differences as such. But the point is that in the transaction just referred to I as a citizen could get nothing from an officer of the Government, because forsooth I was not solid with him. Now, that is the genius of the entire Tammany business. You cannot get anything from Tammany unless you are solid with Tammany. A man, though he be working night and day for the ennoblement and purification of the city he loves, has no rights which Tammany is bound to respect. We are obliged and glad to make all possible exceptions, and there are many such, but the fact is that Tammany, taken as a whole, is not so much a political party as it is a commercial corporation, organized in the interest of making the most possible out of its official opportunity, so that what the rest of us get from Tammany we have to get by fighting for it or by paying for it. All of which is stated with incisiveness and frankness in the last number of *The North American Review*, in which the writer says :

"Tammany is not a party, and refuses allegiance to any. It has no principles or platforms to pledge it to duty. It fights only for itself. Its governmental theory is simple. It counts absolutely on the ignorant, the venal, and the depraved voters, holding them with the adhesive and relentless grasp of an octopus. It never alienates the grog-shop keepers, the gamblers, the beer-dealers, the nuisance-makers, or the proletariat. Patriotism and a sense of duty count for nothing in its estimate of political forces. Party passion, selfishness, and hopes of victory and spoils are its supreme reliance."

And not only does the organization just referred to stand as the organization of crime, but it fosters the tendency of crime. There are citizens in this

town abominating the whole system that do not dare to stand up and be counted. One of the most striking features of the immense number of letters of thanks and encouragement that I have been receiving during the last four weeks is the large percentage written by people who do not dare to append their own signatures ; honestly in sympathy with everything that is true and pure and honest, and yet afraid over their own names to put in black and white their sincere views of a government whose duty it is to foster virtue, not to drive it into hiding. I do not refer to this for the purpose of charging the writers with cowardice.

I only adduce the fact as a demonstration of the inherent tyranny of the civilized brigands who are despotizing over us. Only in that connection I want to say that now is a good time to speak out, an excellent opportunity for moral heroism to come to the front and assert itself. Nothing frightens so easily as vice. The wicked flee when no man pursueth, and they make still better time when somebody is pursuing. Time and again during the past weeks as I have, between the hours of twelve and three in the morning, sat in the company of women of a class almost too disreputable to be even named in this presence, I have had the same thing said, that there is not so much doing just now, for the reason that everybody is scared. Some things have come, and they have a sure presentiment that more of the same sort is on the way. The scattering feathers and the plaintive peepings indicate that the shots are striking into the quick.

I have strongly to emphasize the fact, even at the risk of being repetitious, that my interest in this is due solely to the obstruction that such a condition of affairs puts upon my work as a preacher of righteousness. You cannot have men even of tainted reputation (saying nothing of character) high in municipal authority, without that fact working the discouragement of virtue and the reduction of moral standards.

It is a pretty trying state of affairs for such as are attempting to improve the moral condition of our young men, in particular, to have officials high in power against whom the most damning and excoriating thing that can be done is to publish their history.

Awhile ago the treasurer of a certain bank downtown, who was not even suspected of being dishonest, but whose name through no fault of his own had become associated with a disreputable firm, was thrown out of his place. The reason stated by the directors was that, while they cordially and unanimously recognized the integrity of the treasurer, they could not afford so to jeopardize the interests of the bank as to have associated with them a man who was tainted even in the slight degree of being mentioned in connection with dishonest dealing. Now, that is the way you run a bank. That is the style of condition that you impose upon candidature for places of official trust. I am not here to criticise those conditions, but when you come to run a city, with a million and a half of people, with interests that are a good deal more than pecuniary, and a city, too, that is putting the stamp of its character or of its infamy upon every smaller city in the country through, then you have not always shrunk from putting into places of trust men who are ex-diverkeepers and crooks and ex-convicts, and men whose detailed written history would draw tremblingly near the verge of obscene literature.

The charge has been brought that the kind of discourse that was given here four weeks ago was entirely general, and was not characterized by that definiteness or by that sharpness of detail that would commend it to the interest or the confidence of a judicial mind. Now, details, I confess, were the last thing that I supposed that the virtuous people of this city would need, or that the administration would want. It was with some surprise, therefore, that I understood that it was officially stated in the Stevenson "Slide" case that,

while ministers like myself were willing enough to sit in their own houses and vituperate the city government, it was impossible to get them to procure evidence that would help to convict suspects of violation of laws. As I say, this was something of a surprise, for while I knew that the city government had allowed the ladies to teach them how to sweep the streets, I did not imagine it would be considered a part of my ministerial duty to go into the slums and help catch rascals, especially as the police are paid nearly \$5,000,000 a year for doing it themselves; but it is never too late to broaden your diocese.

I therefore selected seven names of parties that I imagined might occasionally forget themselves and be guilty of the violation of the Excise laws, put evidence-takers on their track, and having secured evidence such as my counsel deemed sufficient, went to the District Attorney in the interview above described. Opportunity of official intercourse being denied me (I omitted just now to mention the fact that the seven names selected were of parties that are away up in the confidences of Tammany counsels)—opportunity of official intercourse being denied me, my lawyer put the names of the parties before the District Attorney, which he politely returned and said that we could take them before the Grand Jury, and that he would secure us the opportunity. I was admitted to the Grand Jury, but upon stating my errand, was courteously informed that attending to such matters was not exactly in their line, and was invited to move on, and first try my luck with the police court. Application was therefore made to the police court and warrants were obtained. That was the first gleam of hope that broke upon us, and down to date, it is the last gleam. The case was put over till last week Monday. On Monday we all gathered again at the Tombs, counsel and witnesses, only to have the judge tell us that we could come around this week Tuesday. I said four weeks ago that our municipal administration

showed a languid interest in the conviction of criminals. I was taunted with dealing in generalities. Now there is a specification—seven of them; go put them along with the Grand Jury's presentment.

Well, the work of gathering evidence thus begun grew upon me in interest and fascination. Last Sunday, therefore, while we were quietly studying and praying over the matter of foreign missions, I had a force of five detectives out studying up city missions, and trying to discover if the Police Department shows any practical respect to its obligation to enforce excise laws on the Sabbath. Before going on with that I want to mention a little incident that also occurred last Sabbath on the east side. The story met my eye in the morning paper, and I asked a legal friend to go to the clerk of the court and verify it, which he did in its essential features. A policeman on Division Street, urged thereto—so the story runs—by the necessity that he felt himself under just at the time to show the community what a lively interest the police take in preserving the holy quiet of the Lord's Day, went into an open grocer's shop and arrested the shop-keeper for selling a three-cent cake of soap. Now I do not want to be understood as condoning that offence. Cleanliness is next to godliness, but cleanliness is not godliness, and I am not here to criticise Judge Kilbreth, in whose integrity I have thorough reason to put confidence, for putting the offender under bail to appear before General Sessions. But while this three-cent soap transaction was transpiring there were a good many other things transpiring, and I return to the experience of my five detectives.

I have here the results of their day's work, neatly type-written, sworn to, corroborated and subject to the call of the District Attorney. There is here the list of parties that last Sunday violated the ordinance of Sunday closing. One of these covers the east side and the other the west side of town. These names are interesting; some of them

especially so from one cause or another; in some instances on account of their official position, either present or recent; in other cases because of the family connections or intimacy of the powers that be. These lists include violations in twenty-two precincts. The statement sworn is the following, omitting the names and addresses of the witnesses, which are in the documents, of course, given in full.

"John Smith, of such a street and number, in said city, being duly sworn, deposes and says that at the city of New York, on Sunday, March 6th, 1892, between the hours of 8 A.M. and 12 P.M., deponent, in company with one John Jones, visited the following liquor saloons, where wine or malt or spirituous liquors were exposed for sale; that there were people drinking at the bars of all these places, to wit." Then follows the list of places, with address and number of people present in each.

Then comes John Jones's sworn corroboration of John Smith's affidavit—in other words, "legal evidence," which is what I understand our municipal administration desires to have this pulpit furnish it. Of course I am not going to take up your time by reading the names, only a little in the way of recapitulation for illustration's sake: Second Precinct, 7 saloons open, 55 people present; Fourth Precinct, 10 saloons open, 45 people present; Fourteenth Precinct, 15 saloons open, 169 people present; Nineteenth Precinct (that is ours), 18 saloons open, 205 people present. In all (I do not mean all the saloons that are open, but all the open ones our detectives happened to strike), 254 saloons, 2438 people present. They don't want generalities, they want particularities. Well, there are 254 of them, no pulpit garrulosity nor ministerial exuberance, but hard, cold affidavits. If the concerned guardians of the public peace and the anxious conservators of municipal laws want facts, we will guarantee to grind them out a fresh grist every blessed week. Now let them take vigorous hold of the mat-

ter furnished above, or cease their hypocritical clamoring after specific charges.

It has seemed to me that there would be a peculiar propriety in studying a little ways into the general trend of things in the Nineteenth Precinct, as that is the one in which our own church is situated, and from which we draw the major part of our congregation. To this end I have had during the last few days a number of interested people, some of them paid detectives, some of them volunteers from this congregation, scouring the ground with a view to learning something about the gambling-houses and the houses of a disorderly character. A gambler who is a dealer in one of the faro banks here told one of our parties that the small games were running pretty quiet now, because Dr. Parkhurst's society (the Society for the Prevention of Crime) had so frightened the police, that they made the gamblers close up for a time till the thing should blow over.

I only mention that that you may get at the true inwardness of the situation. The police can stop the gambling just the instant that they conclude that it is unsafe not to. They will go just as far as the exigencies push, and, to all appearance, not a step further. Among places of this character reported to me are two that are possessed of a melancholy interest, because of the youthful character of the parties—a gambling-house a little above Fortieth Street, furnished with roulette, hazard, and red-and-black tables, in which there were counted forty-eight young men, and a policy-shop three blocks above our church running full blast, and into which forty young men were seen to enter last Tuesday.

Leaving the gambling-houses for the present, I must report to you what was discovered in a region of iniquity that, in this presence, will have to be dealt with as much caution and delicacy as the nature of the subject will allow. I have here a list of thirty houses, names and addresses, all specified, that are

simply houses of prostitution, all of them in this precinct. These thirty places were all of them visited by my friend or my detective on the 10th and also on the 11th of March, and solicitations received on both dates. One of these places I spent an hour in myself, and I know perfectly well what it all means and with what facility such houses can be gotten into. That house is three blocks only from the spot where I am standing now. All of this has been neatly type-written, sworn to, corroborated, and is subject to the call of the District Attorney.

And now, fathers and mothers, I am trying to help your sons. From the very commencement of my ministry here, I confess that to be of some encouragement and assistance to young men has been my great ambition. Appeal after appeal has come to me these last four weeks signed "A Father" or "A Mother," begging of me to try to do something for their dear boys. But as things are I do declare there is not very much that I can do for them. I never knew till within two weeks how almost impossible it is for a young man to be in the midst of the swim of New York City life under present conditions and still be temperate and clean. I had supposed that the coarse, bestial vices were fenced off from youthful tracks with some show at least of police restriction. So far as I have been able to read the diagnosis of the case, I don't discover the restrictions.

There is little advantage in preaching the Gospel to a young man on Sunday, if he is going to be sitting on the edge of a Tammany-maintained hell the rest of the week. Don't tell me I don't know what I am talking about. Many a long, dismal, heartsickening night in company with two trusted friends have I spent, since I spoke on the matter before, going down into the disgusting depths of this Tammany-debauched town, and it is rotten with a rottenness that is unspeakable and indescribable, and a rottenness that would be absolutely impossible except by the con-

nivance, not to say the purchased sympathy, of the men whose one obligation before God, men and their own conscience is to shield virtue and make vice difficult.

Now, that I stand by because before Almighty God I know it. And I will stand by it though presentments fall as thick as autumn leaves in Vallombrosa, or snowflakes in a March blizzard. Excuse the personal references to myself in all this, but I cannot help it. I never dreamed that any force of circumstances would ever draw me into contacts so coarse, so bestial, so consummately filthy as those I have repeatedly found myself in the midst of these last few days. I feel as though I wanted to go out of town for a month to bleach the sense of it out of my mind, and the vision of it out of my eyes. I am not ignorant of the colossal spasm of indignation into which the trustees of Tammany education have been thrown by the blunt and inelegant characterizations of a month ago, and I have a clear as well as a serious anticipation of what I have to expect from the same sources, for having diligently sought out and entered into the very presence of iniquity in its vilest shape, for there is nothing in the first chapter of Romans (read this morning) that will outdo in filthiness the scenes which my eyes have just witnessed.

And not till I look on the great White Throne can the moral traces of it be fully effaced, but horrible though the memory of it must always be, I know it has earned me a grip on the situation that I would not surrender for untold money. But the grim and desolate part of it all is that these things are always open and perfectly easily accessible. The young men, your boys, probably know that they are. Ten minutes of slight investigation, such as a contaminated lad might give them, would find them all the information they would need to enable them, with entire confidence, to pick out either a cheap or an expensive temple of vile fascination, where the unholy worship of Venus is

rendered. The door will open to him, and the blue-coated guards of civic virtue will not molest him.

I spent an hour in such a place yesterday morning, and when we came down the steps I almost tumbled over a policeman, who appeared to be doing picket duty on the curbstone. To say that the police do not know what is going on and where it is going on, with all the brilliant symptoms of the character of the place distinctly in view, is rot. I do not ask any one to excuse or to apologize for my language. You have got to fit your words to your theme. We do not handle charcoal with a silver ladle nor carry city garbage out on the dumping grounds in a steam yacht. And any one who, with the easily accessible facts in view, denies that drunkenness, gambling, and licentiousness in this town are municipally protected is either a knave or an idiot.

It is one of the rules and regulations of the Police Department that "it is the duty of the Superintendent to enforce in the city of New York all the laws of the State, and ordinances of the city of New York, and ordinances of the Board of Health, and regulations of the Board of Police; to abate all gambling houses, rooms and premises, and places kept or used for lewd or obscene purposes and amusements, and places kept or used for the sale of lottery tickets or policies." Another rule is: "Captains will be diligent in enforcing the laws relating to lottery policies and shops, the selling of liquor and gambling of all kinds." Still another rule governing policemen is the following: "Policemen must carefully watch all disorderly houses or houses of bad fame within their post, observe by whom they are frequented, and report their observations to the commanding officer." Still another: "Policemen shall report to their commanding officer all persons known or suspected of being policy sellers, gamblers, receivers of stolen property, thieves, burglars, or offenders of any kind." Again: "Each

policeman must, by his vigilance, render it exceedingly difficult, if not impossible, for any one to commit crime on his post."

The obligations of our Police Department to enforce law are distinct, and their failure to do it is just as distinct. I am not making the definite charge that this proceeds from complicity with the violators of the laws, but I do make the distinct charge that it proceeds either from complicity or incompetency. They can take their choice. I do not believe, though, that any considerable number of people in New York consider them incompetent. This is disproved by the consummate ability with which certain portions of their official obligations are discharged, and by the complete success with which, when, on one or two occasions, they made up their minds, for instance, that the liquor saloons should be closed, they were closed uptown and downtown, from Harlem to the Battery. Their ability I am willing to applaud indefinitely, knowing all the time, though, that the more I applaud them for their ability the more I damn them for their negligence. With the backing, then, of such facts legally certified to as have been presented this morning, we insist in behalf of an insulted and outraged public that the Police Department, from its top down, shall without further shift proceed with an iron hand to close up gambling-houses, houses of prostitution, and whiskey-shops open in illegal hours. If this is what they cannot do, let them consider the point and give place to some one who can. If this is what they will not do, let them stand squarely on the issue and be impeached according to the provisions of the court.

In a closing word, voicing the righteous indignation of the pure and honest citizenship of this tyrannized municipality, let me in a representative way say to Tammany: For four weeks you have been wincing under the sting of a general indictment and have been calling for particulars. This morning I have given you particulars, 254—254—

of them; now what are you going to do with them?

THE BLESSED HOPE.

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

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.—Titus ii. 13.

I SHOULD be doing equal violence to your feelings and to my own deep affection if my first words this morning were not the expression of our share in the sorrow of all good men for the death of Mr. Spurgeon. The loss falls especially on the churches of the denomination to which he and I belong; but it touches Christendom. He was as good as he was great; he was as sweet as he was good. His genius for forceful, racy speech sets him by the side of the great masters of our English tongue. His fervor of devotion and intensity of love to the Lord Jesus Christ blazed through all his work. He was absolutely self-forgetful, thinking nothing of himself and everything of his message. His pathos and his humor, his sagacity and his kindness, were equal. His power of cheery work was unexampled, and all that he was he gave to his Lord, with rare and beautiful simplicity and faithfulness. He had no peer; he can have no successor. Such lives are not given twice to a generation. We shall honor him best if we try to fill our little places as he did his, and to cleave to the Master whom he magnified and now beholds.

My text this morning does not come inappropriately in such circumstances. It brings us into touch with the realities into which our brother has entered, and it points us the path by which we may travel to the same rest.

I. I note in it, first, the great object of the Christian hope, "the glorious appearing of the great God and our Saviour Jesus Christ."

Now I suppose I need not explain that the true rendering of the words before us is *not* "the glorious appearing," but "*the appearing of the glory.*" There is a distinct reference to the previous words which we have considered in former sermons. There are two appearances, that of "the grace of God and that of the glory." *Grace*, as I explained in a former sermon, is condescending, gentle, forgiving, stooping, restoring love, which comes to us embodied and manifested in the life and death of Jesus Christ. The "glory" was originally that supernatural brightness, the symbol of the Divine presence, which shone between the cherubim, and then, in a wider sense, is used to mean the blinding lustre of the self-manifestation of God. The distinction between the two words is beautifully given when, instead of compliance with the presumptuous prayer, "I beseech Thee show me Thy glory," the answer was, "I will make all My goodness pass before thee."

There is, then, a double manifestation of the Divine character in its twofold aspects of grace and glory: one in the past, on which all our trust is fixed; one in the future, to which all our hope should be directed. A great revolving light turns now the side which gives white beams, and now that which flashes forth fiery red. The *grace* which is manifested is not the whole of the Divine character, which men here or hereafter shall be capable of beholding and experiencing, but following and based upon that appearance of the grace shall be the appearance of the glory.

These two manifestations are paralleled in many respects, as is shown by the very fact that the same word is employed in reference to both, but they differ substantially in this, the aspect of the Divine character manifested by each. The one is like the silver moon, flooding all things with silvery and gentle light; the other is like the flash of the lightning from one side of the heavens to the other.

Both the manifestation of the grace and that of the glory are given through the same medium. Jesus Christ is the means of making the grace visible; and Jesus Christ will be the means of making the glory visible. That parallelism seems to make the rendering of the words in our Authorized Version preferable to that which has sometimes been suggested, and to make it more probable that we should read "the glory of the great God and our Saviour," than "the glory of our great God and Saviour Jesus Christ." There is no theological objection to the latter rendering, nor is there any grammatical objection to the possibility of it; but the congruity of the context seems rather to require that in both cases the Manifester should be Christ, and the Manifested should be God.

I said in a former sermon that the "appearing of the grace" could mean nothing else than the making visible to men in human form by one entering into the limits of time and place, of the invisible love of God. "The appearance of the glory" must likewise be a making visible by a corporeal local personal coming of Christ in His perfected manhood back again to this old earth. "That same Jesus who has gone from you into heaven shall come in like manner as ye have seen Him go into heaven." As truly as He wore our manhood and walked the fields of Palestine for our redemption in the manifestation of the Father's love, so truly shall He come again, in visible, corporeal manhood, to manifest to the world the glory of God.

And these two appearances are connected in such a manner that the former is evidently incomplete without the latter. As certainly as the cradle at Bethlehem required the open grave and the ascension from Olivet, so certainly does the ascension from Olivet require the return to judgment. If the Lord of the servants hath gone from them, to receive the Kingdom, needs ~~must~~ be that He shall return. The world has

not done with Jesus Christ yet, and it cannot be that that calm disappearance is the last of His relations to it. He *has* come, therefore He *will* come. The past has in it one great fact, to which the world must turn for light, for leading, for life. And that past fact, like an Eastern sky that flings its coloring into the farthest west, irradiates the future and points onward to His return again. So that past fact and its companion yet to be are like two great towers on opposite sides of some fathomless abyss, from which stretch the slender rods which are sufficient to bear the firm structure on which we may tread across the gulf, defiant of the darkness, and find our way into the presence of God.

II. Secondly, notice the Christian anticipation of the appearing.

"Looking," says the apostle, "for that blessed hope." How comes he to call it blessed? If it be a flashing forth of the Divine glory, and if it be, as it distinctly is, a coming to judge the earth, there must be much about it which will touch into activity not unreasonable fears, and may make the boldest and the truest shrink and ask themselves the old question, "Who shall stand when He appeareth?" But Paul here stretches out the hands of his faith, and the yearnings of his desire to it. He sees a great distant Star, hastening toward the earth through the abysses of space, and he longs for its impact upon the world; which might seem to mean ruin. Whence comes this confidence?

It comes from the power of love. How beautiful it is, how merciful, and how strange that the very same yearning after bodily presence, the same restlessness in separation, and the same fullness of satisfaction in companionship, which mark the lower loves of earth, can be transferred wholly to that higher love! If our hearts are wed to Him, we shall know that to be "present with the Lord" is far better than the best beside; and that His coming must be for loving hearts "as the morning spread

upon the mountains." The hope is blessed when the heart loves Him who is to come.

It is blessed because of the power of the assurance which we all may have that that coming can bring no harm to us. "Herein is our love made perfect, that we may have boldness before Him at the day of Judgment." "It is blessed because the manhood which is thus lifted to participate in and to be the medium of manifesting to a world the Divine glory is our manhood; and we shall share in the glory that we behold, if here we have trusted in the grace that He revealed. "He shall change the body of our humiliation that it may be fashioned after the likeness of the body of His glory." And when Christ who is our life shall be manifested, then shall we be manifested with Him *in* glory. So because of the power of love, because of the power of confidence that no harm can come from the beloved presence, and because of the well-founded assurance that His glory is shared with all His brethren according to His own prayer, that the glory which He had with the Father may be in these His disciples, we can look forward, if we are cleaving to Him with however humble and tremulous faith, and say, "Yes! we, too, feel that His coming is a hope, and is blessed." We can then understand and join in the rapturous triumph of the Psalmists of old, when they call upon earth and sea and trees and hills to rejoice before the "Lord, for He cometh to judge the world."

And the hope is blessed because, in contradistinction to all earthly objects of hope, it is certain—certain as history, certain as memory. It is as secure as treasures that we keep in the cedar-presses of our remembrances. It is also blessed because, being thus certain, it is far enough in advance never to be outgrown, never to be fulfilled and done with here. So it outlasts all others, and may be laid in a dying hand, like a rosebud clasped in cold palms, crossed on each other in the coffin;

for not until we have passed the veil shall we receive the hope. He will come to the world; you and I will go to Him; either way, we shall be ever with the Lord. And that is a hope that will outlast life and death.

Then, consider how large a space in the Christian life this hope ought to fill! It is, as my text shows us, as much a part of Christian duty to cultivate it as it is to "live soberly, righteously, and godly." Nay, more, if we regard the structure of the sentence, of which my text is a member, and observe that the latter is in form identical with the previous clause, "*denying* ungodliness and worldly lusts," it may seem as if, just as the former, "*denying* ungodliness and worldly lusts," was the means by which the "sober, righteous, and godly life" should be maintained; so that life is not to be reached except through the cherishing of this bright hope. That is true, for where shall we find stronger bridles for our passions and lusts than in that thought, "The Lord cometh"? "Let your moderation be known unto all men: the Lord is at hand." And where shall we find stronger inducements to live soberly, righteously, and godly than in the thought that He comes to judge the world, and us with it?

But alas! there is a wonderful difference between the extent, imperfect as even it is, in which average Christian people try to fulfil that threefold ideal of life, "*sober, righteous, and godly*," and the extent to which they recognize it as a clear duty, to cultivate the brightness of this Christian hope. A thousand pities is it that there are so few of us who live under the light of it, except the good men who have given themselves to the study of the *time* when it shall come to be fulfilled; and have largely, by fancies that were shattered generation after generation, discredited the very doctrine which they love. But, dear brethren, sure am I that there can be no failure in the vigor and continuity of our hope of the com-

ing of the Lord Jesus, without a corresponding feebleness setting in throughout the whole Christian life. It is for us to see to it that day by day we live in the anticipation which will lift us above cares and sorrows, and will interpret for us many things which otherwise would be insoluble problems—the blessed anticipation that He will come and manifest Himself in the glory of His Father, and that we, even we, may share therein.

