

THE HOMILETIC REVIEW.

VOL. IX.—MARCH, 1885.—No. 3.

REVIEW SECTION.

I.—THOUGHTS ON SOME PRACTICAL USES OF THE RELATION OF THE NATURAL TO THE SPIRITUAL.

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THE treatment, within the compass of a few pages, of a subject which embraces all earth and heaven, must necessarily be merely suggestive. But for this kind of treatment we have ample warrant in the teaching of Him of whom it was said, "Never man spake as this man," and who suggests all things, but expands and elaborates nothing. Paul assures us that if there is a natural body there must also be a correlative spiritual; and in like manner the most eminent physicists of our time are convinced that the laws of conservation and dissipation of energy require us to believe in the existence of an unseen universe corresponding to that which is visible to us. The greatest of English poets, whose insight was more profound than that of ordinary men, puts the same truth in the form of a question: "What if earth be but the shadow of heaven, and things therein, each to the other like, more than on earth is thought?"

But our knowledge of the natural comes to us mainly by observation and experiment, and is based on the evidence of our senses, on which we are accustomed implicitly to rely. Our knowledge of the spiritual comes to us chiefly by divine revelation, and therefore in some sense at second-hand, though it can appeal as evidence first to our intuitive conceptions, with which it is in harmony, and secondly, to the natural facts which corroborate that testimony. It is instructive to note that our Savior fully acknowledges this in His teaching, and in His appeals to those who disbelieved His divine mission. For instance, in John vi: 45, He quotes a sentiment, more than once ex-

pressed in the Old Testament, that all shall be "taught of God," and applies it to that inward testimony of God in the heart which induces men to come to Him. So when He says that His sheep hear His voice, the reference is to the inward intuitions of the mind acting on certain persons. In like manner He appeals also to the works which they could see—as, for instance, in John x: 38, where He says, "Though ye believe not me, believe the works" done by Me—that which is, in fact, within the scope of your own senses. Here is a very practical fact, that even the Divine Teacher has to hang His lessons on what is in the consciousness of the man He teaches, and on what the man can see with his bodily eyes. To influence men, we must know not only the spiritual truth to be taught, but what is in the man to be taught, and what he has learned or can learn by means of his natural senses. Hence the extreme value to the religious teacher of all that concerns those works of God which men behold, as well as of the prevalent modes of thinking of ordinary men. The epistles of Paul are very full of this deep insight into the habits of thought and the environment of humanity. A noteworthy instance is that passage in the Epistle to the Romans where he says: "The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." There could be no clearer statement of the inference of an unseen universe from that which is visible, or of the precise amount of knowledge of God deducible from the latter—namely, His power and His supernatural existence—nothing more and nothing less.

It is not wonderful that men unenlightened as to spiritual things, when they get hold of any new natural truth, should regard it as subversive of spiritual truth; and this is the more likely when religious truth has been presented to them as something contrary to nature, or without any wise reference to its natural analogies and connections. Indeed it not infrequently happens that what is called the "conflict of science and religion" is really the conflict of modern science or of modern scientific theories, more or less accurate, with old and obsolete theories of science, which have somehow got mixed up as an integral part in current theology. It is most instructive to observe that the Bible itself, which has no theories as to nature, except the general one of its unity as the work of one Creator, and its regulation by His perfect laws, rarely gets mixed up in these controversies, except where its teaching is altogether misunderstood. Not long ago I was gravely told from the pulpit that it is the doctrine of science that "nature abhors a vacuum," and on this was built many wise conclusions. Yet this statement of a mere speculative figment, intended to cover the ignorance of a past age, is itself quite as abhorrent to sound theology as it is ridiculous in modern science. For it personifies

nature as if she were a goddess and attributes to her likes and dislikes, while if we were to translate it into the statement, "God abhors a vacuum," we should be saying something for which we have no warrant in nature or revelation, and in regard to which even the ancient author of the book of Job might correct us, when he says that the earth itself is suspended in empty space, and that God stretches the north—that vast north which reaches to the pole-star—over vacuity.

Perhaps, when we consider the imperfect influences to which the present generation of men has been subjected, we should rather congratulate ourselves that there are so many scientific men who perceive the true relations of natural and spiritual things, and so many theologians who are willing to admit the importance of the natural in its relations to the spiritual. When we take up such books as the "Unity of Nature," by the Duke of Argyle, or "Natural Law in the Spiritual World," by Drummond, we cannot fail to perceive that the time is past for a merely apologetic treatment of these subjects, and that the real matter in hand is one of correct interpretation and application of nature on the one side, and of revelation on the other. But in this we must constantly bear in mind that, while nature reveals the power and divinity of its Maker, it can go no further. We cannot "by searching find out God." We cannot "find out the Almighty to perfection." Science can only go to a certain distance. Beyond this we must appeal to the "only begotten Son who is in the bosom of the Father. He hath revealed him." Yet we shall find that in all the great system of divine works, from the material atom to the highest spiritual created being, there is a regular correlation and a unity of plan and law.

Here it may be well to note that the most essential thing in dealing with these questions is not so much extensive knowledge of facts as correct habits of thought. It is easy to amass any quantity either of natural facts or spiritual dogma. But to digest and elaborate these, and to use them for any good result, requires a clear head and honest purpose. It requires, indeed, what we may very properly call the Scientific Habit of Thought. The scientific thinker is characterized, in the first place, by care and honesty in the collection and verification of facts, however minute or unimportant they may seem, or however difficult to ascertain. It is not with him a question of selecting such facts as may square with any given theory; nor will he accept as fact anything until it is fully proved, or reject any statement, however difficult of explanation, if sustained by adequate proof. Scientific thought is equally careful as to its conclusions. It carefully separates what is merely accidental from what is essential, and accepts general principles only when sustained by an exhaustive induction. It avoids mere fancies and hypothetical views based on imagination, unless as indications of the directions in which investi-

gation should proceed. It is clothed with that humility which makes a man not a dictator enforcing his notions on nature, but a student desirous to master accurately the lessons which she teaches. I am far from saying that this is universally the state of mind of scientific men, but it is what they should desire to attain to, and it is equally what those should aim at who study revelation. "Foremost among the noblest truth-seekers on this earth are the leaders in the work and thought of science to-day. And can there be any nobler work? Is it not better to follow Truth, though it lead to the grave of our hopes, than to be enshrined in lustful indolence upon the Delilah lap of falsehood? Should any man believe in the grandeur of truth more than they who constitute the Christian Church?*

A naturalist, who takes natural facts out of their connection to support certain conclusions, is on a par with a theologian who does the same with Bible texts. Both are wanting in the true scientific habit of thought. If we are to perceive and benefit by the parallelisms of nature and revelation we must distort neither, but place them side by side in their true attitude. We need, in short, scientific students and expositors, not special pleaders. There are too many of the latter on both sides of these questions.

Though the analogies of the natural and the spiritual are very profound, it is not necessary to go down into their depths to perceive them practically; but if they are simply and truthfully regarded at first, they may be developed to an indefinite extent. The Old Testament is full of the use of natural analogies of spiritual things and of practical deductions from them. Yet these are, for the most part, simple and lie on the surface, so that they are intelligible to all. But they grow on the mind as our knowledge increases, and rise in beauty and majesty as our minds become enlarged to comprehend them. When the Psalmist regards the midnight sky and comes back to earth with the exclamation, "What is man that thou art mindful of him?" (Ps. viii.) he expresses a sentiment with which a child may sympathize, but which, in the mind of an astronomer, grows to be an overwhelming conception of the majesty of the universe, and which equally in both leads to the adoration of the Almighty Maker, who has ordained all these and fixed all their laws. "Lift up your eyes on high," says Isaiah, "and behold who hath created these, that bringeth out their host by number, for that he is strong in power not one faileth." The spectacle of the heavens thus referred to was, no doubt, intelligible to the Israelite of Isaiah's time, and also the inference from it that his own ways were not hid from God. Yet only a mind trained in the knowledge of the movements and intricate balancings of the heavenly bodies can fully enter into all that is implied in their being "brought out by number," and that "not one

* Dollinger. Lecture delivered on occasion of the meeting of the British Association, in Montreal.

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faileth," or by that "naming" of them, to which the prophet also alludes. If we turn now again to the eighth psalm, we shall find that the writer, after detailing the marvelous arrangements of the heavens, proceeds to compare these with the characteristics of God's revealed will in His law. In another psalm the same God that rules the heavens will tenderly "lift up the meek," a doctrine more fully expressed by Christ Himself. Thus, both by resemblance and contrast, the relation of the natural and spiritual, is illustrated for practical purposes. Every wayfaring man can appreciate the use of the springs that rise in the valleys and run among the hills (Ps. civ.), and can even realize their beneficent uses to wild animals and plants, as well as to man; but it is a higher thought to realize the hidden sources of the springs and the heavenly rains by which they are fed; and a still higher to think of the heaven-descended living water which may become in the heart of man a perennial fountain, "springing up into everlasting life." (John iv: 6; vii: 38.)

I have referred to Drummond as illustrating what may be done in bringing out the relations of the natural and the spiritual. But even he shows some remarkable examples of the misuse of these analogies. A noteworthy instance of this is afforded by the chapter in which he refers to the evil effects of parasitism—a bad thing, no doubt, in the spiritual world, but not necessarily so in the lower sphere of the natural. The semi-parasitism which he ascribes to the hermit-crab is especially objectionable. This little animal, which is a crab only in a very general sense of that term, has the remarkable and very curious instinct of protecting the soft abdominal part of its body by inserting it into the cast-off shell of some univalve shell-fish or sea-snail, which it carries about with it as a coat-of-mail, and into which it retreats when alarmed. Its whole structure, including the form of its claws, the shape of its abdomen, and the shelly hooks at its extremity, are adapted to this peculiar mode of life. But it is no more a parasite in thus clothing itself, than I am because I may carry an umbrella, or than an ancient knight was because he clothed himself in armor. Even if it had learned to use shells in this way, and had thereby been enabled to dispense with a hard crust which once covered it, of which, however, there is no evidence, it would not deserve to be blamed, but rather to be commended for its superior intelligence. Practically there is no animal that is more lively and active than the hermit-crab, or that seems to enjoy life more. One might as well reproach the ordinary crab because its abdominal segments are not long and useful in swimming like those of the lobster, but have been transformed into a diminutive apron; and this all the more, since, in an early stage of growth, it has a long swimming tail which it afterwards loses. The picture drawn by Drummond of the hermit-crab is indeed quite as much a caricature as that of the imaginary

miseries of the woodpecker dwelt on by some old naturalists, and often referred to as an example of the misunderstanding of natural adaptations which, when rightly regarded, are admirable and conducive to happiness. The case of the hermit-crab is indeed a conspicuous illustration of the manner in which waste products are utilized in nature, and of the way in which instinctive gifts are made to compensate for physical disadvantages; and had the Bible writers noticed the hermit-crab, they would, no doubt, have greeted it as an example in these respects, just as they have referred to the ant and to the coney. They would, in any case, have treated this little creature as a good work of God, adapted wisely to its mode of life, and would not have been guilty of the absurdity of supposing that an ordinary shrimp or crayfish could, by a series of trials proceeding through countless generations, deteriorate into a hermit-crab. It is to be noted here how completely the Bible avoids such pseudo-scientific speculations. In it all natural things are good, except when put out of their place by the wickedness of man. Their testimony is ever in favor of their Maker. In this respect it far transcends any philosophy, ancient or modern.

Though differing in some points from the clever author above referred to, I do not desire to disparage his work, and I may refer to another and happier illustration. It is that in which he refers to our Lord's lesson from the lilies of the field (Luke xii: 27; Matt. vi: 28): "Consider how they grow. They toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these." They grow. They are not put together artificially by mechanically-acting fingers. Let us not regard God as a mere artisan or mechanical Creator. They spring forth from an inherent principle of life, ministered to by all the external influences of heat and light and moisture. What a wealth of meaning there is in this! The inscrutable structure and vital powers of the plant; the service done to it by the great and distant sun, and the wind-borne clouds carrying rain from the distant ocean; the growth that goes on quietly and silently, yet so surely, and with such order and results of beauty, are all mysteries most profound. Just so the germ of grace in the heart may grow inwardly and outwardly, and take its nourishment from external conditions that would be useless or promotive of decay in that which is dead. Yet this growth is not self-produced or spontaneous in the materialistic sense. The flower is "clothed" with beauty. There is a Power above from whom its life and growth and perfection emanate. Herein lies the lesson that it teaches. If God so "clothes" the grass that to-day is, and to-morrow is cast into the oven, how much more you? Poor perishable flower, ruthlessly cut down by the careless mower, only that when dry it may be burned! Man cares little for it. God cares much, and still more for His own

children. Will He suffer them, too, to be mowed down? Perhaps so; but their root shall remain, and shall again bud forth in a new and better life, wherein no cruel incongruity shall exist between the wants or the thoughtlessness of man and the purposes of God. Such comparisons as these, and that of the new birth, the mustard-seed, the leaven, the sparrows, the grain of wheat, and others that illustrated the teachings of Jesus, are filled with a many-sided truthfulness to nature, to which no justice has yet been done, or can be done, till the scientific culture of the world is greatly more advanced than it now is. The same remark may be made as to many of the natural analogies in the writings of Paul, and specially in those of the Apocalypse, though nearly the whole of the latter are derived from the previous teaching of the Old Testament or from that of Christ. Our subject is thus a vast one, even in the domain of natural fact; but it becomes vastly greater when we consider also the remarkable anticipations of natural laws and principles in revelation, and the bearing of these on spiritual things. Unity, law, order, progress in nature, are all here in their highest forms, and are in perfect harmony with Fatherly care and redeeming love. We should study these things more, and earnestly desire to attain to their full comprehension so far as that may be reached by finite mind, enlightened by the Spirit, and guided by the two-fold clew of natural law and divine revelation. Modern science opens here a rich mine, as yet very imperfectly worked, and the working of which would produce the means of positive aggression on the materialistic infidelity of the day, which has been too much in the habit of regarding religion as standing wholly on the defensive.

II.—THE MODERN SERMON.

NO. I.

BY PROF. GEORGE P. FISHER, D. D., YALE COLLEGE.

THE modern sermon dates from the Reformation. The sermon is not an isolated thing. It is one element in the activity of the Church at any given time. It is a part and parcel of the collective agency of Christian people in building up and diffusing Christian piety, and in thus discharging the work committed to them of the Master. Hence the sermon reflects of necessity the intellectual and religious spirit of the age. It is moulded and animated by the intellectual and religious spirit of the time. It takes form and varies its form with the changing phases of spiritual life. No great preacher who has flourished in the past could have been what he was in any other atmosphere than that in which he was born and lived. It was inevitable that the Reformation, the great turning-point in the history of the Church in these later ages, should stand as a land-mark in the progress of the pulpit. As it was a new epoch in religious thought and in Christian life, so it could not fail to be a new epoch in preaching. That great movement, which turned the current of theology into a new channel, modified the character of Christian experience, and both illuminated the understandings and kindled the hearts of its authors and promoters, had the effect to re-cast the sermon and to give to all popular addresses on the Gospel, wherever Protestantism spread, a new and peculiar form. We have in mind chiefly at present, the Protestant pulpit; but it may be remarked, in passing, that the Roman Catholic pulpit has felt indirectly the influence of the Reformation. In all the lands where the two Confessions exist side by side, preaching among the Roman Catholics is necessarily affected by the presence of the antagonistic body; the preacher is commonly stimulated to greater efforts, as well as influenced in the selection and treatment of his themes.

The first of the two elements of Protestantism, which immediately determined the character of preaching was the truth of the free grace of God in the Gospel. This truth, like the rising of the sun, woke the hearts and minds of men to a new life. The forgiving love of God, salvation without money and without price, was like the discovery of a long hidden treasure. The joy and enthusiasm which it inspired gave to the first reformers an unexampled freedom and ardor in the pulpit, and furnished them with inexhaustible themes to which they had been strangers before. The second characteristic of the Protestant movement, which instantly manifested itself in the sermons of the day, was the authority given to the Scriptures, and not

the authority of the Scriptures alone, but the living interest in the contents of the Bible, and the new insight into its meaning.

But before going farther in this line of remark, it is well to remind ourselves of the true sources of power and success in the pulpit. In an admirable lecture on Preaching, by Phillips Brooks, preaching is defined as "the bringing of truth through personality." There is the truth. This the preacher does not originate. It is a message which he is commissioned to deliver. It is given him from above; it is not the product of his own invention; it does not derive its sanction from any human authority. When the preacher aspires to set himself above the truth, to propound doctrines that his own brain has hatched, he is not only unfaithful to his office, he is likewise shorn of his strength; for his strength depends on his consciousness that he is the organ of a Power behind him and above him, and on a sense of this fact on the part of his hearers. But it is not truth apprehended in an external way which it is the preacher's function to impart. The truth is to be personally appropriated by him. It must be made his own through a living experience. It is to be assimilated and reproduced in an expression native to his own mind and soul. Then it will fall from his lips, warm with his own feeling and tinged with the hues of his own individuality. The sermon, moreover, is an essentially religious production. There breathes through it, if it is what it should be, a sense of the supernatural. If the preacher discourses on moral duties, it is moral duties as discerned in the light of the Gospel and based on Gospel motives. The morality of the pulpit is suffused with Christian emotion. When, for example, the Christian preacher speaks on the forgiveness of injuries, he finds the leading incentive for the practice of this virtue in such considerations as that "God for Christ's sake has forgiven us," and the prayer of Jesus, "Father, forgive them." Again, preaching is practical. Its end is not the exposition of a theme. The Church and the School are distinct from one another. The preacher aims at an effect on character and on conduct, he seeks to move his auditors. His direct endeavor is to make them to be what they have not been, or to do what they have not done. These qualities then properly belong to preaching: it should be Scriptural; it should have the earnestness and unction which flow from a living experience of the truth; it should be religious, rather than merely scholastic or ethical, and it should be practical.

These traits have actually belonged in a fair measure to Protestant preaching since the Reformation. There were mighty preachers in the earlier ages. When we glance back, such names as Chrysostom, Augustine, St. Bernard, Wycliffe and Savonarola, remind us that "there were brave men before Agamemnon." But, on the whole, there have been, since the Reformation, numerous preachers of a higher order of merit than existed in the centuries preceding, back to the

Apostolic age. Luther himself combined in his preaching all the excellencies which we have enumerated above. He drew his material from the deep well of the Scriptures. He made his listeners feel that they were listening to the Word of God. They saw that the truth which he proclaimed was the light and life of his own soul. It was plain that he lived upon it, that he rejoiced in it. His tone was intensely religious. The grace of God in Jesus Christ was the underlying theme in all his discourses. And he spoke to the conscience and to the heart. To save men from their sins, to quicken their consciences, to comfort the penitent and sorrowing, was obviously his aim. The language that he used was the homely speech of common men. Zwingli was a preacher only second in rank to the Saxon Reformer. One of his auditors said that when Zwingli preached he made him feel that his hair stood on end. Calvin differed in his natural qualities from Luther and Zwingli and had less fitness to be a popular orator. He was more adapted to be a teacher of teachers; and yet his gifts as a preacher were remarkable. Looking back to the last century, when have there appeared preachers of greater capacity for their work than Wesley and Whitefield? Wesley was a scholar, trained at Oxford; yet when he discoursed of Christ and the Gospel to rough miners, tears coursed down their cheeks. Whitefield's intellectual resources were far less, yet it is doubtful whether there has ever appeared in the pulpit a more captivating orator, and at the same time an orator more deeply imbued with the evangelical spirit. The coming of such a man to New England was certainly an interesting phenomenon. The quiet and thoughtful rural congregations, who were in the habit of listening on Sunday to the calm doctrinal discourses of the Puritan clergy, on a sudden were stirred by the unmatched eloquence of a prince among preachers. "Good Mr. Edwards," so Whitefield wrote in his diary, when he first preached at Northampton, wept through the entire discourse. Mrs. Edwards wrote to her brother in New Haven and spoke of the music of his voice. In our own day there have not been wanting preachers whose names are worthy to stand on the same roll on which the Reformers of preceding generations are inscribed.

The first trait of the true sermon may be termed Scripturalness, and its core must be a truth drawn from the Scriptures. From the beginning, the sermon has ostensibly connected itself with the Scriptures, and founded itself upon them. It professes to be built upon a text. Even the Saviour, besides the priceless teaching, altogether new, which He uttered, not unfrequently linked His teaching to passages of the Old Testament. In the synagogue at Nazareth He expounded the prophecy of Isaiah respecting himself. References to the ancient Scriptures, and quotations from them often occur in His discourses. The Apostles, although they were themselves the organs of Revelation, ap-

pealed to the Ancient Scriptures in support of their declarations. Justin Martyr, in his First Apology, written about A. D. 140, has occasion to describe the meetings of Christians on Sunday for worship. In those assemblies, he informs us, the records of the Apostles or the writings of the Prophets are read as long as there was time. Then, he proceeds to say, the reader concludes, and the President verbally instructs and exhorts us to the imitation of these excellent things. Thus it appears that the addresses of the Pastor grew out of the Bible lesson; and such, no doubt, was the customary practice. As the gifts of prophecy and of inspired utterance, which belonged to the Apostolic Age passed by, and methodical instruction took their place, that instruction, as in the Jewish synagogues of old, attached itself to passages of Holy Writ. Preaching in the early centuries may justly be styled Scriptural. But one of the principal drawbacks to its excellence in this particular in those days was the allegorical fancies which disfigured interpretation. Origen, although his genius enabled him to mark an epoch in the development of preaching, unfortunately gave a pattern for this imaginative way of handling the Word, which did not lack imitators. In the Western Church, in the earlier centuries, we find that allegorizing has full swing. Ambrose, the famous Archbishop of Milan, a renowned preacher, who exerted so salutary an influence, was full of it. Augustine, himself, profound and spiritual as he often was in the discernment of Scriptural truth, follows in the same path. As we advance to a point two centuries later, the age of Gregory the Great, we find that this loose and fanciful exegesis has broken through all restraint. In the Eastern Church, in the best part of the patristic age, there is a more sober and sound method of interpreting the sacred oracles. This was fostered by the school of Antioch. Chrysostom is an example of the class of expositors of high merit. They understood the claims of philology. In the Middle Ages the fathers of the Latin Church, especially Augustine, provided the models and, to a large extent, the materials of sermons. There were individuals in the heart of the mediæval period who were eloquent in the pulpit and in harangues by the way-side, and whose sermons were of wholesome efficacy. The epoch of the Crusades was marked by the appearance of stirring preachers. In that period, and later, men of great power, of whom St. Bernard is one of the most famous, devoted themselves to preaching. It was not, however, until the revival of learning had brought a scholarly discipline that the vagaries of allegorical exposition took their flight.

III.—REV. DR. STUART ROBINSON AS A PREACHER.

By B. M. PALMER, D.D., NEW ORLEANS.

It is true of the orator as of the poet that "he is born—not made": in both the verdict holds good, "*nemo vir magnus sine afflatu aliquo divino unquam fuit.*" None the less however, as in the case of Samson, do we seek the hiding-place of this supernatural power. It is a chapter in metaphysics to trace the combination of qualities necessary to true greatness, or to learn the discipline by which it mounts to the height of its fame. A conspicuous illustration of this divine gift of speech is furnished in the career of the distinguished gentleman whose name graces the head of the present paper. His eloquence threw its spell over audiences of every grade of culture, from the rude mountaineers of his favorite Virginia, to the polished assemblies of Baltimore and Louisville. It was exhibited in every form of address, in the pulpit, on the platform, upon the floor of ecclesiastical councils, and lost nothing of its force during a period of forty years. Everywhere, and under all surroundings, in whatever country or clime, his speech swept irresistibly on—either rippling with humor, or else foaming with the rush of vigorous logic.

The first element of power in Dr. Robinson as a speaker, lay in the breadth of his sympathies. Perhaps this is the core of Quintillian's definition of a perfect orator, that "he must be a good man;" and it is refreshing to know that true eloquence roots itself in the character, the hidden ground of all its richness and strength. It calls for no proof, that he who would lay his hand upon the key-board of the human heart must first thrill with the music which his touch produces. In vain can he hope to sway an audience by the contagion of emotion which does not first throb in his own breast. Through his own sensibilities he knows the chords which should tremble beneath the breath of his inspired passion. In this broad sympathy with human life Dr. Robinson had no superior. His great Irish heart gave a quick response to every cry of joy or sorrow that came up from the soul of the race. In this regard, he particularly resembled the great London preacher, Mr. Spurgeon; in whom, as in himself, this was found to be the ultimate secret of oratorical success. The resemblance extends even to the external appearance of the two. The innate benevolence was reflected in the outward aspect of both. It needed no expression in words, for it lay in the open countenance and in the well-rounded figure, over which was an air of repose such as can be cast only by a sense of inward goodness. In neither was there any gust of sentiment, or parade of virtue; but the "*nil humani alienum*" gleamed in every look and breathed in every tone, bringing the speaker and the

hearer into mysterious and instant accord. In this delicate and spiritual organization, so sensitive to Nature's touch, we find the underlying condition of the poet and orator alike; constituting each the "*sacer vates*," the "*interpres deorum*," speaking to mankind in the universal language of the heart.

Another secret of Dr. Robinson's eloquence lay in the strength of his convictions. A profound philosophy couches in the declaration of the Psalmist, "I believed—therefore have I spoken." The traditional belief, which rests only upon the assertions of others, will rather crumble before the opposition through which it fails to cut its way. But the truth which speaks with commanding emphasis, and proves itself

"The golden key
That opes the palace of Eternity,"

must first be wrought into the texture of our own being. Partaking thus of our intellectual life, its utterance will be no dead word, but a living force impregnating other minds. In Dr. Robinson truth entered into the bone and sinew and muscle of his intellectual and moral nature. No one entered more fully than he into the fine sentiment of Milton, that "a man may be a heretic in the truth; and if he believes things only because his pastor says so, or the Assembly so determines, without knowing other reason, though his belief be true, yet the very truth he holds becomes his heresy." Not so with him of whom this paper treats. The depth of his convictions attested his loyalty to truth; and the words that were wrought in "the forge of his thought" went forth with a glow and heat that burnt their impression upon all who heard. Truth is a mighty conqueror, and the man of strong convictions is her herald at arms. As with the silver trumpet at whose blast the disenchanted horsemen leaped upon their steeds, the true orator rouses men to action through the intensity of his faith, and inspires them with a zeal akin to his own.

From the vigor of his conceptions we naturally pass to the simplicity of their expression. Dr. Robinson's force as a speaker lay, to no small extent, in the directness of his language, coupled with a rare facility of illustration. It is a familiar adage, "the style is the man." In the expanded form of Fenelon, "a man's style is nearly as much a part of him as his physiognomy, his figure, the throbbing of his pulse." The thought weaves around it the dress in which it appears, reflecting the cast of mind from which it proceeds. This was pre-eminently true of the subject of this sketch. The mental attribute more obtrusive in him than any other, was its practicalness—betraying itself in what may be termed the business energy of his speech. It is a mistake to suppose that intense feeling always indulges in the language of passion. There is often a concentration of force in a word which is bloodless simply from the excess of its passion, as the water is stillest

at the centre of the vortex. Dr. Robinson was too severely earnest for dalliance with the graces of rhetoric. His manner was generally calm and self-contained, sometimes approaching to nonchalance. His style was simple and direct, sometimes colloquial—and even slipping into negligence, when a touch of carelessness would secure the confidence he sought to win. But no man knew better how to make himself understood. As he spoke always to convince, there was a pulse in his words which throbbed with the energy of his thought. A robust simplicity may be signalized as the characteristic of his style; which disdained the mere trickery of speech, in order through its own directness to lodge truth itself in the conviction of the hearer.

In this he was greatly assisted by an amazing fertility of illustration, lighting up the subject under discussion as with an electric splendor. Springing spontaneously to his lips in the fervor of speech, and being never prostituted to meretricious adornment, it became in his hands an instrument of logic. His illustrations were accordingly singularly happy, especially when softly suggested in a word—as when he represented the prayer in the Christian's mere desire by the hungry look of the child who pleads for what he wants in the silent, yet expressive, language of the eye. This threefold combination of vigor of conception, business energy of language, and the pictorial presentation of his thoughts, often lifted him to the sublime. It was a generous criticism of his oratory by one of his own colleagues at Danville, himself a master of the same great art, who said to the writer, "there are passages in Robinson's Discourses on Redemption which are Miltonic in their grandeur."

Reference has been made to the practicalness of Dr. Robinson's mind, as well as to the diffusive benevolence of his heart. It may not be logically distinct from these to emphasize the interest he felt in the social questions which agitated the age in which he lived. The discussion of these living issues formed a link betwixt himself and the masses, and was a most potent factor in the influence which he wielded over them. In early life his attention was arrested by those unruly forces which, disguised under varying forms of fanaticism, were seeking the overthrow of order and government among men. He patiently exposed these disorganizing schemes, and expounded the principles upon which society must be conserved and reformed. We find just here the explanation of his special fondness for the exposition of the historical portions of the Bible, which opened to him the opportunity of meeting these social issues ever recurring, under the pressure of similar exigencies, in the great historic drama. Whilst legitimately employed in unfolding the meaning of holy Scripture, he could deliver his ponderous blows against destructive popular errors.

His mode of discussion deserves also to be noted, as drawing him near to the public audiences he was called to address. He was no

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minute philosopher dealing with the abstractions of the closet, and spinning out his conclusions through fatiguing processes of the reason. He rather leaped, as by the intuition of knowledge, to the hidden principles which controlled the discussion; and his forte seemed to lie in the luminous exposition of these to the clear apprehension of other minds. If the distinction may be allowed, he was not a reasoner of the schools but of the forum. It was a mistake to have locked him up for two years in a seminary of learning, except with reference to a specific work of which he there acquired the hint, and which formed the pivot of his after career. With this topic, however, the present paper has nothing to do. He was a man for the multitude, and his sphere was the pulpit and rostrum. His reasoning was not that of the dialectician, but of the orator. He had a grand power of generalizing and enforcing comprehensive principles, which, clearly stated, are easily embraced by minds wholly incapable of grasping the subtle speculations of the schoolman.

In Dr. Robinson the distinction was evident between the elegant diction and the true orator. In him there was no artificial polish of manner or style. His speech had the ring of genuine gold. Such a combination of wit and logic, of humor and pathos, of sober thought and earnest passion—such a union of the elements which enter into the orator and the poet, it will be the good fortune of a generation to see but once.

IV.—A SYMPOSIUM ON THE EPISTLE TO THE ROMANS.

NO. V.

BY PROF. MATTHEW B. RIDDLE, HARTFORD, CONN.

I. DATE OF THE EPISTLE.—It was written at Corinth, just before Paul's final visit to Jerusalem (comp. chaps. xv: 25 ff. and xvi: 1, 2), during the three months' stay in Greece (Achaia) mentioned in Acts xx: 2, 3. In regard to the precise date opinions differ, since there is a variation in the reckoning of this entire period of the apostolic history. The more probable date seems to be in the early spring of A.D. 58, though Meyer and others say A.D. 59. The relative position of the Epistle, as indicated above, is not doubted; nor is the Pauline authorship denied by any scholar. Questions of "higher criticism" do not enter here. As is well known, even Baur of Tübingen acknowledged the genuineness of the four Epistles which are grouped together toward the close of the third missionary journey, namely, Galatians, 1 and 2 Corinthians, and Romans. Some difference of opinion exists as to the exact position of Galatians: whether it should be placed before, or after, those to the Corinthians; but all four were penned during the latter half of the third journey; probably the interval between the com-

position of the first and last of the four did not exceed a year. These well-established facts have an important apologetic, or "evidential," value. Here are four undoubted documents written by the same person before the spring of A.D. 58, twenty-eight years after the death of Jesus Christ. The writer was the man who carried Christianity into Europe. These letters plainly show that it already had a foothold in most of the important cities, from Jerusalem along the northern shore of the Mediterranean as far as Rome, and that the writer had in mind to carry his message into Spain (chap. xv: 24-28). The belief in the Person in whom Paul believed was in A.D. 58 thus widely extended. Who was this Person? Or, to put the case more exactly, what did Paul believe about this Person? Turning to our Epistle—which, there is good reason to think, was written before any one of our four Gospels—we find in the opening greeting a succinct statement respecting "the gospel of God, which he promised afore by his prophets in the holy Scriptures, concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead; *even* Jesus Christ our Lord" (chap. i: 2-4).