III. Lastly, note the teaching or correction which strengthens the hope.

You will remember that in former sermons we have seen that the appearing of the grace of God has a function of disciplining or correction in order that we should live "*soberly, righteously, and godly*." The forward looking in the text is part of the purpose of the appearance of the grace. The great means by which this Christian hope may be cherished in its brightness and its fulness is the yielding to the schooling, the correction and discipline which the past and present manifestation of the grace of God brings with it.

The fact that the first manifestation is of an educational and corrective kind, is in itself an evidence that there is another one to follow. For the very idea of training implies that there is something for which we are being trained; and the very word "correction" or "discipline" involves the thought of an end toward which the process is directed. That end can be no less than the future perfecting of its subjects in that better world. Life is unintelligible, and the Gospel of Jesus Christ is more unintelligible still, unless all be meant to prepare men for the life beyond the grave. It is impossible that all these costly gifts and powers which make up God's revelation of Himself in Jesus Christ shall have been set agoing for purposes which terminate with this life. It is as impossible that all the sedulous care which is exercised over each of us by the tutors and governors that we find in the Gospel of Jesus

Christ, shall have no object in view except such as is reached in the imperfect attainments of the Christian life here. God does not take the rough bar of iron and turn it into steel and polish it and shape it and sharpen it to so fine an edge, in order that He may then break it and cast it "as rubbish to the void." You will find in prehistoric tombs broken swords and blunted spears which were laid there with the corpses; but God does not so break His weapons, nor is death the end of our activity. If there be discipline there is something for which the discipline is meant. If there be an apprenticeship there is somewhere work for the journeyman to do when he has served his articles and is out of his time. There will be a field in which we shall use the powers that we have acquired here; and nothing can bereave us of the force we made our own, being here. Grace disciplines, therefore there is glory.

Again, our yielding to the grace is the best way of strengthening our hope of the glory. The more we keep ourselves under the influences of that mighty salvation that is in Jesus Christ, and let them chasten and correct us, and submit our inflamed eyes to their healing pains, the more clearly will they be able to see the land that is afar off. "I counsel thee to buy of Me eyesalve that thou mayest see." Telescope glasses are polished in order that they may enable the astronomer to pierce the depths of the heavens. Diamonds depend for their brightness on the way in which they are cut, and it is poor economy to leave some of the precious stone on the mass, if thereby its reflecting power and its radiance be diminished. God cuts deep and rubs hard, in order that He may brighten the surface and the depth of our souls, that they may receive in all its purity the celestial ray, and flash it back in varied colors. So, if we would live in the buoyant hope of the manifestation of the glory, let us docilely, prayerfully, penitently, patiently, submit ourselves to the discipline of the grace.

NOT UNCLOTHED, BUT CLOTHED UPON.*

BY REV. PRINCIPAL DYKES, D.D.
[PRESBYTERIAN], LONDON, ENG.

We know that if our earthly house of this tabernacle, etc. . . . We may be accepted of Him.—2 Cor. v. 1-9.

OF this important but somewhat difficult passage it has been remarked by the late Dean Stanley, that it stands alone in the insight which it gives us into the apostle's feelings under the sense of approaching decay and dissolution. Just when the letter was penned he had been passing through physical and mental conflicts, given over as it seemed to death, feeling the sentence of it, as he said, in his body, conscious, too, of decaying powers, and carrying about the treasures of his message, heavenly treasures, in a fragile clay vessel. Under this burdensome sense of bodily weakness he dictates this paragraph. He is forced to contemplate the possibility at least—I dare say others round about him would say the probability—of his having ere long to quit that fragile tent, his body, to enter the state of the disembodied, and there to pass some interval, longer or shorter, before his resurrected body should be revealed at the coming of the Lord.

Now, from one point of view, it strikes you as you read this paragraph how little even St. Paul knew about the other world. Whatever wise or merciful reasons there might be for it, it is quite plain that the Lord Jesus did not intend to be definite or detailed in His communication on that subject. Where the departed are, how they are occupied, in what relations they stand to this earth or to us, with what means of intercourse or of activity they are now endowed, He has told us nothing, just as little as He has revealed the times and seasons, the length of His own absence, or the date of His return. On

* Preached February 21st, 1892, at Marylebone Church, in memory of its late pastor, Donald Fraser, D.D.

all such points the apostles possessed no advantage over us. That dark other side into which men have always peered to gather hope for their own end, and to get some comfort touching their dead, remains under Christ's teaching mainly dark still, so that neither of the intermediate state nor of the resurrection of the body can we frame any clear conception to ourselves such as will answer one tenth of the questions which arise in all thoughtful hearts.

That on the one side ; but then, on the other side, it is no less true that the attitude and language of St. Paul mark a blessed advance over everything that could be said by the wise and sober-minded before him—yes, even by the inspired among his own countrymen. Little as St. Paul knew, he knew something—that is to say, he did not merely guess. The coming of Christ touched with illumination only one or two points in that dark continent of the hereafter which lies before us all ; but where it did cast light, that light is light from heaven. Now this could not be affirmed before. If Christ has not brought life and incorruption to light no one has. Paul and his fellows were the very earliest of the sons of men who could affirm, on such a subject as this, what he affirms here. We know, and we are always of good courage because we know. And you and I, brethren, if we would not go back again into the dense, unbroken night of our forefathers, into their unanswered questions, their unproved speculations, have no other resource in this nineteenth century of ours than to cling to the teachings of Jesus Christ our Lord. To whom else can we go, sirs ? "Thou hast the words of eternal life." He alone has spoken to mortals.

There is, then, a mixture of ignorance and a little certain knowledge, and this ignorance is reflected even, I think, pathetically in Paul's words before us. On the one side I notice how he shrinks from death—not, I take it, from the mere fact of dying, and still less can I suppose of a man who died daily a mere

cowardly fear of any pain there might be in it—no, but he did shrink from that unknown condition of disembodiment which succeeded death. To be stripped of the body, this warm, breathing flesh, the sole medium that we know for either joy or sorrow, for either activity or intercourse, is, as the apostle puts it, to become naked ; and such a state, divested of material organs, carries to the mind of all thoughtful people something ghastly, as we say, abhorrent to body and soul, for man is made of body and soul, and meant to have both of them.

Now we shall find in a little what the Gospel has done to lay this ghostly dread, and satisfy the living that the sleeping are at rest. But notice it has not entirely robbed the idea of its forlornness — perhaps because nothing could, and perhaps because enough has not been told us. Men of flesh and blood must fear to become disembodied, not knowing what that may mean to creatures constituted as we are ; and yet, although St. Paul would far rather have had no interval between the taking down of the present body and the putting on of his resurrection one, yet he knows for certain this much, that such a resurrection body there is, and that when it comes to him it will be enduring, and it will be glorious.

Now it is in this fact, first of all, that you find Christian hope—the hope that is able to reconcile a Christian man to die. To die is not in itself desirable. To survive till Jesus comes again and to find mortality, as it were, swallowed up in life—whatever that strange word of St. Paul's may mean—to find a body of glory, as it were, put on over this body of decay, absorbing it into its own vitality—this would be best, this would be best, we think. Yet if this cannot be, if the earthly tent-like house of our physical frame must first be taken quite down and dissolved in death, then we know this at least, that we do not part from it forever, perhaps not for long, but that we actually have as good as prepared for us by the hand of God an-

other, a far better and enduring home. The Greeks' delight in the beauty, the suppleness, the figure of the human frame was not a feeling in which St. Paul had much reason to share. His own physique was his weak point. As a habitation for that eager and capable spirit, the tenement of clay, which his enemies called contemptible, reminded him of the coarse goat-hair tents he had been bred to weave in his native Cilicia. In itself it can be no great hardship to see that taken down if it were to be replaced by a permanent celestial body, a building from God. Nay, verily, he rather groaned, as he says with desire, as he felt his present infirmity. And there are many of us who share his longing. Not the youthful and active, perhaps; but we are not all youthful and active, and when the senses are dull and the limbs grow weak, surely there are not a few who can enter into Paul's yearning for a habitation which is from heaven. This should reconcile the aged and invalid saints to the taking down of their tent-like body, and, brethren, let it reconcile all of us for what will probably come to all of us sooner or later. If it be, as it is, the very end for which God has been working, and if to win that better we must needs lose this meaner one, then let us be of good cheer. These things are seen, but they are temporal!

Now, brethren, it is the Gospel alone, you will admit, which has imparted to us this certain prospect of a reconstructed and incorruptible manhood of immortality for the soul. That appeared to the heathen thinkers to whom Paul preached his Gospel simply preposterous and incredible, and yet of this the Gospel gave certain assurance. It gave it by the resurrection of Jesus Christ—that is to say, it based it on a fact. That was no mere resuscitation of a dead man. That had happened before. It was the permanent reconstruction of a human body in a heightened condition of existence, with physical material parts so changed that they

could be the organs forevermore of a spiritual and glorified life. That proved such change to be practicable, and amid the ever-growing wonders of material science why should we doubt that it is practicable?

But it did more. It guaranteed the fact of it for all those whose head and model Jesus Christ is, for all who share His new life in the Spirit. What does that mean? It means that God is working in His people now a union to Jesus Christ, the perfected man, a conformity to His likeness, which we may be conscious of now in our moral and spiritual experience. Our religious nature may know the pulse beating through it of the moral life of Jesus Christ, and if we know that, then the process is not going to stop there. Where it begins in the soul it will work itself through the body and be consummated at last when it enters the physical frame, and enters into the glorious life of Christ. He has given us the pledge of that when He gives us the Holy Spirit.

So much there is, then, brethren, in the remoter future to cheer the aged or the dying Christian, to cheer those whose friends have fallen asleep. But still, this does not meet the difficulty of the nearer future. When this tabernacle is taken down I shall be unclothed. You say it is not going to be forever, and it may not even be for long. Well, that is a comfort, no doubt. Still, I do not wish to be unclothed at all. The prospect of that nakedness daunts and appalls a man even with no reflection upon his courage, and if I know nothing more about the disembodied, the intermediate state, surely I have reason to cling more than is seemly to this breathing flesh, with all its burdens. Ah! but I do know more. At this stage of the apostolic meditation one catches sight of a fresh thought—a new source of comfort. What did he say just now about the "earnest of the spirit"? Why am I so sure that I shall be raised, like Jesus, in the resurrection of the just? Why?

Because already I am united to Him in spirit ; because already I share His resurrection life ; and the Holy Spirit whom Jesus sent abides in me as a Christian man. Think what that means. Is such a union as that to perish at death ? Being a thing of the soul, a thing of heart, conscience, affection, will, is that going to be sensibly affected at all by the decay of the body ? On the contrary, what do you find ? You find that as the outward man is sensibly decaying day by day, the inward life of the believer is in the same way getting itself renewed, strengthened, purified by time, so that the spiritual life depends so little on the life of the flesh that it rather grows by an inverse ratio. We walk in an alien world, far from our Lord ; earth and flesh push out the Divine ; they preoccupy us ; they oppress us ; we see what we would rather not see, and Him whom we most long to see we see not ; and so life, that higher life, is all an effort to realize the spiritual, and to bring the distant near.

Very well, then, since walking by faith, and not by sight, is the present drawback, will it not be a positive advantage to escape from this environment of the world ? Will it not break the existing barrier betwixt the soul and God, take away that unfriendly medium which now divides us from the Unseen, and admit us to His immediate presence ? Absence from the body—must it not be presence with the Lord ?

Here, therefore, you see we have touched another thought—a new thought charged with comfort alike for the departed and for the surviving, to us who are going to die and to us who have lost our dead. Resurrection ! Yes, that will be the consummation at the last devoutly to be wished. But till then, what ? In the dim spirit-land is there anything at all that you can make out clearly, anything quite certainly to be known of that mysterious intermediate waiting time—that unwell-

come disembodied state ? Why, yes, one thing only, one thing at least. The souls of the departed saints are with Christ, in conscious immediate fellowship with Him. That is all ; but that much is certain. Jesus said as much to the crucified malefactor ; Stephen was sure of it in his dying vision ; Paul knew it, and counted it for that reason better to depart ; John heard it as a voice from heaven, “ Blessed are the dead that die in the Lord.” Do you need anything more ? Do we make as much as we might of this solitary feature ? St. Paul dwells on it in my text till it almost reconciles him to die. “ We are of good courage,” says he, “ we are willing to be absent from the body in order to be at home with the Lord.”

Ah ! brethren, that was what the Gospel did for Paul. It cured him of his early instinctive repugnance to death ; it reconciled him to the decay of his body, and tutored him first to tolerate, then to desire, at last to welcome, even that disembodied interval of being which, if it has nothing else to recommend it, has at least this, that it sets us into communion with our Lord.

My brethren, the blessed meditations respecting the hereafter that we have been meditating this morning are not afforded to us for the satisfaction of an idle curiosity ; they serve a gracious practical purpose in our Christian life. First of all they impress Christian men toward the steadfast and courageous discharge of the duties of this life. We serve our Lord because we make it one of the express aims in life or death, or here or yonder, to do the things that are pleasing in His sight ; but next also to reassure us and to comfort us as often as our honored and our loved ones are called out of our midst into that undiscovered land of mystery. I am well aware how the void, aching heart of bereaved affection yearns after more than this, yearns with a dumb agony for one touch of a vanished hand, for

the sound of a voice that is still. In vain. Such solace we cannot have. It must be enough for Christian faith that back on the mysterious unknown realm, where they all disappear, there comes his brief statement, so calm, so sober, so potent, to comfort and sustain: "To be with Christ is far better."

Now, let this be the consolation of this pastorless flock. Brethren, the stroke of God, which has emptied this pulpit, fell on you with unusual rapidity. He was to-day in the midst of you; to-morrow with the Lord. Was it not better so? To such a man as that the prolonged prospect of death, amid the slow wasting of his energies through old age or tedious illness, would certainly have proved a great trial. That trial God saw good to spare our brother. The Lord hurried him away from the midst of his life-labors to His own presence. His removal has left a wide gap, for he filled a large space in our Church, and indeed in the evangelical communities of the kingdom. To-day you are a sorrowing congregation. From you God has taken your head and leader, and we are assembled this morning, within this very house which his energy reared, and where never more shall his voice testify as it was wont to do to the Gospel of the grace of God. It is the preacher, my brethren, it is the pastor, it is the friend we mourn to-day. His ministry among you has been a prolonged one. Very many of my younger hearers can remember no other teacher or pastor; even those who are more matured have been indebted to his discourses for such guidance and inspiration as the pulpit can afford through a long stretch of busy years. Dr. Fraser, without professing to be an expert in theological learning, was throughout life a close and careful student of Holy Scripture, loyal to its inmost teaching, and delighting to make fresh application of its principles to present-day questions. Without narrowness he proclaimed the old Gospel which he had inherited from

his godly forefathers in the north, while, at the same time, he kept a singularly watchful eye upon what he deemed to be, in present-day movements of opinion, the confusions of thought, the novel errors, the foolish mistakes into which, mainly through ignorance of Scripture, some religious people are prone to fall, and the views of Divine truth he was led to present to you from week to week he knew how to enforce in language vigorous, choice, and terse, to which his graceful elocution added emphasis.

I have but one message for you all. Dear friends, one and all, lift up your hearts. Very bitter to you and to me to-day is the thought that we shall see his face no more. That charming, attractive figure, with its inspiration and cheerfulness, with its sagacious, fertile brain, ever busy with the affairs of the Church of God, that gift of luminous and persuasive speech, that heart so kind and thoughtful—all are gone, and we dwell on the memory of them with a poignant sorrow. Yet, lift up your hearts. For those rich gifts, in which we rejoice, and by which we benefited, let us still praise His name, but let us not think that we have lost them. There is nothing lost in the Church of God.

He is now where we would be, where we hope soon to be; he is with the Lord, in whom we all are one forever, and Christ unites us only—does not separate us, for in Him is no separation any more at all forever; reunion rather, when those left behind will overtake those gone before, and intercourse suspended will be intercourse renewed forevermore. Weep not at all for him, since death is gain; weep not over much for yourselves either, since Christ is yours and the time is short, and we shall be "together with the Lord." Oh! brief, uncertain, trembling, dying life, amid the shadows of the scene; oh! sure and endless life, the real and the abiding life in the presence of the Eternal.

EXERCISE UNTO GODLINESS.

BY THE RIGHT REV. E. CRIDGE, D.D.
[REFORMED EPISCOPAL], VICTORIA,
B. C.

*Exercise thyself rather unto godliness.
For bodily exercise profiteth little ; but
godliness is profitable unto all things,
having promise of the life that now is,
and of that which is to come.*—1 Tim.
iv. 7, 8.

THERE are times when irreligious persons find so little satisfaction in worldly ways, that in their blindness they deem it no profanity to say, "Is life worth living?" To many a busy person the question will come home at times, "What profit hath a man of all his labor which he taketh under the sun?" The contentment which is the true test of happiness comes but to few, and abides only with the godly ; for godliness takes away from the life that now is those tormenting passions and corroding cares which turn enjoyments into gall and bitterness, while faith in God keeps the mind in true contentment and peace. It gives, moreover, an assured hope of the life to come. While it makes all the present peaceful, it makes all the future bright.

Let us observe, first, that these happy effects of godliness rest on the sure foundation of the promise. It is the promise which gives it power to discern the blows of adversity, and to add to prosperity its true and lasting joys.

This element is wanting in the purely worldly life. There is no promise that such a life shall be happy or prosperous. Things may or may not be as we wish ; most likely they will not be in any great degree. It is just as God pleases. It is not the forethought and management of the merchant, necessary though they be, that makes his ventures profitable. It is not the skill and vigilance of the mariner that carries his vessel in safety over the deep. It is not the labor of the husbandman that secures the abundant harvest. It is the gift of God. We may do our utmost

and after all fail of success. No such contingency affects the venture to which the promise is made, "No good thing will He withhold from them that walk uprightly."

We have next to consider that to obtain the promise we must do our part. The reason why some have no profit in their religion is that they do not make it their business. The merchant has not only his markets and consignments ; the mariner his ship and favorable winds ; the husbandman the rain and the fertile soil ; besides these they have their industry and their hope ; their eager desire and assiduous toil. They know that without these the other would be in vain. So the Christian has the grace of God, and the breath of the Holy Spirit, and the hand of His providence all ready and waiting to prosper his undertaking ; but if he do not exercise himself to the end which he professes to have in view, how shall he attain it ? how shall he profit ?

Therefore not only must there be industry in our religion ; it must be rightly applied. We must not only exercise ourselves with all our faculties and powers ; we must do so to an intelligent end. "Exercise thyself UNTO GODLINESS." There are foolish persons in life who are very busy, but to no purpose. They never profit by what they do. So are there in religion those who give their minds to unprofitable questions and spend their time in a barren activity. Some exercise themselves not unto godliness, but to its overthrow, either by substituting something in its place or by denying its essential properties. Godliness is not a mere religious sentiment or devotional disposition, but *an intelligent and definite faith*. A few verses higher up the apostle defines it as a mystery, "Great is the mystery of godliness ;" and he instances this mystery in six particulars (3 : 16), "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

To complete the definition, we may refer to Rom. xvi. 15. That which is here spoken of Christ is the unfolding or unveiling of the mystery. All those things which he calls the mystery of godliness were contained in the prophets, and were a mystery until it was unveiled in the manifestation of Christ in the flesh, and of all that was consequent thereupon. Godliness, then, is a belief in all that the Gospel has unfolded concerning Christ; apart from Him there is no such thing. Now the apostle says immediately afterward that men in the latter days would depart from the faith, giving heed to seducing spirits and doctrines of devils. It is clear that he is speaking of the faith which he has just defined—"the mystery of the faith," as we read higher up. He connects departure from this faith with devils; the teaching of devils. It is in evidence that those are doctrines of the devil which strike at the root of the Gospel, and take from it its Divine character. "Then was Jesus led up into the wilderness to be tempted of the devil;" and the one doctrine which Satan applied himself to instil into His mind was, that He was not the Son of God. Those, then, who bring in heresies of perdition (1 Peter ii. 1), denying the Lord that bought them, are condemned in the Scripture as giving heed to seducing spirits and doctrines of devils. They are accused also of speaking lies in hypocrisy; which is also in harmony with the previous charge, the devil being a liar and the father thereof, our Lord Himself being witness.

These are hard sayings and intolerable in the ears of modern sceptics; but they are not therefore to be kept back by the preachers of the Gospel. On the contrary, it is in reference to these very errors that the apostle says, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ." It is to warn the "brethren" of the fatal consequences of error concerning Christ that these things are written. Error is not simple ignorance, but a lying device to draw

men away from the faith. In full accord with this, Paul "set his eyes" on Elymas, the sorcerer, who sought to turn away the deputy from the faith, and said, "Oh, full of all subtlety and mischief, child of the devil, enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

Thus much may suffice for an explanation of the end to which Christians must direct the exercises of faith. Were it not for the above and similar instructions, we might have vaguely supposed that all we had to do in religious exercises was to cultivate the religious sentiment; but the clear, definite terms of the instruction admit of no such vagueness.

We must, therefore, not only exercise ourselves religiously, but unto godliness.

It is a figure borrowed from the art of war to denote the disciplining of ourselves into conformity with the will of God. To exercise ourselves in prayer and study of the Scriptures and meditation on the same; nurturing in our hearts the graces of the Holy Spirit; striving against sin, and overcoming temptation, and giving ourselves to the practice of good and loving deeds, accompanied with a faithful, upright discharge of the duties of life, are things in which the faithful must industriously exercise themselves; for we cannot hold apart our religion from our lives, nor our lives from our religion. The true end of living is not to eat, drink, and be merry, however these may be in their place incidental to life, but to obtain the profits of godliness. If a ship's company should spend their time, some in gambling and trying to possess themselves of one another's money; some in feasting and drinking; some in painting pictures; some in dressing themselves out for admiration and display, and leave the vessel to take care of itself, never giving a thought to the end for which they are on board, what wonder if they suffer wreck. Such, it is to be feared, is the case with too many Christians. The true way is so to be-

lieve and so to live that at the last we may have the joy of knowing that by the grace of God we have made a prosperous voyage, and have reached the haven where we would be.

THE CURSE OF COWARDICE.

BY R. B. KELSEY, D.D. [BAPTIST],
BROOKLYN, N. Y.

Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord.—Judges v. 23.

DEBORAH appeared at a time of profound depression. The hearts of the people were crushed. Jabin, with his nine hundred chariots of war, and all the armed men of Hazor from Harosheth to Kishon were a terror to Israel. The prophetess sat under a palm-tree in the hill of Ephraim. The people came to her as to an oracle. She spurred them to decisive, immediate revolt. She called Barak to meet the foe, saying that God had promised deliverance. Israel assembles at Tabor. They fight, God-aided, for "the stars in their courses fought against Sisera, and the river Kishon swept them away;" but in the pæan of victory appears a curse of cowardly Meroz. Her people are branded with infamy. The song is one of the grandest in its simple yet noble, fiery diction, its vehement scorn and sarcasm; in the white heat of indignation and hate of those unheroic and pusillanimous people who refused the claim made on their loyalty. It was, indeed, a rude, chaotic age, when revenge was common and the Gospel unknown which says, "Bless and curse not." But these withering denunciations need no apology. Only by rough methods could these evils be removed. Soft ways were useless. Christian love itself does not conflict with common sense, or require us to say to the wicked, "It shall be well with thee." We are to "be angry and sin not." We

may say the hardest things possible against sin. To be silent is to sin.

The act of Meroz was an act of selfishness. They practically said that the yoke of the King of Hazor was of no account, and that they were indifferent to the whole matter whether Jabin ruled or Israel were free. While they would not join with the foe, they would not join in his overthrow. The act of Meroz was furthermore an act of impiety. It was not only a contemptuous attitude toward Israel, but toward Israel's God. They not only stood in a posture of indifference toward freedom and national honor, but really were playing into the hands of a people of grossly heathen and licentious habits. Not to join with God's people was really to aid their enemies.