That the Churches in Asia Minor and Europe held this view of Jesus Christ is not open to reasonable doubt. That some time was required to extend such a belief is obvious enough. The agreement in belief proves that at the very beginning of the spread of Christianity among the Gentiles this view of Christ's person was proclaimed. The interval between the beginning of such preaching and the death of Christ is, therefore, not a score of years. In a score of years myths and legends do not grow up. To regard it in another light: the view of Jesus Christ stated by Paul in the Epistle to the Romans admirably agrees with the Person portrayed in the four Gospels. Granting that these were written afterwards, we find in the fact that the Christians of Paul's time believed in such a Person the strongest ground for denying the possibility of their inventing the statements contained in the Synoptic Gospels, which must have been written during the lifetime of that generation. It is not likely that Luke, for example, would fail in research, or allow himself to "manipulate" the material he had gathered, if he believed in Jesus Christ as Paul did. On the other hand, the Epistle to the Romans shows that the early Christians were thoughtful people, to whom Paul dared to write on profound topics in a way that exacted thought. Surely these were not the people to be misled by inaccurate Gospel histories, too careless about truth to assure themselves that the narratives were authentic. They were at least deemed worthy of a letter which professing Christians in the nineteenth century scarcely take time to comprehend. The only extended memoirs of Jesus Christ preserved from the first century would not be inaccurate and distorted in their state-

ment of facts, if such a Church as that at Rome passed critical judgment upon them. The early date also helps to dispose of the error on which Dr. Chambers has commented, namely: that the Church's "faith is Paulinism rather than Christianity." The interval is too brief to admit of such a complete transformation of belief respecting the significance of our Lord's life, death, and mission. If the oldest Christian writings do not tell us what Christianity is, then how can we know anything about it?

Yet this "manifest and frightful error," as Dr. Chambers calls it, is scarcely so dangerous as that which seeks to contradict the obvious sense of these early Christian writings by saying, "the systematic theology has been Pauline, and Paul misunderstood at that," to quote from Mr. Beecher. The former, it is true, virtually denies the authority of the great Apostle; but the latter destroys the foundations of all historical belief by making language itself dishonest. Both errors lead to a dishonoring of the Gospel narratives. This has been proven true again and again. That they alike ultimately lead to a dishonoring of our Master is a still sadder fact.

II. THE CIRCUMSTANCES in which the Epistle to the Romans was composed have an important bearing on the interpretation of the letter. For about this part of the Apostle's life we have very accurate information. We can see not only the outward facts, but the inward struggles. Rarely has a heart been laid more bare than is Paul's, through the varied utterances of the letters to the Corinthians. Shortly after, among these Corinthians, he wrote our Epistle. The four letters written at this period, taken in connection with the simple story of Luke, who seems to have rejoined Paul at Corinth, afford us ample historical material to assist us in determining his purpose in writing, and in discovering the significance of the terms he uses. Moreover, the abundant and varied literary material serves the important end of fixing the *usus loquendi* of Paul. Such a man as he must put his individual stamp upon words and phrases; but we are to learn what that stamp is from the facts discoverable in his own writings. If grammars and dictionaries failed to collect these facts, they would not help us much. But our special grammars and lexicons attempt to do this very thing; thus following what all experience has shown to be the true method in obtaining the sense of language. The problem is a simple one: what did this man at this time, under these circumstances, mean when he used such language? Grant that "something of Paul is needed to understand Paul," this does not obviate the necessity for the settlement of these preliminary questions of language. Granting even more, which I gladly grant, that something of the Holy Spirit which inspired Paul is needed to understand Paul, and we are still confronted with the historical and linguistic questions. The Holy Spirit, because "holy," was never sent to encourage laziness and dishonesty.

If the meaning of language is to be determined by the historical method, then it is laziness to neglect this method. If the meaning of inspired language can, by spiritual illumination, be regarded as contrary to the obvious historical sense, then the "spirit" which gives that so-called illumination is a dishonest spirit, and not the Holy Spirit which inspired Paul. It is necessary to speak plainly on this point. A false antithesis has been made between "letter" and "spirit"—one which inevitably leads to the error just indicated. We may never know all Paul meant, but we may, from the correct application of the historical method, learn what he could not mean. Prof. Godet's strictures on this incorrect principle meet with my hearty approval. The error is by no means a new one, nor confined to a brilliant rhetorician here and there. It is rather a distortion, all too common, of the blessed truth of spiritual illumination in the study of God's Word.

The man who, other things being equal, has more of Paul than his fellow-interpreters, will best understand and explain Paul. But it by no means follows that it is an advantage to be without those other things which candid and honest expositors have usually deemed essential. Nor should it be forgotten, that when an interpretation is offered us, claiming acceptance on the ground of this sympathy with Paul, it demands, if contrary to grammar and dictionary, more faith in the interpreter than in Paul himself. If an expositor must be chosen on this ground, then let us take Luther; for he seems to have had more of Paul than has any man now living. Certainly Luther, *plus* grammar, dictionary and history, should count for more than an interpreter of our day, *minus* grammar, dictionary and history. The dogmatic theologians have certainly misused the Epistle to the Romans; but from none of them has it received such unwarranted treatment as it has encountered from those adopting the method now under discussion. This differs only in degree, not in kind, from that of the good woman, all too common, who knows what a text means, because "she feels it in her bones!" Hence it will not be invidious to call this the "hysterical," over against the historical, method. It is quite convenient, when one does care to investigate, or finds the facts contrary to a cherished opinion.

If we believe God rules in history, shaping all events to further His gracious purposes, nowhere can our belief find stronger support than in the marvelous provisions made, and that, too, by the concurrence of many and mighty events, for the preparation of that form of Greek in which Paul wrote. We can know, even now, few languages so well. For no collection of books is the exegetical apparatus furnished by history so complete, and for no one book in the entire New Testament collection do the linguistic and historical helps seem so numerous as in the case of this Epistle. We can know the man as we know few men; we know the books he studied, the training he had, the working of his

great mind and heart; and at the time he wrote this letter his favorite terms and phrases had already received from his own pen full and fitting explanation. If we do not know all, it is because this man could think greater thoughts than we can fully take in, and not because his language is indefinite, or his treatment of his theme illogical even to rhapsody.

III. PAUL'S PURPOSE in writing this letter. A letter it is, as has been well said by some who have preceded me; not a dogmatic treatise. Yet it is not a polemic plea, nor an apologetic defence. It is true Paul had been engaged in great conflicts, and we find indications of them in this letter, which followed the sharply polemic ones. But the Epistle itself is rather didactic in its aim. It does not seem a sufficient statement to call it a discussion of the doctrine of justification by faith. Even those who thus call it are forced to admit other themes. Salvation by faith covers more of the matter, but fails to give due importance to such passages as chap. v: 12-21; chaps. ix.-xi. If we look at the Epistle as a whole, we find still another idea occurring very frequently—that of the universal adaptation of the gospel. This, too, is combined with the other thoughts in such a manner as to suggest a controlling influence. It was an idea quite naturally connected with the position of the church addressed, in the Imperial City: all the more so, since the members of the Roman congregation seem to have been mainly of Gentile origin. It was a natural thought in the quiet reflection after the conflicts with the Judaizers in Galatia and the partisans at Corinth. In the address Paul speaks of his apostleship as “unto obedience of faith among all the nations” (chap. i: 5); in his introduction he calls himself “debtor” to all classes of men (chap. i: 14); in the statement of his theme the same thought of universality occurs (chap. i: 16); and after repeated references to this idea of universality, which in fact becomes the predominant one in some passages, he recurs in the closing doxology to the same thought and in almost the same terms (chap. xvi: 26) used in his opening address. It would not be correct to say that this is the theme of the Epistle: it is rather the thought which induced him to set forth the truth contained in the letter. He wished to go to Rome; he was hindered. He wished to go there to have fruit among the Romans also, since he was the Apostle to the Gentiles. But his apostleship involved in his view the duty of spreading the gospel everywhere (comp. chap. xv: 15-21). Their city would be a central and commanding position for his missionary activity, as indeed it afterward became. He writes to the Church, not only to show them what the Gospel is, but also why its nature makes it universal in its aim. It was designed and adapted for all men, because it was offered to faith; and it was through faith, because it was all of grace; or, to make the statement accord better with the more usual view, the gospel is for all classes of men, because it sets forth salva-

tion by grace through faith. In treating this subject he is necessarily brought into sharp antagonism with legalism; but it is not altogether Jewish legalism, it is any and every form of legalism that detracts from salvation of grace on God's part and through faith on man's part. Such a salvation is, from its very nature, the only salvation adapted for all men; and he abundantly proves it is the only scheme of salvation effectual for any man. In the treatment these three ideas of universality, free grace and faith are not taken up separately, but all through the Epistle they occur in different combinations, distinguishable always, separable never. In the doctrinal part (chaps. i.-xi.) the idea of universality is prominent at the beginning and end; in the intermediate portion (chaps. iii.-viii.) those of grace and faith. The practical part, which treats of man's gratitude for this free salvation, is, of course, more special; but the same triple chord is struck in the magnificent *finale* (chap. xvi: 25-27)—the grandest doxology in Paul's writings.

IV. THE PLAN OF THE EPISTLE.—After the address and introductory personal remarks (chap. i: 1-15), we find what I regard as virtually the *proposition* of the didactic portion of the Epistle: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (i: 16). The next verse (ver. 17) is often considered the theme. It undoubtedly states a fundamental point in the discussion, but it does not cover the entire discussion. We may rather regard it as introducing the first half of the doctrinal portion of the Epistle. Salvation is by faith: the gospel reveals "a righteousness of God from faith to faith." Such a revelation is essential in the operation of God's power unto salvation, for, as the Apostle proceeds at once to show, outside of this there is a revelation of wrath (i: 18). But the gospel is more than a revelation of this fact of justification, and in this letter the Apostle writes about more than this. The didactic portion may be subdivided as follows:

1. *Universal need of righteousness from God:* since all, Gentile and Jew alike, are under the judgment of God on account of sin; chap. i: 18—iii: 20. It is not necessary to enter into detail here. The section has been well analyzed in the previous papers. But it is important to note that Paul's view of sin is a distinctly religious one. He regards it as apostasy from God, rejection of natural and revealed truth; among the Gentiles its effects are idolatry and uncleanness, and these effects are at the same time God's punishment for rejecting Him. Over against the sinfulness of the Jews, he holds up God's judgment, and the Old Testament declarations are accented as those of a personal God, righteous in all His ways and vindicating His righteousness. For sinners, then, there is but one possible way of escape, through the *grace* of this righteous God.

2. The gospel reveals a *righteousness by faith, i. e.*, it makes known that God can and does through the redeeming work of Christ, righteously account righteous every one that believeth in Christ; while the law shows that Abraham himself was justified by faith, thus indicating the universality of faith as a means of justification; chap. iii: 21—iv: 25. No intelligent person in possession of a concordance need be ignorant that Paul uses the word “justify” in a technical forensic sense: to “account righteous.” The one passage in the New Testament where it seemed necessary to give the sense of “make righteous” (Rev. xxii: 11), proves to be incorrect in its text. The tense Paul uses most frequently when he speaks of justification, confirms the view that “an *act of free grace*” is meant. If “justify” does not mean accept or account as righteous, then we cannot draw any conclusion whatever from linguistic facts in regard to the sense of the Bible. Aye, if it does not mean that, it is in vain to say: “Have mercy upon us, miserable sinners.” There is no other way for a righteous God to help sinners, and sinners can take the help only by faith.

3. But the gospel is *a power of God unto salvation*: the whole of our salvation is of grace through faith; chaps. v.—viii. The Apostle now sets forth facts of Christian experience as well as of God’s revelation, to show the certainty and power of this salvation, as one of grace, over the ineffective and disheartening legal method. In the opening paragraph of chap. v. is set forth the greater assurance we have of God’s power to save us fully, since we were justified when sinners. The argument is simple enough; but if Paul has not been treating before of gratuitous justification, this beautiful passage becomes a ridiculous *non sequitur*.

In the second paragraph of chap. v. the Epistle reaches its logical centre. Here the ideas of sin, death, universal judgment, are assumed as involved in the race-connection with one man, Adam. This the Apostle does not stop to prove, except by a brief reference to the universality of death as implying the universality of sin. Over against this connection with one head, he places the more blessed fact of union with Christ; righteousness and life to all thus united come, he asserts from this vital union. The parallelism is modified in several ways, and the greater certainty of the side of grace emphasized. The object is not to teach original sin; but, assuming that as a fact in God’s universe (which no one can successfully deny), to show how, God being such a God as He has revealed himself to be, we may more confidently expect the results of grace to follow in the case of those who are united to Christ. In this latter fact is found the vital ground of the inseparableness of justification and sanctification. The paragraph is not an episode, still less a furious whirlpool on the edge of which an interpreter can stand and ask conundrums, as Mr. Beecher does. In fact the style is singularly well-balanced; the rendering com-

paratively free from difficulty. No part of the Epistle to the Romans caused as little discussion among the American Revisers, if my record is correct. But it may well be observed, that if Paul was mistaken about our relation to Adam, his argument, so far as it is designed to give assurance of full salvation in consequence of our union with Christ, loses all its force. Hence the great unanimity with which the awful fact has been accepted, from the days of Augustine until now. Only some provincial forms of individualism have denied it, and usually have shortly afterwards died. I have dwelt at disproportionate length on this paragraph, because it is so frequently ignored. To ignore it is to lose the true basis for the argument in chaps. vi.-viii.

In these chapters, by a series of contrasts, the Apostle sets forth the other side of salvation by faith: we are made righteous in the same way we were accounted righteous, of grace through faith. In chap. vi. the contrast is between grace and sin; grace does not lead to sin, it gives a new motive to holiness. The Apostle appeals to experience, and the Christian experience of to-day answers him as positively as did that of the Roman Church. The assurance that we died with Christ is the assurance that we live in Christ. But if dying with Christ does not imply free justification, what does the Apostle mean? And if does not imply this, where is the human motive that makes our gratitude effective and undisturbed by fear? Whoever obscures the reasoning of the Apostle at this vital point is worse than a heretic; he is virtually a preacher of unrighteousness, for he cuts the main artery of the believer's life. To make us better men and women, what we need to know most of all is how God's grace becomes effective for our personal holiness. The Apostle bases that effectiveness upon the freedom of grace uniting us with Christ, so that first we are accounted righteous, and then by the life of Christ imparted to us made righteous. To suppose that we shall be made better the more readily by ignorance or confusion on these points, is to stultify ourselves, and discriminating knowledge on these points is summed up and stated in that department of Christian theology called soteriology. For this department there is no richer material furnished than that found in our Epistle. For holy living there is no better help.

The practical wisdom of the Apostle is shown by the further treatment of this subject. He knows that the next question will be: what about the law? Sometimes the difficulty raised is an intellectual one, quite as often it is an experimental one; but the question is always raised: Does not this preaching of gratuitous salvation overthrow the law? By law here is evidently meant the Mosaic law in its *ethical* requirements, else the conflict portrayed in chap. vii. would not be pertinent to the discussion. The Apostle's answer meets the objection, both theoretically and practically. The law is holy, but it cannot make men holy. That it cannot do so is a matter of experience. For

all time this is true, and there is no further answer required for the constant fling at evangelical religion on the ground of its lowering the moral standard and encouraging antinomianism. Even more needful is the Apostle's portrayal for the strengthening of those who are lapsing into legalistic views of duty. The conflict he describes was personal, and it shows the hopelessness of the attempts at becoming better through legal motives. The two warring elements are not the animal and moral nature of unbelieving men, but rather sinfulness in the soul and the law showing duty and failing to give power to do it. At best it is the weary struggle of one who has not found or retained the true vital force in sanctification. That force is the Holy Spirit, given by Jesus Christ the Deliverer; operating by a new law, awakening new impulses, presenting new motives, yet none the less God's power unto salvation.

In chap. viii. the contrast is between "flesh" and "spirit." By these terms are meant, not animal appetites and quickened moral impulses, but the sinful man as he is, apart from God's grace and the Holy Spirit working within him. To identify "flesh" with animal passions leads to one or the other of two dangerous errors. Either the body is regarded as the source and seat of sin, and holiness is sought for by ascetic practices, or, what is even worse, sin is regarded as a matter of physical conditions. The outcome of the latter error is a deadening of the conscience as to responsibility for sensual sins. One need not go far among men to encounter this false view. But Paul's own use of language shows that he means something more than body, when he says "flesh." It is all we inherit from Adam, it is all we are, apart from God and Christ. Over against this is the Holy Spirit which dwells in us; its presence a pledge that both body and soul will be finally redeemed by the same God who raised Christ from the dead. Union with Christ is then the ground of our security: our security here as we suffer with Him, our security that the Holy Spirit intercedes for us, that all things work together for our good, that nothing "shall be able to separate us from the love of God which is in Christ Jesus our Lord."

4. In the announcement of his theme the Apostle had said: "To the Jew first, and also to the Greek." His exposition of this statement covers chaps. ix.-xi. His language betrays his deep feeling in this subject. Hence it seems to me that he is not, as Prof. Dwight suggests, discussing a new objection to the doctrine of justification by faith, but meeting a startling fact of that time which affected him both as a Jew and as the preacher of the gospel for all nations. Precisely because this is a letter, as Prof. Dwight properly urges, should we find in its emotion a cause that lies close to the Apostle's heart. That cause is not a theoretical objection to the fundamental Christian doctrine, but the awful fact that his countrymen, for whom the gos-

pel was first designed, were rejecting it. In this state of mind he takes refuge, where God's servants are wont to flee in perplexity, in the thought of God's sovereignty. Possibly it is only in such circumstances that we can fully believe in the fact that God is free as well as right, and that He can be right only as He is free. The details of these three chapters have been fully set forth by both Prof. Dwight and Dr. Chambers. Neither of them was afraid to take Paul's language in its obvious sense. This thought of God's freedom underlies the whole matter of salvation by grace, and thus of salvation by faith. But it is in this thought of God's freedom that Paul finds the security for the final triumph of the gospel in its universal aim. The deepest ground of unity in the soteriological discussion is the fact of union with Christ, yet the ultimate postulate of the Apostle's entire letter, in its doctrinal part, is God's free sovereign grace. Because of this the gospel is "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Because of this Paul exultingly says: "O the depth of the riches both of the wisdom and the knowledge of God! . . . For of Him, and through Him, and unto Him, are all things. To Him *be* the glory forever. Amen." This is surely theology, and theology which may be "said or sung."

The didactic portion ends with this doxology. Then follows that Apostolic "therefore," with which Paul always connects his precepts with his teachings. Who does not know the reason for this particle cannot understand Paul's doctrines, nor feel the motives he urges. With him there is not only no antithesis between doctrine and ethics, but the latter, as effect, is put in its proper place after the doctrine. Hence the theme of the hortatory portion of the Epistle is to be found in the words (chap. xii: 1): "I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service." "Reasonable" in that it is the service of a free soul redeemed by Christ, and not the external service of a perfunctory and mechanical ritual. Here is the impulse to a better manhood in the acceptance of "the mercies of God." Justification by faith, sanctification by the Spirit, both finding their ground in Christ; these things, the Apostle intimates, would move them to present themselves, once for all (as the tense indicates), a thank-offering, a living sacrifice. Into the details of the hortatory part I may not enter. But the precepts, like the doctrines, are for all time. There is not a better treatise on Temperance, both for those who use intoxicating liquors and for those who oppose the use of them, than the passage in chaps. xiv., xv. The question was not, I think (differing from Dr. Chambers) about meat offered to idols, but about meat and wine as articles of diet. Nor does the thirteenth chapter fail of pertinence to-day, for those of us at least who did not

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have our wish about "the powers that be," in the recent election, while the last chapter, so uninteresting to the careless reader, remains a striking proof of the memory, the affection, the pastoral care and sympathy of the great Apostle. He knows little of grandeur in thought and style who fails to admire the *diapason* of the concluding doxology.

If thoughts like those, imperfectly outlined above, are not still fitted to inform our theology and quicken us in our Christian life, then what can be of use for our thought and life? A letter—yes—but such a letter from such a man! He was not an advocate merely; surely he did not forget the wider reach of the truth in the use he here makes of a part of it. We should not label the Epistle "an inspired system of theology," but, in view of its magnificent proportions, we may well agree with Prof. Godet in terming it "the cathedral of Christian thought."

V.—ORIGIN OF THE POETICAL IMAGERY IN THE BOOK OF REVELATION.

BY JAMES M. LUDLOW, D.D., BROOKLYN, N. Y.

NO. I.

Our subject is a very limited one. We do not propose to survey the Book as an Apocalypse, nor to reveal the prophetic meaning of any of its symbols. Our study pertains solely to the rhetoric of this sacred document, and is further narrowed to the single inquiry: To what, aside from inspiration, did the writer owe the suggestion of the various figures of speech here used?

For, to understand the Book at all, and especially its place in literature, we must observe the fact that, while it is one of the most original of all writings in respect to its scope and purpose, it is, at the same time, one of the least original of all writings in respect to the details of its language. The light from above, which filled the mind of the seer, may be said to have glanced first along the earth. It gathered colors from other *Sacred Books*; from the writings and traditions of *Jewish Rabbis*; from *Classic Customs*; from *Past and Contemporaneous Events*; and abundantly from *Natural Scenery*.

In collating to an extent the imagery of the Book under these various departments, we shall accomplish a double purpose: first, increase our interest in, and information regarding, the contents of this document; secondly, gather confirmatory light upon its Johannean authorship.

I.

The most prolific source of the Apocalyptic imagery is undoubtedly
PREVIOUS SACRED SCRIPTURE.

But while we would naturally expect to find the style of such a man

as John largely affected by those books which had been the study of his lifetime—the daily manual by which he had disciplined his reverent and believing spirit—careful study fills us with surprise at the abundance of such appropriations from the ancient Annalists, Psalmist and Seers. Indeed, we can account for such virtual quotations by no mere mental tendency on the part of the writer, as we account for the wealth of classical references in the “Paradise Lost” by the known scholarly taste and marvelous memory of Milton. When we find that from three-fourths to four-fifths of the poetry is taken from the Old Testament, we feel sure that it was so taken only with the persistent intention of the writer.

This fact gives a peculiar meaning to the Book as a member of the Sacred Canon. It is a rhetorical resumé of previous Scripture, and, whatever date we may give it, seems to have been designed to be—what the Church has held it to be—the closing Book of the Bible.

This appropriation of the older Scripture makes the Revelation doubly inspired. It reminds one of some famous mosaic picture, the various stones in which are themselves of great historic value, having adorned the crowns and sword-hilts of dead celebrities. Or we may say that John works over the gold of the old Temple into the richer glory of the new. No words could be truer than those of Dr. Schaff—though we would adapt them to a wider comparison than that which he makes, to John’s Gospel:—“In the Apocalypse the rejuvenated Apostle simply placed the majestic dome upon the wonderful structure of *the entire Scripture*, with the golden inscription of holy longing, “Even so, come, Lord Jesus.” And to this we may add that the “majestic dome” which grasps the walls of the substructure, like a perfect piece of architecture, is harmonious with the rest, not only in form, but equally in *color and decoration*. It will be instructive to demonstrate this rhetorical harmony by citations:—

Open the Bible at the beginning. As he who, looking back over the gulf of the forgotten ages, descried Creation, so he who, looked forward to the Great Consummation, saw infinite space, suns and stars, raging seas and rocking lands, the conflict of light and darkness, the struggle of life and death in the vegetable and animal worlds, æons rolling into æons, with the same beneficent Spirit brooding over all. To the great Futurist, as to the great Preterist, Paradise bloomed with its tree of life and the intrusion of evil in the guise of the serpent (Gen. iii.; Rev. ii: 7, and xii: 9). The vale of Sodom and Gomorrah, smoking with fire and brimstone about the Dead Sea, is more fearfully reproduced in the lake of fire and the second death (Gen. xix: 28; Rev. xx: 9, 10, 14). The “Gate of Heaven,” seen above Bethel, is transformed into the “door opened in heaven” above Patmos (Gen. xxvii: 17; Rev. iv: 1). Jacob characterized Judah as a lion’s whelp; John calls the sceptered son of the tribe “the Lion of

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the tribe of Judah" (Gen. xlix: 9; Rev. v: 5). The sun, moon and stars, which in their circuits made obeisance to Joseph, pay deeper homage to the Church, under figure of the woman, by becoming her garment, her footstool and her crown (Gen. xxxvii: 9; Rev. xii: 1). The plagues of Egypt suggest the tremendous imagery of the vials turning the seas into blood, pouring out darkness and pestilence, and scattering over the earth the "spirits of devils" in the likeness of frogs (Exod. vi-x; Rev. xvi.). John sees the Elders of Israel standing around the throne of God, in glory surpassing that which dazzled Moses on Mount Sinai (Exod. xxiv: 1, 10; Rev. iv: 2-4). The thunder and lightning and voice of a trumpet which shook the seat of the First Dispensation, roar and flash again at the Great Assize (Exod. xxiv.; Rev. iv: 5). The palm-bearing multitude, such as that at the Feast of Tabernacles, wave their praises with more exuberant joy on the plains of heaven (Lev. xxiii: 40; Rev. vii: 9). The royal priesthood of believers was announced in the Wilderness, and realized in glory (Exod. xix: 6; Rev. i: 6). Moses' thought, of a name blotted out of the Book of Life, drifts like a black cloud over the destinies of all the lost, as John beholds the retribution of the ages (Exod. xxxii: 32, 33; Rev. iii: 5). The "root that beareth gall and wormwood" in the desert becomes "the star called Wormwood, which embittered the third part of the waters" (Deut. xxix: 18; Rev. viii.: 11). Balaam's "star out of Jacob" shines more resplendently as the bright, the morning star (Numbers xxiv: 17; Rev. xxii: 16).

The ancient Temple and Tabernacle furnish John with the imagery of the Golden Candlestick (Rev. xi: 14); the "hidden manna" which is reserved for the feast of the spiritual victors (Exod. xvi: 33; Rev. ii: 17); the vials of odor and the swinging censer (Lev. xvi: 12; Rev. viii: 3); the half-hour's silence in heaven when the angel ministered at the altar (suggested by the people waiting reverently while the High Priest went into the Holy of Holies) (Lev. xvi: 17; Rev. viii: 1-3); the temple filled with the smoke from the glory of God (Exod. xl: 34; Rev. xv: 8); and, perhaps, the souls of the martyrs (blood symboling life) under the altar (Lev. iv: 7; Rev. vi: 9).

The heavens were sealed with drought at the word of Elijah, and so the witnesses "have power to shut heaven that it rain not in the days of their prophecy" (1 Kings xvii: 1; Rev. xi: 6). The Ascension of Elijah is also followed by the Ascension of the Two Witnesses who entered "heaven in a cloud" (2 Kings ii: 11; Rev. xi: 12).

The Apocalypse is enriched by *David's* suggestion of the rule of the rod of iron (Ps. ii: 9; Rev. ii: 27); the pride of man shattered as a potter's vessel (Ps. ii: 9; Rev. ii: 27); wrath poured upon the guilty nations (Ps. lxxix: 6; Rev. xvi.); the river of the water of life (Ps. xxxvi: 8; Rev. xxii: 1); by a bold reversion of the twenty-third Psalm, the Lamb feeding his flock beside the stream (Rev. vii: 17);

and God as "the searcher of the reins and heart" (Ps. vii: 9; Rev. ii: 23).

The Book of *Job* suggests Satan as "the accuser of the brethren which accused them before God day and night" (Job i: 6-11; Rev. xii: 10).

The Book of *Proverbs* taught that wisdom personified was "the beginning of the creation of God" (Prov. viii: 22; Rev. iii: 14).

Isaiah wrote of the people as the "spreading waters" (Is. viii: 7; Rev. xvii: 15); of retribution, by one whose vesture was dipped in blood (Is. lxiii: 2, 3; Rev. xix: 13); of judgment as a sharp sword from the mouth of the Lord (Is. xlix: 2; Rev. i: 16); of hailstones of punishment (Is. xxvii: 2, 17; Rev. xvi: 21); of the ceaseless smoke of torment (Is. xxxiv: 10; Rev. xiv: 11); of the wine-press of wrath (Is. lxiii: 3; Rev. xiv: 19); of character as a robe washed and made white (Is. i: 18; Rev. vii: 14); of the sealed book (Is. xxix: 11; Rev. v: 1); of the land where is no hunger or thirst or sun's heat (Is. xlix: 10; Rev. vii: 16); of the new heaven and new earth (Is. lxxv: 17; Rev. xxi: 1); of the garnished foundations of the heavenly Jerusalem (Is. liv: 11, 12; Rev. xxi: 19); of God as the light thereof (Is. lx: 19; Rev. xxi: 23); of the six-winged creatures (Is. vi: 2; Rev. iv: 8); of redeemed humanity as the Bride of God (Is. liv: 5; Rev. xxi: 2); of infidelity as harlotry (Is. i: 21; Rev. xvii: 1); of Babylon, the cage of unclean birds; her pride and desolation the type of an apostate Church (Is. xxxiv: 11; xiv: 23; Rev. xviii: 2); of the key of David "that openeth and no man shutteth" (Is. xxii: 22; Rev. iii: 7); of the descent of Messiah on the genealogical tree (Is. xi: 1; Rev. v: 5); and of the Truth as God's Amen (Is. lxxv: 16; Rev. iii: 14).

From *Jeremiah* was borrowed the figure of a mountain as the symbol of Empire (Jer. li: 25; Rev. xvii: 9); and that of the true Israel as the first fruits of salvation (Jer. ii: 3; Rev. xiv: 4).

Ezekiel had long pictured the high mountain of spiritual vision (Ez. xl: 2; Rev. xvii: 3), and had fallen prostrate before the majesty of the Divine Presence (Ez. i: 28; Rev. i: 17). He had discerned the rainbow about the sapphire throne (Ez. i: 28; Rev. iv: 3); the four beasts representing the orders of created life, a dissection of the cherubim (Ez. i: 5-14; Rev. iv: 6); the seal of salvation set upon the forehead (Ez. ix: 4-6; Rev. vii: 3). He, too, ate the book (Ez. iii: 1; Rev. x: 9). He saw the angel measure the temple (Ez. xl: 5; Rev. xxi: 15); the four-square city (Ez. xlviii: 16; Rev. xxi: 16); the ever-open gates inscribed, each with the name of a tribe of Israel (Ez. xlviii: 31-35; Rev. xxi: 12); the unfailing fruits, and the leaves of the tree which were for the healing of the nations (Ez. xlvii: 12; Rev. xxii: 2).

Daniel portrayed almost the entire statue of the Son of Man—His garment and white hair; His eyes of fire; His burnished feet, and His

resounding voice (Dan. vii: 9; x: 6; Rev. i: 13-15); the four winds of trouble (Dan. vii: 2; Rev. vii: 1); the angel's oath, with hand lifted to heaven (Dan. xii: 7; Rev. x: 5, 6); Michael in arms (Dan. xii: 1; Rev. xii: 7); the mongrel beasts, with mouth speaking great blasphemies (Dan. vii: 7, 8; Rev. xiii: 1-6); the "thousand of thousands and ten thousand times ten thousand" worshipers (Dan. vii: 10; Rev. v: 11); the Son of Man coming in clouds (Dan. vii: 13; Rev. xiv: 14); and the open Books of Judgment (Dan. vii: 10; Rev. xx: 12). Indeed, entire paragraphs of the Revelation must have been written while John's eye, or verbal memory, followed the writings of the prophet in Babylon.

Zechariah furnished the later seer with the imagery of the four horses of war, famine, death, and victory (Zech. vi: 1-7; Rev. vi: 1-8); the two olive trees as witnesses (Zech. iv: 3, 12; Rev. xi: 4); the battle-field of Armageddon (Zech. xii: 11; Rev. xvi: 16); the omniscient eyes like seven messenger spirits running throughout the world (Zech. iv: 10; Rev. v: 6), etc.

To *Joel*, John was indebted for the figure of locusts like war-horses, and yet like men (Joel ii: 4; Rev. ix: 7); and of the sickle and vintage of judgment. (Joel iii: 13; Rev. xiv: 14-19). Indeed, *Joel* colors entire sections of the later book with his weird and terrible phantasms.

To collate all the germs of the figurative language of the Revelation which might be found in the Old Testament, would be an almost endless task. The citations we have made will warrant the expression that the Book of Revelation was intended to be a rhetorical resumé, as well as a prophetic summary, of the earlier Scriptures. They who hold that inspiration is simply an inflation of the natural powers of the mind—some strange fire in the imagination impelling it to boundless eccentricities of invention—cannot apply their theory to this Book, although at first glance it might seem to afford that fancy its best illustration. For, while the eagle mind of John soars with apparent license, his track through the azure is found to be as carefully selected as that of the ox lining the furrow. The sacred poet is also the plodding student, picking his way through prescribed data. The rein of restraint and guidance is always tight upon the neck of his Pegasus. He seems at every moment conscious that he is making what mankind will come to use as the closing Book of the Sacred Canon: a volume that must fit, in order to finish, the whole scheme of revealed truth. So he gathers up the threads of prophecy, spun through various ages, and from varying minds, and combines them all into one glowing node.

What impressiveness does this fact give to all the words, the warnings, the appeals, the promises, in this closing Book! John does not speak from himself alone, from his own heart, swelling with solicitude

and love for his fellow-men, from his own heaven-filled spirit; but his human voice commingles with the voices of holy men of all ages. When he warns, it is with the alarm which has shaken men with fear in all generations. When he pleads, it is with the love of all the grand hearts that have ever loved their kind and given their lives for love's sake. When he promises, he brings together—as it were, melts together—the many seals of certainty which God has set to His truth in the consciousness of His prophets from the beginning of the world.

Let us close this part of our study while we listen to that sweetest of all sounds floating over the world from Patmos—the combined echoes of the water rippling from the rock of Rephidim, and from Marah when its bitterness was healed; of that song of the Priests at the Temple when they sang “With joy shall ye draw water from the wells of salvation;” of that cry of Isaiah, “Ho! every one that thirsteth, come ye to the waters; and he that hath no money, yea come and buy without money and without price;” and of that voice of Jesus, “If any man thirst, let him come unto me and drink”—the combined echo of all these, with which the last of the Prophets closes the completed Book of God, crying “The Spirit and the Bride (the Church of all ages) say Come! and let him that heareth say Come! . . . And whosoever will, let him take the water of life freely!”

VI.—LEAVES FROM A PREACHER'S NOTE-BOOK.

NO. III.

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

XXVI. *Education can do two things* for us: first, it can add to our stock of knowledge; and secondly, it can bring out our latent faculty. Hence Walter Scott says that the best part of every man's education is that which he gives to himself; and Dr. Shedd grandly adds: “Education is not a dead mass of accumulations, but power to work with the brain.” The best system of training can do no more than to *train* us to use intellectual weapons, and then *put* the weapons *within our grasp*.

XXVII. *Dr. Arnold taught pupils* to rely on themselves. Where he recognized a true *self-help*, he could overlook all else. He said he was never more rebuked than when a dull but plodding boy, whom he had rather sharply chided for not making more progress, meekly replied, “Why do you speak angrily, sir? Indeed I am doing the best I can.”

XXVIII. *Passion for souls* is the rarest of all Christian virtues.—Jer. xx: 9.

It is *kindled* in the soul of the believer:

1. By the conviction that a divine commission or dispensation of the Gospel is committed to him.—Jer. 1; 1 Cor. ix: 17.
2. By a consciousness of a debt owed to humanity (Rom. i: 14; 1 Thess. ii: 4); we are trustees of the gospel.
3. By the hearty persuasion of the truth of the message—*i. e.*, the terrors of the Lord, and the love of Christ.—2 Cor. v: 11, 14.
4. By self-sacrifice for others sake.—Rom. x: 1, ix: 1-3; Col. i: 24.

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5. By confidence in the redeeming power of God's gospel.—Isa. lv: 11; 1 Tim. i: 16.

Its *effects* in the character and life:

1. Overcoming natural self-distrust, slowness of speech, etc.—Jer. 1.
2. Meeting antagonism and ridicule.
3. Creating an inward necessity. Pent-up fire.—Ps. xxxix: 3; Matt. xii: 34; Acts iv: 20.

4. Imparting courage to attempt to save even the chief of sinners. Passion for souls awakening hope for them.

5. Becoming the secret of actual uplifting power. Men cannot resist impassioned earnestness. No logic like that of *love*.

XXIX. "*The powers of the world to come.*" Dr. T. H. Skinner used to say that a minister and a church might exhibit almost any type of piety, *save one*, and souls remain unconverted; but that wherever a pastor and his people were pervaded and permeated with a *sense of the powers of the world to come*, souls would certainly be impressed, reached and saved under the preaching of the gospel. O for this rare type of piety!

XXX. *The great need of sinners is to feel their need.* The grand aim of preaching is to *make* them feel it. Socrates said his work was a negative one: to bring men from ignorance *unconscious* to ignorance *conscious*. We can realize the full force of the statement only when we remember that the first step in knowing is the consciousness of *not* knowing. So if by any means sinners can be brought from *unconscious* to conscious want of Christ, the first step toward their salvation is taken. "If any man *thirst*, let him come unto me and drink." This conscious want preaching alone cannot produce; it is the work of the Holy Ghost in answer to prayer; for, as Dr. Skinner used to say, the province of prayer is to bring down the things of God and the hereafter and make them *real* to men. Let us not, in magnifying the power of preaching, forget the power of praying.

XXXI. *Desire and emotion* are constantly confused. Emotion is often superficial, awakened by mere human sympathy or natural sensibility. Men may weep over the tragedy of Calvary and yet have no true desire after Christ. Desire is deeper than emotion; it differs from it in three particulars: first, it is more *abiding*; secondly, it contemplates *future* good; and third, it incites and impels to positive *exertion* to attain it.

XXXII. *The three grand truths of the New Testament* are: God, Christ, and the Hereafter. We find them all condensed into the first two verses of the fourteenth chapter of John. If, as Luther said, John iii: 16 is the "Gospel in miniature," then this is theology in a nutshell! Who but God knows how thus to pack truth into the smallest compass? How His *words* correspond to His *works*, where an atom is but a minute mystery and everything the microscope touches becomes a microcosm!

XXXIII. *The drift of the age is toward the depreciation of doctrine.* We are told that it is no matter what a man believes, if he be only sincere. It is one of Satan's most plausible lies! Unsound thinking is the basis of unsound acting. And we need to remember what our Presbyterian standards have for a century affirmed, that "truth is in order to goodness, and the great touchstone of truth is its tendency to promote holiness, according to our Savior's rule, 'by their fruits ye shall know them.' And no opinion can be either more pernicious or absurd than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are! On the contrary, we are persuaded that there is an inseparable connection between faith and practice, truth and duty; otherwise it would be of no consequence either to discover truth or embrace it."—*Form of Government, CAP. I., 14.*

XXXIV. *Long Sermons.* There is a senseless and absurd clamor in our congre-

gations for short sermons. We do not certainly desire that they be needlessly long. But a discourse which has in it the elements of power cannot be made like a musket in the Springfield Arsenal, turned out a prescribed size and length. Truth is crystalline in character; and its crystals differ in form, dimension and facial angle. They must be cleft according to the seams! In other words, what we want in a sermon is *an impression* made; and, until *that is made*, the sermon is not complete: after that is secured, every word may be a waste; and even worse, a weakening of the power already attained. No preacher will reach his true might in presenting truth who either draws out, or shrinks up and dwarfs, a train of thought to fit a procrustean bed of rigid rule as to time. Brevity must be *subordinate to power*.

XXXV. *To be in the minority*, and even to be violently opposed, is no necessary sign that one is in the wrong, or in antagonism to God. Caleb and Joshua were but two against ten—nay, against the whole congregation who, in their panic fear of the Anakim, would have stoned them with stones. Yet, though in such a desperate minority and in such risk even of life, they were the only ones who dared to speak the truth, trust in God, and stand by the right. The fact is, that in a world of sin, and in a church leavened with worldliness, it is not often safe to be *with the majority*.

XXXVI. "*Not knowing that the goodness of God leadeth thee to repentance.*"—Rom. ii: 4. There is here a very valuable suggestion. It may be doubted whether God does not *always first try* goodness, as a means of awakening in sinners a sense of sin and godly sorrow for it, as parents use special tenderness to bring back a wayward child. Then, when such appeals of love prove inefficient, calamity and judgment come. And this text also suggests, secondly, that the fact and purpose of God's goodness is *not recognized*. The continued forbearance of God is rather taken as a sign of His indifference, or blasphemously attributed to His impotence. And so "because sentence against an evil work," etc.—Eccles. viii: 11. Those who began by being "earthly," get to be "sensual," and end by being "devilish." How often do disciples refuse to be reclaimed from wanderings, by God's goodness, and *compel hard blows from His correcting rod!*

XXXVII. *Nature furnishes many illustrations of grace*. Take, for instance, the Eucalyptus tree. It seems especially adapted to *antidote the miasmatic effects* of a vitiated atmosphere. It is the loftiest timber tree of Australia: it grows especially in malarious districts, sometimes to a height of five hundred feet. It absorbs moisture to a very remarkable extent, and grows with extraordinary rapidity, covering vast barren districts with a huge forest in a few years. And you may enclose seed enough in an envelope to plant an acre! How like the blessed Gospel, making the tree of life to grow in the worst moral marshes, rapidly, beautifully, gloriously covering the deserts with the foliage and fragrance of heaven! And you may distribute the seed so easily and cheaply.

XXXVIII. *There is a sinful "faith in God."* Mr. H—K—, of Troy, said to me, when we were somewhat sharply conversing over the tendencies of the day to denial of the final punishment of the ungodly—"Well, I have faith in God; and I believe I am willing to take my chances with Him." I promptly replied, "You can safely take your chances with God only *on God's own conditions!*"

XXXIX. *It is well to keep the Judgment Seat in view*. When Dr. Grant, of the Nestorian Mission, received discouraging intimations to the effect that it might perhaps be best for him to return to America or plant a mission elsewhere, he answered: "I cannot leave this field till I have *reasons which I can give at the judgment seat*, where I expect soon to stand."

XL. *What a silent but awful work* is character-building! We understand now why "there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building." It has been discovered that the quarries were under

the city where the stones were made ready. All the preparations were made in silence and secrecy down beneath the tread of busy life; and then, when the great blocks were cleft from their bed, hewn, shaped, polished and fitted for their place, they were hoisted through a shaft to the temple platform and lifted to their exact position. So all the preparations for character go forward in silence and secrecy; but the results are manifest in the structure which, for glory or shame, mysteriously grows before our eyes.

VII.—LIGHT ON IMPORTANT TEXTS.

NO. XXXI.

By HOWARD CROSBY, D.D.

For this cause ought the woman to have power on her head because of the angels.—

1 Cor. xi: 10.

In the December number the reasons were given for believing that the Greek word rendered "power" in this passage was used also for a head-dress. To the quotation from Lucian there made, I would add one from the "Descriptions of Callistratus, No. 5," where a statue of Narcissus is the subject. In speaking of the perfect carving of the marble, he says: "The stone, although of one color, assumed the condition of the eyes, and preserved the representation of the disposition, and exhibited perceptions, and showed emotions, *καὶ πρὸς τριχώματος ἐξουσίαν ἠκολούθει εἰς τῆν τριχὸς καιπὴν λυόμενος.*" The Latin translator most strangely renders *ἐξουσίαν* by *luxuriam*, and supposes an "abundance of hair" is intended. But it is certainly easier to render this last sentence "and (the stone) yielding itself to the waving of the hair followed according to the head dress." Certainly *εξουσία* cannot have here the meaning of power or authority.

As regards the other obscure words of our text, "because of the angels," the notion that the *messengers* of the pagan authorities are referred to has nothing to support it. The reference, here and in Rev. i: 20, to the *ministers of the Church*, is equally unsupported. Angels, in the New Testament, are always the heavenly intelligences sent to minister for them who shall be heirs of salvation. The four apparent exceptions, out of the nearly 200 instances of the word's use in the New Testament, are Luke vii: 24; ix: 52; 2 Cor. xii: 7; Jas. ii: 25, and in each of these cases the context indicates the earthly character of the *ἄγγελος*. We have no such context here to lead us away from the usual meaning of the word. The trouble with us, which makes us seek for some other meaning here, is, that we do not sufficiently appreciate the fact that an innumerable company of angels is ever engaged in ministering for the Church, and that the angels are expressly declared to be personally attached to God's saints on earth, and are called "*their* angels." (Matt. xviii: 10.)

The apostle, in the chapter from which our text is taken, is enjoining decent behavior in the assemblies of Christians; and one of the points of decency is the wearing of a head covering of some sort by the women. If a woman sit bare-headed in the assembly she brings reproach upon the Church, acting as if she were a loose character; and she insults the angels of God who are present, though unseen. This appeal to our holy unseen friends in the meetings of Christians, is very effective.

SERMONIC SECTION.

THE TRUE WORSHIP OF GOD.*

By JOHN HALL, D.D., IN FIFTH AVENUE
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The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him.—John iv: 23.

It is to the last clause that your attention is now called: "For the Father seeketh such to worship Him."

I have thought much during the last summer, dear brethren, upon the subject of preaching to you on the topic of worship, that is presented to us in this passage. It is important in itself, of great practical interest to us, and necessary to have frequently brought before our mind. Intentionally, the bringing forward of this matter has been delayed until all the families of the congregation should have come from their country homes, which is now substantially the case.

It would be very easy to find a text upon this particular theme from the Old Testament, although I have taken one from the New. Has the question ever come into your minds, why the New Testament dwells comparatively little upon this matter of worship, and that we have so much of it in the Old? It is well worth thinking about, and the answer to it serves to throw some light upon the topic with which we are now engaged. There was an absolute necessity for the Old Testament to teach the human race the elementary ideas upon the subject of worship. It was necessary to show men that *God* was to be worshiped, and not His creatures, the works of His hands. It was necessary to show men the character of this Being that is worshiped, and the mode in which men ought to come before Him—

*Stenographically reported by Arthur B. Cook.

not with the crude, idolatrous rites to which they were accustomed in connection with their heathen form of supplication. Accordingly the Old Testament deals very much with these particular themes, and sets before us with particular fullness, the experimental side of the matter, the feelings that ought to enter into true worship, as, for example, throughout the book of Psalms. Now it was not necessary for the New Testament to travel over this same ground, it was not necessary to revert fully to these great topics settled once for all in the Old Testament. It is true, a great change came in the style and character of worship. The ceremonial law, having done its work, was put aside, and the Gospel dispensation came in, and it became proper that the mode of teaching and expression of religious feeling should be adapted to the new conditions of things, and there the New Testament is clear and full and explicit. It does not, however, traverse the same ground that is gone over in the Old Testament. It says to men: "Forsake not (forget not) the assembling of yourselves together." Do not let that usage die out; do not let worship and worshipping arrangements lose their proper place in your thought. But it assumes that they would have present to their minds the great leading truths touching the nature and character of worship, as such, presented to us in the Old Testament.

In this particular passage, part of which makes the text, Jesus Christ is speaking with the woman of Samaria. He knew very well the character and standing of the woman, as she was made soon to recognize. It is well worth considering—the way in which he approached this woman. It was not with sensational stories, it was not with pa-

[Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—Ed.]

thetic appeals. It was with the calm, simple statement of the weightiest things that belong to the kingdom of Christ. Indeed, if you look at the two chapters, the 4th and the 3d, you will see that there is a remarkable similarity between the way in which our Lord discourses to Nicodemus, a ruler of the Jews, and this poor Samaritan woman. I say it is an instructive study. The Gospel of Jesus Christ is for all, high and low, rich and poor, educated and ignorant, Jew and Samaritan. In many instances mistakes are made in the way of supposed simplifying and popularizing of the Gospel. It may be stated without fear, in its integrity to all. It lifts up the ignorant and unlearned as it comes in contact with their minds, and it humbles and brings down the learned as they sit at the feet of the Great Teacher. There is a sense, of course, in which we are, as ministers, to accommodate our teaching to the intelligence of the people, a sense in which we are to become all things to all men; but men sometimes carry that concession a little too far, and would learn with advantage from the method pursued by our Blessed Lord. A skillful oculist, in dealing with abnormal or diseased eyes, will direct the procuring of suitable glasses, adapted to the peculiarities of those eyes; but to the average human being the light of God's sun is the same blessed boon in all ages and in all lands. And it is so with the light of the Sun of righteousness. Let it shine, and we need not be afraid touching the consequences.

In the second place, I want to remark to you that, in speaking to you of worship, I would not wish to convey the idea that your religion is to consist in any exclusive way in your church connections, your Sabbath keeping, your worship and service, and your benevolence. I should be sorry to convey that impression to you, while magnifying worship. If you are truly religious, you are religious always and everywhere, and these forms of service are only special and appropriate ways in which the religious life kindled within you by

the Spirit of God openly expresses itself. Hardly anything of its kind could be more mischievous, than the impression that religion is a state of feeling and a mode of expression that we are to cultivate on the Sabbath and in the church, and on week days when we come in contact with the clergy or with the church, or with works of benevolence, but that, as for the rest of our life, *that is secular*. Such an impression is mischievous, and it is entirely without foundation in the Word of the Lord. It tends to repel honest minds from the truth and the Church, and from Christ Himself, and it makes a most injurious distinction between the elements of our life, as if, one large part of them being religious, another large part of them may be non-religious; as if one portion may be spiritual, but another large portion may be wholly and absolutely secular. If we are religious, we are religious through and through, and we are religious everywhere and in every relation and duty and type of our lives. In the Lord we live and move and have our being, and if we be His we are His "all the time," and in all conditions and circumstances; and I do not want you to take up the notion for a moment or to carry it away with you, that your religion is to be a thing of the Sabbath, and the worship, and the service, and the benevolence. It is to be characteristic of you as long as you are here and however you may be placed, until you come into the kingdom of your Father above, where there will be no temptation to anything but complete consecration to Him. Thus our Lord continually teaches to men, and whether they go up to Jerusalem to feasts and sacrifices, or whether, like the Samaritans, they go to their Mount Gerizim, the obligation is still the same founded upon the fixed nature of Deity. God is a spirit and is to be worshiped in spirit and in truth, and "the Father seeketh such to worship him."

I. In the first place, let me call your attention in expounding this truth, to the *nature* of worship. The very word itself may help to give us a suggestion as

to its meaning. It is contracted, as some of you know from the longer word *worth-ship*, and the idea in the old Saxon substantive was that the word "worth-ship" could be applied to persons in acknowledgement of the good qualities or worth that they were acknowledged to possess, and so our Saxon forefathers came to say "Your Worth-ship," just as moderns say, "Your Lordship," meaning, You are in the state of a person that has solid worth, as "Your lordship" means, You are a Lord and entitled to be so esteemed and honored." Then the noun came to be in the verbal form, and to worship was to recognize the worth of the person to whom the worship is addressed. To worship God is to recognize in appropriate ways the worth that is in Him. We have one use of the word in our King James' version, illustrating the point thus made to you. You remember how Christ directs His hearers, when invited to a feast, to take the lowest seat, and then when he who gives the feast comes in, he will say, "Go up higher;" "and so," He adds, "thou shalt have worship from them that sit at meat with thee," i. e., thou shalt have recognition of the worth that is in thee. Having regard to the change in the significance of the word, you will see that in the Revised Version that word is dropped and the word *glory* is put in its place.

Worship, then, is the recognition of the qualities and characteristics that belong to Deity: His love, His power, His goodness, His truth, His mercy, His holiness, His grace. When we worship we recognize appropriately these infinite perfections. I have sometimes heard critics of Christians describe their impressions of that form of prayer that is called *extempore*, and raise this question: "What is the use of these men telling God what He is and what qualities He has?" What is the use? They allude, of course, to that portion of prayer that is known as adoration. It would not be worth while to answer the criticism, if the answer did not throw light upon the topic we have be-

fore us. These things may be said in relation to it:

1. There never have been Christian prayers composed anywhere that have not this element of adoration in them, and that do not tell to God the qualities and characteristics that belong to Him, notwithstanding that He knows them. If men are to tell nothing to God but that He does not know, then their lips will be sealed forever, both in prayer and praise.

2. If this criticism has any foundation, it lies against the inspired saints, in a very remarkable and striking way. "The heaven is thy throne and the earth is thy footstool. What house shall we build thee, and where is the place of thy rest?" "Thy hand hath made all things." "Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God." "Thou art glorious in holiness, fearful in praises, doing wonderful."

I do not need to repeat text after text in this strain. What are all these, except inspired saints telling to God the properties that He has revealed in Himself, telling Him the things that He knows, telling them over and over again, speaking, before Him, as well as they can, the worth that they believe to be in Him? Are we to criticise these saints? That would be to criticise the Spirit that inspired them, to find fault with the Deity.

3. It is impossible, in the nature of the case, that there should be communion with the Father, fellowship with God, without this element entering into it. We speak of communion, for example, or fellowship, between a husband and wife, one of the most sacred forms of fellowship. Is that fellowship living only when the one tells the other things that the other does not know? And the same thing applies to every communication that is made between two intelligent beings, more particularly wherever a favor is sought from the one by the other. He who

presents a petition to the king will very naturally state in the foreground of his petition the good qualities which he recognizes in the sovereign and which warrant the hope that his petition will be granted. Even letters to ministers, asking favors, in the very nature of the case, are apt to begin in some such way as this. So that when adoration enters into our petitions and prayers and we tell God what He has revealed Himself as being, we are worshiping in the truest, most literal and real sense of the word, recognizing the worth in Him, the infinite perfections that He has revealed; and being creatures, as we are, we cannot have fellowship with Him without engaging in this holy exercise.

II. In the second place, we notice the *object of worship*. That is the Supreme One, the Creator of all and the Father of all. He is the Maker of all things; He is invisible, eternal and incomprehensible. He dwells in light, inaccessible and full of glory. He has revealed himself, however, in Jesus the Son, who is the brightness of His glory and the very image of His person, who is the same in substance with Him, His equal in power and in glory, and who is therefore worshiped with the Father. And the things of Christ are taken and revealed to men by the Divine Spirit, the Holy Ghost, who teaches our spirits, who changes the trend of our being and turns it Godward, who enlightens the intellect, who touches the affections, who renews the soul, who makes us new creatures. Father, Son and Holy Ghost: and here the Divine ends, and here worshiping ends. It goes no farther. I notice, in a book by Canon Freemantle, which has some good things and some very weak things in it, that he speaks with a certain degree of toleration, at least, of the declaration of a Positivist to the effect that humanity and the world and space, these three, made his Trinity. I wonder if he would feel free to say, "Glory be to humanity, glory be to the world, glory be to space?" What absolute nonsense, when we come to think of it!

Father, Son and Holy Ghost—one

God revealed in Christ—this is the object of worship, the only object. That is the Scriptural doctrine. That is the Protestant doctrine, the doctrine of the Reformation as distinguished from the doctrines that were taught before the Reformation. That doctrine is disregarded, that truth is violated, when any worship is given to creatures. "Oh," but says some one, "they make a distinction in the words; and what harm, after all, can it do to a devout soul that it makes its appeals to the saints and to the angels?" What harm can it do? That is a very fallacious and deceptive way of putting a thing of the kind. When I make my appeal to saints and angels, I being here on the earth and they in heaven, I invest them for the time with attributes that are the exclusive possession of the Deity. I give them for the time the glory that is the Lord's only. Is that of no consequence? Is it not true that He will not give His glory to another? What right have I to do it when He has expressly forbidden it? Suppose you take a prayer-book and read in it, "Lord have mercy upon us! Christ have mercy upon us!" and then a rubric and direction, and the "Hail, Mary!" ten times. What is it but what the Apostle describes as worshiping and serving the creature more than the Creator, who is God over all, blessed forever? It is wrong, then, and we have to keep to the Scriptural, the Protestant ground. God only is to be worshiped, and homage is to be rendered to the Father and the Son and the Holy Ghost.

III. So much upon that part. Take then, in the next place, the *rule* of worship. If God is the object to be worshiped, then He has to prescribe the way, and He has done that from the beginning. We make no positive statement about it, for we have only inferences, but I do not believe that men invented the sacrificial system. I think God taught it to men. And there is a good deal that is plausible, I think one might say probable, in the suggestion that has been made again and again on high authority, that when man was clothed with

garments made of the skins of beasts, they were the sins of sacrifices that God taught men to offer, and, if so, prefiguring that clothing in the righteousness of the Great Sacrifice, which is the central truth in the Evangelical system. It is certain that the Hebrews did not invent or make up the Mosaic economy. God revealed it, and with great distinctness, for which there is very good and sufficient reason. Suppose that you have a friend in New Orleans. He can have two ways of communicating with you. He can write you letters, and these may be kindly, full, versatile, chatty, familiar, whatever he pleases. He writes them, and they come to you as he writes them. Or he may have another way of communicating with you. You can have a telegraphic code, and he may telegraph, and then he gives the letters to the operator, and the operator has no choice; he cannot venture to be versatile, and free, and chatty. He must give you just the language given to him, no more and no less. He does not understand it, and anything that he might venture to add would obscure the whole. It is understood at the other end; that is enough. And so it was, in a great degree, with this Sacrificial Law. It was obscure, to a great degree, to those to whom it was given, but it is clear at the other end. Christ is the end, the object, of the law for righteousness, and Christendom throughout all ages attests the great truth that God is thus communicating to mankind.

Then when we come to the New Testament we see that there was a Providential preparation for it. God did not leave the people to priests only; there were more Levites than priests. And these Levites were the teachers of the people, teachers of God's oracles, and they came to build appropriate edifices in which to conduct the worship of the Church, known as synagogues; and these synagogues were abundant in Christ's time, and he recognized their value and their place. And so, when the Jewish Church passed away, these synagogues, these meeting-houses, con-

tinned with New Testament and apostolic sanction. And so it is all through. It is God's arrangement that determines the character of worship; His Word is the rule of it. We are to come before Him in the way that He directs, which implicitly he has been pleased to sanction.

And what are the elements in worship? This is a very important and practical view of the case, on which I beg you to dwell a moment. Every grace that is in the Christian character is intended for an element in work, and every grace in the Christian character has its place, and its use, and its exercise, and its development, in worship. Is faith one of these? "He that cometh to God must believe that he is, and that he is a rewarder of all them that diligently seek him." Is love one of these? Then love expresses itself in worship, in more than one way. When love is reminded of the goodness and grace that God has shown to us, then it is gratitude; when love is reminded of the qualities that are in Jehovah then it is holy admiration. And we should come before him in love, and the love grows stronger, the more intercourse we have with Him in worship. And the same is true of all other graces. Take hope: "Fulfill this Word unto thy servant, upon which thou hast caused me to hope. "That is the very genius, the very key-note of prayer. Take penitence: "If we say that we have no sin we deceive ourselves and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Take docility, teachableness: "Oh send forth thy light and thy truth; let them lead me and guide me." And so all through; every grace in the human character has exercise in worship, and is strengthened and developed by the process of worship. This you and I need to keep in mind.

So there is a very good reason for praise as a part of our worship. When we know what God is, why should we not magnify and exalt His name in psalms and hymns and spiritual songs?

And as music is a natural way of giving expression to human feeling, why should not we *sing* these praises unto God? And so with preaching. If these graces are to be exercised and developed, then the ground upon which they rest is to be continually unfolded; men are to be shown the reasons for faith, for penitence, for love, for hope, and for the exercise of every grace that God would have in the human soul. And so preaching has its place in the worship. And as Jesus is the way through which the soul comes to God and God gives the blessings to the soul, Jesus must necessarily be the great topic of the preacher, and if he be not presented in the preaching and in prayer, loving souls, conscious that they are not being fed, feeling the want that there is somewhere, will be apt to say; "They have taken away my Lord, and I know not where they have laid him." Prayer must, in the nature of the case, be an important part of this worship. It is the cry of the dependent; it is the expression of need; it is the overrunning of the child's heart toward the Father; it is the expression of our constant necessity, our clinging dependence upon Him in whom we live and from whom every perfect gift comes. And so that prayer must be as endless, as varied, as versatile, so to speak as are our human conditions and the types and phases of Christian character. No wonder that it should be free and spontaneous with the great majority of Protestant communities. I remember a very striking comparison, made by an eloquent Welsh minister, who had occasion to speak of prayers in the book form, and prayers in the free form, giving the proper credit, in their places, to both; the prayers in the book form being, he said, something like the canal, shapely, ordered, regular, decent, proper, and, in their place, good and useful; the free prayers, such as one may hear in those great Welsh communities, being, on the other hand, like the river, winding round the foundations of the everlasting hills, foaming among the rocks, leaping over the

precipices, murmuring under the shade trees, lingering in the pleasant valleys where fruitfulness is found in abundance on the right hand and on the left, and on their ever-broadening bosoms carrying the ships of commerce and the wealth of men. All these elements, must, in the nature of the case, enter into true worship. There must be every grace in exercise, and as the expression of these there will be praise, preaching and prayer. This you and I have to keep in mind.

And then there are certain characteristics of true worship on which we ought to dwell for a moment. In the first place it will be regular. Whatever is not done regularly is apt to be done in a second rate way. What you do now and then, as you happen to feel in the mood, occasionally, you will be apt to do in a casual and unsatisfactory manner. Try the principle in your office; try it in your business. Let the element of regularity drop out, and how soon the business will begin to show the consequences. Worship must be regular, in the closet and in the family, and in its public form on the Lord's Day. And did you ever raise the question in your mind how we come to have the week? The sun does not determine the week; the moon does not determine the week; the seasons do not determine the week. How have we the week? It is a purely artificial arrangement, with nothing in nature to suggest or maintain it. It was the God of Nature that gave us the week; and He has set apart the Seventh Day, and the weekly worship has been claimed by Him and rendered by His people. Try to be regular in the worship that you give to God Almighty. And that would imply, as well as regular times, regular places in which God is to be worshiped. There is a sense, of course, in which all the world is His, and He is everywhere present; but there is also a sense in which He has been pleased to be specially, graciously present with His people, and they have felt that; and when the Patriarch set up his altar, God gave him such utterances there,

that he could say, "This is the house of God; and this is the gate of heaven." When the Tabernacle was to be built, God gave promises of His gracious presence there. When it was in the heart of David to build a temple he was not allowed to do it, because there was blood on his hands. When the Temple built by Solomon was destroyed, the highest honor that could be given to a heathen was that Cyrus was permitted to take a part toward the rebuilding of it. And so it has been always true: "God loveth the Gates of Zion more than all the dwellings of Jacob." He does love our dwellings, but He connects His honor in a special way with the gates of Zion. And we have fitting places in which God is to be worshiped. I say *fitting*. Those places are to be upon the plane of the life of the people. If the people be humble and comparatively poor and plain in their ways, then to set up a building among them which would be an architectural triumph is a mistake. Better have the building on a line with their ordinary life. If, on the other hand, people be rich and living in handsome and costly dwellings, then it is their privilege and it is their duty, for obvious reasons, to have places of worship in harmony with the character of their own dwellings, on the line and plane of their life. This is common sense, whatever sentiment may give out in other directions. These places have no inherent sanctity. There is nothing in the stone or the lime or the timber that is made holy by the use to which they are put. They are sacred in this sense, that they are for such purposes as God sanctions and is pleased to approve. It would be a good thing if in this great city, this City of New York, we could get the idea into the mind of the Christian people, that they are to have such places of worship, and as far as possible at their own cost, and on the line of the life that in the providence of God they are living.

Worship, in this sense, is to be regular, and it is to be reverent, because God is to be revered, to whom it is paid.

When we begin the services usually we invoke the presence of God Almighty, and if we do it in faith we believe that He is with us. Then from the beginning of the service to the close of it everything ought to be reverent; and that applies to me as a preacher as well as to you in the pews. It is not a very difficult thing for the average man to repeat or to invent something humorous, ludicrous, laughable, and so to give a certain meretricious interest to the things that he says to the people. But then, is it reverent? And upon the people obligations rest in the same way. Everything, from beginning to end, is to be reverent. That is not the only thing. We are precluded in the pulpit, from what is unjust, uncharitable, unkind, untrue, as well as from what is irreverent. The same is true of all the people; the spirit of honesty, of uprightness, of straightforwardness, of being true to the truth of things, that spirit is to be in all the services, from the beginning to the end, if there would be real worship to God Almighty. Will you, dear friends of this congregation, please to keep this in mind more and more? I have no reason to complain of you. Far from it. On the contrary, the silence and the look of earnest attentiveness that you exhibit is a continual stimulus and encouragement to me. Keep it up! Keep it up! It is the way to maintain the atmosphere in which the seed of the kingdom will strike down and take root in the hearts of men. It is honorable to our God, whose presence we invoke.