Meroz has perished. Have we not reason to suppose that some of them somehow escaped? for we have their descendants, like the poor, always with us, men who will wear the brand that Deborah put upon this now forgotten town, when Christ comes in judgment. Look at the matter. Think of our relations to Christ. He calls us, His Church, to the conquest of the world. All souls are His. Men are lost. "God so loved the world that He gave His only begotten Son." We are to repeat this, to call men to repent, believe and be saved. He is not only our Saviour, personally, but the Captain of our salvation, the Head of the Church, the army of the Lord. He summons us as Deborah called Barak, saying, "There is the foe! Now go and fight!" Position, capacity, and opportunity vary, but each of us has a place and a work. All can do something. All are called to do that something. The aim set before the Church by Christ is the grandest conceivable, to uplift, ennoble, purify and develop a noble manhood. Will you do it? Leave out of view entirely the future life, it is an inspiring thought to beautify and redeem this present life, to make the wilderness blossom and the solitary place to sing; but when we add the grandeur of the

glory coming when the reward is ours, entering into the joy of our Lord, nothing can equal the work in its superlative and enticing nobleness.

While Christ's command lies on us all, while the needs of the world enforce the claim of the Master, and while our own spiritual life demands active co-operation with God to maintain its highest efficiency, we can, like Meroz, ignore the claim and remain treasonable, indifferent. Look at some of the forms of this culpable apathy.

1. Some make intellectual culture and the pursuit of knowledge their supreme aim in life. This is a dignified employment. It is right to enjoy beauty, art, music, and æsthetic pleasures. Science in and of itself, unapplied, followed merely as a pastime, is a fascinating study; but there are stern and solemn and urgent claims which a dying world has on our time and thought. The grandest object of knowledge is God. This is life eternal. Men need it. We are to show it to them. We are not to live in elegant leisure, sitting as spectators of a struggle in which we have no part.

2. Some are too busy to heed the battle-cry, "Come up to the help of the Lord!" They are making money. They wish to be excused. They are laying up treasures on earth, and are not anxious for the kingdom of God. Like Reuben, they sit among the sheepfolds and hear the beatings of the flock or the pipings that call them. They hoard wealth as if it were their own, their time their own, and God were not. They do not rescue the perishing, for their heart is filled with covetousness, which is idolatry.

3. Others are lovers of pleasures rather than of God. They seek the thrill of physical delight and are eager after sensuous enjoyment, indifferent to the nobler satisfaction which comes from doing the will of God and looking forward to the joys at His right hand. Heaven is too far off and the road too difficult. The sense of responsibility is burdensome, and that of obligation is

hateful. They are befooled and enslaved by pleasure, though at times their consciences condemn them.

4. Theological laxity and insensibility hinder others. They are not strenuous about this or that doctrine. Opinions one way or another have little governing power over them. They see no need of enthusiasm; indeed, they despise it, and would have men let alone, each to follow his own way. If it be an error, let him find it out. If it be a peril, let him take the consequences. "Am I my brother's keeper?" Some who name the name of Christ are utterly dead to the interests of His kingdom, and at last will find themselves unsaved. Christ will say unto them, "I never knew you." If one is really converted, he will surely desire to save others.

5. Other idlers complain that the people of God are very imperfect. That is very true, but it does not at all exempt one from doing his duty personally. The Master says, "What is that to thee, follow thou ME!"

6. Still others come not at the call of the Captain of our salvation simply because they are cowards. This is a contemptible vice, but it is common. Nothing will sooner exasperate us than to be called a coward, but the charge is true concerning many who are really convinced of the validity of Christ's claim on them to be His witnesses and heralds. They are ashamed of Jesus. They are afraid to confess Him. They dare not let any one hear them speak in His behalf, or see them give anything to the cause of Christ by which they may be publicly identified with Him. There is an excessive estimate of self. Here is the real root of the vice. Selfishness obscures the vision of Christ as mud clouds water otherwise pure. Get out of this self-consciousness. Every man, woman, and child is needed. Christ calls. Quit yourselves like men.

7. False humility keeps some away. In a true Christian the sense of inability quickens faith in Christ. "When I am weak then am I strong." But if this

feeling of inability leads to inaction it is a curse. This little town on the hillside, Meroz, may have said, "Who are we? What can we do? Why should we go?" So they tarried idly, cowardly at home. Men now hide under the pretext of conscious feebleness. Many stand doing nothing with their one talent wrapped in a napkin. They have so little power they will do nothing, they say; so little money, they will give nothing, and so they belittle themselves and their opportunities most unworthily. What do we know about God's work and way that justifies us in saying we can be of no use? It is not size but fitness that governs God's choice. He allots work to each, obscure or conspicuous, as He sees each of us is adapted to it. The huge crowbar may not be so important as the tiny screw. It is presumption and pride on our part to put forth this excuse of inability. It is as really false as to go to the other extreme and say that we ourselves can do anything. God did not exhaust Himself in making you, nor, on the other hand, did He commit a blunder in making you, as if you were really a nonentity and truly useless. Oh, shake off this paralysis of inaction, I beg you, and ask Him to use you where and when He chooses to advance the kingdom of righteousness in the world, and do it now!

I must add one more word, though included in what has been said, a word I have hesitated to add, for it may seem harsh—*Laziness!* Mere love of ease keeps men from the call of God. They say that they are "engaged." They have home engagements and business engagements, and so keep away from the work of God. They pretend to have an interest in it, and speak patronizingly about it. They are very glad to hear the cause advances, but are not willing to lend a hand. They prefer to follow their own inclination and keep aloof. They maintain religious neutrality, just as some in regard to tariff and civil service reform. The Lord save us from such, even in our

political relations and social reforms! He says, "He that is not with Me is against Me." The apathy of the Church is more to be dreaded, far, than the assaults of infidelity. This is no fancy sketch, my friends, but sadly, awfully true! O Meroz, O Brooklyn! can it be true? Can you be at ease when God calls?

Finally, remember that it is only Christ who can call us from this death of selfishness, cowardice, and sin. These causes named lie on us like so many crushing stones. We are buried beneath them as Lazarus was hidden in his rocky grave, when the voice of Christ was heard, "Come forth." Hearing His voice, we shall leap up and come forth, saying, "Here am I, send me." Consecrated to Him, realizing that He is our Captain and Guide, all hardship is sweet, all difficulties are forgotten.

If there is one soul here to-day in this supine, ignoble posture of cowardly indifference, do not forget that it is your *own* salvation which requires resolute action, as well as the call for your contribution to the world's good. To remain as you are is to dwarf and sterilize your own nobler life. He who improves not his talents, from him shall be taken what he has. Let not the curse of Meroz be yours. The victory of God is assured, but your life may be a blank, a blot! When you die shall it be said of you, "One more lost soul! one more insult to God removed?" or will it be your joy to hear, as I pray it may be, "Well done, thou good and faithful servant, enter into the joy of thy Lord!"

A PRACTICAL TEST OF THE GOSPEL.

By RICHARD S. STORRS, D.D. [CONGREGATIONAL], BROOKLYN, N. Y.

If any man willeth to do His will, he shall know of the teaching.—John vii. 17.

It is, perhaps, one of the most common objections to the Gospel that it is

something remote, abstract, claiming historic truth, the evidence of which is not easily comprehended by the common mind. It is held to be something of which we may be assured only after minute, careful, and wide investigation; something which requires an acute, philosophic mind and knowledge of classic tongues. So some persons hold it at a distance, if they do not repel it. Now the text was spoken to men who viewed Christ with suspicion and contempt—many of them—and yet it does not appeal to miracles and prophecy; does not use argument against objectors, or refer to the intellectual acceptance of Christian doctrine by others, but simply says, "If any man willeth to do His will, he shall know of the teaching." Whether or not it is Divine or the fruit of human speculation shall be determined by this personal, practical, and reasonable test of the Gospel. Just such a test we apply to things in common life. Here is a medicine, and we say to one needing it, "Try it, see if it does not work." So of an offered investment, which promises ready and valuable returns; so of a book, which is commended to general notice as a quickening and instructive volume; so of a route of travel or a resort for pleasure. "Try it, and see if it will not suit you," we say. So of this Gospel. Argument is not urged, miracle and prophecy presented, but the simple, practical test, "Try it, try it and see if it is not all it assumes to be." This is sublime common sense.

The claim, however, is a bold one; indeed, most audacious. Here is a spiritual system which comes into the world to do for man what is important to be done, and which cannot be otherwise accomplished. It says, "There is no need of Church authority, no need of marshalling of arguments. Simply judge for yourselves, put yourselves in a right attitude, come into sympathy with the Divine will, and your personal experience of the Gospel will be its final test." Jesus is speaking to men who are angered. Some of these whose

lips are trembling with rage will soon follow Him to the cross with a howling mob. He challenges them. He says in substance, "Try it, try it! then call Me a liar if you do not find my teaching true!" He makes each of us today a judge. He leaves it to all the world. "If any man willeth to do His will, he shall know of the doctrine." He demands a full, a fair, an honest experiment. This is a reasonable, a bold, a universal, and a fully adequate test. I stand not here a teacher of speculations—there are other times and places to examine theories and hypotheses—but I am here as one who has had during life some experience of doubt and reluctance, and who would help you into the certitudes of faith. My advice, then, is, in reference to the Gospel, Try it, try it.

1. By entering into fellowship with God through Jesus Christ His Son. Nature, however grand its glories and its glooms, cannot fully reveal Him. The tempest, the rain, the snowflake sliding through the yielding air, the meteor, the sunset, midnight, or the dawn are insufficient teachers of God; but Jesus says, "He that hath seen Me, hath seen the Father." God is in Christ, tender, mighty, generous, holy, sympathetic, giving the law of heaven to us in invitation and promise—which sound like celestial bells and give the soul a joy and uplift—He is at once our Brother and our King, before whose glory saints and angels fall in adoration. He is our Mediator, and through Him alone we have fellowship with God. There comes from Christ a power that draws us to God. There is nothing remote or abstract in this impulse toward Him, any more than there is in that which allures us in the fragrance of the lily, or the uplift we feel when we gaze upon the magnificence of the arching heavens studded with stars.

There also comes a readiness to work, an exhilaration in the service of our Lord. We have a sense of the Divine life in us as this fellowship is perfected. There is a freedom from apprehension

of danger, for our life is hid in God, and no fatal stab can reach us without first piercing Him. We are elate, yet dwelling in serene rest. Try it, try it, my friend, and see if it is not so. See if you do not find repose of soul, alike in matters that would otherwise bring to this life trouble—pain, loss, and sickness—and in regard to that which is beyond. We hunger for rest. The world's promises are deceptive, and with reference to the grave they are silent. The introspective view of the soul's moral nature is not wholly assuring. We are not ready to meet God, and we feel no certainty as to what is beyond death until we learn that he that hath the Son hath life and shall not see death. Christ bids us come unto Him and have rest, to believe in Him as in the Father, and let not our hearts be troubled. When life wanes and its walls are closing in upon us, day by day—as did those of the Inquisition upon its helpless victims—when the solemn end draws near, this fellowship with God through Jesus Christ, and that alone can give peace, sweet and supreme. The world itself is transfigured by this experience. Try it.

2. By following the precepts of Christ. Life is animated, it is made royal in character, measure, and result by making its dominant motive obedience to Him. We see and appreciate the ennobling influence of self-sacrifice in behalf of others, but our zeal is apt to grow faint. We are apt indolently to wish to be released from obligation unless some great impulse impel us. Self and the world are insufficient, why not try Christ's point of view? Ease is not the aim and goal of life, but doing duty is true worship. Fellowship with Christ, whose impulse was self-sacrifice, will make duty a delight and give to life itself a new charm. Fidelity is self-rewarding, and neglect has a sharper rebuke of conscience. I will not argue about this, but say, "Try it." Follow the Master's will. Aid in the work of redeeming the world by leading men to Him, one by one. Too many

prefer to contribute large sums to a missionary board than to obey the Lord's precepts in this particular. They call it "intrusive" to speak with another in reference to the sacred affairs of personal religion, little realizing how many there are who would give them an unexpected welcome if they wisely and affectionately approached them on this theme. Arguments may be rejected, or suspiciously scanned, but personal testimony and experience tells. Tell what Christ is to you and what He has helped you to do. If you do not win a soul at once to Him, you will, at least, refresh and illumine your own, and reflect honor on the name you bear.

3. By trying Christ's ideal of life as an interpreter of its mysteries. You complain that Christianity has mysteries, but, my dear friend, these meet us everywhere! Absurdities are worse, such as atheism and agnosticism give us. They give us no assurance that our future is any other than that of the brutes that perish; but the Gospel is a lucid mystery. It carries signs of truth Divine. It makes God, not man, the centre. He works for us a work of love and grace. He draws us to Himself. He would have all men to be saved. As the Ptolemaic system of the universe was abandoned when the true order and relations of things were understood, so when we accept Christ's ideal of life our doubts dissolve. There is no need of disputing about this. Try it. Try it.

Finally. By entering into fellowship with the Church you can complete this reasonable and practical test of truth here outlined. Come and ratify the vows which your parents, perhaps, have made for you. Come to His table in remembrance of Him and in anticipation of the Marriage Supper of the Lamb. Do not stand outside the Church to criticise it, but come within to aid it. Come into the bosom of its sympathies. Unite your heart and hand in its work. Prove to yourself that it sweetens your hopes and aspirations, that it makes for you a new de-

fence, and gives you a stronger impulse to advance in the path already trodden by saints and martyrs, until you, like them, have conquered and found that the very weapons raised to slay you have changed to palms of victory!

He, indeed, would be irrational who argued that the sea could not buoy up a ship, when navies were floating before him. Not more so, however, than he who hesitates to believe, when such evidences are presented to his faith, as to the practical fruits of the Gospel of Jesus Christ in human history.

In view of what has been adduced, we cannot fail to see the power of this experimental method of testing the truth of God as revealed to us by Jesus Christ. "If any man willetth to do His will, he shall know of the teaching." You cannot believe that all Christendom is mistaken in its united testimony. Try, then, for yourself. Enter into fellowship with God through His Son and prove His teaching true. Follow the precepts of Jesus and see how they will refresh and invigorate while they guide and guard. Try His ideal of life as a solution to your gathering doubts. Enter into the brotherhood of saints and realize the nobility of its corporate life with the witness of the ages behind it. Rest in Christ and obey His will. Do not linger without to cavil and criticise, but accept and employ this reasonable and practical test.

Think, too, how vast and how vital the import of this obligation to which you are summoned. The test is not only imperative, but one which subserves your highest concern. One may come to me with testimony concerning some far-off continent, and tell me of its people and customs, its laws and its languages. I may be entertained and instructed by his narration, but still feel indifferent, for I can never visit those shores, see those peoples, or speak their tongues. But here is testimony in reference to a matter of unspeakable importance to you, both as relates to your personal well-being here and in the life beyond. Listen, then, to the

teaching of the Son of God, follow it, yield your heart and life to its power, and you will find His words to be the very truth of God, the water of life itself, from the heavenly spring.

THE TRIFOLIUM GOSPEL.

BY ALEXANDER JACKSON, PH.D. [PRESBYTERIAN], GALT, ONTARIO, CANADA.

Luke xv.

AN Irish legend tells that St. Patrick was once preaching to a barbarous tribe in the open air, and having occasion to speak of the doctrine of the Trinity, the sublime mystery was too much for the rude and ignorant people, and they were about to mob him, when he was providentially saved by his ready wit. He lifted from the green sward at his feet a sprig of shamrock. Holding it up before them, he arrested their attention and awakened their sympathy, while he discoursed of the great truth of the three-one from the humble type of the trifolium plant. The illustration was crude and imperfect, but it was suited to a primitive people; and the legend records that the chief and his people were so impressed with the figure and the discourse of St. Patrick, that they became Christians and were there and then baptized into the threefold name. It is also said that from this incident the shamrock became the national emblem of the Irish people.

The trifolium plant may also be used to illustrate the three-lobed character of the Gospel. In the fifteenth chapter of Luke there is given the account of three illustrations grouped by Jesus into *one* parable. "He spake unto them this parable," Luke says; but the parable has three leaves. There is the story of the shepherd going out into the wilderness to seek and bring home the lost sheep; the woman who seeks for the lost piece of silver until she recovers it; and the lost son who comes to himself and then starts for his father's home.

The old and common interpretation

of the parable is that it represents the work of the three members of the Divine Trinity. The Shepherd who goes out into the wilderness to seek the lost sheep is the Divine Son, who left His heaven to seek in the sin-cursed wilderness the lost son of God. The woman who seeks until she recovers the lost coin is the Holy Spirit, who searches everywhere amid the dust of sin or lumber of worldliness until she recovers the lost sinner; and the father, in the third illustration, represents the first person of the Godhead, waiting and watching for the returning prodigal, that He may welcome him with gladness and festivity. This interpretation may be the correct one. It is a favorite one with the commentators, but I am inclined to read another series of lessons from the parable in its three-leaved aspect.

In the first illustration is shown the work of the Godhead for lost man. God so loved the world that He gave His Son; the Son so loved that He came into the wilderness world to suffer, and by His efficient service to redeem and bring home His lost sheep. And He continues that work of loving rescue through the Holy Spirit, who is to-day convicting "the world in respect of sin, and of righteousness, and of judgment."

The second illustration shows the work of the Christian Church. The woman represents the Church. She bears sons and daughters. She nurtures her children. She is the bride, the Lamb's wife. Now the piece of silver which the woman lost was a very small one—the smallest silver coin in the Roman system—worth only a Roman penny, a mere trifle to make such an ado about. And so commentators, in their effort to make the story look consistent, have supposed that the woman was very poor, or that the coins were a keepsake. The truth is, that those ten pieces of silver, strung together on a band to be worn on the temples, were similar to our wedding-ring, the symbol and badge of marriage and wifehood. Having lost one of these significant coins, the woman would feel much

as a bride among us might feel on losing her wedding-ring. We can fancy the pain and anxiety which would fill the mind and heart of a woman whose honest wifehood, in the eyes of her neighbors, depended upon the presence of the significant band on her brow. With what eagerness she would search for the missing coin, and when found, we can fancy somewhat of the exuberant and laughing joy with which she would tell to her neighbors and friends that she had found the lost coin, the badge of honor and wifehood, of conjugal affection, and of queenship in the home. And the Lord Jesus has married the Church to Himself as a chaste virgin; and He has placed on the brow of His bride a chain of precious pearls—the souls whom she is to win for Him. But they are lost. Lost in this world. Hid in its rubbish. Then, as the Church of Christ appreciates her glorious privilege and is true to her Divine Lord, she will seek and search with earnest zeal, and loving interest, and burning patience until she recovers the precious badges of her heavenly marriage. The woman sought the lost coin in the dust and among the household stuff. Everywhere she sought it, dusting out shelves, closets, and corners; sweeping up, and sifting the sweepings of the whole house. She gives herself no rest until the missing coin is found. And the Christian Church—you and I—are to go into all the world—to each soul individually and to the whole everywhere—to seek for the lost, in the dust and rubbish of worldliness and sin, or in the stuff of ordinary life and pursuits—to seek, and seek, and seek, until the lost is found and restored to its place on the brow of the Lamb's bride.

And the third illustration shows the sinner's part in the Gospel work. God so loved the world that the Christ suffered for sinners, and by his Holy Spirit God is bringing the lost home, carrying them on His strong shoulder, or in His warm bosom. The Christian Church also is seeking the lost, and is bound to recover it, for the rescue of the lost is

the seal and symbol of her honor ; but the sinner must himself start. God has done all He can do—all He rightly ought to do. He has paid the price of redemption. Salvation now is free. He has, moreover, given His Holy Spirit to call, to aid, and to complete the work of salvation ; but He will not interfere—He cannot interfere—with human free agency. It is lost sons He seeks, not inanimate creatures. While He carries them on His shoulder or in His bosom, they are free agents. The Church, too, might do a thousand times more than she is now doing ; but, with all judgment be it said, it is not possible to save a single soul unless that soul makes the start himself.

The Gospel is a trifolium. God—the ever-blessed Trinity—has come to seek and to save the lost. The Christian Church is engaged in the work of seeking and rescuing the lost ; but the lost one must himself start for the Father's home, or he cannot be saved. There are the three leaves of the Gospel. The shepherd carried the wandering sheep back to the fold. The sovereignty of salvation is there shown. "Not by works *done* in righteousness, which we did ourselves, but according to His mercy He saved us." "So, then, it is not of him that willet, nor of him that runneth, but of God that showeth mercy." It is all of sovereign mercy. "Jesus does it all." And the woman sought and found the inanimate piece of silver, restoring it herself to the place in which it rightly belonged. The work of the Christian Church is efficient in the saving of men. She bears children. She saves souls. "He which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." The Church is to work as if everything depended on her, and she alone were responsible ; as if the Lord did nothing but reward her when she had done the work. There is both Divine sovereignty and human free-agency in the work of saving the lost.

But the work of the sinner is per-

sonal and independent. He is not to "be carried to the skies on flowery beds of ease." He is not to "wait for the Spirit." God is not going to drag, or push, or pitch him into the kingdom of heaven *volens volens*. Nor is he to trust in the Church, and blame her for coldness, or apathy, or want of missionary spirit. If he is not saved, it is entirely and altogether his own fault. He is personally able and personally responsible. He *can* believe in Christ. He *can* surrender his heart to Christ ; and he *must* do it, if ever he is to be saved. "He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned." And even God Himself cannot save a sinner who does not believe in Jesus ; for "in none other is there salvation ; for neither is there any other name under heaven, that is given among men, wherein we must be saved." You must believe in Jesus ; you must surrender to Him ; you must decide to be His ; you must open your heart ; you must follow Jesus if you are ever to be saved.

But no man ever honestly started whom the Saviour did not at once meet. When the prodigal left home he went to a far country. It was a great way off. He may have been years in reaching it, but when he started for home, the way was short as short could be. He appears to have been instantly in his father's arms. The father saw him while he was yet afar off, and ran and fell on his neck and kissed him. Start now for Christ, and instantly Christ will be by your side. His grace is sufficient ; and you can have it instantly. Will you not now decide for Jesus ? for heaven ? for immortality ? "Behold, now is the acceptable time ; behold, now is the day of salvation." When Jesus called Zaccheus, he made haste and came down, and that day salvation came to his house. He who decides for Christ has everlasting life the very moment he decides to be Christ's. You may, you can decide now. Will you not ?

In this trifolium Gospel God is seek-

ing you, the sinner; the Church of Christ is seeking you. God will bear you on His strong shoulders or in His warm bosom. The Church will bring you in and cherish you, but you must come home; you must come in. O prodigal! come home! come home!

THE DEMONIAC HEALED.

BY REV. THOMAS KELLY, D.D. [METHODIST], THURLOW, PA.

And when he saw Jesus afar off, he ran and worshipped Him.—Mark v. 6-13.

Woe to the man who has cut himself loose from the sympathy of others, and slaughtered the angel of hope in the bosom of his friends. The demoniac had been blessed with friends who had "often" tried to help him; but they had lost all heart and hope, and given him up in despair. The morning of the day he was healed was the most dark and hopeless of his life.

I. THE DEMONIAC'S OPPORTUNITY. "He saw Jesus." 1. *His Devout Promptings.* "He ran and worshipped Him." Exegetes are at a loss to know how he knew Jesus. It is my opinion, the demoniac was comparatively a young man; that the secret of his downfall was sensuality, or the dominion of the flesh; that before he went to the devil so fully, like many of his class, he had a roving disposition, and, perhaps, had frequently seen Jesus in the towns and cities of Galilee and Samaria.

2. *His Defiant Recoil.* "What have I to do with Thee?" In cases of demoniacal possession it would seem that at times both the intellect and will were untrammelled by the evil one, and at other times the whole man was under Satanic control. When the demoniac "saw Jesus," he seems to have been in one of his lucid moments, and so "he ran" to worship Him; but instantly Satan projected himself over his entire being, and instead of worship it was defiance, or abuse. "What have I to do with Thee?" The question may mean: (1) "What have I, another order of sin-

ner, to do with or to expect from thee, the Saviour, *only of sinful men?*" Or (2) Why do you interfere? What is it your business? If the former, notice the devil's orthodoxy. If the latter, see his amazing audacity. He was making this poor man a curse to himself and a terror to the community, and when Jesus told him to quit, he replied, "What is it your business?"

It sounds so much like the "devil in modern society that one might with propriety take this latter as the meaning. The audacity of Satan does not appear, if he be allowed to demonize society unmolested. But let Christian people rise up to oppose the desecration of the Sabbath, and punish the violators of law, and you would soon see the Satanic recoil and hear the old Gadara question, "Why do you interfere; what is it your business?" Indeed, this old Gadara question is the Hercules club by which the devil of modern society holds Christian people at bay. Our weak-kneed Christians are so much afraid of their business, and of being called spies or informers, that the devil is allowed to have things pretty much as he pleases so far as demonizing society through the violation of law is concerned.