This reverence is not incompatible with things that are characteristic of places and of human conditions. I was very much interested, for example, when worshiping in the churches in Holland last summer, in noticing that sometimes when a man, perhaps a working man, felt himself become a little drowsy or indifferent, instead of keeping his seat, he stood up and turned his face directly to the minister, and stood there until the drowsiness passed away, and then took his seat. It interested me because it reminded me of an

exactly similar custom that I used to see when men were less conventional than lately, in country congregations in the Province of Ulster, in Ireland. It is a little thing, but it shows how much freedom is compatible with the truest reverence in the presence of God Almighty.

And speaking of that little thing suggests to me to speak of another little thing, among you. I could sometimes wish that you did not leave your pews so abruptly and promptly as you do, the moment the last syllable of the benediction has been pronounced. There is no need that you should have your hat in your hand, no need that you should have the great-coat upon the shoulder; nor yet that, the moment the last syllable is pronounced, doors should be thrown open, as though you were eager and impatient until the thing had come to a close. It would be well—it would be better, more in harmony with those outward expressions of reverence—if there were a moment's silence, a silent pause, indicating that, when the service is closed, you have not been eager for its close, and then it is yours to go away in the hopeful confidence that God had been reverently waiting upon you and whose benediction had been pronounced over you in His name and by His authority, would go with you and help you to make the rest of your life, not secular as distinguished from religious, but spiritual and godly through and through.

Then, in the next place, not only ought worship to be regular and reverent: it ought to be intelligent. When supernatural gifts were being given to individuals of the primitive Church, and when men were permitted to speak in tongues that were not understood by others, and so had the seal of God's approbation put upon them, you remember what the apostle Paul said: that he had rather speak five words by which he could edify others, than ten thousand words in an unknown tongue. Surely there was a strong plea for the service being intelligent if it is to be acceptable. Then, prayers in an unknown

tongue, and music that is absolutely unintelligible in its nature and meaning to the people, will be ruled out. The preaching is the contribution to intelligence. The assumption is, that whatever is said before God is with the understanding, for it is to the Father of lights. And this we have to keep in mind if we would render acceptable worship.

There are other characteristics upon which it would be proper to dwell if there were time, but I pass these by, that I may call your attention, in conclusion, to the point that the text especially emphasizes: "The Father seeketh such to worship him." Are there any of you who, though now and then attending God's services, are conscious to yourselves that you do not worship the Father as He desires that you should? He seeks spiritual, true worshipers. Why do you not try to meet Him in that which He seeks? You may tell us that to you it does not seem interesting; it appears dull and monotonous and tiresome and tedious. Perhaps that may be because you do not seek to put yourself, your heart, in it; for if the service is to be what God would have it to be, then that part of it which is ours must be with all our strength and with all our life. We must put ourselves into it, or it must needs be dull and monotonous. I take an illustration that I have seen in another connection. Suppose some one, not acquainted with the object, has a cocoanut put in his hand and is assured that it is nutritious and good for food, and accordingly he sets himself to gnaw at the shell of it until he is tired and disgusted, and then flings it away in indignation. There is nothing there that is nutritious and fit for food. What is the thing he needs? He needs to be told that the shell is only for the protection of the nutritious part; that it is the kernel that is to be eaten, and that he has not taken the proper way to get at the kernel. Perhaps something of this is true in your case. You have been gnawing at the shell. If you had with you whole

heart gone into the kernel—these graces, for example, of which we were speaking, that make up the worship—that would be a very different matter to you.

What are the churches to do in relation to this? Are they to set about building and decorating the shell, so as to make it attractive to the people—to gild it with art and architecture and music and robes and responses and processions, and so forth? Ah, it would still be the shell, and no more and no better. Is it not the best thing to teach men to discriminate between the shell and the kernel, to bring them to appreciate the essence of worship—fellowship with the Father and with the Son; and when they have come to do so there will be nothing tedious, nothing tiresome in the loving, helpful intercourse of the poor, weak, but hopeful human spirit with the Father of Lights, upon whose strength it leans and in whose endless love it has learned to rejoice. "The Father seeketh such to worship him." Will you not meet Him in His service, and learn to worship Him in this way? All of us are intent upon training and education, and you send your sons to distant and expensive institutions, that they may be educated and their characters developed; your daughters to costly places, that they may have education and refinement and polish. You want them to be in the best kind of associations, that they may be lifted up. My brethren where is there association that can purify, and dignify, and elevate and refine like the association that is here, where on one whole day in seven—not to speak of the closet and the family—we can be in the closest fellowship with the Father of our spirits, the holy, holy, holy Lord God Almighty, raised up together and made to sit together in heavenly places in Christ Jesus? This is the way to advancement, to real progress, to piety, to dignity. This is the way to be made meet for the inheritance of the saints in light. May God bless His truth to us and give us the true spirit of worship, for His name's sake. Amen.

CHRIST LIFTED UP, THE SUPREME ATTRACTION.

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And I, if I be lifted up from the earth, will draw all men unto me.—John xii: 32.

Is this, as in other utterances of our Lord, we have a forcible illustration of that significant confession of His foes—Never man spake like this man. Unquestionably there was great pretension in His words. He employed the personal pronoun with a freedom that would not improperly be considered vain in ordinary mortals. But Christ was no ordinary mortal. There was a majesty about Him, something so imperial in His bearing, and still more, something so superhuman in His origin and mission, and so beneficent in His life, that we readily consent to the sovereignty which He assumed.

If a father may speak without reserve to his little child, why shall He who made the world, and who thought it not robbery to be equal with God, subject Himself to those proprieties of speech which our finite limitations put upon us? Indeed, the words of Jesus Christ, more perhaps than His mighty works, constitute a distinct feature in His character, and furnish an unanswerable testimony to His divinity and Savior-hood.

His language is in good part the interpretation of the divine declaration, that all power is given unto Me in heaven and in earth. It is the great word of One who is supreme, of One who has all forces at command, and who includes the destiny of all souls in His purpose. He spoke thus, signifying what death He should die, but that is only the surface meaning of this language. It has a profounder significance, of which the material cross and the physical dying were only the symbols. It was not simply that He was doomed to die on a malefactor's cross, that He would challenge the notice of mankind—for others had so died before Him; we must look to the occasion of His death, to the Spirit that urged Him forward, and to the great end He sought to accomplish, and then we may easily detect those beautiful

and masterly elements of character which make men a spectacle to the angels, and appeal to the admiration and respect of those even who do not touch so exalted a standard of excellency. Christ is the absolutely perfect One; whatever of good survives in human nature, He is bound somehow to touch; hence, when any man turns away from Him, he not only buffets his Lord's cheek, but he strikes down the very best of himself, discrowns his manhood, and tramps what glory of it remains into the dust. The amazing vision we have is this: here in a world where all evil forces dominate, where men suffer and sin and die, God has come out of the blinding light and disclosed Himself in our humanity; has set out in boldest relief and in a manner that startles and charms men, the sublime perfections of His nature, with His love for the golden clasp to bind all together; and so splendid and masterful is the spectacle that it has overborne every tide of opposition in all the centuries; and whether we take the thought or the devotion, or even the hostility of men, we may employ this language with greater confidence and ampler illustration to-day than ever before. And I, if I be lifted up from the earth, will draw all men unto me.

But, as a matter of fact, is it true that Jesus Christ is the supreme attraction of the ages? Is He making this bold utterance good? Aside from the positive statement of Scripture, which the unbeliever will throw aside as untrue, I am confident that upon nothing is the testimony of history more ample and so unanswerable. From the beginning great tides of thought, of stirring inquiry, of revolution, of progress and civilization, have been approaching and starting from that system of which Christ is the centre and the life, until to-day Christianity is unquestionably the noblest and most stirring force that engages the attention and secures the devotion of mankind. If I look for the interpretation and masterfulness of the best sentiment of the age, I find it in the text—And I, if I be lifted up from the earth, will draw all men unto Me.

These closing words of the Author of *Ecce Deus* are forcible, because so true. "To-day the great question that is stirring men's hearts to their depths is, Who is this Jesus Christ? His life is becoming to many of us a new life, as if we had never seen a word of it. There is round about us an influence so strange, so penetrating, so subtle, and yet so mighty, that we are obliged to ask the great heaving world of time to be silent for awhile that we may see just what we are, and where we are. That influence is the life of Jesus Christ." To be rid of it we must walk backward, blotting out our history as we go; we must strike out our best experience in joy and in sorrow, and quench into horrid gloom the purest and most helpful hope that illumines our present and future life. At our best, we feel that we must have, and that we cannot endure without Christ. The moment we think to abandon Him there is degeneracy in our moral and spiritual condition—a sad waste of all that is Godlike in us; and though sometimes it be with Peter's tears, we must return with Peter's confession: Lord, Thou knowest that I love Thee! When we turn to men who will not have Him, we see at once how bad it is for society, for the home, for the State, for the Church, for everything beautiful and good; and what wonder, for in such a case no one is left but Barrabas, and Barrabas is a robber. For his release many yet clamor, as of old; but the great choral shout of the generations will one day be lifted up, never more to die, for the Lord Jesus Christ. And I, if I be lifted up from the earth, will draw all men unto Me.

We see this great truth illustrated by contrast. Take the best view of the case: The world has not wanted for great and good men, noble souls who, in their pure and self-denying lives, reflected the image of Him of whom we speak; but they were imperfect men withal, and proved to be no such magnet as Christ; their relation to mankind was limited, and though their influence is imperishable, their names have long since faded from the memory of the

masses; besides, what charm and power they once had, and may still retain, they obtained from Christ. Still more is the thought true of the world's heroes. Where are those who, by battle, blood and bravery, or by other forces and advantages less noble than stirred in the souls of the first named, have attained to the bubble of earthly fame? Many of them made no small stir in the world; but how short-lived their fame, and what mockery their limitation brings back upon all human greatness! It brings to mind the thought of the poet:

"The boast of heraldry and the pomp of power,
And all that wealth e'er gave,
Await alike the inexorable hour:
The paths of glory lead but to the grave."

How different with Him who to-day is alike the most despised and yet the most adored of all who have ever trod this earth! His foes never feared, and His friends never loved that name so much as to-day. Never from so many lands, or to so many minds and hearts, did it prove so irresistible an attraction. Bad as men are, scoff as many of them do, there is still something in humanity that leans toward Christ, and gives, it may be a sad, but still a forcible emphasis to the text.

It is not meant by this word that all men will be saved; would God it might be so! but we know many who have heard of Christ, and now and again have had yearnings toward Him, have allowed the mastery of unbelief to destroy them, and gone out into the darkness that knows no dawn; but that is a confirmation, not a contradiction, of the text. The meaning is that such is the charm and power of all those higher faculties that adorn and render efficient the redeemed man, and of which Jesus Christ, in His character and mission, is both source and illustration, that they overcome all other forces and appeal to the affection and faith of men, or else arouse their indignation and fruitless opposition.

Somehow men will be, somehow men are, being attracted to Christ. He is so identified with human nature that even those who have pierced Him must look

upon Him. There is a pulse in His Gospel that, whether men will or no, thrills on the heart of the race. The great truths and the great purpose of Christianity have a wider bearing than any that are worthy or unworthy the attention of men; and it is not without significance that this is the case after the lapse of eighteen centuries, and the desperate but unsuccessful assault of every form of opposition. No system of lectures, no scheme of pretentious philosophy, no retailer of infidel sophistry and blasphemy could bring together the same average audience fifty-two or more times in a year. The story of the Cross has never lost its charm, though told so often, and often told so poorly. No familiarity with these subjects destroys interest in them; still multitudes throng to hear the Gospel; still its sweet notes mingle with our purest joy and send the thrill of comfort and hope through our profoundest sorrows; still it brings the angels back to sing, as of old, Glory to God in the highest, and on earth peace, good-will to men! And so it will be until Jesus comes again, having on His vesture and on His thigh a name written, King of kings and Lord of lords.

And all this, in wide contrast with every other personage and system, proclaims the truth of the text—And I, if I be lifted up from the earth, will draw all men unto me.

No standard has endured so long, nor drawn so many to it in the profoundest devotion of the soul as the Cross of Christ. To-day it stands for more in these systems and institutions that contemplate the relief and highest good of the race, and in all that is holiest and most beautiful in human life than any other one thing. It concentrates more elements of power and worth, and better adapts itself to the deepest necessities of mankind than any other object that has ever challenged human faith and thought; and it is the worst of humiliations to a true manhood that there can be found a man to whom the Gospel has come who is not ready to stand above all unbelief, above all boast of

man's wisdom, and above all vanishing worldliness about him, and exclaim: God forbid that I should glory save in the cross of our Lord Jesus Christ! There is great majesty in the mighty swing and thunderous anthem of the seas; there is an unutterable splendor in the arched and illumined sky above us; the mountains, thrusting their white crests into the azure above them, speak the might of God; but there is no majesty, no splendor, no might like thine, O simple gory Cross, on which Jesus wrestled with human sin and wrought a complete salvation for human kind! The Incarnation was not the completion of God manifest in the flesh; Christ must be lifted up before men could see God's loving purpose in their behalf, or turning to Jesus, would be ready to exclaim in obedient trust: My Lord and my God! The shadow of the Cross was upon Jesus, and its strange agony had already commenced to wither His soul when He uttered the language of the text, and it was because He well knew that there was no such attraction of a lost world to Himself save through loving self-denial and unselfish sacrifice. On these great perfections the text rests, as you have seen the bow hang on the illumined surges of the retreating cloud. And I, if I be lifted up from the earth, will draw all men unto Me.

Let us notice now the illustration of the text in those elements and graces which inhere in the character, and are so beautifully exemplified in the mission of Christ. There are some qualities in the best type of human life which are regal; they sway the masses; they touch and thrill upon the world's thought, and win the esteem of all who make any worldly recognition of their manhood. A man has not attained to the greatest power and to the most commanding influence when he has become wealthy, or learned, or socially prominent. Many a bad man is able to boast all of these. Sir Isaac Newton was great when, with majesty of intellect, he wrought in the heavens and brought his trophies from their starry depths; but he was greater when reverently adoring

Almighty God, who set their stars in their courses. Moral qualities surpass both in permanency and effectiveness, all merely intellectual, secular or social attainments. They partake of God, while the latter are often of the earth earthy. A mother's love has a mightier and more enduring dominion than her beauty and accomplishments. Invention, enterprise, capital and learning for immortal achievement are not to be mentioned alongside of Christian faith and self-denial.

Now, all these greater forces which make men like God, and without which every noblest institution in the land would go to the dust, and our civilization would drop back to barbarism and paganism, centred in Jesus Christ and in His cross; and by their beauty and excellence, by the response they make to every noblest longing of the human soul, they must forever constitute the mightiest appeal to the faith and devotion of rational beings, and the only undying charm and attraction in the universe of God.

Notice the element of righteousness in the Cross. In redemption God aims to vindicate right. He exalts the majesty of law, and jealously guards the attributes of justice and holiness. If there is no remission without shedding of blood, neither is there salvation without repentance and the abandonment of sin. When we preach Christ, we must preach at the same time God's hatred of sin and His love of that holiness without which no man shall see the Lord. To an enlightened mind the cross of Christ is God's amazing display of love, because it is His most withering rebuke of sin. Christ died for our sins. Paul cannot blush for the cross, because it is the power and wisdom of God unto salvation, and equally because therein is the righteousness of God revealed. Nothing is more distinctly set forth in God's Word than the perfect righteousness of the entire transaction of human redemption. It is only by trust in, and absolute resting in this righteousness of Christ, we may share God's pardon and peace. Christ is set

forth to declare God's righteousness, that He might be just, and the justifier of him which believeth in Jesus. It is only as men see what Christ is, and what they are, and they never see either until they see the Cross, that they are drawn to Him.

The prodigal remembered the plenty of his father's house, and came to himself. In the midst of his sin man does not awake to any real consciousness of his guilt; in the midnight carouse, in the hot rush of forbidden pleasure, in the whirl and thunder of excitement he does not see the case as it is; but when he sees the tears roll and burn on the cheek of a godly woman as she wrestles with the recollection of his evil-doing, he begins to feel how great must be the sin that could bring such sorrow from such a soul, and so learns from a broken heart the great distance he has gone in evil. In some such way, with vastly profounder intensity, men discover their true condition best at the Cross; he only sees the enormity, the exceeding sinfulness of sin, who beholds the innocent, holy Christ lying on His face, and hanging as a malefactor on the cross in speechless agony. They never could, they never would see it otherwise. Only Jesus Christ, lifted up from the earth, could proclaim with such startling power to lost men the ulcerous, deadly nature of sin as to arouse them into a sensible personal conviction of it, and to turn them to Him in penitent and earnest seeking. Now a system that comes with such expression of holiness and self-denial, and is only sent to save men by the utter overthrow of sin, must command attention. These elements that dominate in the great redemption are the forces that attract and charm. Bad as the world is, righteousness has always had a voice in it; holiness and justice have always swayed a sceptre of power, and often impurity has blushed and profanity has uncovered in their presence. In Christ these are supreme, and under their inspiration and with the vision of His triumph distinct to His view, He proclaimed the Gospel the world needs when He said:

And I, if I be lifted up from the earth, will draw all men unto Me.

There is yet one dominating force which includes all, and of which I speak briefly. It is *love*. Who can resist the mastery of love, and where do we have such an expression of it as in Christ and His cross? We have some touches of it in the home. Where will not the mother go in self-denial, in the agony of self-denial, in the surrender of life itself, under the mighty sway of love's dominion? But the best exhibition of it on earth is only a far-off approach to the love of God in Christ. Who, save such as are most like Him, are able to comprehend the length and breadth of it? The sea that rolls about us in the love of God baffles all measurement of all forces which are not themselves God-like.

It is in this inclusive, winning perfection God comes to sinful men more than in any other. We see other stars and planets in the heavens, but who can mistake the sun? So we see other perfections in God's interposition, but love wears the crown and gives to redemption its surpassing glory. In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world that we might live through Him. Christ loved us, and gave Himself for us; and so it is that His love passeth knowledge. It is this great perfection, which most fully defines God, we are to know most of all. God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. This is the grandest and most faithful summary of the Gospel between the lids of the Bible, and the Gospel is best preached when it is supreme in the heart and words of the preacher.

To Jesus the cross was the voluntary sacrifice of love. I lay down My life for the sheep. Calvary was love's battle-ground, and its grandest triumph was death. It was love that surrendered His life on the cross, and triumphed in the resurrection of Jesus Christ, and ever since in every sermon preached,

and in the ministry of every godly life, God's love appeals to men; the vision of salvation through the Cross is kept in view; so that now, and in the time to come, the responsibility of living without Christ must rest upon those who choose to reject a redemption so attractive and adequate.

Now, these great forces of truth, and justice, and faith, and love, and holiness, and self-denial, reigning without limitation in God and Christ, and manifest in all their condescension to man, and always regal in the best manhood and most beautiful and useful lines, are the forces that win, the forces that are helping to rescue humanity, to build the nations after God's order, and to lift this lost world up to His bosom, until, in the final shout of redemption, the text will have its complete fulfillment: And I, if I be lifted up from the earth, will draw all men unto Me.

Learn from this great truth—

1. That the permanence and triumph of Christianity are assured.

There be those to-day who, in their gratuitous predictions, are wont to speak of the religion and Church of the future. If by this is meant the displacement of Christianity, it would not be more irrational to talk about the stars of the future; and sooner, indeed, may they fall, and others be flashed into their places by the fiat of God than shall that system wane and fall on which rests the best history and life of this world.

Look at the Author of our holy Christianity; look at the elements that inhere in His character, and in His scheme of grace; look at the purpose contemplated, and then ask yourself whether this redemption which we preach, warning every man, and teaching every man, can possibly perish or fail of ultimate triumph?

Such forces as truth, and justice, and love, and self-denial, and faith, and holiness, are not the forces that die. They are proof against defeat and death as truly as God Himself. They have fought their way down the ages, and the best history of this world is the record of their

triumphs. As it was once said of Herod, it may to-day be said of all opposers of Christ: They that sought the young child's life are dead. But the child lives; He sees of the travail of His soul, and by and by the redeemed shall come from every land to shout His coronation and make good the text. Error, and unbelief, and sin, and selfishness, and hatred of God and the truth, and vanity, and profane worldly wisdom, and boastful, irreverent reason setting themselves above God and His Word, are all doomed; they are themselves the infection of evil and death, and before the march of God and Christ they must go. On which side are you, my hearer? That question involves everything for rational beings, and he is not wise, and not respectful to the best of himself, certainly not obedient to God, who regards it with indifference. The difference between occupying a place on one or the other of these sides, is the difference between building on the sand and on the rock.

I beseech you choose Christ this day, which is to renounce sin, and to accept in preference everything most noble and imperishable in manhood, and now and in the hereafter to come off more than conqueror through Him who hath loved us and given Himself for us.

2. See in this great fact the hope of the world.

Christ must be lifted up. For the recovery of men from sin and unbelief; for the regeneration of society; for the purification and protection of homes; for the overthrow of revolution in the nations; for the redemption and enthronement of right government; for the quenching of unholy fire between labor and capital; for the best comfort of the poor, and the best training of the young; for the triumph of all that insures the best development of this lost world, and the hastening of the new heavens and the new earth, I know no substitute for Jesus Christ and His blessed Gospel.

Other agencies may and should be employed, but permanent success may only be expected where Christ is lifted

up. The world needs nothing so much to-day as to see the face of Christ. Oh, that all who preach His Gospel and have named His name might magnify His life and Spirit far more in their own! No such appeal comes to this world, and for no overture we make do such triumphs wait. Let us seek, my brethren, to lift Christ up; lift Him up in the Church; lift Him up in the life; lift Him up in the home; lift Him up in the State, in the shop, in the office, in the store, in the exchange, in the school—everywhere; and as men see Him they will be changed into the same image from glory to glory.

And whom do *you* need who are yet the victims of sin and unbelief?—whom but Jesus Christ? 'Tis yourself you need to see under the quickening Spirit, and in Christ as He appreciates your ruin and your possibilities as you do not, giving His life to save yours, that you might be rescued from the sum of all evils, banishment from God, and lifted up to a sharer in Christ's own image and glory. It is to this great grace we have in Jesus Christ God calls you to-day. The appeal has often come to you, and more than once has it stirred your soul. No man who lives in this land, so resonant with the message of the Gospel, and thrilled by so many pulses of God's goodness, has failed of that experience. You have not heard so much about the Christ of God and the Savior of sinners without being somehow drawn to Him. Surely yours is a great opportunity, but is it not a great responsibility as well?

I have touched upon the edges of a great subject to-day. Consider what mighty forces, what masterly and solemn appeals, what astounding reaches and condescension of God must lie trodden under the feet of that man who rejects such a Christ! When God so comes out of His infinity to meet and rescue a soul, and that soul deliberately turns away, the mightiest forces in the universe have failed, and nothing remains but a ruin human lips may not tell. God incline you to-day to turn about and look to Jesus! and so in your

penitence and faith, in your obedience and love, in your self-denial and devotion, give prompt and blessed testimony to the great Gospel of the text: And I, if I be lifted up from the earth, will draw all men unto Me.

“Trust His blood to save your soul;
Trust His grace to make you whole;
Trust Him living, dying too;
Trust Him all your journey through;
Trust Him till your feet shall be
Planted on the crystal sea!”

BELIEVING AND SEEING.

BY ALEXANDER MACLAREN, D.D., MANCHESTER, ENGLAND.

Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he said unto him, Verily, verily I say unto you, Hereafter ye shall see Heaven open, and the angels of God ascending and descending upon the Son of Man.—John i: 50-51.

Here we have the end of the narrative of the gathering together of the first disciples, which has occupied us for several Sundays. We have had occasion to point out how each incident in the series has thrown some fresh light upon the main subjects, namely, upon some phase or other of the character and work of Jesus Christ, and upon the various beginnings and workings of faith, which is the condition of discipleship. The words which I have read for our text this morning may be taken as the crowning thoughts on both these matters.

Our Lord, in the first of them, recognizes and accepts the faith of Nathanael and his fellows, but like a wise teacher, lets His pupils at the very beginning get a glimpse of how much there lies ahead for them to learn, and in the act of accepting the faith gives just one hint of the great tract of yet uncomprehended knowledge of Him which lies before them: “Because I said unto thee I saw thee under the fig tree, believest thou? thou shalt see greater things than these.” He accepts Nathanael's confession and the confession of his fellows. Human lips have given Him many great and wonderful titles in this chapter.

John called Him the Lamb of God. The first disciples hailed Him as the "Messias, which is the Christ"; Nathanael fell before Him with the rapturous exclamation, "Thou art the Son of God; Thou art the King of Israel." All these crowns had been put on His head by human hands, but here He crowns Himself, and makes a mightier claim than any that they had dreamed of, and proclaims Himself to be the medium of all communication and intercourse between heaven and earth. "Hereafter ye shall see the heavens opened, and the angels of God ascending and descending upon the Son of Man."

So then, there are two great principles that lie in these verses, gathered together in, first, our Lord's mighty promise to His new disciples, and second, in our Lord's witness to Himself. Let me say a word or two about each of these.

I. Our Lord's promise to his new disciples. The first words of the former of the two may either be translated as a question, or as an affirmation, and it makes comparatively little difference to the substantial meaning whether we read "believest thou?" or "thou believest." In the former case there will be a little more vivid expression of surprise and admiration at the swiftness of Nathanael's faith, but in neither case are we to find anything of the nature of blame or of doubt as to its reality. The question, if it be a question, is no question as to whether Nathanael's faith was a genuine thing or not. There is no hint that he has been too quick with his confession and has climbed too rapidly to the point that he has attained. But in either case, whether the word be a question or an affirmation, we are to see in it the solemn and glad recognition of the reality of Nathanael's confession and belief.

Here is the first time that that word "belief" came from Christ's lips, and when we remember all the importance that has been attached to that word in the subsequent history of the Church and the revolution in human thought which followed upon His claim for

faith, there is an interest in noticing the first appearance of the word. It was an epoch in the history of the world when Christ first claimed and accepted a man's faith.

Of course the second part of this verse, "Thou shalt see greater things than these" has its proper fulfillment in the gradual manifestation of His person and character, which followed through the events recorded in the gospels. His life of service, His words of wisdom, His deeds of power and of pity, His death of shame and of glory, His resurrection and His ascension, these are the "greater things" which Nathanael is promised. They lay all unrevealed yet, and what our Lord means is simply this: "As you have trusted Me, if you will continue to trust in Me, and stand beside Me, you will see unrolled before your eyes and comprehend by your faith the great facts which will make the manifestation of God to the world." But though that be the original application of the words, yet I think we may fairly draw from them some lessons that are of importance to our-elves; and I ask you to look at the hint that they give us about three things,—faith and discipleship, faith and sight, faith and progress.

"Believest thou? thou shalt see greater things than these." First, here is light thrown upon the relation between faith and discipleship. It is clear that our Lord uses the word for the first time in the full Christian sense, that he employs it as being practically synonymous with being a disciple, that from the very first, believers were disciples and disciples were believers. Then, notice still further that our Lord here employs the word "belief" without any definition of what, or who it is that they were to believe. He Himself, and not certain thoughts about Him, is the true object of a man's faith. We may believe a proposition, but faith must grasp a person. Even when the person is made known to us by a proposition that we have to believe before we can trust the person, still the essence of faith is not the intellectual

process of laying hold upon a certain thought, and acquiescing in it, but it is the moral process of casting myself in full confidence upon the Being that is revealed to me by the thought; of laying my hand, and leaning my weight on the Man whom the truth tells me about. And so faith, which is discipleship, has in it for its very essence the personal element of trust in Jesus Christ.

Then, further, notice how widely different from our creed Nathanael's creed was, and yet how identical with our faith, if we are Christians, Nathanael's faith was. He knew nothing about the very heart of Christ's work, His atoning death; he knew nothing about the highest glory of Christ's character, His divine Sonship, in an unique and lofty sense. These all lay unrevealed, and were amongst the greater things which he was yet to see; but though thus his knowledge was imperfect, and his creed incomplete as compared with ours, his faith was the very same. He laid hold upon Christ, he clave to Him with all his heart, he was ready to accept His teaching, he was willing to do His will, and as for the rest: "Thou shalt see greater things than these." So, dear brethren, from these words of my text here, from the unhesitating attribution of the lofty emotion of faith to this man, from the way in which our Lord uses the word, are gathered these three points that I beseech you to ponder. No discipleship without faith. Faith is the personal grasp of Christ Himself, and the contents of creeds may differ whilst the element of faith remains the same. And, I beseech you, let Christ come to you with the question of my text, and as He looks you in the eyes, hear Him say to you "Believest thou?"

Next, notice how in this great promise to the new disciples, there is light thrown upon another subject, viz: the connection between faith and sight. There is a great deal about seeing in this context. Christ said to the first two that followed Him, "Come and see." Philip met Nathanael's thin film of prejudice with the same words,

"Come and see." Christ greeted the approaching Nathanael with "When thou wast under the fig tree I saw thee." And now his promise is cast into the same metaphor: "Thou shalt see greater things than these." There is a double antithesis here: "I saw thee," "Thou shalt see Me." "Thou wast convinced because thou didst feel that thou wert the passive object of My vision. Thou shalt be still more convinced when illuminated by Me. Thou shalt see even as thou art seen. I saw thee, and that bound thee to Me; thou shalt see Me, and that will confirm the bond."

There is another antithesis between believing and seeing. "Thou believest, that is thy present; thou shalt see, that is thy hope for the future." Now I have already explained that in the proper primary meaning and application of the words the sight which they promise is simply the observance with the outward eye of the historical facts of our Lord's life which were yet to be learned. But still we may gather a truth from this antithesis which will be of use to us. "Thou believest, thou shalt see." That is to say, in the loftiest region of spiritual experience you must believe first, in order that you may see.

I do not mean what is sometimes meant by that statement that a man has to try to force his understanding into the attitude of accepting religious truth in order that he may have an experience which will convince him that it is true. That is by no means my meaning, but I mean a very much simpler thing than that, and a very much truer one, viz: this, that unless we trust to Christ and take our illumination from Him we shall never behold a whole set of truths which, when once we trust Him, are all plain and clear to us. It is no mysticism to say that. What do you know about God? I put emphasis upon the word "know." What do you know about Him, however much you may argue and speculate and think probable, and fear, and hope, and question about Him? What do you know about Him, apart from Jesus Christ? What do you know about human duty

apart from Him? What do you know about all that dim region that lies beyond the grave, apart from Him? If you trust Him, if you fall at His feet and say "Rabbi! Thou art my teacher, and mine illumination," then you will see. You will see God, man, yourself, duty; you will set light upon a thousand complications and perplexities; and above all you will have a brightness above that of the noon-day sun, streaming into the thickest darkness of death and the grave and the awful Hereafter. Christ is the light: in that "light shall we see light." And just as it needs the sun to rise in order that my eye may behold the outer world, so it needs that I shall have Christ in shining in, my Heaven to illuminate the whole Universe, in order that I may see clearly. "Believe and thou shalt see." For only when we trust Him do the mightiest truths that effect humanity start up, plain and clear, before us.

And besides that, if we trust Christ, we get a living experience of a multitude of facts and principles which are all mist and darkness to men except through their faith; an experience which is so vivid and brings such certitude as that it may well be called a vision. The world says, "Seeing is believing." So it is about the coarse things that you can handle, but about everything that is higher than these invert the proverb, and you get the truth. "Seeing is believing." Yes, in regard to things. Believing is seeing in regard to God and spiritual truth. "Believest thou? thou shalt see."

Then, still further, there is light here about another matter, the connection between faith and progress. "Thou shalt see greater things than these." A wise teacher stimulates his scholars from the beginning, by giving them glimpses of how much there is ahead to be learnt. That does not drive them to despair; it braces all their powers. And so Christ, as His first lesson to these men, substantially says, "You have learnt nothing yet, you are only beginning." And that is true about us

all. Faith at first, both in regard of its contents and its quality, is very rudimentary and infantile. A man when he is first converted—perhaps suddenly—he knows, after a fashion, that he, himself, is a very sinful, wretched creature, and he knows that Jesus Christ has died for him, and is his Savior, and his heart goes out to Him, in confidence and love and obedience. But he is only standing at the door and peeping in yet. He has only got hold of the alphabet; he is but on the frontier of the promised land. He has got something that has brought him into contact with Infinite power, and what will be the end of that? He will infinitely grow. He has got something that has started him on a course to which there is no natural end. As long as his faith keeps alive he will be growing and growing, and getting nearer and nearer to the great centre of all.

So here is a grand possibility opened out in these simple words, a possibility which alone meets what you need, and what you are craving for, whether you know it or not, viz., something that will give you ever new powers and acquirements; something which will ensure your closer and ever closer approach to an absolute object of joy and truth; something that will ensure you against stagnation and guarantee unceasing progress. Everything else gets worn out, sooner or later; if not in this world, then in another. There is one course on which a man can enter with the certainty that there is no end to it, that it will open out, and out, and out as he advances, with the certainty that come life, come death, it is all the same. Like a tree growing in some greenhouse, they cut a hole in the roof for it, and up it goes. Whether you have your roots down in this lower world, or whether you have your top up there, in the brightness and the blue of heaven, the growth is one, the direction is one. There is a way that secures endless progress, and here lies the secret of it: "Thou believest! thou shalt see greater things than these."

Now, brethren, that is a grand possi-

bility, and it is a solemn lesson for some of you. You professing Christian people, are you any bigger than you were when you were born? Have you grown at all? Are you growing now? Have you seen any further into the depths of Jesus Christ than you did that first day when you fell at His feet and said, "Thou art the Son of God, Thou art the King of Israel!" His answer to you then was, "Thou believest! thou shalt see greater things." And if you have not seen greater things it is because your faith has broken down, if it has not expired.

II. And now let me turn to the second thought that lies in these great words. We have here, as I said, our Lord crowning Himself by His own witness to His own dignity. "Hereafter ye shall see the heavens opened." Mark how, with superb, autocratic lips, He bases this great utterance upon nothing else but His own word. Prophets have ever said, "Thus saith the Lord." Christ ever said: "Verily! verily, I say unto you." "Because he could swear by no greater, he swore by himself." And He puts His own assurance instead of all argument and of all support to His words.

"Hereafter." A word which is possibly not genuine, and is omitted, as you will observe, in the Revised Version. If it is to be retained it must be translated, not "hereafter," as if it were pointing to some indefinite period in the future, but "from henceforth," as if asserting that the opening heavens and the descending angels began to be manifested from that first hour of His official work. "Ye shall see heaven open, and the angels of God ascending and descending." That is a quotation from the story of Jacob at Bethel. We have found reference to Jacob's history already in the conversation with Nathanael, "An Israelite indeed, in whom is no guile." And here is an unmistakable reference to that story when the fugitive with his head on the stony pillow, and the blue Syrian sky, with all its stars, rounding itself above him, beheld the ladder on which the angels of

God ascended and descended. So says Christ, you shall see in no vision of the night, in no transitory appearance, but in a practical waking reality, that ladder come down again, and the angels of God moving upon it in their errands of mercy.

And who, or what, is this ladder? Christ! Do not read these words as if they meant that the angels of God were to come down to help, and to honor and to succor Him, as they did once or twice in His life, but read them as meaning that they are to ascend and descend by means of Him for the help and blessing for the whole world. That is to say, put it into short words, Christ is the sole medium of communication between heaven and earth, the ladder with its foot upon the earth, in His humanity, and its top in the heavens. "No man hath ascended up into heaven except He who came down from heaven, even the Son of Man which is in heaven."

My time will not allow me to expand these thoughts as I meant to have done; let me put them in the briefest outline. Christ is the medium of all communication between heaven and earth, inasmuch as He is the medium of all revelation. I have spoken incidentally about that in the former part of this sermon, so I do not dwell on it now.

Christ is the ladder between heaven and earth, inasmuch as in Him the sense of separation, and the reality of separation, are swept away. Sin has shut heaven; there comes down from it many a blessing upon unthankful heads, but between it and its purity and the earth in its muddy foulness "there is a great gulf fixed." It is not because God is great and I am small, or because He is infinite and I am a mere pin-point as against a great continent, it is not because He lives forever, and my life is but a hand-breadth, it is not because of the difference between His Omniscience and my ignorance, His strength and my weakness, that we are parted from Him. "Your sins have separated between you and your God." And no man, build he Babels ever so high, can reach thither. There is one means by which the sepa-

ration is at an end, all objective hindrances to union, and all subjective hindrances alike swept away. Christ has come, and in Him the heavens have bended down to touch, and touching to bless, this low earth, and man and God are at one once more.

He is the ladder or sole medium of communication, inasmuch by Him all Divine blessings, grace, helps and favors come down, angel-like, into our weak and needy hearts. Every strength, every mercy, every spiritual power, consolation in every sorrow, fitness for duty, illumination in darkness, all that any of us can need; it all comes to us down that one shining way, the mediation and the work of the Divine-Human Christ, the Lord. He is the ladder, the sole medium of communication between heaven and earth, inasmuch as by Him my poor desires and prayers and intercessions, my wishes, my conflicts, my confessions rise to God. "No man cometh to the Father but by Me." He is the ladder, the means of all communication between heaven and earth, inasmuch as at the last, if ever we enter there at all, we shall enter through Him and through Him alone. "I am the Way, the Truth, and the Life."

Ah! dear brethren, men are telling us now that there is no connection between earth and heaven except such as telescopes and spectrosopes can make out. We are told that there is no ladder, that there are no angels, that possibly there is no God, or that if there be we have nothing to do with Him nor He with us. That our prayers cannot get to His ears, if He have any ears, nor His hand be stretched out to help us, if He have a hand. I do not know how this cultivated generation is to be brought back again to faith in God and delivered from that ghastly doubt which empties heaven and saddens earth to its victims, but by giving heed to the Word which Christ spoke to the whole race while He addressed Nathaniel, "Ye shall see the heavens opened and the angels of God ascending and descending upon the Son of Man." If He be the Son of God, then all these heavenly messengers

reach the earth by Him. If He be the Son of Man, then every man may share in gifts which through Him are brought into the world, and His manhood, which evermore dwelt in heaven even while on earth, and was ever full of angel presences, is at once the measure of what each of us may become, and the power by which we may become it.

One thing is needful for this blessed consummation, even our faith. And oh! how blessed it will be if in waste solitudes we can see the open heavens, and in the blackest night the blaze of glory of a present Christ, and hear the soft rustle of angels' wings filling the air, and find in every place a house of God and a gate of heaven, because He is there. All that may be yours on one condition: "Believest thou? thou shalt see the heavens opened, and the angels of God ascending and descending upon the Son of Man."

ENTHUSIASM JUSTIFIED.

BY R. S. STORRS, D.D., IN CHURCH OF THE PILGRIMS, BROOKLYN.

When Silas and Timotheus were come from Macedonia, Paul was pressed in spirit [pressed by the Word] and testified to the Jews that Jesus was Christ.—Acts xviii: 5.

WE are all familiar in experience and observation with the different effects produced in different minds by the proclamation of the same truths. To some it is but a mere song in the air, carelessly heard, soon forgotten. The utterance may awaken violent, vehement opposition in others, rousing their whole nature to withstand it. Some may accept the proclamation with a languid, passive spirit, assured of its verity, but wholly indifferent to its real import; others may receive it with all gladness, rejoicing not only to hear but to repeat it to others, with enthusiastic delight. A lighted match falling on a granite rock or pile of sand is extinguished; but the same, when applied to wood, kindles a genial glow, or, to powder, creates a flame and explosion. So with truth. Even Christian minds are affected by the same truth very differently at

different times. In a languid mood the message kindles no passion and inspires no purpose; but at another time it seems as if it were the very voice of God to our spirit; it enters our life as an inspiring energy, and we cannot rest till we tell it to others. As a fire in our bones, it works as a mighty, irrepresible impulse.

Paul was familiar with these varying experiences. When he was at Athens—the centre of art and history; the shrine of paganism where, it was said, “it is easier to find a god than a man”; a city whose culture, learning and magnificence could not but attract his eye—his spirit was stirred within him as he saw the prevailing idolatry. At Rome, too, he saw and felt the power of her imperial greatness, and was not ashamed of the Gospel of the Son of God. But now at Corinth, where he had been for a time, though he every week preached in the synagogue, and talked at other times with Jews and Greeks, it does not seem that he was putting forth any special or strenuous effort to reach the people. He may have been disheartened. Here was a centre of commerce, a population promiscuous and vicious, full of hate and greed, noisy and selfish. There was little interest in high art. Inquisitive philosophers did not gather here, as at Athens, but traffickers and seafaring people, rather. Moreover, Paul’s necessities led him to labor as a tent-maker. It seems as if he thought it of no use to preach continuously.

But the vision was at hand, and with it the emphatic command, “SPEAK!” Even now was he “straitened.” The same word is used by the Savior as to His baptism of suffering (Luke xii: 50); in reference to Jerusalem pressed by armies, with successive circumvallations; and by Paul (Phil. i: 23), when he says that he is “in a strait betwixt two.” Now that the help brought him by Silas and Timotheus released him from labor, he yielded to an urgent and imperative impulse, testifying that Jesus was Christ. Opposition did not deter. When the Jews blasphemed, he shook his robe, and said, “Your blood

be upon your own heads; I am clean. Henceforth I will go unto the Gentiles.”

We are apt to regard the great apostle as a flaming star that burned incessantly. We forget his human moods, though he records them. We rejoice in these recorded imperfections of the good, so far as they show the triumphs of divine grace, for they encourage us to trust in the same ennobling and overruling grace in the midst of our own manifest and manifold infirmities. Rising from his apparently passive condition, urged by the assurance, “I am with thee, and no man shall set on thee,” he boldly and ardently proclaimed the truth as it is in Jesus.

1. This enthusiasm of Paul was justifiable; his inertness was not. Moods like this might have led him to say that he was not meet to be an apostle: but when he reflected upon the truth, it filled and thrilled him. Now he was ready to preach to prince or peasant, slave or Magdalene; for he saw human nature, though fallen, to be intrinsically royal. Man was great in his possibilities; great in his alliance with God. Sin was a terrific evil. He had felt it in his own soul. He saw it in men and in communities about him; in the pride and bigotry of the Jews at Jerusalem; in the imperial cruelty and wrong at Rome; and in the atrocious and repellant sensuality at Corinth. He saw, too, the power of the Gospel to renovate and save man. He believed that eternal life and death hinged on the acceptance or rejection of Jesus Christ. These were living convictions. They were the springs of his enthusiasm, and they justified it.

A man drops from an ocean steamer into the sea. You shout aloud for help to save him from instant and awful peril. The occasion justifies your excitement. No one blames you. A trivial occurrence would not warrant an outcry. Fanaticism is sometimes shown in its disproportionate zeal for unimportant matters; but Paul was pressed by an imminent and awful truth that menaced the ungodly. His enthusiasm would be ours if his convictions were really ours.

2. There is an enormous power in such an enthusiasm. So it proved at Corinth when Paul's soul flamed forth in eager utterance. The power of truth is measured oftentimes by the resistance it awakens in the hearts of men. So bitterly did the Jews hate him, they were ready to invoke the aid of Rome—another hated power—to crush Paul. We ought not to be cast down because to-day atheistic men assault Christianity with virulent and venomous speed. This is but the answer of man's rebellious will to God's authoritative voice. Were there no opposition to the Bible we might think that there was no power in it.

The work Paul did at Corinth showed that his enthusiasm had a vital energy. Even in that wicked city, amid the festering vice which was an obstacle to the Gospel outside the Church and a source of weakness and temptation to those within it, reclaimed in part from its influence—even there Paul gained "much people" to the Lord, jewels for the crown of Christ. Did we feel the pressure he felt, we, too, would be eloquent in our advocacy of the truth; for out of the fullness of the heart the mouth speaketh. The burden of spirit is relieved by earnest speech; and this secret, subtle power of soul is contagious. Rome felt it, as thousands of martyrs gave up their lives for the Lord Jesus. Mediæval ages felt it, as Christian missionaries carried to savage tribes—our ancestors—the Gospel that became the seed of Christian commonwealths. Germany and England felt this intrepid and heroic enthusiasm of the Reformers. Puritan civilization in this country, modern missionary enterprises—in short, all self-sacrifice founded on conviction of the truth of God, illustrate the abiding and triumphant power of this element of life.

We infer, then, what is our great lack. It is the "pressure of the word" spoken of in the text. We do not have it as we ought. The Church of Christ does not have it. We are trying to push a steamer across the sea, only using tepid water. Without this full and mighty pressure of

consecrated enthusiasm, our example, preaching, teaching and giving are all defective in impulse and in power.

Therefore we see the duty of prayer for the Holy Ghost. Kindled as at Pentecost, our love will then make our life vocal and articulate with a divine message. Our inertness will be rebuked as we contemplate the devotion of Paul under the pressure of his illuminated sense of truth and duty. Baptized anew, the Church will go on from conquest to conquest. All the swift and mighty movements of civilization will then point to the near coming of the Son of Man, the Judge and God of the whole earth! The Lord hasten that day! Amen.

RIGHT LIVING.

By R. S. MACARTHUR, D.D., NEW YORK.
We should live soberly, righteously and godly.—Titus ii: 12.

This chapter is full of practical suggestion and instruction. In the early part of the verse we have a statement of the things which the grace of God teaches us to deny. But religion is not a system of negatives. There must be the doing of good as well as the denying of evil. The text is an instructive epitome of how we should live. Let us follow the order it suggests.

I. We should live soberly. This word refers to our duty to ourselves. We have several examples of the use of this word. It means having all desires under the control of reason; acting wisely, moderately, discreetly. It teaches that all passions and propensities must be under self-control.

1. We must have control over all the base passions of our nature. Nowhere does the Bible teach that the laceration of the body purifies the soul. Everywhere the Bible honors the body; but it gives the body its rightful place: it is to be kept under. This is its honored place. It is to be the temple of the Holy Ghost. Who dare defile this temple? No man can command who does not obey. The monarch of himself is king of men.

2. There is to be a proper restraint

over the more refined, the æsthetic elements of our nature. These have a rightful sphere. Christ loved the beautiful. To cloud and mountain, to flower and forest, God has given beauty for its own sake—beauty not necessary to utility. There is no piety in ugliness. God had no criticism to make on David's cedar palace. If you can build a fine house and pay for it with your own money—not your neighbor's, nor God's—build it; adorn it with statuary, beautify it with paintings; but make art the handmaid of religion. See to it that the more you spend on yourself the more you give to God. There is danger of undue extravagance for ourselves. Giving to God makes us economical in other respects. This is a blessing. The old-fashioned virtues of economy and simplicity and honesty need to be emphasized to-day.

3. There must also be a wise control over our professional pursuits. I am no monk. You ought to be men of worldly push and success. Strike out nobly in your professional career. But remember, this world is not all. Let eternal verities dwarf earthly vanities. Let the sunlight of heaven dim the splendor of earthly glories. The triumphs of the world are grander to those who desire them than to those who possess them. The man who lives for anything short of God, has missed the meaning and glory of life. To him life is a failure. He consents to be a thing, and not a man. A man reaches up to God. As a flower follows the sun, so a true man turns toward Jesus Christ, the Sun of Righteousness.

II. We are also to live righteously. Perhaps the word "justly" is a better one to express the idea. In the New Testament, righteous is often used in an objective sense; here the idea refers simply to moral rectitude. This refers to our duty to our neighbor. We now enter on a wider sphere. Analyze this duty.

1. We are not needlessly to injure our neighbor. His property, his person, his good name is to be sacred. Sometimes a sense of duty to our fellow-men

may oblige us to speak harshly, because truthfully, of our fellow-men. We have no right to set a bad example.

2. We are to render to every one his due. We must be just in all our dealings. We are divinely exhorted to provide things honest in the sight of all men. Character is what God knows us to be; reputation is what men think us to be. Still, even reputation is immensely important.

3. We are to strive to lead all to salvation through Christ. Our duty to men is not negative. Duty is "due-ty." The Christian is to be Christlike: thus he will draw men to God.

III. The sphere widens. We are to live "godly." This has reference to our duty immediately to God. Regard to God runs through all our other duties: personal and relative duties must be done with an eye to His glory. But some duties refer at once to Him. There are direct duties which we owe to Him, and which are included in living godly. What are some?

1. Repentance toward God. Remember the preaching of John the Baptist. Remember Christ's preaching. Repentance is a "heart broken for and from sin." If you do not turn you have not repented. Turn now.

2. Faith in Jesus Christ. True repentance is not really separable from faith. You cannot please God if you refuse to trust Him.

3. Obedience. This includes all duties. "To obey is better than sacrifice."

If you are right with God you cannot be wrong with men. Begin now to "live soberly, righteously and godly."

AN ERA OF PROGRESS.

BY REV. J. P. OTIS, IN ST. PAUL'S M. E. CHURCH, ODESSA, DEL.

But the word of God grew and multiplied.—Acts xii: 24.

1. EVERY word here is fraught with meaning: even "but" contrasts Herod's awful end with the glorious advance of Christ's kingdom.

2. Carelessly looked at, the statement of the text seems incredible. Is God's word like Rumor, enlarging as it goes?

Was it ever an imperfect or infantile thing? On its divine side we read of it: "Forever, O God, thy word is settled in heaven." (Ps. cxix: 89.)

3. But the text shows us God's word on the human side, applied through human agencies to human needs. Thus understood, it states a glorious fact; it calls attention to the Gospel as the great force of human progress; it shows us the Church in a condition of wonderful and genuine progress.

I. This progress—growth and multiplication of God's word—was displayed in the men of that period: 1. The spirit of every age or movement of history is reflected in its leading characters. The Elizabethan age; our own Revolution; the age of Pericles. 2. Displayed in its leaders or exponents: (a) Philip, the lay evangelist, (b) Peter, the true conservative, on his best side, attached to the old but willing to take the new that came from God; (c) Paul, in whose conversion was, germinally, the history of Christianity as a new dispensation—a world-faith. 3. Displayed in the man *vs.* whom it arrayed itself. The affair of Simon Magus shows the power and reality of a faith that could spurn all temptations to increase the outward success of a persecuted cause by unworthy and worldly means.

II. This progress was displayed in the march of events: 1. "Happy is a land when it has no history," is true only of the old and false conceptions of history. 2. God's word did not return unto Him void. (a) Gentile Christianity was launched on the stream of ages; (b) thus the policy of Christianity, of the Church as a missionary, world-evangelizing movement, was fixed by whatever force lies in the example of the primitive Church.

III. This progress was displayed in the advance of ideas. 1. Pentecost did not end, but only began, the enlargement of mind to take in God's thoughts. That it was that that fitted a Peter for the vision of "a great sheet," and the startling event that grew out of it. 2. The minds of the disciples gained that flexibility as to method and inflexibility

as to principle by which they could go "to every creature." "All things to all men, so that I might by all means save some." "We must obey God rather than men." 3. The New Testament itself—especially all of it except the four Gospels—shows how the minds of men were enlarged and inspired to apply the "word of God" to human wants; and here, in an almost literal sense, it "grew and multiplied."

Finally, thus it appears there is a sense in which the phrases, "new theology," "advanced thought," etc., may represent a state of things thoroughly satisfactory, upon which the Church and the world are to be congratulated. 2. It equally appears that all true progress in religious thought and action is made by men whose instrument is the Word of God, and whose power and guidance are supplied by the Holy Spirit.

CHRIST THE HEALER.

By THEODORE L. CUYLER, D.D., IN LAFAYETTE AVE. PRESBYTERIAN CHURCH, BROOKLYN.

Thy faith hath made thee whole.—Mark v: 34.

THE Bible is full of personal incidents. Every one relishes a story, from the little child up to a Hume or a Macaulay. How soon a comatose audience prick up their ears when a dry argument is enlivened by an anecdote. The evangelists have not given us elaborate doctrinal treatises, but a simple narrative of the life of Christ. They have written neither a eulogy nor a defence. He needed none. They have just told us what Christ did and said. Every act had a lesson. His life was a divinely-appointed order of instructive incidents. It is a beautiful way of truth in which we may walk.

The daughter of Jairus is dying. Jesus is on His way to the ruler's house. A vast throng follow, eager for the next sensation. The crowd is pushing hard, but a poor, nameless, unknown woman hastens to get near the Lord. She needs healing, and she feels that He alone can give it, for she had tried

many physicians without help. She was exhausted by the flow of money, as well as by the flux of blood. "Nothing bettered, but rather grew worse." So one may expect if he employs quacks and ignoramuses. The poor woman's doctors took all that she had and left her worse than ever. So the sinner tries various vain remedies to heal the malady of sin and finds himself no better. He drugs his soul with the opiate of procrastination, as did the trembling Felix who tried to drown his convictions by putting off repentance to some other more convenient season. Opiates are always perilous, but specially those that stupefy and benumb the conscience. The sinner sometimes uses excitants as well as anodynes. Pleasure brings the branded wine of sensual satisfaction. The doses are repeated. Jaded feelings and self-disgust result. The wages of sin is death.

But we must not forget the poor Galilean woman. She had heard of Jesus, and looked to Him for healing. Hospitals there were none. That at Beirut, St. John's, was founded centuries ago, but the only hospital then in Palestine was on foot, migratory, even the Lord Jesus Christ. He cured surely, and He cured gratuitously. Christ draws near. The crowd throng Him, but the woman is determined to reach Him. It is the time for a push. When the plank is about to be drawn ashore from the ship on which you are to sail you push your way to get on board. When caught in the fire you leap forth with haste to a place of safety. This sufferer reasoned: "If I but touch Him I am whole. Now or never!" and she lays her hand on His garment. The hem alone was enough for her. He was a surcharged reservoir of power. You touch your knuckle to a Leyden-jar and feel a thrill through all your nerves. She was a negative; He a positive. Instantly two things occur as her hand touches the dusty robe of the Nazarine: her blood was stanchd and the Master speaks. Questions are not always signs of ignorance. Christ designed a cure. He asks, "Who touched me?" but he read the secret in

her heart. He knew her desire and her faith. He wished to exhibit her faith and secure her confession. Afraid, astonished, happy, she drops humbly before Him oppressed with gratitude. "Daughter, thy faith hath made thee whole." He who saw in secret rewards her openly. Her faith was after its kind. All experiences are not alike. The Lord does not upbraid her for the clandestine approach, but dismisses her with His benediction. She disappears in the crowd. The wave closes about her, and she is lost to us forever.

In closing, we see here an exhibition of the miraculous power of Jesus Christ. The Great First Cause comes immediately in contact with man. He wills and it is done. We recognize the hand of Deity Himself.

Again, we see the reward of secret, solid faith. Christ's strength and her weakness, Deity and humanity met. By the incarnation He and we meet. We fit into Christ and become sharers of His grace. His omniscience saw this woman's need, and His omnipotence cured her. She speaks to us to-day. Some of you end the year in sorrow, and remember that there is relief in Christ the Healer. He will lift the load. Take all your sins and troubles to Jesus. The nostrums and drugs of skepticism only make you worse. Do what the Galilean woman did—go to Jesus. Take a new departure with the new year, 1885. Not only resolve, but do. Begin your noon-day meal to-day with a blessing. Rear the family altar. Take Christ with you to the counting-room. Delay not, but come to Him at once. Come to Christ though you have to creep. Cry aloud, "Mercy, mercy, mercy I implore!" God will give you the desire of your heart.

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"MEN at the present day will not be converted by philosophy, nor by fine writing, nor by graceful speaking. Ministers must take the naked gospel, and go forth and preach Jesus Christ, the atonement and eternity to busy men, with the same tact and earnestness with which these men preach the world in the heat of a bargain."—DR. GEORGE SHEPARD.

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD.

March 4.—KEEPING THE HEART.—
Prov. iv: 23.

EVERYWHERE in the Scriptures the *heart* of man is made prominent. With the *heart* man believeth unto righteousness. Keep thy *heart* with all diligence, for out of it are the issues of life.

I. Note the divine *injunction*: "Keep thy heart," etc. What does it mean?

1. To bring it into subjection to the law of Christ. It is impossible to "keep" it otherwise. Unless effectively subdued by the grace of God, it will be unruly, and you will be at the mercy of its devices and mad passions. 2. To watch and guard its movements with the utmost jealousy and with ceaseless vigilance. Though brought into subjection it is still "sanctified but in part." There still lurk in it evil proclivities—passions easily inflamed by temptation, embers that may flame up in an instant, into a destructive conflagration.

"With all diligence." Showing the necessity of a constant and faithful watch. To sleep for an hour, to be off guard for a moment, may be fatal. The devil is *always* awake and on the watch, and that is his opportunity. Here is the secret of so much backsliding among Christians, of so many sad and terrible falls even on the part of those who did "run well for a season."

II. The *reason assigned for the injunction is significant, almost startling*. "For out of it are the issues of life." The outward life is of great moment. It is visible to ourselves. It comes under public observation. And hence we lay great stress—*undue* stress often—on the outward conduct. We watch that, and are satisfied, and feel no danger so long as there is no outbursting of sin cognizant to the senses. And yet the evil may be done, the fall accomplished, *before* the life gives a single intimation of it. Not only are "the issues of life" from the heart, but the issues of death as well. Out of the *heart* proceedeth that awful catalogue of sins and crimes which inspiration gives us. It is morally cer-

tain that all sin is conceived in the heart before it is brought forth in the life. Before a man falls into any grievous sin or crime, the heart, the inward man, has committed the deed. The inward fountain was full, and it only burst its barrier and flooded the life with ruin and death as the opportunity offered. So long as the *heart* is right, pure, true to virtue, there is no danger, even though the devil and all hell were to assault us. But when the heart is false, corrupted, demoralized, all the safeguards which the Church, and God Himself, can throw around him are of no avail. The fall of that man is simply a question of time and the pressure of temptation.

Besides, remember that the *state of the heart determines our moral standing and character in God's sight*. Man judges outwardly; God judges the inner man. "As a man thinketh in his heart so is he." Fearful thought! The life will not avail, however blameless, however godly. The *real man* is the spirit, and the heart is the seat, the exponent, of that divine emanation. O man! woman! whoever thou art, in the Church or out of it, "KEEP THY HEART WITH ALL DILIGENCE; FOR OUT OF IT ARE THE ISSUES OF LIFE."

March 11.—THE WAILING VOICE.—
Mark xiii: 32, 37.

We do not propose to give the exegesis of this Scripture in some of its bearings, as some diversity of views prevail. It is not necessary to the end we have in view, which is to urge upon all men, and professing Christians in particular, the duty of watchfulness in the life. This thought lies on the surface of the passage and is clearly and emphatically taught in it.

In the preceding topic we have directed attention to the *heart* as of supreme moment in matters of religion. But we must not therefore conclude that the outward life is of no consequence; that it matters not what a man does, how he deports himself hab-

itually before his fellow-men, if his heart is only right in God's sight; if his creed, his profession, his intentions, are all proper.

1. Note the fact that in no less than *four parables the Great Teacher urges upon His disciples—upon all men indeed—the great and solemn duty of watchfulness.* "And what I say unto you I say unto all—watch." And He enforces His injunction by motives and considerations that may well move and constrain us to heed His mingled admonition and command. There must be some special reason for this, or Christ would not have laid such special emphasis upon this particular duty and so repeatedly urged it. What this reason is we have not to look for far. It is two-fold: 1. Man's natural indolence, carelessness, indifference in the matter of his spiritual interests and external destiny. 2. The imminence at all times of their accountability, and their tremendous overthrow if found "sleeping."

II. What is involved in this *watchfulness which the Son of God, again and again, commands with all the authority of His office, and enforces with the weightiest motives?* 1. Man's individual personal responsibility to God for his conduct. This is clearly set forth in the parable. If mankind were viewed in the *aggregate*, here and at the judgment, it would be quite another matter. But O, it is the *individuality* of man—God's eye upon *him* in every hour and act of life, as if he were the only man on earth—God's law and Christ's precepts holding *him* to duty, to fidelity; it is this fact which makes life here in this probationary state so solemn—*individual* life a matter of such infinite concern to every one of us that to fail in our duty to it is to fall under the most fearful condemnation ever visited upon a creature of God. 2. The possibility of being called suddenly and unexpectedly to an account. (a) In the way of *Providence*. Multitudes are living in the neglect of duties so serious in character that if a sudden providence should disclose the fact it would sadly impair their reputation and standing. Thousands more,

whose department seems correct, are indulging in secret sins, of lust, or dishonesty, or fraud, who would be driven in disgrace from reputable society, and perhaps shut up in a felon's cell, if the secret were once disclosed. And yet sin will out! Concealment is impossible. Sin in the heart works its way out into the life by laws as fixed and certain as the laws of nature. And sin, whatever its kind, once taken into fellowship, once given a foothold in a man's life, will just as surely and inevitably, sooner or later, work its way to his exposure and disgrace. The man who fails to watch against the inroad of sin into his life—any sin, all sin—opens the door to influences, temptations, that are sure to work injury, and it may be ruin, to his good name, and to his soul. (b) By the sudden visitation of *death*. To this every man is liable at any moment of his life. And how many careless Christians, how many impenitent sinners, are thus surprised! In the midst of health and life and plans and pleasures, the summons comes—and what consternation! what a meeting at God's bar! Watch ye, therefore, lest at the coming of thy day of account you be found sleeping.

March 18.—WATCHING FOR SOULS.—
Heb. xiii: 17.

While specially applicable to the ministry, these words apply to all Christians, and hence we treat it in its general application.

Again it is "*watch*." On almost every page of the Bible this divine signal is held out to us. "Take care!" "Take heed!" there is danger at every step; there is duty crowding every hour; there are eternal interests suspended on your every move. We have in the two previous services considered the duty of watching the *heart*, and the duty of watching the *life*, and now we have the nearly-related duty of watching for *souls*. "They watch for your souls as they that must give account." God requires of every man not only a true heart and a holy life, but also a *care for the souls of others*. And this obligation

we cannot evade. In making us social beings and placing us in immediate contact with our fellows, receiving and giving out influences continually, deathless in their effect, God has made us all responsible for other souls besides our own! It is a tremendous thought, which we should ever carry about with us and ponder.

I. We may inquire *what it is to watch for souls?* 1. It implies or presupposes a heartfelt feeling of sympathy with them as fellow-candidates for immortality, a profound sense of their sinful and lost estate while unreconciled to God, and the necessity of winning them to Christ and a life of godliness in order to their salvation. 2. To watch for souls is to feel a living sense of your *personal responsibility to God* for their salvation. So with the pastor, the parent, the Sunday-school teacher, the friend, the neighbor. There will be no watching, no effective praying, until this feeling possesses the soul. Souls are not converted in a *general* way. It is only as they are sought out and laid hold of and agonized over in prayer by individual hearts. 3. To watch for souls is not only to feel this deep sense of responsibility in behalf of particular individuals, but to make their salvation one of the great ends of life; to plan for it; to pray for it; to live for it; to seize on every advantage and every opportunity to accomplish it, and never to relinquish the task till death, or till God has given you the desire of your heart. How many souls, thus watched for, have been won to Christ by gentle, faithful, persistent endeavor! How many others have been plucked as brands from the fire by bold remonstrance, and loving importunity, and a manner which said, "How shall I give thee up, Ephraim?"

II. *Watch for Souls.*—The astronomer will pass sleepless nights with his telescope directed to the heavens, if haply he may discover a new star or planet, however small or obscure. But the Christian who converts a soul to God actually plants a star amid the glorious luminaries of heaven, whose light shall

never go out! There is nothing on earth of such value as the human soul. "What shall it profit a man," etc. There is no achievement possible to man or angel comparable to the saving of a soul from death and its exaltation to the kingdom of glory. No effort, no sacrifice, is to be thought of for one moment when such a prize is to be won.

March 25.—JOY IN HEAVEN OVER REPENTING SINNERS.—LUKE XV: 10.

What a declaration! We could not believe it if Divine lips had not uttered it. So stupendous is the event of a soul saved from death, that it causes a jubilee among the angels before the throne!