3. *His Dread of Jesus Christ.* "Torment me not." They were having a good time of it, for devils, while they were making this poor wretch so miserable. Here is a prophecy of the universal empire of the Son of God; the devils cringe and plead when He approaches. Satan knows Jesus came to destroy his power, so he cries out, "I adjure Thee," etc.

II. THE DEMONIAC'S CURE. "Come out of the man, thou unclean spirit." These words were: 1. Mandatory. "Come." Jesus Christ always uses the imperative mood in doing business with the devil. 2. Emancipating. "Out of the man." He does not say, "I will handcuff or tie you down in there." No. "Come out." 3. Condemnatory. "Thou unclean spirit." Only condemnation and hell await those spirits,

whether human or Satanic, who pollute and degrade mankind.

III. THE DEMONS' LOCAL ATTACHMENTS. "Send us not away." That is, "Don't send us home—to hell." Like all mischief-makers, if the devil would *stay at home* it would be a great relief to society; but like them, he prefers other people's homes to his own and though, as in this case, ordered out, he pleads not to be sent away. He prefers to locate and stay in the neighborhood; if cast out of one member of a family, to enter another; out of the husband into the wife, out of the child into the parent. The devil always tries to remain somewhere in the family, and I am sorry to say that he generally succeeds.

IV. THE DEMONS' CHOICE OF ASSOCIATES. "Send us into the swine." The purpose of the devil is to make men swinish; to make them feel at home in the polluting mire of their own appetites and passions. He has the result here without the process—the genuine article to begin with. "The swine."

1. *The Divine Permission.* "Jesus gave them leave." Learn here, that the devil cannot enter even a pig unless Jesus gives him "leave." How safe the child of God should feel! Expositors hardly know how to explain the fact that "Jesus gave them leave." He asked no favors of the devil, and never followed his suggestions or granted his requests. How, then, explain this permission? It may be the swine belonged to a company of Jews, who, though contrary to their law, had become extensive dealers in swine. If so, they no doubt supplied the home trade of Gadara, and also the Roman towns and cities of Asia Minor, even as far north as Damascus, and possibly had more than once made a "corner" in pork. That such were the facts, of course we cannot say; but we know that God sometimes permits the devil to scatter the herds and accumulations of men who secretly or openly violate His law.

V. THE DEMONS' EFFECT UPON THE SWINE. "The herd ran violently down a steep place into the sea." How suggestive of the tendency and effects of sin! 1. *The devil's work is rapid.* "Ran." Alas! how sin "runs," and how soon the young become hoary in wickedness. How soon it runs men down from purity and hope into the black, briny sea of disgrace and despair. 2. *The devil's work is exhaustive.* "Ran violently." How soon the sense of manhood and strength vanishes from the dupe of sin! What a sense of utter exhaustion and inability to cope with the powers of darkness which assail him from without and within. 3. *The devil's work is down grade.* "A steep place." It is easy to continue in sin, because it is "down a steep place," and it is hard to stop for the same reason. When running "down a steep place" it does not require half the effort to go on that it does to stop. Thus thousands are rushing on, thinking, ere-long, they will surely reach some level spot where they can easily call a halt. But, my brother, there are no level places in a life of sin. It is all "steep," and unless you cry mightily to God your velocity will continue to increase until you take your final plunge into the awful abyss of damnation and despair. 4. *The devil's work is uniform both in tendency and effect.* "The herd ran." How many? The whole "herd." *All ran, and all perished.* How symbolic of a tremendous spiritual truth! Four words epitomize every life which takes its cue from Satanic promptings. Running, Ruin, Downward, Death. The devil never lets up on anybody, and he never entered any creature of God but with a fixed purpose to destroy. His power to control and combine his forces is amazing. Swine are proverbial for their headstrong proclivities—a determination to go east if you urge them west. And how those demons could induce two thousand pigs to vie with each other in running toward a given point is truly surprising to me. But the fact has more than its

parallel in the moral world, where we see believers in the Bible of all temperaments, tastes, and classes, from the philosopher to the illiterate, and from the millionaire to the ragged tramp, all a unit in turning their backs upon God, and recklessly approaching a *dark, hopeless eternity*.

LOVING GOD WITH THE MIND.

BY REV. E. T. TOMLINSON, PH.D.
[BAPTIST], ELIZABETH, N. J.

Thou shalt love the Lord thy God with all thy . . . mind.—Mark xii. 30.

WHAT is it to love God? The answer is found in this, the strongest of the Greek verbs. It is more than sentiment, more than affection. The *affectionate* mother may gratify her parental feeling of affection, but the action may be essentially selfish. The *loving* mother will sacrifice her feeling of affection, if need be, for the good of her child. Historically and by etymology to love is to hold some one dear. To love God is to hold God dear. It does not reside in having proper feelings, then, alone. The "ands" of our text are links of steel. Religion is not a matter of sentiment only. Christ was the expression of God's love, but also the manifestation of the perfect love for God. Might, soul, mind, and strength are at work. The heart alone stirred has given the world religious fanatics, the more dangerous often because the more conscientious. Religion through the heart into the mind has given strength and beauty. The foliage of the oak is beautiful, but useless without the roots sent deep into the ground. Feeling, however tender, however secret, is not the test of religion. Often the truest test of a converted man is not that he is willing to do what he feels like doing, but that he wills to do what he does not feel like doing. The mother does not feel like rising in the night with her sick child. The test of her love is that she does when she does not feel like doing. In the mind the rudder of

life is found. The feelings may be the sails, but the profound remark of Goethe, "The ship that sails at random will be wrecked even in a storm," is profoundly true. Unless the love of God gets below feeling, when a man ceases to feel he ceases to love. In Paul, the love of God got below his profound feelings into a profound mind, and we have a profound man profoundly stirred. Spurgeon says, "You cannot build a man-of-war out of a currant bush nor soul-stirring Christians out of superficial Christians." It is in a large sense true that men have just as much of God's love as they will to have. The heart may be like steam to the engine, but the mind is like gravitation. It keeps it to the road. Christian consciousness is not the terminus, but an important station on the journey from earth to heaven. In loving God—holding God dear—what are some of the ways in which the mind can act? Men cannot love by will, we are told. Cæsar said, "Men believe that which they will (wish) to believe." And there are clearly defined ways in which the mind may act in loving God.

I. *In the matter of choice.* This is the distinguishing characteristic of a man. We do not blame the tiger for killing a man. We kill the tiger to rid the world of danger. A man kills another because he chooses so to do. He could have chosen not to do; hence guilt enters. To not choose Christ is to choose that which is not Christ. The feelings may be stirred, and yet Christ may be kept out by the echo of that old cry, "We will not have this man to reign over us."

II. *In the matter of thoughts and imaginations.* Paul wrote the Corinthians to bring every thought into captivity to the obedience of Christ, and he prayed for his brethren at Philippi that their love might abound yet more and more in knowledge and in judgment. The outside of the platter may be clean, but filth may be within. But you say, "Evil thoughts [come to me]," "I do not desire them, but they come." It is

true. It is one of the discouraging things of the Christian life, but responsibility is not for having but for cherishing evil thoughts. Bunyan had the fiends whispered in his ears, but he stopped his ears and looked to the cross. That was the work of the mind. God shall bring to light every secret thought.

III. *In the matter of guarding the approaches to the soul—the senses.* What shall be heard, read, seen, can be largely controlled. A young man rose in a college room when the ribald jest was told, and said, "Boys, I think too much of myself to listen to such stuff." You step on board the train at Elizabeth. You are whirled to Jersey City. That is beyond your power to control; but to enter the train is an act of your own, and you are responsible for going to Jersey City.

IV. *In the matter of ideals.* What ideal have you set before you? For me to live, said Paul, is Christ. What is it to you? Judas was as much of a traitor before Christ's death as after. He was not bad because he was a traitor. He was a traitor because he was bad. He gravitated away from Jesus to an ideal of his own. As the apostle said of him, he went unto his own place. Men have found it true that if they raise up Christ before them they are drawn unto Him. It must be equally true that if they do not raise Him up they are drawn away from Him. Are they responsible? There is a double meaning in the words, "Let this *mind* be in you which was also in Christ Jesus." A sanctified heart is good. A sanctified will is better. "Our wills are ours to make them Thine." The law of love is the road to heaven. The two shining rails that seem to unite in the distance are love to God and love to our neighbor. On that road may the whole man be carried; and may all the heart and all the soul and all the mind and all the strength love the Lord, as the Lord Himself commanded.

THE RESPONSIBILITY OF KNOWLEDGE.

BY REV. EDWIN M. POTEAT [BAPTIST],
NEW HAVEN, CONN.

To him therefore that knoweth to do good, and doeth it not, to him it is sin.—James iv. 17.

It is a noble saying of Lotze, "We do not honor God by elaborating proofs of His existence." We are still elaborating the proofs. Preaching is apologetic rather than declarative. There was sense, we must allow, in the course of a somewhat callow student, who left the seminary because the professor began his course of lectures by trying to prove the existence of God; he "had known that always!" The best way of honoring Jesus Christ is to believe His Word, trust His grace, mark the triumphs of His saving power, and, for ourselves, to act on the facts we know.

The text has two things—an exhortation and a statement.

I. *The Exhortation—Act on what you know.*

We all know more than we live up to. We see Christianity very much more clearly in our intelligence than others witness it in our lives. We understand Jesus Christ better than we live Him. Our practice lags lumberingly behind our knowledge. Conscience is always ahead of conduct; knowing of doing. In almost no respect do we practise, in morals, all we know.

Now, it is remarkable that, notwithstanding this state of things, our efforts are bent on increasing our knowledge rather than on improving our conduct. Men want to know all about Christianity before practising the abc's. I find myself seeking to expound Christianity to your intelligence, when, just now, the far more urgent matter is to get the elements of Christianity, which all understand, into your conduct. It is just so that the wide discrepancy between our knowledge and our practice has obtained. We have pushed, and are still

pushing our knowledge of Christian teaching at the expense of our practice of Christian teaching. It is far more important to a well-rounded character to blot out this discrepancy than to push our intellectual comprehension of Jesus. The greater need is to practise, to act on what we know, not to know more.

Besides, our present course ignores two important facts: (a) The very end of knowledge is to be enacted; and (b) to practise what we know is the very best way of extending our knowledge. He "that wiltheth to *do* . . . shall *understand*." Those people who insist on understanding all of Christian teaching before practising any of it never understand any of it profoundly. Jesus said His teaching had to be lived before it could fully certify itself.

The exhortation of the text is a ringing one, and comes to our time with peculiar aptness and force—*Act on what you know!*

It is an exhortation to churches, as well as to individuals, and to the Church at large. Churches are still busy at work purging and elaborating and refining their creeds. Thus is Christianity of the head continually refined while Christianity of the heart and conduct remains, on an average, below par. The demand of the hour upon the Church is, Bring up the rear; bring conduct up to conscience, practice up to profession; bring deeds up to knowledge. It is safe to say that if the Church should devote a generation to the effort to bring its life up to present statements of belief and knowledge, we might bring in the millennium.

II. There is here not only the exhortation—Act on what you know—but the statement, *If you do not, it is sin*. Knowledge entails immediate responsibility, failure to meet which is sin. A man whose conduct falls short of his knowledge of what is right is a sinner. So a church. To defer the doing of what we know of Christian teaching—a right thing—is to do a wrong thing; and, moreover, our omissions of known duty unfit us more and more for new

duties—indeed, for all duties; the movements of the soul are clogged by disuse.

"Ignorance of the law excuseth no man." The text refers only to those who know to do good, but who do it not. These are sinners, whether they are unsaved and neglect the salvation of which they are well informed, or Christians whose profession is one thing and whose practice is another, or churches who spend their time expelling heretics while the poor, and vicious, and godless surge past their doors unpitied and unsought.

"THE GOSPEL IN MINIATURE."

BY REV. GERARD B. F. HALLOCK
[PRESBYTERIAN], ROCHESTER, N. Y.

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—John iii. 16.

LUTHER called these words of Christ "The Gospel in miniature." Others have called them "an epitome of the Gospel." In this one verse lies the essential substance of Christianity. Wrapped up in this one pregnant statement lie all its central and fundamental truths.

The theme is *redemptive love*.

I. Notice, first of all, we find in these words *the MOTIVE of redemption*. It is love. "God so loved the world." It was born of God's great heart of love.

Could we bring men earnestly face to face with this one reflection of God's love, it would melt all hearts, it would soften every rebellious thought, it would remove each doubt, it would take away every fear, and submissively, tenderly, and very lovingly would every soul be found kneeling at the foot of the cross.

II. Again, we find here expressed *the METHOD of redemption*. The gift of God's Son. "So loved, that He gave His only begotten Son."

God knew that from His manger-cradle to His cross His own dear Son would be humiliated, and tempted, and persecuted, and tried, and condemned, and scourged, and buffeted, and spit upon, and thorn-crowned, and then crucified—cruelly and shamefully crucified by men, and yet “God so loved the world that He gave;” and Christ so loved that He came, and “gave His life a ransom for many.”

III. This brings us to a third thought, *the purpose of redemption. Salvation.* “Might not perish.” “God sent His Son into the world . . . that the world through Him might be saved.” Christ did not come simply to teach, to educate, or to reveal, but to *rescue*.

“Saved,” from what? From “perishing.” Not from misfortune, so much, not from trouble, nor from ignorance, nor from degradation—all these, but infinitely more—from “perishing.” From everlasting death to everlasting life.

IV. Just here, again, we are told, *the ground of our redemption.* An atoning sacrifice. “Gave His Son.” Permitted men to take Him, crucify Him, kill Him. Christ Himself said, “The Son of man must be lifted up that—to the end that, in order that—whosoever believeth on Him should not perish.”

We are to glory in the cross. “Behold the Lamb of God,” a sacrifice, a substitute, a propitiation for sin, “which taketh away the sins of the world;” and “There is none other name,” etc.

V. And now, in closing, notice *who are the subjects of redemption.*

The text again gives answer. “Whosoever believeth.” God in Christ has made for every creature the fullest, freest, richest, happiest possible provision, with this one only condition—a loving, loyal, acquiescing, appropriating faith in the Lord Jesus Christ. The text brings this one boundless, all-inclusive word, “whosoever,” and this one qualifying condition, “belief.” Embracing the one, let us fulfil the other.

UNION WITH CHRIST.

BY REV. GEORGE W. MORRIS [METHODIST PROTESTANT], BROAD FORD, PA.

That I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.—Phil. iii. 8, 9.

PAUL had lived a life of strict obedience to the requirements of the Jewish law. He had been scrupulously exact in its fulfilment. He says, “What things were gain to me, those I counted loss for Christ.” And he utterly repudiates all as unfit to be mentioned, for the more excellent knowledge of Christ Jesus the Lord.

Union with Christ. 1. It is a close union; a union such as exists between soul and body; a union like that between the Father and the Son. “I in them, and Thou in Me.” 2. It is a vital union. Christ says, “I am the vine, ye are the branches.” The life of the vine flows into the branches. They only have life as it is received by them from the vine. In grafting, a scion is cut and an incision is made in another tree; into this bleeding wound the twig is pressed, and brought into such close union that it partakes of the life of the tree and grows thereby. Thus the believer is engrafted into the bleeding wound made in the death of Christ, and lives thereby. 3. It is a fruitful union. “He that abideth in Me, and I in him, the same bringeth forth much fruit.” Every life that so abides in Christ is a fruitful life. The withered branches in the Church to-day are such as are severed from Christ.

How this Union is Effected. We had failed to keep the law of God, and had fallen under its condemnation. Christ came into the world and lived a life of perfect obedience to the law of God, and by His death satisfied its violated demands. He atoned for our sins in His death, and offered unto God a per-

fect righteousness. This righteousness becomes ours, and we stand in Him by faith.

The Benefits of this Union. 1. It reconciles us to God. Our sins had alienated us from God. We had become rebels to His law. The sword of justice was unsheathed to take vengeance upon the head of the sinner. Christ interposed for us and received the wound in His own body. The outraged law was satisfied, and the sword of justice went ringing back into its scabbard. 2. It secures us the intercession of the Saviour. Who shall estimate the advantage of "Our Advocate with the Father"? 3. It secures us the comforting influence of the Holy Ghost. Troubled, indeed, would the world be without His presence. He cheers us in temporal losses, supports us in affliction, and comforts us in bereavement. 4. It secures us heaven. Heaven is the goal of Christian endeavor. It is the thought of heaven that cheers the "wayfarer" in his weary lot.

STRIKING THOUGHTS FROM RECENT SERMONS.

Do you know what the reason is that we are not bringing in the multitudes as we ought? It is simply because our brothers and sisters who are blessed of God with the stronger temporalities, and can afford to do it, sit down at the table and throw the crumbs underneath the table for the poor. They eat off the table; the poor may crawl under it. The poor may sit in the galleries, they may go into the side streets where are half-starved missions, and they may have by the professed Gospel of Jesus Christ their misery intensified as they are made to feel poor and wretched and neglected and despised, their burdens being increased by the very Gospel which was calculated to save them.

I tell you, it is not the black sinner that is our obstruction; it is the proud saint. It is not the rum-shop; it is the temple. And we have gone on until the Gospel to the common people is not preached to the common people. And you have been talking for weeks in this very room, and in every church in every city of the Union, about the sad fact that we cannot reach the people. Why? That question may be well asked when you remember that in the days that Jesus Christ preached in person the common people were His natural hearers. They were the men that would hear Him whether anybody else would or not.—*J. R. Day, D.D.* (Jonah iii. 2).

THEOSOPHY is guilty of two great injustices. It is unfair to Christ and to man. It does not pass the Saviour by. Indeed, it gives Him a place above the "Mahatmas" of Thibet. He is a "Nirmanakaya," a chief among chiefs, a prince among the "Mahatmas," like Confucius and Buddha; but truth and fact require more.

He is the chief personality in all history. "The Eternal Life was manifested in Him." He has been seen and handled and tasted. His spiritual victories are unsurpassed. But Theosophy gives Him little more than verbal homage, and treats his ineffable claims as delusions. A lasting religion cannot be built on so palpable an injustice. The wrong done to man is only second to that done to man's Redeemer. Theosophy robs Him of the message of the love of God for men revealed in and through Jesus Christ. In response to his appeal, "Show us the Father," it says there is none. When he cries: "I have sinned," it says yes, and you must suffer. There is no Almighty Helper, delighting in mercy and ready to heal. As he, beaten again and again, despairs of progress, it refuses the glad tidings of the victory won over evil by the Elder Brother of the Race; the bright and quickening visions of faith, and the access of the energies of God to the soul. Man needs "forgiveness" and knows it. He hungers for the love of God as the basis of his best life, and cannot rest without it. He seeks motive power; since motive power is the essence of the universal religion for sinful and weak men, and it is a grave wrong to deny him the good news that God is the Constant Shepherd seeking and saving the lost, and rejects to make His infinite power available to and usable by His sinful and suffering children. A religion that denies man the satisfaction of his deepest and most urgent needs may please a school of thought; it will never save a world of sinful men.—*John Clifford, D.D.*

GIVE a man the spirit of God and he will see things in the universe more wonderful than fire in the flint, than light and heat in a piece of coal, than flesh and blood and bones and muscle in bread. It was not human learning or philosophy that revealed the Christ of God to good old Simeon in the temple. It was not flesh and blood powers that revealed "God manifest in the flesh" to Simon Barjona, or that led Thomas to lift up his heart with his eyes to heaven and exclaim, "My Lord and my God!" The young artist may claim his sire's studio; money may give him the canvas, the paint, and the brushes, but no money can purchase the artist's genius. There is nothing so much needed by the Church to-day as the gift of the Holy Ghost.—*J. Kerr Campbell, D.D.* (Ex. xxiv. ii.)

It is not extravagant to affirm that if the lust of power, patronage, and pelf shall corrupt and destroy the ideal and love of liberty in the majority of those constituting our national family; if party zeal and ambitious shall supplant true patriotism and scheming policy be substituted for lofty principle, and if the ignorant, venal, vicious hordes, multitudes of whom are naturalized before they are civilized, should pour in upon us in the future as they have in the past, and all be ready to prostitute our hitherto exalted citizenship to the use of self-seeking, unprincipled, conscienceless demagogues for the bribes they can offer, the decline of the nation may be as rapid and its ruin as remediless as its rise was miraculously speedy and magnificent.—*J. Elmendorf, D.D.* (Prov. xiv. 34.)

ONE Gospel preacher, presenting the remedy for moral evil, will do more to correct it than a regiment of policemen. A loving hand pointing steadily to the cross will do more to liberate the town from the curse and power of sin than a dozen Jefferson Market courts, valuable as they are. It is Christ who saves from the control of sin, who heals the sin-sick soul, who breaks the chains of evil habit. In the might of His saving power He stands alone on the world's moral waste. We believe in the efficiency of His regenerating grace. This will turn a liquor-dealer into a stalwart reformer and a besotted inebriate into an evangelist. It is more potent than chloride of gold. It has the power to convert city officials and to purge the sources of political life and to bring to a perpetual end the iniquities we now be-

moan. The Gospel strikes at the root of all sin and destroys it. The Gospel and this only will save the city, the land, the world. Paul is mightier than Moses. Luther than Fra Girolamo, and Schaulfer than a thousand Tolstois.—*R. F. Sample, D.D.* (Micah 1. 5.)

THE cultured heathenism of Greece and Rome had its last home in the ancient schools. The "rhetors"—the men that talked grammar and rhetoric, and eloquence; the men who taught they succeeded to the literature of Greece and to the eloquence of Rome—forged the last refuge of the dying paganism. They said, "Think of the old gods, think of the old temples; what beautiful tales we can tell of the old deities! Did not their mythology furnish material to Homer? Did it not give everything they used to the old tragic poets? Where would our *Æschylus*, where our *Sophocles*, where our *Euripides* have been had there been no mythology, no ancient deities? Then think of the gracious processions we have down our temple aisles, in among our temple pillars. Think of our lighted candles at the mysteries, and the appeal to sense of our worship! *Æstheticism*, culture, all the fineness of the spirit binds us to our pagan worship, and we turn with scorn from that Christian belief." Christ took not these men, but left them to be broken and reformed by hard fact. He left time to deal with them; but He called from the boat and the loom and the receipt of custom the men He needed. He took them into His confidence; He guided them into solitude; He let His own transcendent influence play upon heart, transform imagination, fill reason, penetrate mind; till in the translucent air of their spirit He lived and was seen as He was; and they were able to describe and to tell to all after ages the wondrous Person they had seen, the glorious Christ they had known. The priest had lost Him in formulae, the Pharisee had buried Him in ceremonial, the scribe had covered Him over with scholasticism. The men He called and the men He made gave Him as He lived, His inmost spirit, His veritable soul.—*Principal Fairbairn.* (John i. 17.)

THEMES AND TEXTS OF RECENT SERMONS.

1. The Glories of Religion. "Behold, the half was not told me."—1 Kings x. 7. T. DeWitt Talmage, D.D., Brooklyn, N. Y.
2. The Moral Condition of the City. "For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? Is it not Samaria? And what are the high places of Judah? Are they not Jerusalem?"—Micah v. 1. R. F. Sample, D.D., New York.
3. The Nobles of Israel: Their Vision and Feast. "They saw God, and did eat and drink."—Ex. xxiv. 11. J. Kerr Campbell, D.D., Stirling, Eng.
4. An Overturning Gospel. "These that have turned the world upside down are come hither also."—Acts xvii. 6. Rev. A. B. Whitney, Indianapolis, Ind.
5. The Gospel of God. "Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."—2 Cor. xiii. 11. Rev. B. Fay Mills, Cincinnati, O.
6. Excelling unto Edifying. "Seek that ye may excel to the edifying of the church."—1 Cor. xiv. 12. "But we do all things, dearly beloved, for your edifying."—2 Cor. xii. 19. Rev. J. W. Turner, Louisville, Ky.
7. The Preacher as an Instructor in Knowledge. "Because the preacher was wise he taught the people knowledge."—Ecc. xii. 9. Kerr B. Tupper, D.D., Kansas City, Mo.
8. The Unchanging Christ. "Jesus Christ, the same yesterday and to-day and forever."—Heb. xiii. 8. Bishop J. P. Newman, D.D., Omaha, Neb.
9. The Alpha and Omega of Eternity Itself. "I am alpha and omega, the beginning and the end, the first and the last."—Rev. xxii. 13. Simon J. McPherson, D.D., Chicago, Ill.
10. The Mould Young Man. "I have written unto you, young men, because ye are strong."—1 John ii. 14. Rev. Robert McIntyre, Denver, Col.
11. Preaching to Great Cities. "Arise, go to Nineveh, that great city, and preach unto it the preaching that I bid thee."—Jonah iii. 2. J. R. Day, D.D., New York.
12. An Overcoming Life. "For whatsoever is born of God overcometh the world."—1 John v. 4. Rev. A. B. Whitney, Indianapolis, Ind.
13. A Patriot's Advice. "Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. xiv. 34. J. Elmendorf, D.D., New York.
14. The Sin-removing Lamb. "Behold the Lamb of God, which taketh away the sin of the world."—John i. 29. Lyman Abbott, D.D., Brooklyn, N. Y.