I. *Why should the event cause such joy in heaven?* Angels are close and deeply interested students of Redemption. They are familiar with its history, and have personally witnessed its progress, and borne an active part in the work from the first. Hence they understand, as we cannot do, the full significance of a *sinner saved*—and saved by the blood shed on Calvary. *A sinner in heaven*, redeemed, washed, crowned with glory, ascribing it all to the "Lamb of God," is a sight never before seen by angel eyes, and a sight which thrills their hearts with a joy and rapture before unknown. 1. The event is a reconciliation between God and His creature and a restoration to life and happiness which sin had forfeited. 2. The sinner's repentance is infinitely reasonable in itself and due to God's government. 3. The way of repentance is the way of happiness and life everlasting. 4. Repentance prepares the sinner to join the angels as an associate in the joy and blessedness of heaven. 5. The salvation of but a single soul from this lost world puts infinite honor on the Cross which achieves it, while at the same time it adds new lustre to God's eternal law. The truth of God's promise, the efficacy of the Cross, the preciousness of redemption from death, and the awful turpitude of sin and power to kill, as exhibited in the history of mankind, and in the death of the Son of God,

are just as clearly brought to the notice of angels in the conversion of *one* sinner as in the conversion of a world. Hence the angels joy "over one sinner that repenteth."

PRACTICAL APPLICATION : 1. The joy of angels over repenting sinners is an emphatic rebuke of the apathy of Christians in the matter of salvation, both their own and others. 2. It is a powerful and affecting motive why we should pray and labor for the conversion of sinners. If these angels could take our place here on the theatre of redemption,

what a change would take place! What thrilling scenes would this earth witness! What a harvest of souls would be garnered! How heaven's arches would ring with halleluiahs! 3. The joy of angels "over one sinner that repenteth" is a solemn motive that pleads with every sinner to turn unto God. 4. If "there is joy in the presence of the angels of God over one sinner that repenteth," it follows that the continued impenitence of multitudes under the Gospel must be a continual occasion of sadness and grief to celestial beings!

THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D.

The Missionary Century.

WHAT a privilege to live in the Missionary Century of the world's history! Before its dawn, Protestant missions were so rare as scarce to form a feature of church life; but since this century began this beautiful web has been extending, farther and farther from its centre, its radiating and connecting lines, so that the vast globe itself is enveloped in this network of Christian love and labor, glistening with heavenly dews. While ignorance and prejudice clamor that "missions do not pay" words are too weak to tell either the force with which they sway and mould the faith and life of pagan peoples, or their reflex effects on the Church at home. One of the giant minds of the world, who has given us the latest and broadest *survey of Protestant Missions*, Theodore Christlieb, after a score of years of study of this theme, is so overwhelmed with its grandeur that he compares himself to one who, from a balloon, vainly seeks to command a view of the position and movements of an army whose lines reach round the globe.

We are now actually living in the greatest missionary era of the Church of Christ; during the Apostolic age the new faith flashed through the Roman Empire; in the mediæval age it here and there touched with its rays a rude and barbarous people; but in this, the age of *Universal Missions*, the most distant and destitute are approached by the

Evangel, and no land or tribe is left to the shadow of death.

The changes wrought within these eighty years one life is not long enough to realize. The Pacific Archipelago so far evangelized that those islands are now radiating centres, and the Indian Archipelago rapidly coming under gospel sway; British East India a gospel firmament studded with shining stars; Burmah and Siam planted with the Cross; China being pierced by Mission bands; Japan's ports, sealed for three hundred years, welcoming the civilization cradled at Plymouth Rock; Syria, the pivot on which Oriental Missions turn, reaching with Christian schools and press those everywhere that speak the Arabic or read the Koran.

Africa is no longer the Dark Continent; Madagascar wears the bridal garments of God's people, and builds a shrine for the Cross beside the throne of royalty; the missionary follows the explorer, rapidly pushing into the interior. Developments in Papal lands are not less amazing than in Pagandom. Spain welcomes the open Bible; the McAll Mission in France equals, for glory, the shame of the massacre of the Huguenots; Italy free, and the cross set up where the crucifix supplanted it for a thousand years, under the shadow of the Vatican. Evangelization is fast coming to be *universal*. With rapidity unexampled in history, this

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golden network of Missions expands and extends, over the realms of Paganism, from where the most refined followers of Brahma and Buddha dwell to where the lowest fetish-worshippers bow to their mud idols; over the lands of Islam, from the gates of the Golden Horn, west to the pillars of Hercules and east to the heights of the Himalayas; and over the dominions of the Pope from Mexico to Cape Horn, and from the Volga to the Vatican.

The *quality* of missionary labor is as surprising as the *quantity*. Beside the vast field covered, what obstacles have been removed or surmounted! Had any one hinted twenty-five years ago that we should have free access to the natives in their houses in India, and that even in great cities like Benares and Lucknow, two thousand *zenanas* would be open to European ladies to teach the word of God, the prediction would have been met only with ridicule.

Within these eighty years missionary societies multiplied from seven to seventy; male missionaries from 170 to 2,400, beside the thousands of native preachers and teachers; converts from 50,000 to 1,650,000; church offerings for missions from \$250,000 to \$6,250,000; Protestant schools from 70 to 12,000, with nearly half a million pupils; translations of the Scriptures from 50 to 226, and the number of copies circulated from 5,000,000 to 148,000,000. The progress secured within ten years to come will undoubtedly be greater than during fifty years past. In one *Annus Mirabilis* of the modern history of missions twenty donors gave four millions of dollars, and more converts were added to the mission churches than the *whole number* of converted heathen when the century began!

PART II.

MISSIONARY THEMES TEXTS, ETC.

The great need of the Church, touching the work of missions: 1. To know the facts and feel their force. 2. To cultivate a habit of giving on principle rather than by capricious impulse.

3. To send out men and women as living links between the Church and the mission field. 4. To crown all else with earnest, importunate, believing prayer.

It is reckoned that the Chinese empire contains 1,700 cities. Within these cities lie graveyards, and sometimes within the bounds of one city lie over 20,000,000 dead. Yet we are calm and content to leave such millions as these to pass from the metropolis to the necropolis without the knowledge of eternal life.

Not a prophecy of the Old Testament but contains some missionary precept or promise. Take the minor prophets as examples: Hosea ii: 23; Joel ii: 28; Amos ix: 11, 12; Obadiah 21; Jonah i: 2; Micah iv: 1, 2; Nahum i: 14, 15; Habak, ii: 14; Zephan. ii: 11; Haggai ii: 7; Zech. ix: 1; Malachi i: 11.

The assimilation of worshippers to the gods they worship. Ps. cxv: 8: "They that make them are like unto them," &c. These gods are powerless, perishable, helpless, lifeless, carnal, earthly, dumb and stupid. Their worshippers become as senseless, brutish, degraded, as their false gods or even their graven images. Compare "Walker's Philosophy of Plan of Salvation" and the A. B. C. F. M. Report on the Hawaiian Islands, p. 291.

Wm. Carey, the shoemaker, the pioneer of modern missions, himself translated the Bible into forty tongues or dialects. What a work for one man to do!

Do missions pay financially? The total cost of the work done in the Sandwich Islands was about one and one quarter million dollars, the cost of six "ironclads," not one half the expense of the tunnel proposed under the river at Detroit; at Harpoot 14 congregations were formed, in as many years, at a total cost of \$120,000, which is often spent on one church building at home. In India, Christian residents defray one-fourth the expense, seeing the value of the work with their own eyes. The Cincinnati bridge cost double all the work in Persia, which gave that land 70

schools, 90 congregations, and 60 native preachers.

The motto at the Seneca Mission :
CHRIST FOR ALL THE WORLD AND.
The motto is to be read down and then backward.

There is a false use which can be made even of divine promises. We may take prophecy as a sedative and a narcotic, rather than as a tonic and a stimulant.

The promise : "Lo, I am with you *always*," reminds us of Henry III., of Navarre, whose white plume was the inspiration of his followers in the thickest of the fight.

PART III.

MONTHLY BULLETIN.

CHINA.—A complete list of the Christian missions in China gives 387 men and 420 women missionaries, 1,311 native helpers, and 24,607 communicants. They are connected with 16 British, 4 Continental, and 13 American societies. Gross outrages have been committed by the Chinese in the interior upon Christians; both Catholic and Protestant houses of worship destroyed, and the dwellings of many Christians pillaged and the inmates driven away, fleeing to Hong Kong. The government looks on apathetically, taking no steps to prevent such acts of violence. Mr. Bagnall, a colporteur is reported murdered. Mr. Chapin, missionary of the American Board at Kalgan, North China, reports that the war troubles have not affected mission work in his district to any extent. More than twenty Protestant chapels have been destroyed in the Quang Tung Province, in which Canton is situated. No chapels in Canton are open and mission work is about at a standstill. [An error crept into the items on China in the January Bulletin, Dr. Nevins baptized 260, and Mr. Corbett 348.]

INDIA.—The railroads of India have zenana cars for the use of the native women. Lady missionaries have keys to the cars and travel in them, improving the opportunities for preaching the Gospel.—Indore, a native principality

in Central India, is the only part of India where missionary work is restricted by the Government.

JAPAN.—Nowhere in the Orient is the Sun of Righteousness more clearly dawning! The Mikado, formally abolishing the rank and title of a state priesthood, now permits all sects to choose their own spiritual leaders. This is a grand stride toward freedom of conscience and absolute religious liberty.—There are thirty-four thousand physicians in Japan. Hereafter no physician can practice who cannot pass an examination in Western medical science. It is proposed to establish a Christian medical school in Kioto, under the patronage of different missionary societies.—A two day's preaching service in the largest theatre in Tokio was attended by audiences of from forty-five hundred to six thousand, and many were unable to get in.—At Kioto certain priests have organized a "National Religion Society," for the express purpose of opposing the spread of Christianity.

COREA is to have Edison electric lights in the palace grounds and buildings at the capital, Seoul.—H. N. Allen, M.D., of the American Presbyterian Mission (Northern), was the first missionary to become established in Corea. He has procured a fine property for his work as a medical missionary, and been appointed physician to the United States legation.

N. A. INDIANS.—Since the Presbyterian Board, fifty years ago, sent out the pioneer, 380 missionaries have been sent, and \$560,000 expended, beside the half million of government funds passing through the hands of the Board; 2,600 have been gathered into churches, and twice that number into schools; and yet some would rather *kill* than *convert*. Gen. Sherman's single campaign against the Cheyennes cost \$15,000,000, and killed *thirty*, *i. e.*, it cost half a million to kill each Indian, while it cost less than five hundred to convert one, not to speak of the additional advantages of Christian schools and civilization.

THE MISSIONARY WORK OF THE WORLD.

—“The Missionary Review” furnishes another year’s (1882-83) review of universal missions. This includes the work of 100 societies—50 American and 50 European—and gives a total missionary income of \$9,623,850; of which \$3,420,613 came from America, and \$6,203,237 from Europe. Ordained missionaries: American, 975; European, 1,780; total, 2,755. Lay missionaries: Americans, 129; European, 549; total, 678. Women: American, 1,132; European, 1,030; total, 2,162; ordained native preachers in connection with American societies, 1,102; with European, 1,241; total, 2,343. Other native helpers: with American missions, 10,936; with European, 15,420; total, 26,356. Communicants in American missions, 248,079; in European, 396,715; total, 644,794. *Gains over 1881-1882 as follows*: income, \$656,350; ordained missionaries, 26; lay missionaries, 70; women, 149; ordained natives, 133; other native helpers, 3,637; communicants, 26,137.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The trial and triumph of Abraham’s Faith. “Take now thy son, thine only son Isaac, whom thou lovest,” etc.—Gen. xxii: 2. W. F. Gill, D.D., Brooklyn, N. Y.
2. A Wonder Explained by Greater Wonders. “Thou drewest near in the day that I called upon thee: thou saidst, Fear not.” Sam. iii: 57. Rev. C. H. Spurgeon, London.
3. The Newspaper. “Then I turned and lifted up mine eyes, and looked, and behold a flying roll,” etc.—Zech. v: 1-4. S. E. Herrick, D.D., Boston.
4. Job’s Repentance. “I have heard of thee by the hearing of the ear; but now mine eyes see thee. Wherefore I abhor myself and repent in dust and ashes.”—Job xliii: 5, 6. Dean Vaughan, D.D., London.
5. A Pathetic Plea—A Funeral Sermon. “Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men.”—Ps. xii: 1. Rev. W. H. Luckenbach, Germantown, N. Y.
6. The Aim and Influence of the Sanctuary. “Thy way, O God, is in the sanctuary.”—Ps. lxxvii: 13. Rev. D. Schley Schaff, Kansas City, Mo.
7. The Dream of Life. “When the Lord turned again the captivity of Zion, we were like them that dream.”—Ps. cxxvi: 1. Thos Armitage, D.D., New York.
8. The Religious Instinct in Man. “The spirit of man is the candle of the Lord.”—Prov. xx: 27. [Man knows God because he has a religious sense, which should be trusted and trained.] C. H. Parkhurst, D.D. New York.
9. The Law of Divine Judgment. “For whosoever the carcass is, there will the eagles be gathered together.”—Matt. xxiv: 28. Alex. Maclaren, D.D., Manchester, England.
10. Christ First. “If any man come to me, and hate not his father and mother . . . he cannot be my disciple.”—Luke xiv: 22. Rev. Henry Ward Beecher, Brooklyn, N. Y.
11. The True Test of Character. “Being let go, they went to their own company.”—Acts iv: 23. [Every man belongs to some company. Restraints of work, public opinion, etc., may keep him from openly joining it. When these are removed, he goes to his own place.] W. M. Taylor, D.D., New York.
12. Do the Heathen Need the Gospel? “Rise and stand upon thy feet, for I have appeared unto thee for this purpose to make thee a minister and a witness,” etc.—Acts xxvi: 16-18. Arthur Mitchell, D.D., New York.
13. Mystery as a Factor in Nature and Revelation. “This is a great mystery.”—Eph. v: 32. Rev. W. G. Richardson, Ph.D., Stanton, Tenn.
14. The Name of Jesus. “And he called his name Jesus.”—Phil. ii: 10. R. S. Storrs, D.D., Brooklyn, N. Y.
15. The Joy of the Ministry. “I thank Christ Jesus,” etc.—1 Tim. i: 12. [Special relations of the minister to Christ. Objects of his work; its implements, its results to himself and others.] Geo. Alexander, D.D., New York.
16. The Man who Made a Right Start in Life. “By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter.”—Heb. xi: 24. T. D. Witherspoon, D.D., Louisville, Ky.
17. The Visitor at your Door. “Behold I stand at the door and knock. If any man hear my voice and open the door, I will come in and sup with him, and he with me.”—Rev. iii: 20. James H. Taylor, D.D., Rome, N. Y.

SUGGESTIVE THEMES.

1. The World’s Recognition of the Value of Religion. (“For their rock is not as our rock, even our enemies themselves being judges.”—Deut. xxxii: 31.)
2. Formal Worship. (“Then said Micah. Now know I that the Lord will do me good, seeing I have a Levite to my priest.”—Judges xvii: 13.)
3. The Question of the Ages. (“Man giveth up the ghost, and where is he?”—Job xiv: 10.)
4. The Way of Perpetual Sunshine. (“All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.”—Ps. xxv: 10.)
5. Special and Unerring Guidance. (“I will guide thee with mine eye.”—Ps. xxxii: 8.) [Not by His word, providence, Church, but by direct Omniscience.]
6. Light on the Perilous Path of Life. (“The Lord is my light.”—Ps. xxvii: 1. “Thy word is a lamp unto my feet, and a light unto my path.”—Ps. cxix: 105.)
7. Conscience. (“And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.”—Isa. xxx: 21.)
8. The Wolf at the Door, and Who will Help? (“ . . . Bread shall be given him; his waters shall be sure.”—Isa. xxxiii: 16.)
9. The Everlasting Unrest of Sin. (“The wicked are like the troubled sea, when it cannot rest. . . . There is no peace saith my God to the wicked.”—Isa. lviii: 20, 21.)

10. Successive Faces of Spiritual Life. ("That which the palmerworm hath left, hath the locust eaten; and that which the locust hath left," etc.—Joel i: 4.)
11. The Experimental Proof of Religion. ("Now we believe, not because of thy saying, for we have heard him ourselves," etc.—John iv: 42.)
12. The Direct Test and Appeal of Love. ("Lord, thou knowest that I love thee,"—John xxi: 17.)
13. Closeness to Christ. ("Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved,"—John xiii: 23.)
14. The Unimpeachable and All-knowing Witness. ("The Spirit itself beareth witness with our spirit that we are the children of God,"—Rom. viii: 16.)
15. Suffering for Christ, a Privilege. ("Unto you it is given [granted as a favor] in the behalf of Christ, not only to believe on him, but also to suffer for his sake,"—Phil. i: 29.)
16. Edifying Speech. ("Let your speech be always with grace,"—Col. iv: 6.)
17. Perfection and Peace. ("Now the God of peace . . . make you perfect . . . working in you that which is well pleasing in his sight," etc.—Heb. xiii: 20, 21.)
18. How to See Ourselves. ("Ancient thine eyes with eye-salve, that thou mayest see,"—Rev. iii: 18.)
19. The Pledge of Unending and Omnipotent Love. ("And there was a rainbow round about the throne,"—Rev. iv: 3.)

PULPIT DICTION.

BY ALFRED AYRES, NEW YORK.

LET me try to persuade the gentlemen in our pulpits to use the pronoun *that*, where now, in common with nearly all other English speakers and writers—especially when they are careful with their diction—they often use *who* or *whom*, and also to discriminate in using *that* and *which*.

The advantage of the preacher's making a greater use of *that* than is common are three-fold:

1. His diction becomes more biblical.
2. It becomes more *idiomatic*, and consequently more easily understood by the less cultured.
3. It is less liable to be ambiguous.

As long as we continue to use the relative pronouns indiscriminately, so far as co-ordination and restriction are concerned, the meaning of *all but one* of the following sentences—which are all grammatically and idiomatically correct—and of all like sentences, *will be doubtful*:

1. These are the master's rules who must be obeyed.

2. These are the rules of the master who must be obeyed.

3. These are the rules of the master that must be obeyed.

4. These are the rules of the master which must be obeyed.

5. These are the master's rules which must be obeyed.

6. These are the master's rules that must be obeyed.

Nos. 1 and 2 should mean: These are the rules of the master, and he must be obeyed; but they may mean: These are the rules of a certain one of several masters, and this one is the one we must obey.

No. 3 may mean: Of the master's rules these are the ones that must be obeyed. It may also mean: Of several masters these are the rules of the one whose rules must be obeyed.

Nos. 4 and 5 may mean: These are the rules of the master, and they must be obeyed; or they may mean: Of the rules of the master, these are the ones that must be obeyed.

That is properly the *restrictive* relative pronoun, and *which* and *who* are properly the *co-ordinating* relative pronouns. *That*, when properly used, introduces something without which the antecedent is not fully defined; whereas *which* and *who*, when properly used, introduce a *new fact* concerning the antecedent.

Whenever a clause restricts, limits, defines, qualifies the antecedent—*i. e.*, whenever it is adjectival, explanatory in its functions—it should be introduced with the relative pronoun *that*, and not with *which*, nor with *who* or *whom*.

The use of *that* solely to introduce restrictive clauses, and *who* and *which* solely to introduce co-ordinating clauses, avoids ambiguities that must occasionally come of using the relative pronouns indiscriminately. This clearly appears from the following examples:

"I met the watchman *who* showed me the way." Does this mean, I met the watchman and he showed me the way, or does it mean that of several watchmen I met the one that—on some previous occasion—showed me the way?

It should mean the former, and it would mean that and nothing else, if we discriminated in using *who* and *that*.

"And fools *who* came to scoff remained to pray." Does the familiar line from Goldsmith mean, And the fools that came, though they came to scoff, remained to pray, or does it mean that some of the fools that came, came to scoff, and these remained to pray? Probably the former is the meaning; but as the line stands, this, no matter how general the opinion, can be only conjectured, as every one must admit that the meaning intended may be the latter. If the latter is the meaning, it is clear that the proper relative to use is *that*. Had, however, Goldsmith never used *who* except to introduce co-ordination, we should know positively just what he intended to convey.

"It is requested that all members of Council *who* are also members of the Lands Committee will assemble in the Council-room." Does this mean that all the members of Council are also members of the Lands Committee, and that they shall assemble; or does it mean that *such* members of Council as are also members of the Lands Committee shall assemble?

"This volume is recommended to all geologists *to whom* the Secondary rocks of England are a subject of interest." Is the volume recommended to *all* geologists, or to *such only* as take an interest in Secondary rocks?

"He had commuted the sentence of the Circassian officers *who* had conspired against Arabi Bey and his fellow-ministers—a proceeding which [that] naturally incensed the so-called Egyptian party." Did all the Circassian officers conspire, or only a part of them?

"On the ground-floor of the hotel there are three parlors which are never used." Does this mean, Three of the parlors on the ground-floor are not used, or does it mean, The three parlors on the ground-floor are not used? The latter is probably the meaning intended, but as there is no comma after *parlors*, the former, using the relatives in-

discriminately as we do, is the meaning expressed.

"Ermin Bey, the chief, *who* leaped the wall on horseback and landed safely on the *debris* below, was afterward taken into favor." Here the language and the punctuation convey the impression that Ermin Bey was the sole chief, when in fact he was only one of many chiefs that were present on the occasion referred to. The thought intended is expressed thus: Ermin Bey, the chief *that* leaped the wall . . . was afterward taken into favor.

"His conduct surprised his English friends *who* had not known him long." Does this mean *all* his English friends, or only those of them that had not known him long? If the former is the meaning, then *who* is the proper relative to use, with a comma; if the latter, then *that* should be used, without a comma.

"Agents of the Turkish Government are trying to close the Protestant schools in Asia Minor, *which* are conducted by missionaries from the United States." Are the Turks trying to close all the Protestant schools in Asia Minor, or only a part of them? All, according to this statement, but that is probably not what is intended, as there are, doubtless, Protestant schools in Asia Minor that are not conducted by missionaries from the United States.

"The police captains *who* yesterday visited the Central Office to draw their pay, all expressed their sympathy." Did all the police captains visit the Central Office, or only a part of them?

"The youngest boy *who* learned to dance is James." As long as we use *who* for the purposes of both restriction and co-ordination, this means, The youngest boy is James, *and* he has learned to dance; or, Of the boys, the youngest that has learned to dance is James. If the latter is the meaning, then *that* should have been used; if the former, then *who* is correctly used, but the co-ordinate clause should have been isolated with commas.

Neither the translators of the old version of the Testament nor the revisers

of the new version followed any rule in using the relative pronouns. They used *that* very much more than it is generally used nowadays; but they used it, together with the other relatives, in a hap-hazard sort of way that greatly mars their diction. In the old version we have in the Sermon on the Mount, "Blessed are they *that* mourn," and, "Blessed are they *which* do hunger;" "So persecuted they the prophets *which*," and, "Whosoever shall marry her *that*;" and worse still, in the same verse, the forty-fourth, we have, "Bless them *that* curse you, do good to them *that* hate you, and pray for them *which* spitefully use you." In both versions we have such sentences as, "Be ye therefore perfect, even as your Father *which* is in heaven is perfect;" and, "Thy Father *which* seeth in secret shall recompense thee." Now he that writes such sentences as these, and punctuates them as these sentences are punctuated, is, grammatically, a polytheist.

Who and *which* are the proper *co-ordinating* relatives—*i. e.*, the relatives to use when the antecedent is completely expressed without the help of the clause introduced with the relative. Thus: "The society numbers nearly twenty members, *who* (= and they) have given up all family ties and devoted themselves entirely to religious work." "The choir consists of about sixty men and boys, *who* are surpliced." "But some of their friends, *who* (= persons that) are wealthy and influential members of the church, did not like to have them give up their work in Boston, *which* had been attended with great results, and urged them to return, *which* they consented to do, and they will soon begin work anew at the old church, *which* is the property of the Society of St. John the Evangelist."

Here are some examples of the correct use of *who*, *which*, *that* and *whom*: The heirs, *who* are very numerous, will be present—*i. e.*, all the heirs. The heirs, *who* have been notified, will be present—*i. e.*, all the heirs. The heirs *that* have been notified will be present

—*i. e.*, only those notified. The heirs, *whom* I have seen will be present—*i. e.*, all the heirs. The heirs *that* I have seen will be present—*i. e.*, only those seen. I study grammar, *which* I like very much. Give me the grammar *that* lies on the desk. He struck the man, *who*—*i. e.*, a certain man—had done him no harm. He struck the man *that*—*i. e.*, a man among several men—insulted him. He struck the wrong man—the one *that* had done him no harm. Our house, *which* is built of brick, is very warm. The house *that* is built of brick is the warmest. The cat—*i. e.*, the species—*which* you so dislike, is a useful animal. The cat—*i. e.*, the individual—*that* you so dislike is a very pretty one. He jumped into the water, *which* greatly frightened his mother. He attends to his own affairs, *which* is the way to make them prosper. The man *that* I saw is tall. This man, *whom* I know well, is a good plowman.

In the following sentences the errors are corrected in brackets: "The rich despise those *who* [that] flatter too much, and hate those *who* [that] do not flatter at all." "An ambitious man *whom* [that] you can serve will often aid you to rise." "He *that* feeds man serveth few—he serveth all *who* [that] dares be true." "This book has been made for those *who* [that] aim to have," etc. "The people *who* [that] are expecting, under the new code . . . The people will not consent, under a government *which* [that] depends upon their will, to adopt the Sabbatarian notions *which* [that] the old Puritans . . . Yet some narrow minds in New York *who* [that] still think . . . They have no sympathy with those *who* [that] would force . . . Then there are Jews, *who* do to do, and they will soon begin work anew at the old church, *which* is the property of the Society of St. John the Evangelist." "The population would be sunk in gloom, *which* would be a source," etc.

"It is necessary for the proper understanding of *which*," says Prof. Bain, "to advert to the peculiar function of referring to a whole clause as the antecedent: 'William ran along the top of the wall, *which* alarmed his mother very much.' The antecedent is obviously not the

noun *will* but the fact expressed by the entire clause. 'He by no means wants sense, *which* only serves to aggravate his former folly'—namely (not *sense* but) the circumstance 'that he does not want sense.' 'He is neither over-exalted by prosperity, nor too much depressed by misfortune; *which* you must allow marks a great mind.' 'We have done many things *which* we ought not to have done,' might mean, 'We ought not to have done many things;' that is, 'We ought to have done few things.' *That* would give the exact sense intended: 'We have done many things *that* we ought not to have done.'

I now beg leave to consider briefly the cases where the relative is governed by a preposition. We can use a preposition before *who* (in the objective case, *whom*) and *which*; but when the relative is *that* the preposition must be thrown to the end of the clause. "Owing," says Prof. Bain, "to an imperfect appreciation of the genius of our language, offence was taken at this usage by some of our leading writers at the beginning of last century, and to this circumstance we must refer the disuse of *that* as the relative of restriction." "That," says Abbott, "cannot be preceded by a preposition, and hence throws the preposition to the end, thus: 'This is the rule *that* I adhere to.' This is perfectly good English, though sometimes unnecessarily avoided."

"In every other language," says Dr. Campbell, "the preposition is almost constantly affixed to the noun which [that] it governs. In English it is sometimes placed not only after the noun, but at a considerable distance from it, as in the following example: 'The infirmary was, indeed, never so full as on that day, *which* I was at some loss to account *for*.' Here no fewer than seven words intervene between the relative *which* and the preposition *for* belonging to it. One would imagine, to consider the matter abstractly, that this would not fail in a language like ours, which admits so few inflections, to create obscurity. Yet this is seldom, if ever, the consequence. Indeed, the singularity

of the idiom hath made some critics condemn it absolutely. That there is nothing analogous in any known tongue, ancient or modern, hath appeared to them a sufficient reason. I own, it never appeared so to me."

The constant placing of the preposition before the relative tends to make a writer's style turgid, ponderous—sometimes, in fact, almost unidiomatic. It makes one's diction differ too widely from the diction of everyday life, which is the diction much the best suited to many kinds of composition.

Here are some sentences that show what the practice of the Elizabethan writers was:

"For I much use the freedom *I was born with*."

"In that dumb rhetoric *which* you make use of."

"—if I had been heir

Of all the globes and sceptres mankind bows to."

"—the name of friend

Which you are pleased to grace me with."

"—willfully ignorant, in my opinion,

Of what it did *invite him to*."

"I look to her as on a princess

I dare not be ambitious of."

"—a duty

That I was born with,

To have no screen between the part he played and him he *played it for*."

"Why, there is not a single sentence in this play *that* I do not know the meaning of."—*Adison*.

"Originality is a thing we constantly clamor *for*, and constantly quarrel *with*."—*Carlyle*.

It will be observed that the relative, when the object, is often omitted.

"It was not one *with which* he could find fault." Better: one he could find fault *with*.

"It will be a joy *to which* I have looked forward with hope." Better: a joy *that* I have looked forward *to* with hope.

"You are the first one *to whom* I have unburdened my mind." Better: first one I have unburdened my mind *to*.

"The man *to whom* I refer." Better: the man I refer *to*.

"Don't whip with a switch *that* has the leaves on, if you want to tingle." Beecher. How much of its idiomatic terseness this sentence would lose if changed to: Don't whip with a switch *on which* there are leaves, or *on which* the leaves remain,

or from which the leaves have not been removed.

The more thought one gives to the matter the more one will be inclined, I think, to discriminate in the use of the relative pronouns, and the less one will be opposed to that construction that puts the governing preposition at the end.

ILLUSTRATION OF THEMES.

BY JAMES M. LUDLOW, D.D.

No. II. Sin.

A RACIAL DEFECT, the germs of which are in human nature.

A startling evidence of this is found in the uniform average of crime, which is the flower of sin, among people of the same grade of religious culture. Buckle says: "The uniform reproduction of crime is more clearly marked and more capable of being predicted than are the physical laws connected with the disease and destruction of our bodies." He quotes Brown "On the Uniform Action of the Human Will," to the effect that in France the proportion of crime to the death rate was not disturbed even by the moral convulsion of the Revolution. He suggests that the variations in the annual statistics of crime are only parallel to the variations in the operations of known laws of the material world through the interposition of other laws which are to us unknown. A fearful comment on Paul's declaration, that we are under a "law of sin and death."

Seneca's observation of society led him to the same conclusion regarding the racial character of sin. He says: "All vices exist in all men, but all do not exist in each and every man alike." De Benef iv: 27. "If we would be upright judges of all things, let us first persuade ourselves of this; that not one of us is without fault!" De Ira ii: 27. Thucydides: "All have it in their nature to sin, and there is no law that can ever prevent this."

Ovid: "If, as often as men sin, Jupiter were to send his thunderbolts, in a very short time he would be unarmed."

Dr. McCosh argues the universal prevalence of sin from these five phenomena observed under the government of a wise and just God:

1. Extensive suffering, bodily and mental.
2. Restraints and penalties laid on man.
3. God at a distance from man.
4. Man at a distance from God.
5. A schism in the human soul.

THE TENACITY OF SINFULNESS. *It is not relieved by mental culture.* Says Buckle: "Neither the individuals nor the ages that have been most distinguished for intellectual achievements have been distinguished for moral excellence."

The art centres of southern Europe have long been the haunts of unblushing vice. Irene, the beautiful and talented empress of the East, deposed and put out the eyes of her own son.

A butterfly holding the reins which lie upon the neck of a dragon is a caricature preserved in the museum at Naples, representing Seneca endeavoring to restrain by philosophy the passions of the imperial scapegrace; Nero, his pupil.

THE POSSESSION OF CERTAIN VIRTUES, even to a remarkable degree, does not crush out as remarkable vicious tendencies.

"William Penn," says Macaulay, "for whom exhibitions which humane men generally avoid seemed to have had a strong attraction, hastened from Cheapside, where he had seen Cornish hanged, to Tyburn, in order to see Elizabeth Gaunt burned." We know, also, that this man, so just and honorable in certain respects, was accused of accepting a commission from the Queen's Maids of Honor, to grind seven thousand pounds out of the parents of the little girls whose teacher made them walk in a procession in honor of Monmouth.

Some of the French Communists were Protestant church members.

ANYTHING THAT EXCITES THE SOUL is apt to awaken the sense of sin.

When God speaks to Job, the patriarch, who had been boasting his righteousness, cried, "Mine eye seeth thee,

wherefore I abhor myself," etc. Yet in the address of Jehovah we find no reference either to Job's sins or God's holiness: it is simply a picture of the divine majesty and power as displayed in the natural world. Job xxxviii-xlii.

Similarly Eliphaz the Temanite found that in the solemn grandeur of an oriental night which awakened the conviction of sin: the darkness evolved a spirit, and the silence became articulate, saying, "Shall mortal man be more just than God?" Job iv: 13-19.

A friend writing from the slopes of the Alps, says: "Grand as was the scenery about Interlaken, to be shut in by those mighty mountains gave me a feeling which the words 'very depressed' would not express. Every sin I had committed stood out before me almost as big as the mountains themselves."

Onetelling of the death of a comrade by drowning, remarked: "I never had any fear of death. A sermon on hell awakened no more feeling in my soul than painted fire would have kindled in my body. But the shock of poor —'s death—the first strong sense I had of my own soul and of a Power above it—crashed altogether against my conscience. I followed that coffin more as a spiritual convict than as a mourner."

Any depression of spirits is apt to weight the conscience. The Czar Alexander, on hearing of the death of his favorite daughter, struck his forehead and cried, "I receive the just punishment of my sins."

One overwearyed with watching by a sick friend came to her pastor with the story of her awful wickedness, though her life was of rarest outward purity and devotion.

The reason of this may be given in the words of a philosopher: "Man is built up around a conscience." The core of every one's being is a moral substance. Whatever, therefore, so jostles us as to break through the thin and brittle shell of commonplace thoughts which so closely environ us, excites moral sensitiveness, as in an exposed nerve. Sin, being in every heart, "revives" on occasion.

SIN HAS LIMITLESS DEVELOPMENT. Early sins are indulged because of the lure of the object, but with the reproach of conscience. We at length become enamored of the sin because it is sin. The Circean growth is rapid, and we come to say:

"Ah! where shall we go then for pleasure,
If the worst that can be has been done?"

NOT OCCASIONAL, BUT HABITUAL SINS, MARK CHARACTER. Says Tennyson:
"The sin that practice burns into the blood,
And not the one dark hour that brings remorse,
'Twill brand us of whose fold we be."

SOME SINGLE SINS ARE DEADLY to the moral manhood, the soul never recuperating after them. It is because they are committed at *certain crises* of our inner lives and mark the determination of the soul. As one may endure a sabre stroke, yet die if a needle enter a spot in the spine where the nerves which move the lungs start. Or, as poisons taken little by little with impunity, make a *cumulative deposit* which at last acts as one fatal dose: so a single sin, apparently venial, may make the climax of sinfulness.

THE MISERY OF THE SENSE OF SIN. Says Sophocles:

"To look out on ills that are one's own,
In which another's hand has had no share,
This bringeth sharpest woe."

Burns, in prospect of death, wrote:

"Is it departing pangs my soul alarms?
Or death's unlovely, dreary, dark abode?
For guilt, for guilt my terrors are in arms:
I tremble to approach an angry God,
And justly smart beneath His sin-avenging
rod."

SIN OFTEN BRINGS PUNISHMENT OF ITS OWN KIND.

Dante's Inferno, Canto xii:
"Along the brink of the vermilion boiling,
Wherein the boiled were uttering loud laments,
People I saw within, up to the eyebrows,
And the great Centaur said . . . :
'Tyrants are these,

Who dealt in bloodshed and in pillaging,'" etc.

Plato suggests that in a future state souls might inhabit the bodies of those beasts which their sins made them most resemble.

NO MAN CAN RID HIMSELF OF THE CONSEQUENCES OF SIN.

Says Hawthorne, in the Scarlet Let-

ter: "And be the stern and sad truth spoken, that the breach which guilt has once made into the human soul is never, in this mortal state, repaired. It may be watched and guarded so that the enemy shall not force his way again into the citadel, and might even, in his subsequent assaults, select some other avenue in preference to that where he had formerly succeeded. But there is still the ruined wall, and, near it, the stealthy tread of the foe that would win over again his unforgotten triumph."

Says Byron, of a guilty conscience:

"There is no power in holy men,
Nor charms in prayer, nor purifying form
Of penitence, nor outward look, nor fast,
Nor agony; nor, greater than all these,
The innate torture of that deep despair
Which is remorse . . . can exorcise
From out the unbounded spirit the quick sense
Of its own sins, wrongs, sufferance and revenge
Upon itself."

Seneca says: "No one will be found who can acquit himself; and any man

calling himself innocent has regard to the witness, not to his own conscience." De Ira i.

"We shall always be obliged to pronounce the same sentence upon ourselves: that we *are* evil, that we *have* been evil, and—I will add it unwillingly—that we *shall* be evil." De Benef i: 10.

"The first and greatest punishment of sinners is the fact of having sinned." Epis. 97.

SIN DULLS THE SPIRITUAL, AND EVEN THE INTELLECTUAL, NATURE.

Milton says, in Comus:

"But he that hides a dark soul and foul thoughts
Benighted walks under the mid-day sun."

Sophocles says:

"They that do ill become not only deaf,
But, even though they gaze, they see not clear
What lies before them. . . Folly proves itself
Of wickedness true sister."

Paul says (2 Cor. iv: 3): "In whom the god of this world hath blinded the minds of them that believe not."

PREACHERS EXCHANGING VIEWS.

"Well! it is now *publique*, and you will stand for your privileges we know: to read and censure."—
PREFACE TO SHAKESPEARE'S WORKS. 1623.

Christian Consciousness.

MR. EDITOR: Can you, occupying as you do a solar centre of theological light, turn a ray or two upon the "Christian Consciousness" controversy, which is just now vexing the souls of those of us who have to read the religious periodicals? What do those who want us to take the Christian consciousness as our directory toward true doctrine mean by the expression? They cannot take the word "consciousness" in its strict philosophical sense of the knowledge which the mind has about its own judgments and affections, for this can have no possible relation to the question of the truth or falsity of the worth or unworth of the subject-matter of these judgments and affections.

Do they, then, give the word the secondary meaning of *immediate knowledge*, that which the mind has by intuition, and would have if no outward revelation had been given? If so, the advocates of the new theory would seem to believe that all the essentials of saving

truth were really within the human mind before Revelation came; or that at conversion the intellectual nature, as well as the moral, is reconstructed, so that the Christian has implanted in his mind new axioms of truth. Without this latter assumption, the new theorists would give a more than poetic meaning to Schiller's lines—

"Not *without* thee the streams; there
the Dull seek them: No!
Look *within* thee—behold both
the fount and the flow!"

—"Words of Error," translated by Bulwer.

If this be the sense in which the word "consciousness" is used, can you tell me any work in which these immediate judgments of the Christian soul have been enumerated? If the discussion is worth following, it should be practical. For my own part, I cannot get enough doctrine out of my *consciousness* to even salt down any system of theology. My consciousness tells me only a few things, such as right is right, and I am very much wrong; there is an infinite about me, an Infinite Being over it

toward whom I must have some intimate relationship of dependence and responsibility, etc. Much beyond this my religious consciousness does not go.

Or do the new departure men mean by Christian consciousness what we common folks understand by Christian *experience*—that which comes from the Holy Spirit's confirming in us what He has also written in the Bible, making us "know whom we have believed," "bearing witness with our spirits," etc.? If so, why disturb us with the novel nomenclature? I believe that Christian experience is the ultimate test of Bible interpretation—*i. e.*, the full consensus of all the genuine experiences of Christians will be conclusive. But do these brethren mean that the experience of *any* Christian will be the limit of the religious truth to which we need to apply our minds?

These questions may seem to indicate obtuseness on the part of the writer, but your REVIEW so often turns the lustre of brighter minds upon duller ones, that I come to it hopefully.

INQUIRER.

Pulpit Supplies.

Not without good reason, there has been a considerable complaint, on the part of ministers with reference to the compensation they receive, for supplying pulpit vacancies. It has often occurred that a church, paying \$1,000 salary to its pastor, has paid a supply the meagre sum of \$10 per Sabbath, and sometimes even less. Churches, paying \$3,000 as a regular salary, have been known to give only \$12 a Sunday to their supplies. One such church, in Toronto, Canada, paying the salary just referred to, was in the habit, for years, of allowing only \$12 a Sunday for a supply, and it wanted a very good one at that price. But a ministerial member, who related the fact to me, said that he was ashamed of his church on account of such parsimoniousness, and begged the pulpit committee to increase the amount; and after awhile it was raised to the generous fee of \$15! Many churches are in the habit of giving what they

please, and not unfrequently the contribution-box is passed around, and its contents are graciously handed to the supply. But no man of self-respect and sense can submit to such treatment without feeling that he has been degraded—at least his office has been.

Thus treated, he is served like a pauper. Supplies are often asked how much their "bill" is, and their reply is to the effect that they will leave the amount to be designated by the committee. But why should not the supply state a definite sum? Is there any more impropriety in it than there is in saying how much salary one desires when appearing as a candidate? I see no difference. The fact is, those who supply churches have rights, which should be respected, if not defended.

Scriba, N. Y. C. H. WETHEREE.

"Our Criminals and Christianity."

In Secretary Round's paper, under this caption (see Jan. and Feb. *HOM. REVIEW*), there are some views expressed that seem to us contrary to Scripture. He pleads for the abolition of capital punishment, using certain passages of Scripture which, rightly interpreted, do not bear him out. He affirms that Jehovah has declared that vengeance belongs to Him exclusively; but he neglects to mention that this statement is found in both the O. and N. Testaments in connection with the very penal enactments which he would exclude from our criminal codes. The book of Deuteronomy which says: "To me belongeth vengeance and recompense," also says, concerning the murderer: "The elders of his city shall . . . deliver him into the hand of the avenger of blood that he may die." Nor is the New Test. doctrine of softer mold. True, Rom. xii: 19 says: "Vengeance is mine; I will repay, saith the Lord"; while in Rom. xiv: 4, we read: "He beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." It is necessary merely to indicate that the words "vengeance" and "revenger" represent respectively *ἐκδίκησις*, *ἐκδικος*, and it becomes

apparent that the Bible distinguishes between private revenge and judicial execution, that the Almighty Judge has ordained that where the "shadow of the past" still lingers in the crime of Cain, the "shadow of the past" still "shall linger" in the infliction of capital punishment for murder.

New York City. JAMES CARTER.

Injustice Complained of.

In the Schaff-Herzog Encyclopedia a great injustice is done a respectable body of Christians, numbering nearly 100,000, and, so far as the influence of the Encyclopedia goes, great injury. We are given eight lines all told! Contrast this with an article in Enc. Britannica (Supplement) which, on the whole, is very fair, especially as it was written by one not belonging to the denomination.

Compare this with the extended space given to the "Disciples," written also by one of their leading pastors.

Rochester, N. Y. GEO. W. WRIGHT.

REPLY.

The "great injustice" to the Adventists, of which your correspondent complains, was discovered long ago, and reparation made. In the Appendix (Vol. III., pp. 2581, 2582) will be found a much longer article on the "Adventists," written by H. W. Carroll, *the very man who wrote the article Adventists in the Supplement to the Enc. Brit.*, which Mr. Wright states is, "on the whole, very fair." We trust that he will now exonerate us of all intention to treat unfairly any denomination.

SAMUEL M. JACKSON,
Associate Editor.

Bible House, New York.

EDITORIAL SECTION.

SERMONIC CRITICISM.

A man who writes well does not write as other men write—he writes in his own way: he often speaks well when he speaks badly.—MONTESQUIEU.

"The Simple Gospel" in Preaching.

The expression is liable to misapprehension. A young preacher, wearied with work, or overcome by a revival of his unconverted laziness, pushes back his books and says, "I will not study any more this week, but give my people some 'simple Gospel' talk." Half educated men are pushed by others equally unwise into evangelistic work, despising sacred erudition, and trusting to the power of "the simple Gospel." Thus the expression has come to stand for commonplace thoughts, strings of trite sayings, threadbare harangues—a torn and drabbed fringe basted upon the beautiful robe of Gospel truth. With this use of the words we can understand a saying attributed to one of our wisest men, when asked why the pulpit seemed declining in power—"Too much *simple Gospel*," he replied, by which he meant not enough *suggestive Gospel*; the Gospel in platitudes, and not in pertinent application to

men's consciences and needs; the Gospel as its beams are turned to murkiness by passing through the dull brain of the preacher, and not flashing with its heaven-sent glories from a quick, deep-thoughted, spiritually polished soul.

The Gospel is a deep well; the simplest, in the sense of the purest, most refreshing and quickening water of life, is that which comes from its deepest place. He does the best work who drops his bucket farthest down. And this cannot be done by careless or hurried study, by extemporizing with the remnants of a poorly filled memory; but will be accomplished only by one who has the most correct interpretation of Bible words; is versed in the customs of the people to whom they were addressed; is skillful in his diagnosis of moral and spiritual diseases, that he may realize the subtlety and potency of the sacred remedies which are in this inspired *Materia Medica*; who has

learned, by protracted meditation and prayerfulness, the mind of the Spirit. A distinguished professor of philosophy and political economy recently remarked to the writer of this article, that were it possible to begin life over, he would spend the bulk of his life in trying to find out the *fulness of the Gospel*. A prominent preacher became interested in the disputed exegesis of a certain text. He read everything he could find written upon it, and pondered it deeply. In order to "fix" the results, he wrote out his conclusions and gave them in a portion of a sermon. He was afterwards waited upon by a member of his congregation with the request that hereafter he would not elaborate his sermons as he usually did, but give some "simple Gospel talk" like that of the preceding Sabbath! Be sure that as the simplicity of Christ was from the effulgence of His greatness, so true simplicity of Gospel preaching will come from the greatness of our knowledge of the mind of Christ.

The Art of Sermonizing.

An essential quality in an effective preacher is the *art of sermonizing*—that is, the ability to construct an orderly, logical, symmetrical sermon. It is an art, not a gift; an acquirement, not genius. A sermon is subject to the same conditions, in order to produce effect, which govern other compositions. It is vain to expect that the Holy Spirit will reward laziness, ignorance or stupidity in any preacher, if he have the time and ability to perfect his preparation for preaching. God, in all ages, has honored skill, ability, industry, thoroughness, in the pulpit. Mere talent, genius, learning, zeal, apart from these qualities, have never accomplished much, and never will. The Gospel is a rational and philosophical, as well as a spiritual and divine system of truth, and it works in accordance with the laws of mental philosophy. A disregard of this fact renders nugatory much of the preaching of the Christian ministry. In constructing their sermons they are not careful to apply

the rules of composition, as do our orators, lawyers, and public lecturers. They forget, often, that their business is to *persuade* men to a life of godliness by every art and motive warranted by Scripture.

We have known preachers of moderate ability to be very effective preachers, because they were *superior sermonizers*. By study and application they acquired the sacred art of constructing good sermons—clear, logical, compact, impressive. And we have known a much greater number, noted as learned, or brilliant, or gifted with oratorical powers, who were comparative failures in the pulpit; and, mainly, because they did not construct their sermons on sound principles of rhetoric and mental philosophy. There is all difference in the world—other things being equal—between a sermon put together helter-skelter, without logical form, ill-digested, a confused medley of ideas, words, and sentences; and a sermon built upon a sound rhetorical basis, well thought out, and skillfully put together—simple yet logical, profound and yet plain to the comprehension of all, argumentative yet popular, doctrinal yet intensely practical, and cumulative in its sweep of thought and power from the opening sentence to its peroration. The fact is, Truth itself is orderly, logical. The mind loves order, method, progress, climax, in a public speaker, and instinctively responds to these qualities in a preacher. Has not the ministry lost ground in this respect during the last thirty or fifty years? We are among those who believe it has. We fear the high art of making and preaching strong, convincing, telling *sermons* is, in a measure, among "the lost arts." But the question is too broad a one to consider here. We rejoice that Homiletic works and studies are fast coming to the front, and we hope to see this evil remedied in the near future.

Sermonic Delivery.

Where is the preacher who is satisfied with his own delivery of a sermon?

Show me one, who is quite satisfied, and I will point you to a man who is very easily satisfied, and is, consequently, a non-progressive man. Every minister who has stamina, and a well-poised ambition, and sterling sense, has an ideal before him which he strives hard to reach. He is constantly conscious of defects in his delivery; and these, many times, cause him to feel discouraged. Yet he perseveres, struggling with all of his might to overcome his obstacles, and to attain more nearly to the ideal which he has set up. His ideal may be far from perfect, as some others would define perfection. Still, he has an ideal, which, if realized in his own practice, would doubtless, show an advancement in the style of his delivery. And his advancement is in the direction of the ideal which he has placed before him. Suppose, for instance, that one minister's ideal is that of a calm, dignified repose. It is, perhaps, quite the reverse of his natural style, with which he is dissatisfied. He sets to work to curb his impetuous manner, and to cultivate a precise deliberateness. Gradually he succeeds. It requires a series of mighty efforts, and intense vigilance. Still he is encouraged to pursue the discipline by the progress he has made. Another, however, who is, naturally, coldly calm, has, for his ideal, a fervid delivery. And so he bends his energies in that direction, with more or less success.

Now, it is quite questionable whether there be anything specially gained by attempting to reach an ideal which is directly opposite to a man's natural style of delivery. The effort, if strongly persisted in, must, it seems to me, seriously detract from personal power, rather than add to it. At the same time there should be a constant cultivation of one's natural powers; and, if this be properly done, a preacher will speak naturally, and not artificially. The great trouble with many preachers is, they do not speak in natural tones when delivering a sermon, especially if they read their sermons. But, if there be excessive attention to one's delivery, while preach-

ing, it tends to decrease his pulpit power.

The Over-Long Sermon.

The common criticism upon ministers who preach long sermons is, that they do not know how to stop. Some special observation has convinced the writer that, in most instances, they do not know how to begin. They spend too much time in "tapering up" to the subject, rather than in "tapering off."

Of a recent sermon which lasted fifty-five minutes, the following notes were made:

(a) Generalities which did not lead directly to the theme—10 minutes.

(b) Direct introduction—but involving some extraneous matter—5 minutes.

(c) Exegesis—7 minutes.

(The gist of it all was contained in a single crisp sentence, which, had it stood by itself, would have been like a flash of light, but was clouded by a mass of controversial references.)

(d) First point—20 minutes.

(e) Remaining five points, with growing importance, but with lessening time given to each—8 minutes.

(f) Hasty ending, showing fatigue in the speaker as well as in the hearers—5 minutes.

They who speak extemporaneously are in special danger of falling into this devil's trap of wasting the best moments, when the hearer's attention is fresh and alert. Some spend much time in warming themselves up to the work—taking their fuel, however, out of the patience of the listener. The writer once heard a grand sermon from one of our "imported brethren." It was short, sharp and decisive. At his request it was repeated before another congregation. But, alas! it was not the same. The handful of gold had been spilled and in picking it up the preacher had gathered several handfuls of dirt with it, and only by careful and patient attention could we sift it. We would advise young preachers to

compact their matter at the beginning. The audience will, when attention is alert and curiosity is awake, understand and enjoy sentences "full of meat," the force of which will be lost to them as soon as the mind begins to flag. The first fifteen minutes are your best, if you know how to use them.

The Right Rendering of the Text.

[A correspondent sends us a criticism on a plan of a sermon given in the HOMILETIC MONTHLY (Nov., p. 836). While not admitting the correctness of all he says, we willingly give space to his views.—Ed.]

The fundamental principle in preaching is to determine at the outset the mind of the Spirit. All the preacher's powers and wealth of language and illustration should be called into requisition to develope and enforce this thought.

On an examination of the context of the text on which the plan is based, it will be seen that the apostle's purpose is to encourage the Christians of Corinth to cultivate and exercise the grace of giving or liberality. In order to the accomplishment of this he places two forcible inducements before them for their consideration. The exemplification of the grace of giving by other Christians, those of Macedonia, and the condescension of Christ to human poverty which is expressed in the text. He refers to His pre-existent condition purposely to magnify His condescension to poverty. This condescension has a two-fold bearing: 1. By it believers, impoverished through sin, are spiritually enriched. 2. In it they see a supreme motive to induce them to cultivate the grace of giving.

The legitimate subject for treatment would be *Christian Beneficence*. The text and context will sustain the following plan:

I. Beneficence is *essential* to Christian character. It was essential in the character of Christ as a Savior. Paul commends the Christians of Corinth for their faith, knowledge, utterance and love, and is anxious that they abound in this grace also. As an element of

Christian character beneficence involves two things: 1. The willing mind, exemplified in Christ, "Lo, I come," etc., v. 12. 2. Proof of love. This is seen in Christ, "God so loved," etc., v. 8.

II. Christian beneficence requires *spiritual enrichment*. The flowing stream must be fed from the fountain. Christ is the source of this enrichment. This opened by his earthly mendicency, and it is the channel through which his riches flow. 1. By nature the believer is spiritually impoverished. 2. Important to have a sense of this poverty. 3. He becomes rich by vital union with Christ.

III. The *practical outcome* of Christian beneficence. Knowledge, utterance, faith and prayer have their place and relative importance. Beneficence involves: 1. The giving of one's self in love to Christ.—v. 5. Christ in love gave himself for us. 2. The believer's gifts, according to his ability, flow from this devotion of himself to Christ. 3. His supreme motive is Christ's condescension. 4. The spirit of his giving is the spirit of Christ.

CONCLUSION—1. The personal advantage of beneficence. Reflex influence, v. 3. Its blessedness, "It is more blessed," etc. 2. It is a duty. How much we owe—how little we do—how much we receive. 3. Its joy—in beholding its fruits—in transporting treasures to heaven. 4. Pressing demands of the times in Christ work for its enlarged exercise. W. B. M.

DISCIPLINE THE GREAT OBJECT OF EDUCATION.—Not first the storing of the mind, but the discipline of it; not so much the *product* of thinking as the *power* of thinking. This power can be obtained only by close, rigid, continued and connected thinking. Let the mind be held sternly to the subject or pursuit regularly before it. . . . One hour thus fixedly employed is worth more for the great purpose of study, the discipline of the mind, the acquiring of the power of attention, than five hours of loose and intermittent thought.—DR. GEORGE SHEPARD.

HINTS AT THE MEANING OF TEXTS.

Great thoughts, like great deeds, need no trumpet.—BARRY.**Christian Culture.**

THE MANLINESS OF CHRIST.

Behold the Man.—John xix: 5.

See "Ecce Homo," by Dr. Parker.

"CHRISTIANITY," says Thomas Hughes, "has been embraced by the wisest, purest, strongest, noblest men the world ever saw.

F. W. Robertson says: "There is but one Man in the long roll of ages that we can love without disappointment, and worship without idolatry—the Man Christ Jesus."

Young men, despise not the religion of Jesus Christ! It is not for weak womanhood alone. His Teachings are grander than human philosophies—than Nature's revelations. His Life has not a parallel for purity, nobleness, elevation, in all the history of humanity. The aspiration which brings you to Him, as the Wise Men of the East came, is better than the highest genius: it is the inspiration of the Spirit of Divine Wisdom.

MATCHLESS VIRTUE OF SPEECH.

If any man offend not in word, the same is a perfect man.—James iii: 2.

"Speech," says Carlyle, "is silvern; silence is golden."

It is very difficult to speak of ourselves and not be vain and betray egotism, which always offends. It is equally difficult to speak of others without slander and injury to feeling or character.

We read of our great Exemplar on a memorable occasion, even when appealed to, "He answered him nothing."

It is said that General Johnson, of Confederate fame, scorned to refute his calumniators. He looked forward to a victory at Shiloh as his only vindication.

"MASTERLY INACTIVITY."

Their strength is to sit still.—Isa. xxx: 7.

Said the Duke of Wellington: "When I cannot do what I would, I do nothing."

The most effectual way of deliverance

often is, to "stand still and see the salvation of God."

Revival Service.

MIND AFFECTED BY MATTER.

Who can stand before his cold?—Psalm cxlvii: 17.

Only those who

I. *Walk in the sun*—that is, Christ. This glorious Sun of Righteousness will warm and comfort.

II. *Come to the fire.* That is, the Word. "Is not my word like fire?"

III. *Keep in motion.* Stirring up ourselves and the gift and grace of God in us.

IV. *Cultivate Christian communion.* How can one be warm alone?

Illustrations.—Napoleon's invasion of Russia. One night's snow was the winding-sheet of an army.

St. Bernard dogs and Alpine travelers. Extreme cold disposes to sleep; if yielded to, death ensues. Dr. Scoresby, e. g., ect.

Indians kindle fires by rubbing two pieces of wood rapidly together.

MUTUAL HELPFULNESS.

It is not good that the man should be alone.

—Gen. ii: 18.

"The world was sad, the garden was a wild, And man a hermit was till woman smiled."

—Campbell.

The life of either, alone, may be a melody; united, they become a harmony.

There is a great truth here, applicable to a thousand subjects both of a social and religious character.

Funeral Service.

A SURPRISING GLORY.

It shall come to pass that at evening time it shall be light.—Zech. xiv: 7.

THE prophet refers to *spiritual*, not *natural* light; and his prophecy is, that in the experience of the believer in Christ, when, in the natural course of things he may expect spiritual darkness, behold light!

And the experience and testimony of Christians in every age and condition of life, and especially in death, abun-

dantly confirm and fulfil the prophecy. Look at a few particulars.

1. A long and fearful *sickness* overtakes the child of God. A fearful darkness gathers in his sick chamber. Wife and children are dependent upon him. As weeks and months painfully wear away the gloom deepens. Sun, moon and stars, one by one go out. When, in the course of nature, he faces *death*, suddenly the clouds disperse and the chastened soul rejoices in a light of peace and joy full of heaven, and goes forth, as it were, redeemed from the grave.

2. It is true of the *whole discipline of life*. The reference is to the *end*; at *evening*, etc. A long and weary pilgrimage may have to be taken; a severe and oft-repeated series of sorrows, losses, disappointments, first be endured. The light does not flash on him at the beginning; submission does not come with the first use of the rod. No; he must go through the scene—wear out the time of discipline—endure to the end. And, if he endure, just when the darkness seems to be settling down upon him, and the last ray of joy and hope seems about to be quenched, at the *evening time*

it becomes light! "The bruised reed will he not break; the smoking flax will he not quench."

3. Millions of *deathbeds* bear glorious testimony to this truth. Instead of a great darkness, celestial radiance! Instead of dismay, a peace unspeakable! Instead of terror and despair, a shout of victory that shakes the gates of hell! They died in a blaze of light; died more happy than had they lived, wondering at their own composure and faith. *At evening time, to them began the dawn of everlasting day!*

PRESENT MYSTERIES: FUTURE SOLUTIONS.

What I do thou knowest not now, but thou shalt know hereafter.—John xiii: 7.

"God's providences," says the godly Flavel, "like the Hebrew letters, are often to be read *backward*."

Sense doubts, while *faith* does.

The one *questions* while the other *obeys*.

The one must *reason* out all mysteries, all God's ways, while the other can take them on *trust*.

"Though no affliction for the *present* seemeth joyous, but grievous, nevertheless, *afterward*," etc.

LIVING ISSUES FOR PULPIT TREATMENT.

It is easier to divorce sunlight and heat than to separate morality and religion.

The Sabbath Question.

Christianity has given us the Sabbath, the jubilee of the whole world, whose light dawns welcome alike into the closet of the philosopher, into the garret of toil, and into prison cells, and everywhere suggests, even to the vile, the dignity of spiritual being.—RALPH WALDO EMERSON.

The Sabbath was made for man.—Mark ii: 27.

It is manifest to the careful observer that the SABBATH QUESTION is to be, in the near future, one of the decisive battlefields between the friends and enemies of Evangelical Christianity. It is to-day even a graver question than any which excites the theological world; for its relations are world-wide; and it also interests and moves the *masses*, especially the entire working class and pleasure seekers, as no other question does. Already the conflict has begun. Agencies, forces, influences, of all kinds

are combining and drilling their forces for a grand assault, all along the line, on the Puritan Sabbath; and though as yet there has been only a little skirmishing here and there, there is reason for serious alarm on the part of the friends of the Sabbath.

I. Let us glance at what is doing for the overthrow of the Sabbath: 1. The greatest danger of all is the *laxity which prevails in the Family*. The change which fifty years have wrought, even in New England households, is a sad and startling one. The swing from over-rigid discipline has been way over to extreme laxity or liberalism, in its observance. You see it in the custom of going to Church but *once* on Sunday, in calling, visiting, and traveling on Sunday, and in many other ways, even on the part of members of the Church. *Here the*

work of reform must begin. 2. The inroad of foreigners in such great numbers is a standing menace to us. They bring the old world Sunday with them (a day of pleasure), and everywhere, in city, and country, they cast their influence against the American Sunday. 3. Adverse legislation, and the pernicious example of those in authority in truckling to a false public sentiment. Every year legislation is sought tending to destroy the sanctity of the Sabbath and make it a day of mere pleasure and vicious indulgence, and the clamor of politicians, and the foreign element, and the rum interest, and infidel intolerance, waxes louder and louder. Hence the desperate efforts to *get rid of our laws restraining the Sunday traffic*, especially liquor selling. Hence also the opening of museums and libraries, and converting our public parks into places of Sunday entertainment. 4. And, back of all this and many other active hostile agencies, the *Great Liquor Power* of the country, with its money and its organized forces, is the deadly enemy of the Sabbath. It would fain blot out the day. It interferes with its accursed trade and profits. It would have all restrictions removed, and free and full scope given to beastly indulgence. And the fact is notorious that its money is freely given, its efforts put forth, to defeat all legislation and all other attempts to improve the observance of Sunday on the part of its friends. Rum and the enemies of the Sabbath are leagued together for its overthrow.

II. In view of such a condition of things it is imperative that all who reverence the Sabbath and desire to preserve it, must sound the alarm and rally to the support of all wise measures to defeat the designs of its enemies and create a right public sentiment. The true law of the Sabbath must be restored in the family. The Sunday-school power must be enlisted in the cause. The pulpit of the land must be stirred up to give forth a mighty blast. The religious press must give out no uncertain sound. As far as possible the better class of our secular

newspapers must be persuaded to lend a helping hand, when our dearest interests as a nation are imperilled. Our legislatures must be jealously watched, to prevent assault from such a source, and wherever practicable its action sought in defence of this great bulwark of Christianity. Citizens' Leagues should be formed in every city and town to see to it that our Sabbath laws respecting the sale of liquor, confectiionery, gambling, and the like, are rigidly enforced, And all possible aid should be given to those who are seeking to enlighten the public mind and keep the sacred day from profanation. A book just published in New York, called "The Sabbath for Man," contains a vast amount of information and facts, statistics, correspondence, appeals, arguments, etc., on the Sabbath Question, as it stands to-day throughout Christendom, that sheds much light on the matter, and we wish it might obtain universal circulation.

Saving the Children.

It is not the will of your Father who is in heaven, that one of these little ones should perish.—Matt. xviii: 14.

Among the children's worst foes are *intoxicating drinks and smoking!* Tens of thousands of them are in imminent peril—are already on the road to ruin, temporal and eternal! And yet parents fail to take the alarm—remain in seeming ignorance of the appalling fact—and in a multitude of instances hold out the temptation to them!

The fact that the peril exists, that intoxication among children and youth is fearfully on the *increase*, and that the use of tobacco, especially cigarettes, is fast poisoning the rising generation, is common matter of observation. The latter habit is becoming fearfully prevalent among us. And yet see what one of the highest medical authorities of London, Dr. Pope, Prof. of Hygiene of the Health Society says:

"No boy ought to be suffered to touch tobacco. The oil which is distilled from the tobacco leaf in smoking is of an acrid and most poisonous nature, producing a sensation of burning in the mouth, and paralyzing particularly

the spinal cord and motor nerves, while the nicotine—another oil, but volatile—affects more directly the heart through the brain itself. There is this undoubted fact also—nothing can be more pernicious for boys and growing youths than the use of tobacco in any of its forms. There can be no hesitation about this matter; it points directly to physical degeneration, and is probably the greatest source of physical evil that the next generation will have to lament. Boys, it is, indeed, a deadly poison to you! It stunts your growth; it destroys your stomach, which should be organizing your food into flesh and blood; it blunts your brains, which should be brilliant and active; and it threatens your very manhood."