Suggestive Themes for Pulpit Treatment.

1. The Lamb-like Lion. ("And one of the elders saith unto me, . . . Behold the Lion, . . . and I beheld, and, lo, . . . a Lamb."—Rev. v. 5, 6.)
2. Warmth and Brilliance as Essentials of the Preacher. ("He was a burning and a shining light."—John v. 35.)
3. The Divine Indifference to Externals. ("But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh upon the outward appearance, but the Lord looketh on the heart."—1 Sam. xvi. 7.)
4. The Contagiousness of Evil. ("And ye, in anywise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it."—Josh. vi. 18.)
5. The Ground of Courage in the Face of Odds. ("When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt."—Deut. xx. 1.)
6. Corporate Responsibility for Individual Sin. ("But the children of Israel committed a trespass in the accursed thing; for Achan . . . took of the accursed thing; and the anger of the Lord was kindled against the children of Israel."—Josh. vii. 1)
7. The Fate of the Maker of Drunkards. ("Lest there should be among you man or woman,

- or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst [lit., the drunken to the thirsty]: the Lord will not spare him."—Deut. xxviii. 18-30.)
8. Regeneration the Essential of Assured Reformation. ("Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John iii. 3.)
9. Pride of Citizenship. ("I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city."—Acts xxi. 39.)
10. The Valuelessness of Mere Aesthetics in Religion. ("And lo! thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not."—Ezek. xxxiii. 32.)
11. The Humility of True Knowledge. ("And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know."—I Cor. viii. 2.)
12. The True Motive of Mercantile Integrity. ("For he that in these things serveth Christ is acceptable to God, and approved of men."—Rom. xiv. 18.)
13. An Impossible Evolution. ("Who can bring a clean thing out of an unclean? Not one."—Job xiv. 4.)
14. The Gospel of Hope to the Poor. ("For the needy shall not always be forgotten: the expectation of the poor shall not perish forever."—Ps. ix. 18.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

Seeking for Souls.

Matt. iv. 19.

It is a noticeable fact that in the *Old Testament* a constant representation is that of *flock* and *fold*, and the prophet is the *pastor* or *shepherd*; and the flock always seems referable to the *elect people* of God. Outsiders are regarded as wolves, bears, dogs—enemies of flock. From the time we open the *New Testament* the figure is changed—the whole world is a *field* to be sown with the good seed of kingdom and turned into a *great harvest field for God* (Matt. xiii., mark verse 38); or the whole world a *sea* or *lake*, full of fish, and the believer a *fisherman* to cast the net into the sea, etc.

This latter figure unusually *complete*—almost an analogy.

The *boat* represents the Church, which is built to ride on the waves, but is swamped by the waves getting *into* the boat. The Church's influence, usefulness, and, in fact, existence depend on *keeping the world out* and maintaining separation.

The *net* finely represents the *means of grace*, the whole array of instrumentalities for evangelism; the meshes, the various truths of the Gospel, that are

so dependent on each other that they in their union and harmony and inter-relation constitute *one* system; not a loose thread, or a way of escape except by breaking through, and when no souls are caught it is either because we cast the net where *no fish are*, or because we need to *mend the holes in the net*.

How finely the *sinks* may represent the awful *warnings* and the floats the *promises*, between which the net is kept stretched and taut! Leave out either the promises or threatenings, and your net is rendered proportionably *useless*.

Then how much depends on the proper *handling of the net*! A skilful fisherman knows when the fish are in the net, and his sensitive fingers perceive that he has enclosed them; he will not spare himself, but if need be leap into the sea to bring his net to shore without losing his draught.

But let us notice particularly that our Lord says, *Follow Me*, and *I will make you fishers of men*.

There was never such a *fisher of men*.

1. He went *wherever the people were found*. To him there were no consecrated places save the places where men *were found*. Some people are so jealous of a consecrated place that they

would rather speak to a beadle and choir in a church than to a thousand people in a theatre or on the common.

2. He *loved souls* as such. He had a passion for souls. To him all the petty and puerile distinctions that obtain among men were nothing, like the elevations and depressions of earth's surface seen from another planet. Peter had to be cured of his caste spirit before he could go to Cornelius.

3. He used infinite *tact* in dealing with souls. His interview with Nicodemus and the woman of Samaria have in them more wisdom and suggestion, as to modes of reaching souls, than all the volumes ever written, yet totally different.

4. He saw the *possible* in the worst of men and women, looking past the actual and present to the potential and future. He was chiselling the angel out of the marble, fashioning the image of God out of the clay.

5. He identified himself with the lowest and least, and so drew the publicans, etc. He went where no one else would go and did what no one else would do.

The Vision of the Candelabra.

Not by might nor by power, but by My spirit, saith the Lord.—Zech. iv. 6.

THREE times in Scripture the golden candlestick is brought into conspicuous prominence—Ex. xxv. 31-40; Zech. iv., and Rev. i. 12-ii. 1. In the first it seems to represent God as giving light in sevenfold perfection. In the last it seems to stand for the sevenfold Church, as God's light in the world. Here, if we mistake not the dependence of the believer's light-giving power upon the Spirit's light-supplying oil, is the great lesson; and beautifully is it taught.

Here is a candlestick or candelabra with its seven branches, each holding a lamp. A bowl is in the centre to hold oil, and from that run supply-pipes to the separate lamps. Two olive-trees stand by the candlestick, and these also are connected with the bowl by pipes,

so that the supply is constant from a living source.

The figure or type corresponds in so many obvious particulars with the truth taught that we may find almost an analogy. If we take the candelabra to represent Israel as God's witness, the light to the Gentiles, and the two olive-trees, the "sons of oil," to represent Joshua the high-priest and Zerubbabel the governor, made strong for their work by Jehovah, and so becoming to His people a source of strength and grace, it requires no ingenuity to see here a fine type of God's Church, depending upon Christ as the High-priest and King for all supply of the Spirit whereby the Church is enabled to be the light of the world; and especially when in the text the Divine key to the vision is supplied, may we learn that not by human might or worldly power, but only by the Spirit of the living God, comes any true life or light to the Church.

The most important lessons of the vision may be embraced under two short words—*burn* and *shine*. And the vision hints the secrets of both burning and shining.

I. *Burning*. There are three conditions: The believer

1. Must be *joined to Christ*, the High-priest and King, the Saviour and Lord. The living olive-trees must be united with the candlestick by the mystic pipes.

2. Must be supplied by the Spirit with oil; if there be any hindrance to the inflow of the Spirit it will show itself in the lamp.

3. Must be in actual contact experimentally with his Lord; the *wick* must reach to and touch the *oil*.

II. *Shining*. Here, again, three conditions must exist:

1. The lamp must be *raised* on a lampstand to give full scope to its rays. The believer needs to be identified with the Church of God, and by his open confession of Christ his lamp of testimony is lifted that all may see the light.

2. The lamp must have *room to burn* and shine, not be shut in under a meas-

ure, where it can get no fresh supply of air. Our life may be hid with Christ, but our light must not be hid, but openly shine.

3. The lamp-wick must be *trimmed*, otherwise the very wick that ought to flame and gleam will smoke and flicker and perhaps go out. Our experience must be constantly renewed from day to day. A former experience will not make up for the lack of a latter and riper one; our life daily renewed must attest our living union with our Saviour and Lord.

The subject suggests :

1. Our limited capacity and unlimited source of supply; compare the bowl and the olive-tree.

2. Our dependence on the priestly and kingly work of Christ.

3. Our need of uninterrupted fellowship and communion with the Holy Spirit.

4. Our practical omnipotence when God is with us and in us.

That in the ages to come He might shew, etc.—Eph. ii. 7.

THERE is a wonderful suggestion here. The full measure of grace can never be known until the coming æons have revealed it. This side of death the greatest saint is imperfectly developed and matured. Let us suppose one of the worst of men—or worse, of women—a deformed, repulsive cripple, a moral leper in whose body and soul the most fearful scars of sin have left their mark—an object of general loathing even to companions in sin—uneducated, hateful, malicious, ugly, a wild beast among humanity. Let the grace of God come into her soul and work its mighty work, until gradually evil lusts and passions are subdued, and the wild beast is tamed, until the heart overflows with love and grace, and the very body takes on a new complexion, and the features become radiant with the beauty of tenderness. This is a marvellous change, but it is nothing in comparison to what the ages to come shall show.

Take that saint after a thousand years in heaven. All deformity of body gone, the scars of old sin no more found, hers is a body of glory like her Lord's, with the beauty of unfading youth. Her mind has grown until it is stored with the riches of all universal knowledge. All the philosophers of ancient and modern times might come and sit at her feet to learn the mysteries of all wisdom. Her companions now are angels and saints. Her heart is free from every taint of evil and overflows with every Divine affection and rapture. For a thousand years not an evil thought has crossed her path, nor a corrupt imagination or memory defiled her heart or destroyed her peace. She stands now at a height which no exaltation can express and no mathematics measure; and yet—think of it!—she is only now beginning by an insignificant fraction of time the interminable ages of an endless life, as eternal as God's, and all through that life infinite height on height beckons her onward and upward in the growth and progress of a perfection always complete yet always divinely incomplete! Eternity at every stage of her existence is still before her, and whatever she has attained, boundless growth is still inviting her to higher ecstasy and bliss.

A Charge to Hearers of the Gospel.

[Literal translation.] *Bear in mind your leaders; whoever have spoken to you the Word of God; observing the issue of their life-course, imitate their faith.—Heb. xiii. 7.*

HERE are given three tests of a spiritual leader :

1. He speaks God's message; 2. He lives for heaven; 3. He has faith in a personal Saviour.

And there are three duties of the hearer : 1. To remember the messenger for his message's sake; 2. To observe the testimony of his holy life; and 3. To imitate his personal faith.

God's heaven-sent leaders deliver a heaven-given message. It is according

to the written Word (Isa. viii. 20 ; Jer. xxiii. 28). Again, they speak the language of positive conviction, not negations, but affirmations (2 Cor. i. 17-20) ; and, again, they are attended by spiritual power (1 Cor. ii. 1-4). The Word is God's, the conviction of a believer is behind it, and the Spirit's demonstration attends it. Moreover, it is with solemn earnestness, not frivolity (see Jer. xxiii. 32).

The declaration of the message is *experimental*, for it is backed by a personal faith in a personal Saviour. No unconverted man is fit to preach or teach the Gospel. The master of Israel must know these things heartwise. The centre of his message is Christ, and He must be the centre of his heart's faith and love and hope. If the truth is the ball, and the mouth the cannon, the explosive force behind the ball is the heart's passion for Jesus.

Such faith will be further *confirmed and exhibited* in a life which is under the power of eternal realities and whose end is Christ, heaven, and the glory of God. The thought is progressive. God's leader speaks the Word God ; convinced of its truth, he is led by it to a personal Saviour whom that Word enshrines, and that faith remoulds and remodels his life.

Thucydides said of his history : " I give it to the public as an everlasting possession, and not as a contemporary instrument of popular applause."

Paul was marked by enterprise, unselfishness, a sense of a mission, and a spirit of devotion to Christ.

The burning brand is not simply plucked from the fire, but changed into a *branch*. The soul saved from hell must be saved for heaven. Salvation is a work in which man co-operates with God ; to be worked out, salvation in its fulness is reserved, ready to be revealed at the last time. Compare 1 Peter i. It includes deliverance from power and

presence as well as penalty of sin—salvation from selfishness unto service. No salvation is to be regarded as complete until the believing heart prompts the confessing mouth. Salvation is thus a process that begins with the heart, and then inspires the mouth of the believer, and so reaches the ear of the unsaved, and so his heart and then his mouth. If it stops short of the mouth, how is this Divine circle and succession to be completed ? God's plan is interrupted.

Taking glory to ourselves is like plucking the ripe fruit to carry to the Master, and picking off on the way the best grapes of the cluster.

" *Apply thyself wholly to the Scriptures, and apply the Scriptures wholly to thyself*" (Bengel).

Four conditions of successful service :
1. Knowledge of Word ; 2. Passion for souls ; 3. Right methods of work ; 4. Baptism of Spirit.

God's will as to our duty may be seen :
1. By the inward impulse ; 2. By the Word of God ; 3. By concurrent circumstances. When these combine, go ahead. When you are honestly in a puzzle, stand still and wait to know His will.

Accommodation to the world. At Fort Snelling a pulpit is at one end and a stage at the other. The same room is a church on Sunday and a ball-room or theatre during the week.

Consecration to God. We should give ourselves to God, like property unencumbered by mortgages.

Every man's life a plan of God. When so conceived there is : 1. Constantly increasing power—God's will energizes ours ; 2. Constantly enlarging sphere,

like a triangle expanding from its apex ; ward, hence our need of : 1. Clear eye
3. Constantly expanding joy, partner- to see ; 2. Prompt obedience ; 3. Total
ship with God and patience in serving ; self-surrender, even to suffer ; 4. Power
4. Absolute certainty of success and re- of Holy Ghost.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

MAY 1-7.--THE FAILURE OF RELIGIONS MERELY HUMAN.—1 Kings xiv. 2.

Under the circumstances this command, "Get thee to Shiloh," is a quite surprising one, yet really a command entirely natural.

The command is a symptom of a great fact.

Read the story of Jeroboam's rise into royalty (1 Kings xi. 26-40 ; xii. 19, 24) ; also of his apostasy (1 Kings xii. 25, 33).

So the idolatrous worship goes on and the years pass.

Then trouble comes to Jeroboam. Abijah, the son of Jeroboam, a really beautiful character (see 1 Kings xiv. 13), sickens.

What now shall Jeroboam do ?

There is his own man-made worship he has set up at Dan and Bethel. Shall he apply to this religion he himself has manufactured ? This religion may do for pleasant weather, but for storm and strait he needs a Divine religion.

So in his strait he turns from the faith and worship he has himself instituted, and tells his wife to go with prayer and inquiry to Shiloh, where God's prophet dwells—God's prophet, Ahijah.

From his own false and merely human religion he turns in extremity to the true God. Golden calves, etc., will not do now. "Get thee to Shiloh."

(A) Many men make a kind of religion of *worldly success*. By that I mean that for many men a worldly success gathers everything a real religion should gather about itself.

And worldly success of the true sort is right, is duty.

Every man's life is a plan of God ; to

fulfil that plan, to do the work appointed him in the best way and with the largest result, is utmost duty.

But when a man turns worldly success into a religion, makes it the main thing, will win it any way—by foul means if fair ones will not compass it—then a man does utmost wrong.

This was the kind of religion Jeroboam set up for himself ; any way he would keep his kingdom, though, as he thought, he must do it by the worship of golden calves instead of Jehovah.

But a crisis comes—trouble, death. Then how sad for a man to feel himself shut off from God as Jeroboam did ! Then only God can meet the need.

(B) Some men make a religion of *external morality*, but there is a world of motive as well as a world of outward deed. God demands not only that we do things that look right outwardly, but that are right inwardly. And the record a man makes of inward motive as well as of outward doing must confront him at the judgment. In view of such confronting, the best of us needs forgiveness ; and if a man must depend simply on his own record, what help for him ? We need a *Divine* atonement. The only religion which can endure the crisis of death and the judgment is the Divine religion of an atoning and justifying Redeemer.

(C) Some men make a religion of *naturalism*. Law simply is what they look at, but such view changes life into a mere mechanism ; but the needs of the heart and the straits of life call for more than law. That was a good answer a plain collier made once at the

close of one of Mr. Bradlaugh's infidel lectures—"Maister Bradlaugh, me and my mate Jim were both Methodys, till one of these infidel chaps cam' this way. Jim turned infidel and used to badger me about attendin' prayer-meetings; but one day in the pit a large cob of coal came down upon Jim's head. Jim thought he was killed; and, ah mon! didn't he holler and cry to God. There's now't like cobs of coal for knocking infidelity out of a man." Naturalism will not suffice always. Sometimes we need *supernaturalism*.

"Get thee to Shiloh." Here in Shiloh is what you need. Here is the great prophet, Jesus Christ, our Lord and Saviour. He only can meet and master all our necessities and extremities.

MAY 8-14.—FULNESS IN CHRIST.—Col. ii. 9.

A grotesque mixture of Jewish ritualism and Oriental mysticism had begun to infect these Christians at Colosse.

The underlying dogma of it was that matter is in itself evil and the cause of evil. It is very strange how modern errors are only ancient ones tricking themselves out with new names. This old notion that matter is evil and the source of evil is the bottom idea of the present pernicious fad of so-called Christian science—Christian only in the name it arrogates.

From this idea that matter is itself evil and the source of it sprung at once and easily the notion that God and matter were hostile to each other, and that, therefore, the material world and our material bodies and a Divine government of this material world could not spring directly from God.

Between pure Deity and this gross material world there must be a chasm wide and deep. Then, in order to bridge the gulf between pure Deity and gross and evil matter, this error, which was seizing the Colossian Christians, went on to assert that there must be a vast series of intermediate beings, transient

emanations, "each approaching more nearly to the material than his precursor, till at last the intangible and infinite was confined and curdled into actual earthly matter, and the pure was darkened thereby into evil."

Well, out of this sprang at once wrong notions of sin and of sin's cure; for if matter were the seat and source of evil, then sin did not arise from bad and rebellious spiritual will, but from the fact that man's soul was imprisoned in matter; and the thing to do, in order to be cured of sin, was to smite the evil and despised body with all sorts of slashing asceticisms; and here came in intense devotion to ascetic Jewish rites, etc. Notice how Romanism has absorbed this idea.

And then still further, this false philosophy went on to assert that the Lord and Saviour Jesus Christ Himself was only one of these transient and intermediate emanations, depriving Him at once, you see, of His eternal and essential Deity.

No, says the great apostle, in answer to such twisting and pernicious falsehoods—no; hold steadily to the true thought of Jesus Christ; He is the antidote to the poison of error (Col. ii. 8-10); for in Him dwelleth all the fulness of the Godhead bodily.

(A) *The Godhead*—that means "the perfections of the essential being of God." In our Lord Jesus Christ there is essential Deity. Veritably in Him is God Himself. Christ does not simply represent God as an ambassador represents his government at a foreign court. He is God. Gather together all the terms of adoration, worship, trust, affection, hope, clinging dependence, which it is right to use toward God, and it is as right to wreath them all around our Lord and Saviour Jesus Christ, for in Him is the Godhead; for He is God.

(B) *The fulness of the Godhead*—that is to say, not a part of the Godhead is in Christ, but the infinite wholeness of it—"all" of it. That is a great word—fulness, *pleroma*. It means, as well as

words can tell it, the totality of a thing. Just as the fulness of heat and light is in the sun, so the fulness of the Godhead is in Jesus Christ our Lord.

(C) In Him dwelleth the fulness of the Godhead; *dwelleth*—so the Lord Jesus Christ is not a transient emanation from the Divine, as the false teachers were trying to get those Colossian Christians to believe. Rather, our Lord and Saviour Jesus Christ is for all ages and for all times the *perpetual* expression of the Deity. As much for us in the nineteenth century as He was for the disciples in the first century.

(D) In Him dwelleth the fulness of the Godhead *bodily*. Oh, false teacher, seeking to corrupt the faith of that Colossian Church, matter is not essential evil and the cause of evil. See, the Godhead in Jesus Christ clothed Himself in matter. The fulness of the Godhead has come into brotherhood with you in the incarnation,

First. Since all the fulness of the Godhead dwells *bodily* in Jesus Christ, it is both irrational and useless to expect any further or other revelation than the revelation of God in Jesus Christ already given.

Second. Since the fulness of the Godhead dwells *bodily* in Jesus Christ, I ought to be sure I neither need make, nor can make, any human addition to His atonement. In two ways men are perpetually trying to do this :

(a) By their own moralities.

(b) By sacramental rites.

Third. Since the fulness of the Godhead dwells in the Lord Jesus *bodily*, I may be possessed of that which shall slay my fears. In Him is fulness

(a) Of sympathy.

(b) Of power.

(c) Of atonement.

When I fear, let me think of that *fulness*.

(a) When I fear at the thought of *living*.

(b) When I fear at the thought of *dying*.

(c) When I fear at the thought of the *judgment*.

MAY 15-21.—THE STORY OF WHEN TO SAY NO.—Dan. iii. 16.

“We are not careful to answer thee in this matter”—that is, there is no need that we further answer thee; we have nothing more to say; there is no more room for further argument.

It is a gala-time in Babylon. Nebuchadnezzar is a great king, and he is about to celebrate a splendid triumph.

The war has been hard and long. At last the king is shining with success. From subjugated Egypt and from subjugated Judea he has returned to Babylon with vast and precious spoil. He will arrange a celebration worthy of his kingdom, his victory, himself; and of great Bel also, the deity of Babylon, who, he thinks, has been lending him his prowess. It shall be a triumph in which there shall be pomp of multitude, and pomp of music, and pomp of worship, and pomp of gold.

So out there on the plain of Dura, hard by Babylon, preparations for the ovation are going on. A colossal statue of the god Bel, ninety feet in height, is slowly lifted. The gold, gathered in immense quantities from conquered nations, is hammered into sheets and overlaid upon the image, so that from base to top the image looks a mass of gold. This finished, the celebration will be had. For account of the gathering of the multitude, the order of the jubilee, the magnificence of the music, the vast plain filled at the commanded moment with prostrate worshippers, the calm refusal to fall before the image of the three Hebrews, see our chapter (Dan. iii. 3-16).

The news of this refusal of the three Hebrews is carried to the king. He summons them. He flames with rage. “Is it true ye will not worship? Can it be ye dare resist me, Nebuchadnezzar? But in my gracious leniency I will give you another chance. See, yonder gleams the image. Once again shall the herald make proclamation. Once again shall the music burst. Then, if ye worship it shall be well with

you ; if not, the jaws of the fiery furnace open for you."

Then calmly, quietly, with no blanching on the cheek and with no quiver in the voice these three men answer : "There is no need that we tax your gracious leniency, O most mighty king ; there is no necessity for further chance ; our determination is already so fixed and firm, neither thy command nor thy threat of furnace can make assault upon it ; we will not serve thy gods ; we will not worship the golden idol ; we are not careful to answer thee about this matter ; neither for us nor for you is any use of further speech."

The sequel—these three were flung at once into the midst of the burning, fiery furnace.

Well, that scene on that plain of Dura is one continually re-enacted. Forevermore the old demand is made ; forevermore the old stern choice presents itself, the choice as old as Eden and yet as fresh and young as is this hour ; the stern old yet young choice—wrong or right ; purity or impurity ; integrity or its opposite.

Such choice is an irreversible necessity because we are the *moral beings* that we are. It is the doom of such that they must choose.

There is the golden image—*e.g.*, of money wrongly gotten, of a sensual indulgence, of the defiance of the Divine law, etc.

When, then, shall we say No ? What is the true way of treating sin ? Our story tells us.

(a) It is never the true way of treating sin to say no with the upward cadence, to argue with sin. When you begin arguing with sin you have already yielded to its fascinations, and have made escape from its capture the more difficult.

Ah ! the grand, resolute, downward cadence of these Hebrews—we are *not* careful, etc., we will *not*, etc.

(b) The time to say No is not *then*. It is not the true way of treating sin to postpone decision. Saying No, *then* postponing decision, is saying Yes now.

(c) When we say No with an immediate refusal, only so do we treat sin rightly.

(d) But the furnace. Yes, but behold the form of the Fourth.

(e) And through the furnace *promotion*—inwardly in character, often outwardly in the worldly honor and reward true character so often brings.

MAY 22-31. — UNKNOWING, YET TO KNOW.—John xiii. 7.

The people in the East wore sandals. Only the soles of the feet were covered. Walking the highways, dust would gather on the feet. Though a man were bathed as to his body, he would soon need washing as to his feet. So when one entered a house, as for us the first thing to do is to remove the hat, for the Oriental the first thing was to wash the feet.

It belonged to the most menial slave, this feet-washing. To be set at it was the surest sign of lowliest place.

With the Master the disciples are gathered in that upper room. From Bethany, around the shoulder of the Mount of Olives, they have just journeyed ; and with sandaled feet, and along ways just then thick with dust because of the tramping of the multitude coming to the Passover. So they have arrived here at the upper room in sad need of the washing of their feet.

On the way thither the disciples had not been having very profitable talk. They had been disputing as to who, in the worldly kingdom they thought the Master about to set up, should get the biggest place. Such talk had not done much to nurture brotherhood.

When the disciples reached the upper room it turned out that, for some reason or another, no menial had been appointed to wash their dusty feet. Of course, after the talk they had been having they were in no mood to do it for each other. So none of them so much as offered to wash the Master's feet. Be you sure of this, the man who is bitter or heedless toward his brother will not be quick or much in service

toward his Lord. So there the disciples are, in plight, unmannerly, because the filth of travel is still upon their feet.

Then their Lord Himself, not abrogating in the least His dignity, not forgetting in any wise how great He was or how immeasurably lofty His place and work (see John xiii. 3), poureth water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.

If the dream of Robert Browning's poem should come true, and some resplendent seraph drop from the highest heaven, and, all shining with the glory of his home, take up here on earth some lowly work like that of cobbling shoes because God ordered it, I do not think men would be smitten with much vaster wonder than were the disciples when they saw the Master, who had stilled the waves and raised the dead, take thus the menial's place and do the menial's service. Why, they had been unwilling to do it for each other, and even for Him, and should He for them?

I suppose the other disciples suffered it because they were smitten dumb with astonishment.

But Peter always had his tongue ready. He bursts out—and in the original the contrast between the "Thou" and "my" is brought out clearly—"Lord, dost *Thou* wash *my* feet?" It is too inexplicably strange. This is the Lord's answer—our Scripture—"What I do thou knowest not now; but thou shalt know hereafter."

Well, is not this scene a specimen very real of all our lives? Who of us does not, at least now and then, have to say—and I am sure we are never commanded to call even our Lord's doings clear when they are not clear—"Lord, dost Thou do thus?" it is inexplicably strange. We are sure that our Lord is in it; we accept that as a great and admitted fact; but that which we are sure He is in it, how often, densely hard to understand!

I gather three suggestions from our Scripture:

First. A present mystery.

There must be mystery because God has *large plans for us*. The Lord would not let Peter be just a poor upholder of his own dignity in refusing to wash his brothers' feet. He wanted him to become a benignant apostle. So He did what was then strange to Peter, that Peter might learn the real meaning of apostleship. This is the intent of our Lord's strange treatment of us, that along its path we may travel into nobler and completer views of things, and so be fitted for loftier destiny.

Second. A future knowledge. There shall be some time sunlight.

(a) We shall know because God knows. Jesus *knowing* (John xiii. 3). We are intelligent. God will, at last, show us that His methods are really wisest.

(b) We shall know, because even in this life we sometimes come to know. How frequent the experience here and now when we have reached the "afterward" (Heb. xii. 11), that the chastisement which once seemed so strange and grievous has really yielded the peaceable fruits of righteousness!

Third. What meanwhile?

(a) Be sure of the Divine love amid mystery. Because Christ loved His disciples He did thus to them.

(b) Beware of the Peter spirit, "Lord, Thou shalt never wash my feet." Better a loving submission to what Christ does.

(c) Let us slay impatience by trust. "There is a time for God's purposes to ripen; and as often a shower comes near harvest and fills out the corn, which they lose who gather it too soon, so an impatient desire to reap when we should be content to wait loses the fulness and ripeness of many a blessing."

(d) Let us be sure to do the duty next us. Peter, the thing for thee to do is to let Christ wash thy feet.

THE disciple must descend to the washing of feet, as a slave, before he can ascend to the session on the throne, as a king.

EXEGETICAL AND EXPOSITORY SECTION.

Which—Debts or Trespasses?

BY M. VALENTINE, D.D., LL.D., GETTYSBURG, PA.

THE question raised in THE HOMILETIC REVIEW for October, 1891, on this subject, has an importance probably surpassing the estimate there put upon it; for beyond the desirableness of liturgical uniformity there urged, and indeed possibly overestimated, there are some other relations involved, as will appear, which touch far graver interests and more vital spiritual consequences. If we mistake not, the end sought—of liturgical uniformity—even if gained, would be secured at too great a cost, if reached by the adoption of the conclusion in that article.

To our view the article is quite misleading, presenting a conclusion not at all in the premises, or warranted by them. The critical facts, so clearly arrayed, point directly to the opposite conclusion.

It is proper, in order to get at the real truth on this question, to recall the critical and philological facts as conceded by the article, and otherwise unquestionably sure.

1. That the word *ὀφειλήματα* (debts), found in the Lord's Prayer in Matthew, as truly as *ἁμαρτίας* in Luke, means *sins*—as *debts of penalty due for defaulted obligations of duty and positive transgressions of God's law*. Cremer and Thayer, quoted in the article, are adequate evidence that in Scripture use this is the meaning of the word in such connections. "Sin is *ὀφειλημα* in so far as it imposes on the sinner the obligation of enduring punishment;" *i.e.*, "debt" specially denotes and marks "sin" as guilt before God, the bond that ties it to its penalty. If more authorities are needed on this point, they are at hand. Schleusner, *Lexicon in Novum Testamentum*, explains it, beyond the secular sense, as *delictum, peccatum, omnis generis, i.e., ἁμαρτίας*. Wahl, *Clavis Novi Testamenti Philologica*, defines it: *de-*

lictum, peccatum. Glassius, *Philologia Sacra*, says: "He who sins is called a *debtor*, and sin is called a *debt*. For what else is sin but a certain debt by which we are bound to render an account, unless we cancel the account by tears of repentance." Matthias Flacius, *Clavis Scripturæ Sacræ*, defines: "*Debitum* metaphorically signifies *sin*. Wherefore in the Lord's Prayer, '*demitte nobis debita*.' Our sins are *debts*, because they bind us over to punishment; they render us *guilty* before God and worthy of punishment."

Indeed it cannot be questioned that *ὀφειλήματα* is a fully established Scripture term for sin, strongly emphasizing the obligation that binds the sinner to the penalty of the broken law. And what is particularly to be noted is, that it covers sins of *omission* as well as of *commission*, sins of neglect and shortcoming as truly as of transgression. Unmet obligations to duty become debts of penalty.

It is plain, too, as the article admits, that the personal form *ὀφειλετης* is used as a synonym for *ἁμαρτωλος*, *sinner*. The use of *ὀφειλήματα* is thus no slip of expression, but part of an established harmony of Scripture phraseology on the subject. And it is Jesus Himself that has chosen and appropriated this word, with its intense and comprehensive meaning, to this service, when He taught His disciples: "After this manner pray ye."

2. It is also conceded by the article that the English word *debts* is the exact English equivalent for the Greek word thus used by Christ. The article confesses: "Manifestly, then, *ὀφειλήματα* corresponds to our English word *debts*." This at once bars out all possible plea that the word is mistranslated in our English New Testaments. Tyndale's translation, "trespasses," was rejected as inadequate and incorrect by King James's translators, in the Authorized Version, and their judgment has been reaffirmed by the great committee of

the foremost biblical scholars of England and America that have given us the Revised Version. It is sustained, too, by the corresponding translations in all the leading languages, as the Latin, *debita*; German, *Schulden*; French, *dettes*, etc. "Trespases" has not a shadow of scholarly right to be substituted as a translation here.

It would seem that "this ought to settle the philology of the matter," and the right in the case, too; but just at this point, where the correct conclusion, as clearly demanded by the premises, comes transparently into view, the article turns from it in the interest of its opposite by putting in a claim that, although "debts" is shown to be the exact equivalent of the Greek, falling into correspondence with it as the second picture in the stereoscope falls into perfect agreement with the first, it is, nevertheless, inadequate, and entirely *too weak* to express the worshipper's proper sense of sin, the "exceeding sinfulness of our sins." It is too "mild" an expression. "For the confession of our sins," says the article, "we want the strongest expression afforded by language"—"showing by the words we employ that we have, at least in a measure, some sense of their enormity." For these reasons the words found as given by Christ are to be set aside, and the surprising conclusion is declared: "There is, therefore, no justification for the terms 'debts' and 'debtors' when we use the Lord's Prayer in our devotions." But why, then, was it divinely put there?

It is a bad exegetical mistake when plausibility is sought for this through a claim that, in the verses just after the prayer, Christ has given an "explanation," "interpretation" of the words, and "furnished the right term," which we should substitute, the term *παραπτώματα*, *trespases*. Now every reader of the New Testament can see, even at a glance, that when Jesus says: "For if ye forgive not men their trespases, neither will your heavenly Father forgive you your trespases," He is not at

all giving an "explanation" or "interpretation" of the term, but an *application of the principle of forgiveness* involved in the petition. There is not a shadow of evidence that He meant to correct his own use of the word "debts," or withdraw it from the form of the petition. On the contrary, it is manifest that on applying the principle of forgiveness, He simply varied the general expression for sin to another fitting more particularly the sort of sins men are in danger of not forgiving one another—personal misdeeds. In *inter-human* relations *παραπτώματα* is the fitting term for the character of the offences which men are in danger of failing to forgive, requiring this emphasis on a forgiving temper. And the English word "trespases" has been always adopted by the New Testament translators as properly recognizing the distinction which Christ here divinely made in the use of the terms, and carrying it over into our versions. Thus the only semblance of plausibility for the article's demand for a substitution of "trespases" for "debts" comes from the erroneous exegesis that has mistaken, as an "explanation" of the word, an *application of the law of forgiveness*.

But the seriousness of the wrong in the proposed adoption of "trespases" is seen only when we look, further, at the fact that it substitutes a very partial and one-sided word for that which is *generic and comprehensive*. The word "debts" as the equivalent of "sins" covers both sins of *commission* and *omission*, of neglects and shortcomings as well as of positive transgressions of God's law. "Trespases" is etymologically and really the equivalent of "transgressions"—positive infractions of the law. Webster defines *trespass*: "Any voluntary transgression of the moral law." The Century Dictionary: "An aggressive or active offence against the law of morality; the commission of any wrongful or improper act." And the use of this one-sided term, unwarrantably substituted, tends to foster

the dreadfully prevalent tendency among church-members to make no conscience whatever of sins of omission, neglects of duty or privilege, indifference and inactivity, the whole wretched evil of the negative character and grade of professedly Christian life. We are asked to take a word that may be repeated Sabbath after Sabbath, thousands of times, without ever suggesting a thought of these sins of neglect, unused opportunities, indifference and sloth by which the average piety of church-members becomes so poor, unworthy, and barren. The use of "trespasses" may serve to remind of the sinfulness of positive transgressions and violations of moral law, but by its taking no account of sins of omission it must lack power for the quickening of conscience and the elevation of life into the positive activities and duties of our earnest calling in Jesus Christ. The teaching and educating influence of liturgical forms is often emphasized. This is an instance in which this influence, of vital and far-reaching import, deserves to be borne in mind. Clearly the English word "trespasses" is not adequate to express the full meaning, or do the work of the generic and comprehensive word *ῥησιματά*, "debts" selected by the Saviour Himself.

The article in question urges an assumed absence of the idea of sin from customary secular usage in the employment of the term "debts" and "debtors." It says of them: "No sense of wickedness or criminality, no idea of penalty or punishment attaches inherently to them. A debtor, even a bankrupt, may be a man of excellent character. The law not only provides no punishment against him, but it shields him from any punishment which a creditor might wish to inflict upon him. His debts are, as a rule, regarded in the light of misfortunes. He is, perhaps, to be pitied on their account, rather than to be blamed. His offending is not to be compared to that of a criminal." Now this strikes us as an extraordinary concession to business im-

morality, or a low conscience in matters of monetary obligation. Disregard of such obligations, reckless or careless contraction of debts, neglect or indifference about payment or refusal to pay, utter dishonesty—and no sense of criminality! Surely it is not from men of this character, out of whose conscience has faded away all sense of "sin" in their disregard of the obligations of debts, that we are to be influenced to drop the term debts from its office of reminding and confessing sin in the Lord's Prayer. Perhaps, if "debt" and "debtors" had been more used in connection with confessions of the deep and irreducible reality of sin, in prayer, from the teachings of infancy at the mother's knee, on through all the services of the Sunday-school and worship of the sanctuary, year after year, we would have fewer cases of such degradation of business conscience to shame the Christian name.

But, after all, among men of high and fine integrity there is no such severance of the idea of sin from debts slighted or repudiated. The man that holds his debts apart from conscience, or disregards them without compunction, is morally rotten and "guilty" before men and God. A truly Christian conscience will condemn the bankrupt, if he went over the precipice by reason of moral indifference or recklessness in creating debts. Even if the law of the State does, in certain cases, come in and exempt from immediate payment, leaving the creditor to suffer, yet all high sense of righteousness and moral obligation still bind to reparation, if reparation ever becomes a possibility. The man that has no sense of obligation other than the compulsion of civil law—or its exemption—is by no means up to the Christian standard. He needs "conviction of *sin*" in connection with slighted debts—just such a conviction of it as comes from the use of the term "debts," as the Divine synonym for sins, when in deep repentance he lifts up his humble cry to God for a needed pardon.

If, now, we sum up the points that have become unquestionably clear in this review of the facts, we will have the following :

1. That the words "debts" and "debtors" are the exact and required translation of the Greek terms in the fourth petition of the Lord's Prayer.

2. That the word "trespasses" is inadequate to the office of translating the original, as it utterly fails to suggest or include *sins of omission*, included in the generic comprehensive term in the Greek. It translates only half of its meaning.

3. That the claim that Christ has furnished another word for us to *substitute* in the petition is altogether an illusion, having its only plausibility in the mistaken exegesis that has failed to distinguish between a supposed "explanation" and the actual *application* of the

principle of forgiveness to inher-human relations.

4. That as the substitution of "trespasses" is philologically indefensible, so it is also to be liturgically condemned on account of the thorough deficiency of the word to hold worshippers under full, correct teaching and spiritual quickening in connection with the enormous evil of sins of omission. Its use is inferior for the conscience.

It is proper to add also that while the use of the words debts and debtors is thus vindicated as the correct use on liturgical grounds, these words are required also homiletically and catechetically. For homiletic service the word "trespasses" is entirely inadequate for exposition of the scope of Christ's meaning; and in the catechetical class a catechism with this phraseology would be miserably at fault as a text for sound instruction on the subject.

SOCIOLOGICAL SECTION.

The Spirit and the Wheels.

BY CHARLES L. THOMPSON, D.D., NEW YORK CITY.

THOSE who have given much study to the question of city evangelization will be easily persuaded that past methods of church work in our great cities are insufficient, and will not overtake the problem. Something more must be done than has yet been done to bring a practical Christianity into living contact with the hearts and homes of the people. Something must be done, moreover, to broaden the general aim of Christian effort, so that it will be not merely an endeavor to give a hope for eternity, but also better living for time. It must include the salvation of the whole man, his body, mind, and spirit, and beyond that it must aim at the regeneration of society. There must, therefore, be work upon individuals, touching them at every point of personal needs, and there must be organ-

ized work, to improve the social conditions. The Church was founded as a great missionary enterprise, to be the remedy for all sorts of personal ills, as witness the example of its great Founder—for the ills of the family, and society, and the State. The Church of the past has often been made the centre to which to gather, rather than the missionary agency to scatter abroad—a religious warehouse rather than a religious field. Too frequently the leading question has been, How can we get people to help us build up our Church? No such question ever occurred to the apostles. They were anxious only to build up the people. Christ's word was Go! the apostles' word was Go! Ours often is Come!

In endeavoring to realize this original idea of the Church, it is important that three words should be written large. They are BROTHERHOOD, MINISTRATION, and ORGANIZATION. As to brotherhood, the Church

must rise to that Divine standpoint in the sight of which all social distinctions shall disappear. To the Lord this world is a very level place. A church should be built and run in such ways as best to express that idea. To do this it is essential many of our notions about church-life should be reconstructed, and that our church appointments should be changed. If a church is not a religious club where a certain set of people gather to themselves, and so withdraw from others, if it is not a self-defensive and self-protective institution for a select few, then many of our regulations and appointments must be radically changed. The churches will not thoroughly reach the people until they are thoroughly democratic in their methods of church work. The distinctions between rich and poor which rule in society must disappear in the house of God. There must be a sense of brotherhood strong enough to overreach the class distinctions of whatever kind that now prevail to so large an extent in our Protestant churches.

Then as to ministration. The church that would get hold of the people and command society must not seek its own. Christ came not to be ministered unto, but to minister. We, too frequently, come to church not to minister to others, but to be ministered to ourselves in intellectual, musical, and social privileges. The obligation which the Christian profession implies is a personal obligation, the service it requires is not a church service, but a personal service, and the deal in this regard is a work for every member and some time given to an active service for Christ; no more proxy service, proxy worship, proxy benevolence! No grand action ever is done by proxy. No battle can be fought by staff officers. Heroic Christian service is the need of the day. Christ's salvation lays under obligation of service not only the minister or church officer, but every ransomed soul.

The next work is organization. It rules the business world in an ever-increasing degree. The appliances of sci-

ence have enabled business to organize around the globe. If the Church would realize her calling, and cover the world with her power, she must organize the various influences now at her command to that end. It must not be forgotten, however, that organization is effective only as it is life-inspired, and the life must determine the shape of the organism. The vitality of the acorn or pine-cone must determine the shape of oak or pine. But given a strong development of Christian life at the centre, there will be a demand for wheels of organization complex and far-reaching, in whose movements that life may assert itself. The Church of the future must be swift and bold to adapt itself to the changing conditions of life and of society. The Dakota harvest cannot be gathered in with a sickle, nor can the religious harvest of these latter days be gathered in with methods of other centuries. Once the Church was in the hearts of a few men. It had no New Testament, it had no church buildings, it had no formulated doctrine. Now the Church is institutional, a great field to be tilled by a variety of means. The world is at our doors and accessible to our influence, not only by the living voice, but by the printing-press and reform agencies and institutions, along the whole line of human necessities.

Let it be said again that the shape which in any community church organization shall take must be determined by the conditions of the community. No particular set of agencies can be patented, but given the principles now indicated, a strong sense of human brotherhood, a controlling sense of the duty of personal Christian ministration, and a recognition of the power of organization for duplicating personal energy, and the various lines of effort which for any particular church are available will soon come into view.

Certain forms of work are, however, so obviously needed and so easily applied in almost any community, that they may be passingly suggested. In

the first place, there should be some change in the character of Sunday services. It is the common complaint of churches in the cities that the second service is hard to manage. Amid the multiplied Sabbath duties in a church that is at all active, there is a very good reason why it is difficult to have the same congregation attend church twice on the Sabbath. Why should they? One good sermon a day is all that any one needs for personal edification. Why should the same class of people be appealed to on the same lines twice a Sunday? Why should the evening sermon thus be made to drive the morning sermon away? The morning service should be chiefly for Christian instruction and nurture. It should be a time when Christian people should be filled and inspired for Christian service. The evening service should be an application of the morning service, evangelistic in character, less conventional in form, and designed specially for those who are not Christians—perhaps not regular church-goers. The people who have been filled and inspired in the morning should use their energy in missionary ways for gathering the audience at night, and if they come to church they should be there not for the purpose of again receiving, but this time for the purpose of communicating, by personal ministry applied to others, the blessings they have themselves received during the day. An evening service thus planned, worked for by Christian people, made attractive by popular music, and by the kind of preaching that is adapted to get and hold the attention of those who are not Gospel-hardened, will usually be a success. And if it can be followed by an after-meeting, where those who desire to confess Christ, or express a personal interest in religion, will have an opportunity to do so, all the better.

Then as to the work of the week. Religion should claim its eminence among the affairs of men, and put under tribute some portion of every day. Is it good business policy to have church

property worth hundreds of thousands of dollars useless during an entire week, except for a few hours on Sunday and for the meeting for prayer in the middle of the week? Does that kind of use of it—or rather disuse of it—constitute good stewardship? Places of sin and temptation are open constantly. The Church of Christ is the best friend the people have. She should vindicate her friendship by open doors and helping hands; she should meet people at every turn of life's road¹ and in every condition of life's needs. Evangelistic work to be permanent must be followed by educational work. Educational work to be effective must not be an educational spasm, but a persistent educational system, beginning with little children in the kindergarten and the infant classes; then providing for them along every step of the years, graduating them from one class only to matriculate them into another; putting the hand of Christian nurture upon them at the very dawn of responsibility; keeping that hand upon them unflinchingly until they graduate into Christian manhood and womanhood. The trouble with the Church's nurture of her young people has been that it has been by fits and starts; a few years in the Sabbath-school, with no training during the week days, then graduation into the street, at the most perilous point of life.

Let there, then, be an organized system of Christian education which will "head the children right and keep them going," Sundays and week days, through boys' leagues and girls' leagues, boys' clubs and girls' societies—a patient, steady, unflinching Christian pressure on every side, until they are landed safely in the Church and in active Christian service. To do that will require a great deal of church organization, a great many willing hands, a great many consecrated hearts, but the outcome will be worth the cost. A church thus warmed with constant use, somewhat consecrating the week days as well as using the Sabbaths, will not be forced to look upon its young people

moving away from it into worldliness or scepticism, but will see the future work of the Church securely laid upon young and strong Christian shoulders.

A church determined to bring the Gospel to bear thus helpfully and generally upon the population around it, at the beginning of its endeavor will be greatly embarrassed to know how to organize for such a work; but if the approach to the organization come naturally, by the increase of the feeling of brotherhood and disposition of ministrations, that church will be surprised to find how easily and naturally the lines of organization will develop. No living thing need be worried about its organs for use. They will come to it by an irresistible law of growth. The life will develop its organs, and presently the question will be not how to organize, but how to keep the life full enough and strong enough to make use of the organism so rapidly growing; and for that there will be needed constant and close connection with the personal Christ, with the principles which inspired His Gospel, and which are sufficient in any place to secure rich, permanent, and complete victory.

The Present Status of the Mormon Question.

BY R. G. McNIECE, D. D., SALT LAKE CITY.

THE Mormon question at the present time is exceedingly complicated, more so than it has been for years. This is because the Mormon leaders during the past few months have entirely changed their method of pursuing their central and ultimate object—namely, the political control of Utah as a Mormon State, and also because during that time the Mormon question has become an important factor in national party politics.

The one central element of interest and importance, and also of danger in the present status of Mormonism, is the possibility that Utah, by some political hocus-pocus, may become a State while

the Mormons have a majority on a territorial vote. In that case those who think it would not be a Mormon State, with prominent Mormons in all the chief positions, have a very convenient way of supposing that Mormon human nature is far superior to ordinary human nature, and that they would use their majority in electing their former political opponents instead of men from their own ranks. This supposition is flatly contradicted by fifty years of Mormon history, and is also repudiated by ninety-five per cent of all the Americans in Utah.

But in order that those outside of Utah may have a clear idea of the situation here, it will be necessary to briefly summarize some of the political history of the Territory. For twenty years prior to June, 1891, there had been but two political parties in Utah—namely, the Liberal or American Party, and the People's or Mormon Party. The former was made up of all the Americans in the Territory. Both Republicans and Democrats stood shoulder to shoulder against that priestly government on American soil maintained by the People's Party. Although the Territory had been organized in 1850, yet up to 1886 no American had been allowed to sit in the Legislature, just because the Mormons had supreme control; and up to 1888, for the same reason, no American had been allowed to sit in the City Council of Salt Lake City, although the American residents for years paid a large per cent of the city taxes. During all this time the polygamists occupied the front seats, and the People's Party was simply the priesthood under a deceiving name. The Mormons had everything their own way, even to the trampling under foot of such United States laws as they did not like, and to the enforcing upon Americans of the odious principle of "taxation without representation."

But the Edmunds law of 1882 and the Edmunds-Tucker law of 1887 curtailed the power of this priestly, anti-American government, redistricted the

Territory for the Legislature, disfranchised the polygamists, abolished woman suffrage, which had been used to bolster up polygamy and the priesthood, placed all elections under the Utah Commission of five men appointed from the two great national parties by the President, and thus, for the first time, gave to the Americans in Utah the political rights which had been arbitrarily denied them, and paved the way for the establishment of a government "of the people, for the people, and by the people," rather than "of the priesthood, for the priesthood, and by the priesthood."

This gave the impression to the country that Congress would protect the rights of Americans in Utah against the encroachments of priestly tyranny. Forthwith enterprising men, with capital and enterprise, who knew something about the great attractions of the climate and resources of Utah, began to come in large numbers to make their home in Salt Lake City and Ogden. The minority ranks of the Liberal Party began to fill up, and in the municipal election in Ogden in February, 1889, the Liberal ticket was elected with cheers from all the Americans in Utah. In the election for the Legislature in the following August, the Liberals carried Salt Lake City by a majority of forty-one. This called forth still louder cheers from the Americans, and the People's Party discovered for the first time that they were in serious danger of permanently losing political control of the capital of the Territory, and that the days of priestly rule in Utah were numbered.

Sure enough, in the municipal election in Salt Lake City on February 10th, 1890, after a hotly contested campaign of three months, in which the political excitement and demonstrations eclipsed anything the writer ever saw in the great political campaigns in Ohio and Indiana, the Liberals elected their candidate for Mayor by a majority of eight hundred and seven, their entire general ticket by an average majority of

six hundred and forty-four, and nine out of fifteen councilmen. Not since the news of Lee's surrender, in 1865, has the writer seen anything to compare with the demonstrations of public rejoicing witnessed upon the streets of Salt Lake City during the evening and night of February 10th, after it was known that the Americans had routed the Mormons, and that this would henceforth be an American city.

The Mormons had now lost three of the largest cities and three of the most important counties in Utah, containing two fifths of the population and nearly seven tenths of the property. They quickly interpreted the ominous handwriting on the political wall, and saw that unless they changed their political course they would soon lose their political control in the Territory. Another thing which called for action was the fact that a bill had been introduced into each House of Congress disfranchising all the Mormons of Utah, because of their continued adherence to polygamy. Accordingly, in September, 1890, President Wilford Woodruff had his notorious revelation on the subject of polygamy, and issued his notorious manifesto directing the Mormons to refrain from contracting polygamous marriages henceforth. This manifesto was ratified by a general conference of the Mormon Church on October 6th following. To be sure, the Mormons had taught us for forty years that the doctrine of polygamy was received and commanded by special revelation from God, and that the penalty for its rejection is everlasting damnation; but from their standpoint damnation in the world to come is a small matter in comparison with the loss of political power in Utah, and so they go through the performance of suspending this divinely revealed doctrine by vote in a public meeting; or, more accurately, they have put themselves on record as being in favor of the doctrine but opposed to its practice, thereby eclipsing the record of that notorious friend of the temperance cause in former times, who declared

that he was just as much in favor of the Maine prohibitory liquor law as any of the temperance men, only he was opposed to its execution!

While there is no good ground for believing that the Mormon manifesto against the practice of polygamy was anything more than a cunning political trick to avert stringent legislation, still it has had the effect of letting out of polygamous bondage those who wished to get out, and to confine the practice of it to secrecy; but there is ample proof to show that those who formerly believed in the doctrine still believe in it.

The next cunning political scheme of the Mormon leaders was put into operation last June. Fearing the growing power of the Liberal Party, the Mormon leaders concocted a scheme by which to secure the disbanding of the Liberals. The first step in this scheme was to disband the People's Party and to divide into Republicans and Democrats. Through their city, county, and territorial committees, they issued their proclamations to disband the People's Party, and forthwith it disbanded at the command of the priestly leaders, although it had been an active party for twenty years. This was another demonstration of the fact, so often denied by the Mormon leaders, that the political action of the people is dictated and controlled by the priesthood. To the chagrin of the Mormons, the Liberals did not disband. Out of about four thousand Liberal voters in Salt Lake City, only about one hundred and fifty Democrats and the same number of Republicans joined the Mormon division. The Liberals then closed up their ranks more firmly than ever, and put themselves in battle array. Their first victory was in the election last August for the Legislature, when they carried Salt Lake County by over seven hundred and the city by over eleven hundred majority, electing one third of both Houses of the Legislature.

Their next victory was in the recent municipal election in Salt Lake City,

on February 8th. Although the campaign lasted only about two weeks, it was very sharp and lively. Meetings were held every night. There were three tickets—Liberal, Democratic, and Republican—the two latter representing the Mormons and the few Americans who had been persuaded away from the Liberal ranks. The Republicans nominated a prominent Mormon, the Democrats nominated Colonel Lett, a worthy Gentile Democrat, and the Liberals nominated the Hon. R. N. Baskin, one of the leaders of the Liberal Party for twenty years, a man of courage and high character. The Democratic wing of the Mormons expected to sweep the city just because they had nominated a Gentile. The result of the vote for mayor was as follows: Liberal vote, 4560; Democratic, 2776; Republican, 852. The Liberals elected their entire general ticket by still larger majorities, and twelve of the fifteen councilmen. The Liberal victory was thus decisive, because it was understood that a vote for the Liberal ticket was also a vote against the two bills now pending in Congress intended to pave the way for Statehood, a thing which the overwhelming majority of Americans in Utah are strongly opposed to.

The Caine-Faulkner Bill, introduced into the House by the Hon. John T. Caine, the Mormon delegate from Utah, and into the Senate by Senator Faulkner of West Virginia, is known as a "Home Rule Bill," because it provides for the election of the Governor, the judges, and all the territorial officers by the people, while still leaving the Territory under the control of Congress. It originated with a little squad of Democratic politicians here who are affiliating with the Mormons, and was intended as a shrewd political movement to capture and hold the Mormon vote for the Democratic Party.

The "Teller Bill" was introduced into the Senate by Senator Teller of Colorado. It goes one step further than the other bill, by providing for an enabling act which allows the people of

Utah to take steps to form a constitution and get ready for Statehood. It gives the Mormons a chance to see that the Republican Party has even more good-will toward them than the Democratic Party.

But ninety per cent of all the Americans in Utah are earnestly opposed to both the above bills, and would consider it a serious disaster if either of them should become a law for the following reasons among others :

1. The Mormons have a majority of from ten thousand to fifteen thousand on a territorial vote, and it seems quite unreasonable to expect that they would not use that majority to make Utah a Mormon State.

2. Their opposition to the Government for forty years, and the persistent efforts of the Mormon leaders to give the people a wrong idea of our country and its institutions during all that time, would seem to require a longer period than the nine months since their surrender to fit them for the privileges and responsibilities of either Statehood or home rule.

3. The movement for home rule is agitated and pushed forward by a little

squad of office-seeking politicians who do not command public confidence.

4. The overwhelming majority of Americans in Utah, as shown by the recent municipal election in Salt Lake City, are earnestly opposed to any measure looking toward Statehood for the present. They feel that such a measure would be detrimental to all American interests in Utah, and would interfere with the new era of progress and prosperity which has already begun. Under the present laws of Congress everything is stable and orderly. Men of capital and enterprise are coming in in large numbers from Kansas and Colorado, Nebraska and Iowa, and from other States, to take advantage of the attractive climate and splendid resources of Utah ; and if the politicians will just keep their hands off from Utah, it will only be a matter of three or four years in all probability when this Territory will be prepared to take its place in the Union as a loyal American State. Until then, patriotic men in all parts of the country should join with the Americans of Utah in defeating such premature movements for Statehood as those now pending in Congress.

MISCELLANEOUS SECTION.

A Prophet of the Nineteenth Century.

By REV. D. SUTHERLAND, CHARLOTTE-TOWN, PRINCE EDWARD ISLAND, CANADA.

The age in which we live has many teachers, but few prophets. There is a great difference between the two orders of instructors. The teacher has his eye on truth ; he seeks to educate, to make clear the idea which recommends itself to him as adequate and correct, to interpret the message of another. The prophet is filled with the spiritual genius which has the power to light its own fire. He is an individual light, shining in the darkness of error or unrighteous-

ness ; a solitary voice crying in the city where crowds gather more than in the wilderness where his cry would be unheard, " Prepare ye the way of the Lord ;" a man possessed with one idea to the temporary exclusion of all other ideas, an idea which burns like a fire in his soul, and puts on his lips the touch of the sacramental coal.

The scientific spirit is not favorable to the development of prophets. Science emphasizes *out-sight* ; prophecy, *in-sight*. The man of science concentrates his attention on natural phenomena, and is apt to think and talk scornfully about things unseen and spiritual. The more he comes into vogue the less

chance there is of cultivating that apartness of soul, that patient listening for a voice that may be heard by the spirit alone, that life-compelling vision of an ideal which gathers to itself the service of every faculty of the mind, which go to constitute the individuality of the prophet.

Fortunately for us, our age is not entirely destitute of prophets. The electric light has not put out all the stars. Fore-tellers we do not have or need, but forth-tellers, men who through strength of spiritual insight have received a distinctive message of help and guidance for their fellows and have the courage to speak it boldly and plainly, we do need; and we have them, too, although their number is small, and their audience is not always so large or responsive as it should be.

Among the prophets of to-day Professor Henry Drummond is rapidly winning for himself a foremost place. He is already a unique figure in religious circles. Though of the Church, he belongs to the world in a larger sense than holds true of any other ecclesiastical teacher. Among his most devoted admirers and diligent pupils are many men who keep outside the churches and speak of ministers of the Gospel with thinly veiled repugnance. He moves in society, delights in the pleasures of social intercourse, seeks to enjoy to the full the sunniness of life, and strenuously avoids any appearance of the aloofness which has distinguished prophets of the past and clerical leaders of to-day. Yet his possession of the prophetic gift is undoubted. He has spiritual insight enough to see that the instinctive and distinctive yearning of the heart of humanity is not for the Christ of dogma, or the creeds of the Church, or the ecclesiastical millinery of ritualism, but for the living Christ, in knowing whom there is life, in following whom there is peace, and in whose fellowship there is the gradual attainment of that character which is the true crown of manhood. The supernatural naturalness and soul-satisfaction of the Christianity of Christ

are proclaimed by him in a tone of conviction, and with a persuasive sweetness that attract to his message the delighted attention of thousands.

The story of the man may be briefly told. Born in Stirling, Scotland, in 1851, Henry Drummond did not give in early life special promise of a distinguished career. At school and college he was popular on account of his cleverness in those arts which school-boys admire, but he manifested none of the signs which could indicate the future prophet. His intellectual awakening came after his majority, when he passed under the influence of Dwight L. Moody, the famous American evangelist. It would, perhaps, be nearer the truth to say that the work he undertook in connection with Mr. Moody's campaign in Scotland called out his latent capabilities, and directed his energies into a new channel. He then discovered his power to move young men to nobler purposes by his mode of presenting the Gospel. Slowly but surely his mission in life grew upon him, until he consecrated to its service all his faculties of mind and soul.

As early as 1874 Drummond was a marked man, in whom many hopes centred and for whom a brilliant career was predicted. When he completed his theological curriculum, he did not enter upon the duties of the pastorate, but took charge of a small mission station, where he could find time to study those problems in theology and science which clamored for his consideration. In 1877 he was appointed Lecturer in Science at the Free Church College in Glasgow. In 1883 he published the book which made him famous. "Natural Law in the Spiritual World" enunciated truths which lay on the writer's mind with the impressive weight of a prophet's message. He could not be silent; he had to speak. When he spoke, he met with a response which astonished him far more than any of his critics. At one bound he leaped to the front as one of the most daring thinkers and brilliant teachers of the age.

The popularity of his book was phenomenal. It ran through more than thirty editions in England. It was republished in America, and is still running through large editions here. It was translated into French, German, Dutch, and Norwegian. The probability is strong that in a very short time it will be translated into the language of every people interested in the vital question of the reconciliation of the spirit of theology with the facts of science.

Into the merits of the book we need not enter. They were at least sufficient to give Professor Drummond a lever of influence which he used for noble ends. Essentially a preacher, he sought to spend himself in the service of young men of culture who were not attracted by the ordinary presentation of the Gospel. He hired a hall in Edinburgh, and began a series of Sunday evening meetings for students. His success was immediate. The fame of the speaker drew around him the class he sought, and his winning message enlisted their sympathy at once. He struck out into a line of evangelism peculiarly his own. Instead of dwelling on the terrors of hell or the charms of heaven, he emphasized the importance of living a noble life in the world that now is. Where other preachers spoke of "your soul," he spoke of "your life." In this he was true to the spirit of Scripture, for in the New Testament soul and life are interchangeable terms. With burning earnestness he drove home into the minds of his hearers the truth that for good or for evil their life was the one supreme thing with which they had to deal. They could use it so as to be a source of blessing or they could fritter it away in selfish ease and trivial activity. Christ was held up as the satisfaction for the highest aspirations of human nature and the true guide of men. The one life worth living was the life spent in the fellowship of Christ. To men dissatisfied with themselves and longing for better things Drummond's message was: Let the dead past alone;

resolve now to do better; surrender to Christ's claims; come under His influence and place yourself at His disposal. An accomplished theologian, who had many opportunities of judging the character of Professor Drummond's work among students, was asked on what the brilliant preacher depended for producing spiritual impressions on his hearers. He promptly answered, "On the dynamic power of Christ." "Do you mean," asked the questioner, "the attraction lying in his character?" "Far more than that," was the reply; "he evidently believes that in holding up Christ he is putting in the way of being used a Divine force which acts with a mysterious energy on the souls of men."

The results fully justified this new departure in evangelism. It is but stating the simple truth to say that Professor Drummond's preaching worked a moral and spiritual revolution among the students of Edinburgh University. Many were reclaimed from the degradation of animal pleasures; more were filled with a holy ambition to live Christ-like lives; and not a few were fired with that passion of helpful service which fellowship with the Christ breathes into every receptive soul. The addresses which Professor Drummond publishes from time to time in booklet form were first delivered to the students. They did good to those who heard them, and that was to him a guarantee that they would do good to those who read them. So he gave to the world what was originally intended for a company of students. In this way he became a teacher of thousands instead of a teacher of hundreds, and set in operation influences which come like a benediction to multitudes of weary and perplexed men.

The unique supremacy of Professor Drummond as a religious teacher is due to qualities partly literary, partly moral, and partly scientific. His style of address is very attractive. The language he uses is sincere with that sincerity which belongs to one who never "traffics in the false commerce of a

truth unfelt." He speaks as directly as if he had laid hold of you by the collar of your coat, or better still, by the collar of your conscience. There is a distinctive beauty about his arrangement of words which suggests poetry and is redolent of literary suggestions dear to lovers of books. The moral quality is apparent in the atmosphere of purity and nobility the reader feels, and in the urgent appeal to the high and holy in human aspiration never absent from any address. Drummond's attainments as a man of science enables him to give a scientific coloring and adaptation to his message which bring it into harmony with the scientific spirit of the age, and secure for it a hearing in circles closed to purely theological presentations of truth.

Those who know Drummond best are unanimous in ascribing the larger part of the secret of his greatness to his goodness. It is because he himself has caught so much of the spirit of Christ that he can proclaim so eloquently and effectually the power of the spirit of Christ to fashion life into nobility of endeavor.

What Professor Drummond's future may be we cannot forecast. Still in the glow of manhood, he may reasonably look forward to years of growing influence. His prophetic work is only in its infancy. What dimensions it may assume or what lines it may follow are questions unanswerable even to himself. He strenuously and unswervingly follows the guidance of the sun of truth as it slowly climbs to the meridian of illumination. The stages in his development are striking in the rapidity of their progress. The theological exaggerations and philosophical crudities

which marred the efficiency of "Natural Law in the Spiritual World" have given place in his more recent teaching to a fine intellectual sanity. His outlook on life is larger now than it was a few years ago. The scheme of salvation which is individualistic in the range of its activity has been widened by him to embrace the salvation of humanity, physically, mentally, and spiritually. In his latest booklet, "The Programme of Christianity," he emphasizes the sadly neglected truth that Christ came not merely to save a few elect souls, but to reconstruct human society upon a Christian basis. The Saviour's mission to earth was to make the world better. The means He uses to accomplish this end is the society he founded, the Kingdom of God, a society wide enough to embrace all who make Christ the guide of their thought and the model of their life, and a society, the supreme object of which ought to be the spreading of liberty, comfort, beauty, and joy throughout the whole world. The emphasis laid upon the social note in "The Programme of Christianity" leads us to believe that Professor Drummond is being led away from the study of Christ's teaching in its relation to science, to the consideration of Christ's teaching in relation to the social problems of our time. This is but one more proof of our prophet's sensitiveness to the needs of to-day. The social question is clamorous in the urgency of its importance. A deliverance upon its claims and about its solution from a teacher of Professor Drummond's spiritual insight, sunny common sense, and wide knowledge of human nature would be sure to meet with grateful appreciation.

PREACHERS EXCHANGING VIEWS.

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

Help Wanted.

I AM living in a secluded little inland village, eight miles distant from the nearest railroad station.

The field on which I am laboring has been spiritually neglected to a large extent for a number of years.

With God's blessing attending the

efforts, we confidently hope for better things here in the near future; but I am still young in the ministry, and therefore have, as is often the case with young ministers, only a limited, a very limited, library of my own, and what is worse, I have no access to a large library. Now there is within the limits of my parish a strong element of "Spiritualists;" several of the leading ones have been to hear me preach repeatedly, and have requested me to come and preach for them in a school-house in their district. In conversation with one of them recently, he made the remark to me: "Well, it is the duty of you ministers to instruct us if we are wrong. If you let me know one week in advance, I will insure you a full house."

I promised him I should try to preach for them some time in the future; but, of course, I cannot do this "intelligently" unless I am pretty well conversant with the principles of "Spiritualism;" and in my small library there is no authority on Spiritualism.

Will not some good fellow-worker in the ministry, who has access to a comprehensive library, have the kindness to write for the pages of THE HOMILETIC REVIEW quite a full review on "Spiritualism," being careful, however, to be sure to state *his authorities*?

WILLIAM F. RAASCH.

Manner or Matter—Which?

THE point made by S. Y. E. in the March number relative to the value of accuracy in pulpit rhetoric and grammar has some force. Good taste is always in order, and here and there a hearer of fine literary culture would doubtless be momentarily disquieted by the use of "transpire" instead of "take place" on the part of the speaker, but is it true that a false note or a wrong syntax can ever spoil a service for a true Christian? Is the manner more important than the matter? Will the soul, bent on approaching very near to God, have eyes or ears for anything

beyond a reasonable felicity of form and appropriateness of manner? Assuredly not.

If I have correctly observed, the tendency everywhere is to worship form, to take greater offence at the breaking of a poor grammatical rule than one of the commandments. Respectability, propriety, high-wrought sensibility, unexceptional deportment—these things seem to be more highly prized than unaffected simplicity, earnestness, humility, and purity. It is straining at a gnat and swallowing a camel. The greatest stickler in the world for the fine points of ceremony and ritualism is the Catholic Church, and we Protestants are now trying to outstrip the Catholics in our voluntary slavery to phrases and proprieties. Meanwhile souls are perishing that know nothing about grammar, but only have burdened hearts. Oh, for common sense and greater spirituality!

FLORA, ILL.

J. F. FLINT.

Spurgeon's Sermons.

THE sermons of the great London preacher, Charles H. Spurgeon, fulfilled the exhortation of Paul to Timothy, "Preach the Word." They were free from human philosophies and metaphysical speculations. His illustrations were sometimes homely, but they were windows which let in the light on great scriptural truths. No higher commendation of Christ's preaching can be found than the simple words of His historian, "The common people heard Him gladly;" and this is eminently true of Mr. Spurgeon. The common people heard him gladly. He "broke to them the bread of life." He brought home to the consciences of his great audiences the Word which is "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, . . . and is a discerner of the thoughts and intents of the heart." We might not always agree with his theology, but his simple analyses of his subject, his earnestness of manner, his forcible presentation of Bible truth, and

his enthusiasm for the salvation of souls disarmed all criticism. From the standpoint of the critic, Spurgeon may not be counted a great man; but from the standpoint of the benefactor of the human race, he was eminently great. The man who can write a splendid treatise on military tactics may not always be great on the field of battle. Spurgeon may not have been able to write a critical work on theology, but he was great on the fields of battle for righteousness, great as a preacher of the Word and a winner of souls.

ROBERT MOFFETT.

CLEVELAND, O.

“Does It Pay?” Yes.

PERMIT a word in reply to the question of S. W. L. in the March HOMILETIC as to the profit of an ordinarily imperfect acquaintance with Hebrew and Greek. It must be admitted that few pastors can have a critical knowledge of the original tongues or be authorities as commentators and judges of disputed translations. But it must also be remembered that the best commentators can be of but limited value to the reader who does not understand their references to the original text. The point of many an excellent comment, on which all authorities agree, is concerned altogether with some word form or grammatical construction or idiom.

Again, in reading the English Bible, one has much advantage in being able to call up some thought of the connotation in the original. The master of common English recalls the shadings of meaning and frequently figurative character of many words derived from the Latin, though apart from these reminders in his reading, he may have little remembrance of his old school-books. So the teacher of biblical truth ought to have some thought of the breadth of conception in many Hebrew and Greek words, which no translator can put into a single English expression; and when the same word is variously rendered in different passages, a

clergyman ought to have enough Hebrew and Greek to know the kinship of the renderings at least. With our other work, we pastors cannot be scholars of note, but we can retain a working knowledge of the original of our great authority. Dead languages should not appear in our sermons, but our preaching will be less superficial and more lucid when we have not less, but more exegetical skill.

J. F. C.

“The Resurrection of the Body.”

[THE following correspondence will explain itself.—EDS.]

Dr. J. B. Remensnyder.

DEAR BROTHER: Have just read your article in March HOMILETIC, and am well pleased with the general drift of your argument. I am led, however, to make just one inquiry—viz., Where in the “Scriptures” do we find the phrases “*resurrection of the body*” and “*our bodies rising again*,” or any reference to “*that which has been committed to the grave, and sleeping there ‘coming forth’ at the last trump*”?

Shall be much pleased to receive a personal answer from yourself. Holding, with you, the *literal*ity of the “*resurrection of the dead*,” I am sincerely yours, in Gospel bonds,

E. P. WOODWARD.

PORTLAND, ME.

I WILL take the liberty of replying to the above courteous criticism of my article in the March number of THE HOMILETIC REVIEW in your columns. It is true that the Scriptures do not anywhere use the terms “*resurrection of the body*” and “*our bodies rising again*.” To get at these statements we have to combine separate passages by the exegetical canon called the “*Analogy of Faith*.” Thus the Scriptures teach (1 Cor. xv. 42) “*the resurrection of the dead*,” and when, then, in the forty-fourth verse the statement is made: “*It is sown a natural body, it is*

raised a spiritual *body*," we know that what is raised is the body, and hence we learn "the resurrection of the body." The same is clear again from Phil. iii. 21, where, the subject being the resurrection, when it is said, "Who shall change our vile *body*, that it may be fashioned like unto His glorious body," it is clearly taught that it is our bodies which are to rise again. But in Matt. xxvii. 52 we read more directly still: "And the graves were opened; and many *bodies* of the saints which slept *arose*, and came out of the graves after His resurrection." On this passage Alford comments: "The graves were opened at the moment of the death of the Lord; but inasmuch as He is the firstfruits from the dead, the Resurrection and the Life, the bodies of the saints in them did not arise till He rose, and having appeared to many after His resurrection, went up with Him into His glory." Indisputably the Scriptures here teach in verbal form the "resurrection of the body." So with regard to the question, "Where in the Scriptures do we find any reference to that which has been committed to the grave, and sleeping there 'coming forth' at the last trump"? The phrases, "fallen asleep," "them which are asleep," "them also which sleep in Jesus," certainly refer to that which our Lord in John v. 2 speaks of as "in the graves," for these are to "hear His voice," and this voice is that "trump of God," at the sound of which we are told (1 Thess. iv. 16) "they which are asleep," "the dead in Christ shall rise." Clearly these passages teach that it is that which sleep in the grave that is roused at the voice of the last mighty trump of God.

J. B. REMENSNYDER.

NEW YORK.

Supersensitive People.

EVERY pastor is very likely to meet with those in church or congregation

who are abnormally sensitive. What to do with them he knows not. Whether to pay particular attentions to such, and thus put himself under obligation to keep up such attentions lest a single omission cause disaffection, or, on the other hand, to let such persons severely alone as sharp-edged tools, is often a very perplexing question. Yet what goes by the name of sensitiveness is often pride and stubbornness. When a soul is affected in this way, it is hard to do it any good. The pastor must leave it in the hands of God for discipline. Such an one will lay up the least word spoken or even an illustration against a speaker if there is the remotest chance of the application attaching to that individual.

At a Thanksgiving or harvest home service I once requested of the audience a small bundle of grain. There were both wheat and barley in the harvest fields. The latter is used chiefly for beer, the curse of the vicinity. I did not want to exalt barley, therefore, and indicated my preference for the nobler wheat. "Do not mistake," I remarked, "and bring barley for wheat!" A good farmer present saw fit to take offence, because he thought I was intimating that farmers were not likely to know the difference between the two kinds of grain.

This man stayed from church for some months. He had laid this up against me, as well as two or three illustrations I had used from time to time, in which possibly farmers were referred to, but in no derogatory terms. I explained that I was brought up on a farm, and that some of my family were of that calling. The explanation seemed to have a good effect, for the family came back to church.

But alas! for the rarity of magnanimity *versus* narrow, self-appropriating sensitiveness, easily provoked, thinking evil when only good was intended. And this is a sample of the burdens of the minister who would be natural and spontaneous, abounding in love and good-will.

E. N. A.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Problem of the Down-Town Church.

How the Church of Christ is to meet the demands made upon it in our great cities is a question that is coming more and more conspicuously to the front in these days, when the increase in the ratio of the city population is assuming such remarkable proportions. It is a question that is having a full discussion from the religious view-point in almost all of our denominational journals. With the idea of securing expressions concerning it from a business point of view, we recently addressed a few questions to certain well-known business men in the metropolis, whose names would be a guarantee of candid as well as of thoughtful and intelligent consideration, and give herewith the answers received from some of their number. It is to be kept in mind that the questions were addressed to them as business men merely, and without regard to their denominational sympathies or ecclesiastical affiliations, of which we were entirely ignorant.

Having secured from official sources the number of churches below Fourteenth Street in New York City, and having ascertained, so far as possible, their custom as to the opening of their edifices for services or meetings of one and another kind through the week, we proposed the following inquiries :

1. Could any business concern, conducted as are these churches and chapels in their management of invested capital, anticipate anything short of speedy bankruptcy ?

2. Does not the method pursued by these churches and chapels suggest, in measure at least, the explanation of their failure to reach and win the masses ?

3. Were the edifices now devoted exclusively to public worship so arranged as to provide facilities for intellectual instruction, physical develop-

ment, social intercourse, and rational amusement, might not the church expect to strengthen its hold upon the masses and secure larger moral and spiritual results ?

4. What, in your judgment, should be done by the Church to increase its efficiency and fulfil its obligation ?

In reply to these questions, Erastus Wiman, Esq., writes :

" 1. Having spent almost a lifetime in endeavoring to discern the basis of credit, and watching closely the elements which contribute to success and failure, my deliberate answer to the above question is : That any business, managed as are the churches and chapels in the down-town districts of New York, could result in nothing but failure. The large amount of money locked up in exceedingly valuable land, in costly buildings, and in the interior seating capacity, fixtures, etc., is practically idle five sixths of the time. True, it would be impossible actively to employ them all the time, but afternoons and evenings there might be some use made of these very costly investments. Then, the inactivity of the societies that control them, during intervals in such large proportion, would result in any other business in a failure every year or two. Judging by the standard of business, these churches and chapels are not conducted on principles that command success.

" 2. Excepting the Roman Catholic churches, there seems no effort made by the down-town churches to reach and win the masses at all commensurate with the undertaking. While the churches at night are dark, gloomy, and forbidding, all around them the saloon, concert hall, theatre, and dive are in full operation, lighted brilliantly, with music, color, and activity, attractive in every way. Some plan to interest other than church-members, some mode to win their confidence and beget a liking

for the church edifice, would seem to be an essential, if in the contest between good and evil the good is to prevail.

"3. Judged by the success as to the number which attend the theatres, concert halls, and other resorts in the immediate vicinity of church edifices, it is certain that something is absolutely necessary if the Church is to strengthen its hold and secure a larger moral and spiritual result. It would seem as if a real business might be established in all the churches for the intellectual instruction of the community in which it is located. Certainly rational amusement might very readily be introduced into buildings now unoccupied, having abundant seating capacity, warmth, light, and every facility. Lectures—scientific, literary, and humorous—at a very small rate of admission might with propriety be provided. A regular schedule of lectures might be developed, and physical training might result in time in social intercourse. Simple and moral plays might with propriety be introduced. Certainly the young people of each church, who have the ability in this direction, might have it developed to a degree that would be very useful to themselves and influential for good in others. William Winter, the Christian dramatic critic of the *Tribune*, will testify that plays are far more powerful than preaching and praying to the great mass of the community, unless, indeed, the supernatural and the miraculous, attached to the latter, are taken into account. Judging from the condition of down-town New York, neither the supernatural nor the miraculous have yet done much toward redeeming it from sin and sorrow.

"4. The figures of the recent sanitary census show that out of a population of 1,600,000 over three fourths are living in tenements and flats; that in the tenement districts of New York alone there are no less than 276,000 families. This vast number of families represent the skilled labor and laboring men of the city. It is upon this class that the whole prosperity of the city depends,

and the nature and character of their homes reflect better than anything else their general condition. Now if the Church has a mission to perform aside from the provision of a home hereafter, it is toward the provision of a home on earth. Thus, in my judgment, the Church can have no holier or higher mission, so far as the present is concerned, than to contribute to the creation of better homes. So great a work can be done in this direction by the Church that it seems almost impossible to conceive that there should be any hesitation, or that long ago it should not have been undertaken. The suggestion is that each church should appoint a committee of its members to thoroughly investigate the operations of the building and loan associations. These institutions have done more toward making independent homes in the suburbs of the cities of Philadelphia, Boston, Brooklyn, and numerous other places than any other influence. In New York their operations have been in the highest degree beneficial, the only difficulty being that they are by no means sufficiently numerous, and there is no instrumentality by which they can be made effective, unless the Church takes a hand in the matter. If, after the committee of each church had investigated the advantages to the people in the church itself, and to the people in the locality where the church is situated, they should call a public meeting, and every church set in motion a first-class building and loan association, an amount of good would be achieved that now cannot be estimated in the improvement of homes. Monthly or semi-monthly meetings could be held of a purely business character, in which the elements of profit and loss, gain and good, would form an important part of the foundation laid for a contact with the people in the immediate vicinity, now almost entirely absent. The young people of the church could all be taught lessons of thrift by subscribing for the stock of these societies, and be taught by the periodicity of payment which

this subscription requires the advantages which result from a systematic saving. A steady stream of savings from the church-members and adherents might thus be turned in one direction—the creation of homes for the members of the building society. This membership can be indefinitely extended by calling upon every individual within a radius of the church itself, soliciting attendance and members, the hope being held out that any one person who joined the association might be very soon placed in possession of a home of his own. Once the people became interested, from a monetary point of view, and the fulfilment of the hope of a home, which is so firmly planted in the human heart, the influence of the church and of the social element would soon be felt. The volume of savings would soon begin to grow, and houses costing from \$1200 to \$3000, in any suburb selected, would soon be the result. There is no motive to-day so powerful as that which underlies the desire for a better condition by the working-men of New York, and there is no purpose greater and nobler to be accomplished than that which will improve their condition, for it is plain that unless there is a changed condition in the homes of the working people, a commercial decadence will set in, disastrous to the best interests of the city. Already the outlying towns are growing at the expense of New York with great rapidity. Bridgeport, Newark, Paterson, Elizabeth, South Brooklyn, are all drawing away from the city, and if the down-town churches are to hold their position at all, they must hold out some practical helping hand for the benefit of the people in their immediate vicinity.

“The success of the building and loan associations is one of the marked economical features of the hour. One fact will illustrate this. Few business men have yet considered that the amount of money invested by the building and loan associations now exceeds that of the entire capitalization of all the national banks of the country. The num-

ber of homes created by them in such cities as Rochester, Wilmington, Reading, and to a greater degree in Philadelphia than elsewhere, shows the effectiveness of their work. In New York there is a great absence of the instrumentality to promote these societies. It has even been suggested that a society should be formed for the ‘Encouragement of Thrift,’ whose sole purpose should be the promotion of these associations; but up to this time nothing has been done, and nothing probably will be done, because of the want of public spirit and unanimity of action so deplorably characteristic of this city. But the churches in various localities can themselves take this matter up, and once started, the movement would soon commend itself not only to the church-members, but to every respectable person in the locality of the church itself. Then an instrumentality can be created not only for doing good, encouragement of thrift and building homes, but a close contact be got with those whom it is the great purpose of the Church to reach. A steady revenue of eight to ten per cent can be promised with perfect safety, while an amount of good can be achieved the extent of which no man can tell.

“Gentlemen associated with the Assured Building and Loan Association, of which I have the honor of being the president, and officers of all other building societies, of which there are sixty or seventy in the city, will gladly furnish information on this topic, and where meetings in churches can be held for practical discussion of this question, speakers will be provided and illustrations afforded of the great benefits of these associations. Civilization may stand appalled at its own failure in this, the chief city of the new world, if the purpose of civilization is the creation of human happiness, and human happiness is to be judged by the character of the homes of the great majority of its people. Christianity as the handmaid, and some say the parent of civilization, by organized effort, and availing

itself of business experience of business men, can remedy the disastrous condition that now is found to exist by the census, which shows so vast a proportion of the population without homes of their own, so that there is a measurable degree of truth in the statement of Henry George that "ninety per cent of the people of New York pay tribute to the other ten per cent for the privilege of shelter." It is within the power of the churches to greatly change this condition, if they will but avail themselves of the suggestion now most respectfully offered to them."

The well-known lawyer, JOHN D. CRIMMINS, writes :

"In reply to question No. 2 would say that I am a Roman Catholic, and that that Church has been successful in reaching and winning the masses. The third and fourth questions I shall answer together. I should recommend the encouragement of the organization of societies in each parish. These societies should have suitable quarters, not necessarily in the church proper, but in the basement or in independent buildings. They should be under a spiritual director, leaving it largely to the members of the societies to manage the internal affairs. The primary object being to afford an assembling-place for the young men, and one where they could have a reading-room and, if possible, room for athletics and games. Good works would naturally follow as the result of the establishment of such organizations, such as visiting the sick among their members and recruiting for those who are indifferent to religious matters, and who would be thus led to form new associations, become better citizens and church-members. The qualifications for admission should be merely sobriety and honesty. The Catholic churches in several parishes are organizing what they call literary and athletic clubs. Athletics seem to attract the young people, feeling, as they do, that under that designation there are no strict religious restrictions enforced. In connection with St. Fran-

cis Xavier's Church, Father Van Rensselaer has formed an association of this kind, and it has a membership of over two thousand. He arranges to have athletic meetings and prizes from time to time. There are other clubs on the east side, and I would mention one in particular on Second Avenue near Twentieth Street, which is frequented by a great number of young working-men of the east side. Where families live in tenements the parents of young men do not expect them to sit around in their apartments during the evening, and the same may be said in regard to young men in boarding-houses. In this way they are forced into the streets for recreation or to smoke, and subsequently drift into saloons which they make their parlors to meet kindred spirits of a sociable character. They are led to frequent these places because of the want of equally comfortable places where they might meet. As I stated before, it is not necessary, nor indeed desirable, to push religion prominently forward in such organizations. People of all denominations can aid in this work without interfering with their neighbors. The formality of openings in the evening with prayer or other exercises could be dispensed with. In the reading-room there should be pamphlets and books, illustrated papers and magazines of a good character, particularly of a scientific nature.

"I have for several years contributed regularly to the work of the Young Men's Christian Association, Yorkville branch, which has been endeavoring to attract the young men of that district. The trouble I find with organizations of this kind is that young men dressed shabbily, or, properly speaking, in their working clothes, seldom find a warm welcome.

"The purpose of these societies should be to attract to their membership mechanics, drivers, porters, and young men in general in every occupation, from the boy in the printing-office to the engraver, and so on in each trade. This class should be sought after and

brought into the societies of which I speak. In my judgment there is more effective missionary work to be done in the city of New York than in any place outside of it, with better results. At the outset it will be necessary for those interested in this work to contribute toward the establishment of the societies which, after a few years, will be able to maintain themselves. Say that a guarantee were given of six months' rent, of furniture, and of a sufficient sum to supply books and pamphlets and meet the current expenses. This would be all that would be required, and a worthier object than that referred to it would be impossible to conceive."

Ex-Mayor Abram S. Hewitt writes :

"1. I do not think that the money question properly enters into any discussion of the value of religious influence and effort; but I do think that the churches can be made more useful and effective by daily contact with the masses of population.

"2. I do not think that all the churches south of Fourteenth Street are fairly open to the criticism implied in this question. Trinity Church is certainly doing its duty, and other churches might follow its example with great benefit to all concerned.

"3. Yes, and I think that you cannot too strongly press the importance of bringing the masses to feel that the

Christian Church is their best friend and guide in all the relations of life.

"4. Take an active interest in the occupations, amusements, and tendencies of the masses, and particularly associate all classes together in the work of the Church."

We have thus given at length the views of these well-known, practical, and successful business men on the subject under discussion, not because we are in sympathy with all their views, but because we believe it is certain that more should be done than is doing by our churches in the direction indicated in their communications. The Church of to-day has a duty by the social life of our great city communities which has hardly been touched as yet. It is beginning to see it. The people's churches that are springing up in various neighborhoods are steps in the right direction, but every church should be a people's church, a church providing uplifting influences for the people in all possible directions. Thus and thus only can the barriers that have been erected by prejudice be broken down, and a way be opened for the incoming of the truths of the Gospel to hearts and lives that have hitherto been untouched thereby.

We have selected but a few of the answers received in response to our questions, but they truly voice the opinions of all from whom we have heard.

EDITORIAL NOTES.

Large Doors for Small Buildings.

It is said that the first sentence of the Bishop of Fond du Lac, in his sermon at the recent consecration of the Bishop of Milwaukee, contained two hundred and twenty-three words. We are constrained to ask, If it took so long to crack the nut, how long must it have taken to get at the kernel? In his "Elements of Rhetoric," Archbishop Whately, quoting Dr. Campbell, says: "It is certain that of whatever kind the

sentiment be—witty, humorous, grave, animated, or sublime—the more briefly it is expressed, the energy is the greater." When a sentence is of such length that the hearer forgets the beginning before the end is reached, it might as well never have been uttered. And when such a sentence occurs at the beginning of a sermon, it is ten chances to one that the patience of the auditor will have been so exhausted that he will have little interest in what follows. A short, pithy sentence at the begin-

ning will arouse the mind and give it a desire for that which follows. "The reason for an exordium," says Quintilian, "can be no other than to dispose the auditory to be favorable to us in the other parts of the discourse." But a sentence such as that referred to awakens an antagonism at the very outset, and it will take great powers of eloquence to regain the good-will thus forfeited.

Professor Hoppin well says, in his admirable work on Homiletics: "The introduction should harmonize with the subject of the discourse, and not strike the mind with incongruity; and as the door ought not to be too big for the house, neither should the introduction be so for the sermon." Napoleon is reported to have said that "the first five minutes of a battle are the decisive ones;" and this remark might sometimes be applied to a sermon.

Getting Truth In.

It is said that a certain minister once asked Dr. Joseph Parker why it was he failed to win his people's attention, and that Dr. Parker having heard him preach, told him, "You did not try to get your thought and belief into the people. You simply tried to give expression to them. It is one thing to get a thought out of yourself; it is another to get that thought into others." The hint is a good one. There are not a few preachers who seem more concerned about expression than impression, telling what they possess rather than making others possessors with them.

No description of the sinfulness of sin could have taken the place of Nathan's "Thou art the man" to David; no theological disquisition could have made Felix tremble as did Paul's reasoning of righteousness, temperance, and judgment to come. The power of a sermon lies rather in its application than in its explication. The preacher is a physician of souls, and should pay less attention to the description of his potions than to their prescription to the case in

hand. He is a good soldier of Jesus Christ, and as such should be less concerned about having his sword admired than about using it in conquest. He is a shepherd, and as such should be more concerned about getting his sheep to the pastures than about portraying the beauties of those pastures. "The secret of oratory," says George Eliot, "is not in saying new things, but in saying things with a certain power that moves the hearers—without which, as old Filelfo has said, your speaking deserves to be called, '*non orationem, sed arationem.*'"

Charities and Correction.

UNTIL the present century the policy of Europe, in dealing with crime and pauperism, was the best possible if the object had been to propagate and increase them both. The States of the new world necessarily copied many of the methods of the old. Unfortunately, along with much that was true and wise, they copied and perpetuated many old blunders; but with the advance of modern thought, especially with the enormous widening of the sphere of scientific knowledge, have come new and better ways of dealing with the defective, the criminal, and the pauper.

To spread abroad and make popular the better ways in charity and reform is the object of the National Conference of Charities and Correction, which meets annually in one or other of our great cities, and will hold its nineteenth annual session in Denver, Col., next June. It combines the best philanthropy of all creeds and all shades of political opinion upon the broad platform of humanity. Its programme for the year has just been issued, and is an interesting paper, its topics covering many of the social problems of the time.

The membership of this Conference is unique. It has no salaried officers and no selfish benefit to offer to any one, so its doors are open to all the world; whosoever will may come in, on a footing of the most perfect equality. The fact that you are interested

in its work makes you a member, and entitles you to a seat and a voice in its discussions. Any one desiring further particulars as to reduced railroad fare, hotel accommodations, etc., may address Alexander Johnson, Secretary, Indianapolis, Ind., who will send circulars and answer inquiries.

Drollery in the Pulpit.

IN taking his seat as Professor of Homiletics, Dr. Fry delivered a most able inaugural address, in which he declared that whatever failure of power the pulpit has known has been due to the presence in it of three classes of preachers, or aspirants to the vocation of preachers—evil men, loud men, weak men. A contemporary would enlarge this list by adding thereto "funny men." We are inclined to think that the professor's classification is complete without the addition; for a "funny man," if he have not the characteristics of an evil man, is generally a "loud man;" and we might say, without fear of laying ourselves open to the charge of uncharitableness, invariably a "weak man." And when we so say, we would not be understood as suggesting that there is no place for consecrated humor in the pulpit. We believe that the evoking of a smile is at times far preferable to the stirring up of the fount of tears; but pure, quiet, sympathetic humor is one thing and mere merriment an altogether different thing. The former may be made a most effective weapon in the hands of the truth-teller; but the latter only weakens his influence, and creates a sense of disgust in the truth-seeker. The true humorist never forgets that humor is only a servant; but the "funny man" exalts the ridiculous to the position of master. Our Divine Lord was not above using at times a humorous clothing for His matchless truths, but never so that any would fail to see the beauty of the truth, unless indeed his eyes were blinded to all beauty and all truth, whatever its clothing; and some of His most de-

voted and successful followers have imitated Him in this respect with most telling effect. It would repay our readers many times over to read what that gifted man, Paxton Hood, has to say on this subject in the chapter on "Wit and Humor in the Pulpit," in his delightful book, "The Throne of Eloquence."

Muzzling the Ox.

A SO-CALLED labor organ, referring to the fact that a certain well-known New York pastor receives a salary of \$10,000 a year, declares that he is paid this amount to "tell a lot of millionaires that a certain poor man named Jesus, who hadn't a nickel in his vest-pocket, was their Saviour." Not to dwell upon the manifest malice there is in the form of statement, and the falsity of the charge, since the congregation in question is largely made up of those from the so-called middle and lower ranks of society, and has but a few of those who might be designated millionaires, there is one phase of the subject that ought to be kept in mind. The demands made upon the ministry of the Church to-day are most exacting; not merely the intellectual and social demands, but demands upon their charity. No class is called upon more frequently for assistance by the very class most ready with its bitter criticism than is it, and no class responds more readily or more generously than does it. We believe it is capable of easy proof that, in proportion to their means, ministers of the Gospel stand in the very forefront of the benefactors of society in the matter of beneficent gifts. Not only so, but their hours of hard labor nearly if not quite double those of any other laborers. We say "hard labor" advisedly. Day and night their time is spent in the service of others, and spent in a way that is a constant drain upon their powers of body and of mind as well as of heart. There may be a few exceptions to the rule, but we do not hesitate to say that, taking them as a class, there is no body of men less adequately compensated, in a monetary sense, than are they. No man acquainted with the facts in the case would think of entering the ministry as the best field for securing a livelihood. We commend to the critic in the labor organ referred to, and of all who sympathize with him in his views, the cultivation of a spirit of justice in his treatment of this, as of every other subject.

BLUE MONDAY.

"RURAL COUPLES AT THE ALTAR."—A recent "Blue Monday" article under this title refreshes my memory of another marriage ceremony where another minister was somewhat embarrassed and several wrong couples came near being married. About six o'clock one evening a young man came to the parsonage asking the minister to marry a couple about a mile out in the country, and stating that they wished to be one in time to take the 7.30 train. I warned him that there was scarcely time, but said that if he would hasten back and make all ready, I would be at their service at the earliest possible moment. Quickly harnessing my horse, in a very few minutes I was there. But before entering the house I was met by the father of the bride, who remarked: "See here, Parson, you need not be in a hurry; they can't take that train, and we propose to have a wedding supper." Though not acquainted with the family, I knew the marriage to be a proper one; but, reminding the father that I had not seen the young couple, I asked that I might be taken to their room before they would come in for the ceremony. "Yes, yes, Parson, I will see to that." With this I passed into the parlor, where I found the guests already gathered. As best I could, I tried to keep the conversation in cheerful channels; but, despite my efforts, by and by the wheels of time began to drag very heavily. And no wonder, for a full hour had passed and yet not the least sign of my being invited out, or of the appearance of either bride or groom. At length I went out and spoke to a member of the household, hoping to bring some satisfactory response. "Be sure that I am taken to see the young couple before they come in." "Oh, yes, they will be ready very soon," was the reply. I returned to the parlor not a little cheered with the assurance that at least the bridegroom had not run away, or the bride backed out of her bargain. Catching inspiration from my look of relief, the guests again began free and lively conversation, but which soon again sank down to something like frightened or sullen silence, as almost the length of another hour had dragged its slow sixty minutes along. I made up my mind something must be done. Going out, I asked plainly the meaning of the delay. "Oh, it is all right, Parson," said the old father again. "The groom has gone to neighbor R.'s to get their girl, who we wanted to have come." Then a picture presented itself to my mind. It was of a late-invited guest dressing her hair and decking herself in suitable wedding array, while the bridegroom himself sat awaiting her finished readiness. But even this was a real relief, for it bore the assurance that given time enough the wedding would most surely come off. Again I remarked to the father that I must certainly see the young couple before they would come in, and once more returned to enliven the guests in the parlor.

Imagine my surprise when, in the midst of our conversation, suddenly there appeared a vision of silks and ribbons and flounces and white neckties to the extent of six gayly dressed women and men, taking their places in the middle of the floor. Though I had never seen the couple to be married, fortunately I knew their names. I said to myself, "I can make a beginning, and I guess I will find out which couple to marry." After a prayer of invocation, and finding it still impossible from their positions to detect who were bride and groom, in a somewhat indefinite attitude I began to address the usual words, "In token of your careful consideration of the obligations of marriage, and of your free, deliberate, and lawful choice of each other, etc., etc. You will now please join your right hands," at the same time watching most carefully to see which couple would respond, that, without seeming surprise, I might address them more pointedly. But think of my astonishment and dismay! There greeted my eyes such a vision of hands—"hands to the right of me, hands to the left of me," not quite four hundred; but, as moved by one common impulse, all three couples reached out and joined their right hands. In dismay, but determined not to be in defeat, nor to have the guests detect my perplexity, I looked down at the hands, and instantly noticed that one of the women had on long white kid gloves. I said to myself, "Now I am safe; the hand that holds this is the groom's." With something like assurance, addressing the couple, I said: "Do you, Henry B., take this woman whose hand you now clasp to be your wedded wife; and do you promise in the presence, etc., etc. Do you?" And there was a great calm! After a moment—the longest moment I ever knew—a woman near me in low voice said, "Mr. H., you are addressing the wrong couple." At the very same instant a deep voice at my left said impressively, "I do." Turning slightly toward the new-found bride, I put the usual question to her, and receiving her "I do," pronounced them husband and wife!

Seeing there was no use trying to pass the whole matter off as if nothing unusual had happened, and in order to save myself, after the first few moments of congratulations to bride and groom, I formally invited the other couples who had shown such willingness for the matrimonial bonds to step forward and I would make them equally as happy. This turned the tables upon them, and never have I witnessed more fun at others' expense.

That six o'clock wedding occurred at a quarter before nine. I may further explain the difficulty of distinguishing, by saying that the parties were all of the colored persuasion, and that to my bewildered eyes, at that time of night, they all looked alike.

G. B. F. HALLOCK.

ROCHESTER, N. Y.