Facts and statistics are coming to light and being gathered up in reference to the early formation of drinking habits that are sufficient to astound and startle the whole community, and sound an alarm in every household. We have space only for the following statistics, which are kindly furnished by Miss Lucy M. Hall, Superintendent of "The Reformatory Prison for Women," at Sherburne, Mass.:

"Of 204 inebriate women examined for an especial group of statistics, 132 were committed to the prison for drunkenness! Average age when last committed (some had been committed several times), was 30½ years. Of the 204 cases 27 began to drink intoxicants before they were 10 years old; 11 between 9 and 15; 74 between 14 and 21; 37 between 20 and 26; 33 between 25 and 31; 19 between 30 and 41; and 3 between 40 and 51 years. Average age 18 1-3 years! More than one-half of the whole number had formed habits of intemperance before they were 21 years of age; and more than one-third at the giddy age of from 15 to 20!"

And these, remember, were *girls*. Our boys are in far greater peril. More and greater temptations assail them. And the fatal habit, both as to drinking and smoking, prevails far more extensively among them. Boys are being constantly arrested in our streets for intoxication. They frequent our drinking saloons in large numbers. Liquor is one of the great demoralizing influences at work among our boys, especially in our cities, and one of the greatest excitives to precocious crime. The Citizens' League of Chicago, which is doing a grand work in that city to restrain this great evil, states that when the society was formed seven years ago there were 30,000 boys and girls—many of them of tender age—who frequented the saloons, which then numbered 3,000, in the city which at that time numbered only about 300,000 inhabitants. Six thousand of these children figured in the police courts, many of whom went from there to Bridewell.

If parents do not awake from their lethargy; if the bottle in every form be not banished from our homes; if the saloons, where drunkards are made, into which the young are enticed by a thousand devices; if the press and the pulpit and the platform, do not speak out and lead on a speedy reform, the next generation will be a generation of drunkards!

EDITORIAL NOTES.

Our Correspondence.

WE are almost overwhelmed with complimentary letters on the greatly improved character of THE HOMILETIC REVIEW. We have not space to print them, but we assure our friends that we note them and are stimulated by them to increased endeavors to bring THE REVIEW up to our high ideal and make it increasingly worthy of its growing patronage. We cannot refrain, however, from putting in type the ringing words of DR. SAM'L T. SPEAR, so widely and favorably known as a preacher, writer and editor, in commendation of Prof. Wilkinson's remarkable papers on

"Pulpit Power," and also those from REV. SAM'L W. DUFFIELD, of Bloomfield, N. J., who write us:

"I have just read the admirable article in the February number of THE HOMILETIC REVIEW, written by Professor Wilkinson, on the "Conditions of Pulpit Power." It pleases me immensely. The professor's remarks on page 127 are worth their weight in gold. Every word weighs a pound. I believe with him, that if the Christian ministry would, in absolute obedience to the authority of Christ, simply preach Christ as the Bible sets Him forth, they would vastly increase their power. I have

been a preacher myself, and now I am a hearer; and my experience as a hearer for about fifteen years, is that this is the sort of preaching that does me the most good. I believe it to be the best sort possible to the pulpit.

"S. T. SPEAR.

"*Brooklyn, Feb. 14, 1885.*"

"You are well aware that I do not compliment for compliment's sake; but I want personally to say to you, that the first issues of *THE HOMILETIC REVIEW* more than meet my idea of what such a periodical should be. Hitherto we have had no intermediary between the "lesson help" style of clerical magazine and the heavy, profound and essentially scholarly review.

"That the magazine is now to be a *Review*, in the best sense of the term, I cannot doubt; and, although the plan and scope of it constitute something unique, I shall be greatly surprised if you do not discover that others will be glad to imitate where you have set a fashion. Particularly I admire your idea of treating current and pressing topics. Whether I agree with you in your opinions, or not, I shall rejoice to see these things brought up for discussion. Any one who cannot tolerate an opinion adverse to his own, or who cannot gain light and knowledge by a debate conducted from unusual and, perhaps, disagreeable angles, ought not to be in the American ministry. In fact, the American churches will scarcely indulge that non-growing sort of teacher very long!

"SAMUEL W. DUFFIELD.

"*Bloomfield, N. J.*"

"Murdering" Sermons.

A respected correspondent good-naturedly accuses *THE HOMILETIC REVIEW* of this heinous crime, in reference to a sermonic outline which it gave. The outline is that of "Pres. Scovel in a recent issue." Now it happens that this grand outline of a magnificent sermon was written out for us by the author himself. The only fault we see in it is, there is weighty thought enough in it to make two or three strong sermons.

And now, while on this point, we would like to say that all the outlines of sermons by American clergymen that we print are either from the authors' MSS, or from the reports made by a gentleman who is not only a clergyman himself, but a highly cultured man. The condensation of foreign sermons is the work of one of our editors, an educated and experienced clergyman. As to the full sermons, the majority are printed direct and complete from the authors' MSS. The balance are reported for us by one who has not his superior in his profession anywhere. To confirm this assertion we append here a note the reporter to whom we refer received from Dr. John Hall, whose sermon, as reported by Mr. Cook is given in this same number:

"I have had the opportunity to test the exactness of Mr. Cook's reporting in that which is commonly the hardest—namely, a sermon—and the result showed great exactness; and I have pleasure in bearing this testimony thereto.

"J. HALL."

"*New York, Sept. 27, 1884.*"

Another note from Dr. Cuyler, of Brooklyn, is equally emphatic. Hence we are quite confident that the sermons—both in full and in outline which we present to our readers, are fair specimens of the homiletic talent of their respective authors.

Queries and Answers.

While anxious to oblige our friends, we have not the time nor space to reply in *THE REVIEW* to one in twenty of the queries sent us. They are on all sorts of subjects; many of them trivial, many of them easily answered by the querists themselves, if willing to give a little investigation to the matter; and the majority of them of no interest to our readers in general. We must, therefore, invoke the forbearance of our readers—now a host—and request them to query us only on points of decided and general interest; this particularly in the matter of *books*. We are presumed to know the titles, authors, publishers and prices of all the books published since the creation. But we beg to say, that even editors don't know everything! We

must decline hereafter to answer queries in THE REVIEW of this class, unless there is something exceptional in them. Any leading bookseller will be able, in nearly all cases, to give the information desired.

A Typographical Error.

In the February number, page 183, third line from the top of second column, the reader will please substitute He for "we."

A Hint to Correspondents.

Write briefly; write pointedly; write clearly. Have a well-defined thought; be sure that it is worth the expressing; that it is timely: then tell it plainly, and when you have done this, stop. Don't imagine, that you will be heard for your much speaking. A clear, tersely expressed thought of but a few sentences in length, has at times set the world a-moving.

QUERIES AND ANSWERS.

"S. R." In giving a list of a few of the words that are often mispronounced, in our October issue, we inadvertently said that *def* (with the *e* short) is now considered inelegant; whereas we should have said that *deef* is inelegant. Webster is the only orthoepist that has ever sanctioned *deef*.

"E. L." As the ark rested on the Mountains of Ararat, the water must have been some fifteen cubits deep on the top of the mountain at that time. Is it a supposable case that the waters of the flood did or could stand above all the high mountains, from near the end of the third month till the first day of the tenth month? Again, is it a supposable case that when the ark was lifted by the waters of the flood it drifted towards the mountains rather than out to sea? -A. If the Omnipotent God thought it wise to have the waters to stand fifteen cubits above all the mountains of the earth, and that the ark should drift toward the mountains rather than toward the sea, We see no insurmountable objection to our believing that He would not have found it beyond His ability to bring to pass these results.

"T. R." Do you commend the engagement of evangelists to hold special services in churches which are under the care of judicious pastors and able preachers?—A. It depends much upon the personality and methods of the Evangelist. Any exaltation of the stranger above the settled minister, as the preacher of a better or more practical Gospel, will do harm. He must go;

the pastor must remain. If he can so adapt himself to the Christian taste and predilection of the congregation as to refresh the pastor by needed rest; if he is willing to supplement the ordinary services of the Church by making them more frequent, and putting into them the attractiveness of new illustrations of Gospel themes; especially, if he can bring to them the unction of his own spirituality, already deeply stirred by the blessing which has followed his labors elsewhere, he will bring with him a benediction. Mr. George Soltan, the English Bible Reader, has greatly edified the people in some of the Brooklyn Churches, by his quiet, unostentatious expositions of Scripture, and narrations of his personal experience in bringing souls to Christ. His visits have been like showers of refreshing rain which the pastors will remember only with gratitude.

"A. F." Can you give me a good argument with which to meet a man who says, "I believe in a strictly just God, and, therefore, I cannot believe in the imputation of Christ's merit to me a sinner"?—A. The language of the objector suggests your reply. He evidently holds that "a strictly just God" will visit men only on the basis of their merit or demerit. What then does he make of the outstanding fact of the visitation of "the sins of the fathers upon the children," *e. g.*, the depraved tendencies and actual sufferings of the offspring of the intemperate, the lustful, etc.? Must there not be some transference of guilt to account for the trans-

mission of the curse? His very words lead your friend to the confession that beneath the law of natural heredity lies a law of moral heredity. And if such is the close and communal relationship of men to each other that "a strictly just God" can afflict one for another's sin, may he not in as strict justice bless one for another's righteousness? But, indeed, the transference of Christ's righteousness has more ap-

parent justice in it than the transference of parental sin; for we are but passively recipient of the sin, while by active consent we appropriate the righteousness. We long for, ask for, the latter. We connect ourselves voluntarily with Christ, by repenting of sin and putting on a new purpose of holiness. The very faith we exercise is a germinal righteousness.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

BY PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

GERMANY.

BIBLICAL.

Great diversity of views respecting the inspiration of Scripture prevails. Aside from all historical and critical questions, the doctrine depends on the relation God is held to sustain to man. Those who place Him beyond all sympathy and contact with human affairs, are only consistent when they deny the possibility of revelation. What is called historical criticism, is, in many cases, really philosophical, starting with the doctrine that should first be proved. A philosophy which denies that revelation and miracle are possible, has adopted a rule which must interpret away all that claims to be revealed or miraculous, whatever the historical testimony in its favor may be. From the time of Baur and Strauss to Wellhausen, this has been a favorite method of procedure with a class of writers who are apt to boast of being free from presuppositions.

Dr. E. Böhl, in his book, *To the Law and the Testimony* ("Zum Gesetz und zum Zeugnis"), opposes the destructive criticism of Wellhausen. He shows that this method is based on a philosophy which constructs history according to its preconceived notions. Böhl regards as fundamental for the criticism of the Old Testament a correct view of the law, the covenant, and prophetism, and investigates their meaning; but he also enters into a discussion of the origin of the separate books. He does not advocate a verbal inspiration, but defends Scripture as a reliable basis for faith and hope.

Even among the orthodox, the degree of inspiration is regarded as an open question. Few would probably go as far as the recently deceased theologian, Philipp, who held that "even the possibility of errors in secondary and accidental matters in Scripture must be denied *a priori*." Some simply claim that, as far as the plan of salvation is concerned, it gives absolute truth; others hold that Christ is the centre and substance of all revelation, and that the whole question is to be determined by the relation of the teachings to Him. No particular view of inspiration is regarded as a test of orthodoxy; the views respecting Christ are much more generally

held to be such a test. Sometimes a distinction is made between the word of God and the Scriptures which contain that word. It is held by more liberal theologians that, while special grace was given to sacred writers, their works have not the stamp of divine authority; only by criticism can it be determined what is true and valuable. Those of the negative school, of course, treat the Bible exactly like every other book. The question of inspiration must not, however, be confounded with that of the reliability of Scripture as the ground of Christian faith and practice. The appeal to inspiration of course has no weight with those who reject it. Respecting New Testament criticism in particular, the burning question is, whether the authors were eye-witnesses of what they relate, or, whether they were able and desirous to tell the truth? Except in works on dogmatics the doctrines of inspiration and revelation are but little discussed.

While liberal theologians speak of a general revelation of God through human consciousness or through the conscience, and put Scripture on the same level, or regard it as only a higher degree of this general revelation, the evangelical theologians insist on a difference in kind, and that, consequently, Christianity cannot be placed in the same line with Buddhism and other religions, but is peculiar, unique, and truly divine in its origin, though human in its adaptation. Scripture is thus viewed as both divine and human. Hofmann (of Erlangen) has promoted the view that Scripture is a history of the divine plan of salvation as it is realized in humanity; it is a record of the development of the kingdom of God. This development is organic, and the divine words and deeds adapt themselves to and enter into the peculiar circumstances of the times. Beck (of Tübingen) also viewed revelation as an organism, as the spirit and the spiritual life which God develops in this world. Prof. Kaehler (of Halle) speaks of Christianity as a history, in which a supernatural element is active. Out of the fullness of the separate elements of Scripture, faith finds that which is essential, and discovers the unity amid the diversity. The Christian religion is peculiar, in

that it alone puts man in personal relation to God and gives a correct knowledge of Him.

Can the question, What is Scripture? become a snare and divert the attention from a more essential query? Kierkegaard, a Danish writer, asks whether our age does not read the word of God rather for the purpose of viewing the mirror than to see itself in the mirror.

It has been objected to the account of the deluge, that, whether regarded as partial or general, there is not water enough on the earth and in its atmosphere to account for the flood. A writer in *Beweis des Glaubens* (Nov.) asks: "Why may not the waters of the flood have been meteoric, coming from a region beyond the atmosphere of the earth?" He claims that there is nothing in science against the supposition that within the limits of the solar system there may be vast regions where hydrogen and oxygen are found, which, under certain circumstances, may enter our atmosphere and unite to form water. This super-terrestrial origin of some of the water of the flood would thus be similar to that of the showers of meteoric stones. This possibility, he thinks, is confirmed by the views of a number of scientists respecting the cause of the striking phenomena at sunset observed for months in many places since November, 1883. It was claimed from the spectrum analysis, that the rays must have passed through extensive layers of vapor in order to account for the red color. The vapor was estimated to extend from 30 to 140 miles above the earth, a height supposed to put the terrestrial origin of the vapor out of question.

In an earlier number of the same journal there is a valuable article by Rev. G. Fischer on *The Doctrine of the Resurrection and Eternal Life in the Old Testament*. No other subject in the theology of the Old Testament, he claims, has received so much attention as this, the Messianic prophecies alone excepted. Conflicting views have been common, some interpreters holding that the doctrine is not found at all, while others declare that it is there developed as fully as in the New Testament. Both are wrong. That it must be found there in some form is a natural inference from the organic union between both dispensations; but that it is not clearly revealed in the law and the prophets is evident from 2 Tim. i: 10, where Paul says of Jesus Christ that He "hath abolished death, and hath brought life and immortality to light through the gospel." And from Heb. ii: 14, it is clear that it was through Christ that the power was gained over death. So, in Rev. xiv: 13, the dead who lie in the Lord are pronounced blessed from henceforth, implying that this was not the case before. Looked at in the light of the New Testament, therefore, the doctrine of eternal life, as we understand it, was not taught in the Old.

There is no question that before Christ, Jewish theology and the Pharisees taught the doctrine of the resurrection. But theology and

Scripture are not identical. The doctrine of the Pharisees on the subject was of little more significance than the speculations of philosophers in our day on the immortality of the soul. Different opinions among the Jews were possible, just because Scripture gave nothing very definite. In the apocryphal writings there are, indeed, passages which distinctly teach the doctrine; but neither in these nor among the Pharisees was the Christian view of eternal life to be found.

Clearer of all is the statement of Daniel: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," xii: 2. But in 4 and 9 we read: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end;" "the words are closed up and sealed till the time of the end." Thus a veil was again drawn over these words until Christ came. Even we can understand the promise of the resurrection only so far as it has been fulfilled in Christ. It is by means of object-lessons that God leads us into a knowledge of divine things. Because so different from all that has been observed, the eschatology of the Apocalypse and the second coming of Christ remain a mystery to us. Now, just as we can know little about the Lord's second advent, so the saints of the old dispensation could know but little about His first coming. The most exalted prophecies were only buds, but the Jewish theology attempted to develop them into flowers. The words in Daniel are not revelation in a completed form, but something like Paul's rapture in 2 Cor. xii. They are a flash that is bright but momentary. In Ezekiel's vision, chap. xxxvii, we learn from verse 14 that the reference is primarily to the political and social reviving of the nation. There are, indeed, hints respecting the victory over death (as in Isa. xxv: 8; xxvi: 19; Hosea vi: 2; xlii: 14); but their realization was not possible until Christ came. Hence the gloomy view of death in many places in Job, in Ps. xc.: vi: 5; lxxxviii: 48; and in other passages.

But, while not brought out in full light, the doctrine is contained in the Old Testament in the form of germs. It, in fact, lies at the basis of the entire revelation there given. In Matt. xxii: 29-32, a hint is given that immortality is everywhere the presupposition of the old dispensation. Our author quotes Menken, who also holds that from beginning to end it is taken for granted that there is faith in a continued existence after death. As revelation itself progresses, the doctrine becomes more clear. The first divine utterance respecting man refers to his likeness to God, which implies that he is destined for immortality. Death is pronounced the consequence of sin, which would not have been the case if man had been created for it. The first promise after the fall (Gen. iii: 15) foretells the victory over the serpent, which includes the conquest of sin and death. This promise is the

text for the entire plan of salvation in the O. T. The translation of Enoch is a fact which also points to the victory over death. To be "gathered unto his people," and "to go thy fathers," are expressions which cannot mean simply to be buried; they would be inexplicable without a hope of life after death. The same is true of Jacob's words: "I will go down into the grave unto my son mourning."—Gen. xxxvii: 35. Of the patriarchs it has been said: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims in the earth."—Heb. xi: 13.

While it is the primary aim of the law to produce conviction of sin, it may be said that eternal life is its basis and goal. Were this not the case it would cease to be divine law. Although its promises apply first of all to earthly blessings, that by no means exhausts them. Even in the law are found in germ all the glorious promises which in the progress of His revelation God makes known through the inspiration of His servants. Moses does not speak distinctly, either of the resurrection or of the Messiah; and yet the Lord said of him: "He wrote of me." (John v: 46). And in Matt. xxii: 32, He appeals to Moses in arguing against the Sadducees. In the last-mentioned passage our Lord gives us the key for understanding the hopes of the saints under the old dispensation. Eternal life is not revealed; the riddles of death and the grave are still unsolved; and frequently the question arises, To what shall the devout cling? The answer is: To God, who is faithful, who forgives sin and grants grace. He who had this assurance needed not to fear death, but could exclaim: "I have set the Lord always before me; because he is at my right hand I shall not be moved." And he had this confidence: "Thou wilt not leave my soul in hell" (sheol). Ps. xviii: 8-11. So in xlix: 16, the Psalmist exclaims: "God will redeem my soul from the power of the grave; for he shall receive me." There are numerous passages in the Psalms which point, even if indirectly, to a life beyond the present (lxxiii: 23-25; ciii: 3, 4; xxxvii: 18; xxxi: 5). Job xix: 25: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth," is held by the author to refer beyond question to the resurrection and immortality. See also Prov. xxiii: 14; xv: 24; xii: 28. At first glance, Ecclesiastes seems to destroy all hope; yet there we find this verse: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." xii: 7.

The most complete development of the doctrine is found in the prophets. Thus Isaiah exclaims: "He will swallow up death in victory" (xxv: 8); "Thy dead men shall live, together with any dead body shall they arise" (xxvi: 19). And Hosea (xiii: 14) says: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy

plagues; O grave, I will be thy destruction." Then we have also the ascension of Elijah, and the raising of the dead through Elijah and Elisha. The clearest revelation of all is, however, as already stated, found in Dan. xii: 2. But the hope of resurrection and immortality was attached to the hope of a coming Messiah. Not until His advent could the power of death be destroyed, because He alone could destroy the dominion of sin.

From an examination of the whole subject it is evident that the doctrine is contained in the law and the prophets, but that it is nevertheless true that Christ "brought life and immortality to light through the gospel." In its full sense, eternal life is a doctrine peculiar to the New Testament. Summing up the whole, our author says: "In the Old Testament we thus have only presentiments and glimpses of eternal life, which indeed constantly become brighter and more definite as revelation progresses, but does not rise to the certainty of faith. For the devout it is a postulate of faith; but it cannot become a definite object of faith, because the conditions have not been fulfilled by Christ, namely, the forgiveness of sin and the victory over death." Thus in the reading of the Old Testament a veil remained, "which veil is done away in Christ." (2 Cor. iii: 14). "Only the divine revelation of life in Christ made a living faith in eternal life possible and real. Christ was the only one who could bring to man what human wisdom could never have discovered. That even the clearest prophecy alone could not produce faith is proved by the disciples, who could not understand what the resurrection of the dead meant, nor could they believe in the doctrine until they had seen and spoken with the risen Lord."

Prof. Dr. W. Mangold has published a volume on the "Epistle to the Romans and its Historical Presuppositions." He aims to prove that the Church at Rome consisted mainly of Jewish Christians. He holds that the apostle wrote the epistle for the purpose of securing the affection and aid of that Church in the missionary operations he was about to undertake.

Rev. W. Bleibtreu has published an exegesis of the first three chapters of the same epistle. The central thought of the letter, he thinks, is found in iii: 28, which teaches the doctrine made the basis of the Reformation—namely, that we are saved by faith alone. The righteousness maintained by Paul in Romans is developed in opposition to Judaism, which bases its righteousness on the law.

Dr. E. Graefe, in an inaugural discourse delivered on becoming lecturer in the University of Berlin, discusses *The Pauline Doctrine of the Law*. Paul did not, as a rule, distinguish between an ethical and a ritual element in the law, though it is evident that at times, as in Galatians, he thinks particularly of the ritual, while at others, as in Romans, he regards chiefly the ethical element. The law does not aim to produce righteousness; it can only serve to deepen

the conviction of sin. Hence its mission was temporary—namely, to prepare the way for the new dispensation.

HOMILETICAL.

In *Pastoralblätter* (Nov. and Dec.), Rev. Colditz discusses the *Sermon Required by the Times*. He uses expressions of the recently deceased Danish Bishop Martensen as the basis of his remarks; we therefore have in the article both a Danish and German view of the subject. Many have withdrawn from the Church and reject its faith, under the pretext that they want knowledge instead of belief. Some of these are scholarly; others are not, but want to be regarded as scholars; while others, under this pretext, seek to hide their hostility to morality and religion. Thus in all classes those are found who pretend no longer to need the preaching of the gospel. This makes preaching peculiarly difficult. What now should the sermon be in order to meet the needs of the day? 1. The Christian sermon must be based on Scripture, in the name of Jesus Christ, giving a living testimony of Him, of the law and the gospel, and aiming to awaken and strengthen faith and to edify the heart. 2. Its contents are to be three-fold—namely, the intellectual or dogmatic element, the ethical, and that which edifies. It must give something to be believed, and something to be done, and it must also inspire the heart with devotion. 3. In considering the special needs of our day, the sermon must be adapted to the culture of the age. Ours is spoken of as the age of culture and humanity. He who reaches the highest, of course, influences the most powerful classes. The gospel is for the poor; but it wants to make the most cultivated conscious of their poverty. Paul at Athens is a good illustration of the method of dealing with the enlightened. Christianity promotes the highest culture, but shows that human culture alone is not enough. There is sin; therefore conversion is needed. Christian culture is the fruit of holiness. The sermon should use the attainments of men to lead their possessors into the richness of the gospel. The age has more taste for the human than the divine; therefore the preacher should so use the human as to promote the attainment of the divine. 4. Christianity and humanity must be united. The preacher must stand on the summit of the culture of the day, so as to be able to give what is needed. All ministers, whether they preach to the masses or to the more educated classes, should unite in their persons the Christian and the human. The plain man, whose sphere of thought is limited, often judges sermons more sharply than those with larger views and distracted by a greater variety of interests. The plain man, as well as the scholar, requires spiritual depth in the sermon. 5. Preaching is an art. The sermon is the greatest and noblest product of the mind, Martensen said; greater than the product of poet or mere thinker, since it requires all the powers for its production, being an act or creation of the en-

tire personality. The preacher must have strong receptive and assimilative power so as to secure the material for sermons. The delivery should be beautiful. Preaching is holy speech concerning holy things, and all that is holy must be beautiful. 6. The sermon should be objective and yet individual; it should seize the great doctrines and facts of salvation as they are, yet personally, individually, according to the peculiarities of the preacher. There must be outer and inner truth, the sermon being true to the subjects discussed and true to the characteristics and convictions of the preacher. 7. Apologetic preaching. The errors of the day are to be refuted, and Christian truth is to be defended. The author also remarks that there should be progress in preaching. The preacher himself should grow, his sermons should become richer, and he should lead his hearers higher and higher. It is a mistake, according to Martensen, to suppose that with increasing age the true preacher becomes less fit to preach, as if in old age he had exhausted himself. To the latest period, unless there is insuperable physical infirmity, there should be constant progress.

A prominent German minister recently gave this definition of a sermon: "It is the Bible interpreted into the hearts of the people."

MISCELLANEOUS.

At the meeting of the Evangelical Alliance at Copenhagen, Rev. Baumann, of Berlin, made the report on the religious state of Germany, giving rather a hopeful view of the tendencies and prospects. Prof. Christlich read a paper on *Religious Indifference and the Best Means of Overcoming It*, in which he took a much more gloomy view than Rev. Baumann. These papers have caused much discussion, many claiming that the Professor's paper was too despondent. It has been published in the *Kirchenbe Monatschrift* for December. His proposed remedy for the prevailing indifference is worthy of consideration. He regards the ordinary means of grace—namely, preaching and pastoral work—as the best; they should be aided by healthy evangelical instruction in the schools and the circulation of religious literature. Of all the theologians of Germany he is most in favor of introducing methods for promoting religion which have been found valuable in other lands, but conflict with strict German conservatism. This has subjected him to severe attacks, and has led to the charge that he is too favorable to foreign methods. In this address he wants the usual methods to be supplemented by others. He argues in favor of more religious services on Sunday, wants biblical instruction in religious meetings during the week, and also public apologetic addresses; advocates the establishment of congregational libraries, so that the people may have good religious literature, and strongly favors the organization of Young Men's and Young Women's Christian Associations. In order that the masses may be leavened with the

gospel extra evangelizing efforts are needed; but he opposes sensational methods, as those resorted to by the Salvation Army. Lay activity is but little encouraged in German churches; but Prof. Christlieb speaks warmly in its favor, and wants evangelists to come from the laity as well as from ministers, and from all classes, in order that all may be reached. They are, however, to work for the Church and in organic union with it. The respect for the ordained ministry is to be increased by them, not lessened by their activity. In order that a new religious life may be infused, it is necessary to arouse the activity of all the members of the Church.

OTHER CONTINENTAL COUNTRIES.

Theological Training in Scandinavia In the *Evangelische-Lutherische Kirchenzeitung*, Dec., there are three articles on this subject by Prof. Dr. H. Scharling, of Copenhagen. Soon after the beginning of Luther's work, the Reformation penetrated the Scandinavian countries, and ever since that time its doctrines have been firmly rooted there. Of the eight millions in those lands the vast majority are Lutherans, the Dissenters being in Denmark one, in Norway four, and in Sweden scarcely two in a thousand. The ministers are prepared in the universities of Copenhagen (founded 1479), Upsala (1477), Lund (1668), Christiania (1811). There is also a theological seminary in Iceland. In these countries purity of doctrine has been emphasized, sometimes to the neglect of other spiritual elements, and a one-sided orthodoxy became the occasion both of pietism and rationalism. Much attention has been paid to the thorough theological training of ministers. Recently, however, this has been opposed, particularly in Denmark, because it was supposed to interfere with the practical efficiency of the ministry. As a consequence, the students are desirous of shortening their theological course, so as to get into the practical work as soon as possible. This tendency is the occasion of these articles, in which a thorough scholarly training is advocated. There is room here only for the result of this interesting discussion. The Scriptures must be the Alpha and the Omega of the study. The student should be able to read the New Testament in the original, and to explain its lexical and grammatical difficulties, and ought to be so familiar with its exegesis that he can give the most essential differences in the interpretations and choose intelligently between them. The same familiarity with the Old Testament is not required, but its most important parts should be read in the original. He should be well acquainted with the Latin, the ecclesiastical language of the western natives until the Reformation. Church history must be mastered in order that the development of the religion of Christ may be understood. The diversity in this development is infinite, but there is also an essential unity which can be traced through the diversity. This history is not only

important because it is the connecting-link between us and the age of Christ and the apostles, but also because the religious life of our age strikes its roots into the past. The history of dogmas should be studied in order that the minister may form a correct view of the doctrinal conflicts of our day. Systematic theology includes the important subjects of morality and dogmatics. Formerly the latter was considered the most important of all studies, as the one in which all others culminated; but now it is depreciated, and some reject its study altogether. It is a mistake to take sentences directly from dogmatics into the pulpit; but the study is essential to give the minister a firm basis for his thought, his life, and his teaching. The philosophy of religion is comparatively a new study, and belongs to philosophy rather than to theology. While theology usually confines itself to the teachings of Scripture, the philosophy of religion seeks the general principles and germs of religion, hence includes all religions of the past and present in its researches, even those of heathendom, and also considers the relation of the various philosophical systems to theology, such as pantheism and materialism. Its value to the theological student consists in the fact that a knowledge of it is a condition for meeting attacks against Christianity. There are, of course, other studies of importance, but these are the most essential among the more scholarly ones to prepare for a successful ministry and to secure a healthy development of the Church.

While Prof. Scharling advocates the study of the philosophy of religion in Scandinavia, the tendency of this study has met with some disfavor in Holland. Since 1876 the theological faculties of that country have been obliged by the law of the state so to enlarge the boundaries of theology as to include the philosophy of religion, the general history of religion, and also that of morals. This law was viewed, on the part of some at least, as an effort to divert the attention from the Christian religion and put it somewhat on a level with other religions. In an address on "Philosophy in our Theology" (*Die Wijsbegeerte in onze Theologie*), Dr. G. H. Lammer, of Utrecht, discusses the use to be made of these subjects by the theological faculty. He holds that instead of instruments of attack, for which they have frequently been used, they may be turned into weapons for the defence of Christianity. From the philosophy and history of religion, rather than from science, he henceforth expects the greatest influence on religious views.

The Contemporary Review (Jan.) contains a brief article vindicating General Gordon from some grave charges made in the *Fortnightly Review* (Oct. 1884) respecting his career in the Sudan. The paper has special interest at the present time, and will be eagerly read by his numerous friends and by the British nation now sorrowing over his tragic death.

A BIRD'S-EYE VIEW OF CURRENT LITERATURE IN GREAT BRITAIN AND THE UNITED STATES.

By J. M. SHERWOOD.

UNITED STATES.

Books.

Charles Scribner's Sons. "The Croker Papers," 2 vols. 8vo, 1884. These stately volumes contain the correspondence and diaries of the late Right Hon. John Wilson Croker, LL.D., F. R. S., Secretary of the Admiralty from 1809 to 1830, and long associated with the *Quarterly Review*. Mr. Croker's correspondence was very extensive with men of distinction in various walks of life, and ranged over every topic which engaged popular attention. His letters were singularly sparkling, while his friendships included most of the eminent statesmen of his day. His correspondence presents a contribution to the history of his times equal in general interest and historical importance to any similar records which have been brought to light in a long while. Among the features of these papers which will command attention are the series of incidents connected with the ministries of Canning and Lord Goderich; the letters of Sir Robert Peel, which shed new light on his career and character; the full details concerning the negotiations which went on in the Tory party in the critical month of May, 1832; the circumstances attending Peel's second great conversion in 1846; the series of remarkable conversations with the Duke of Wellington, and the secret history of many political events which have not been clearly understood by the public. His relations to Scott, Byron, Southey, Wilberforce, Tallyrand, Palmerston, the Disraelis, Guizot, and other eminent literary characters, lend additional zest to the work.—"Biographical Essays," by F. Max Müller, member of the French Institute. Same publishers. These essays on the character and career of several of the founders of modern sects in India, among which are Rajah Rammohun, Keshub Chunder Sen, Dayananda Sarasvati, and others, are full of interest and shed important light on Indian life and thoughts. The author's views respecting the religious condition of India and the character of the leaders of reformed Hinduism must be received with many grains of allowance. We place far more confidence in the testimony of Ram Chandra Bose, an exceedingly intelligent native convert to Christianity, as given in his book entitled "Brahmoism," published in this city a few months since.—"The Elements of Moral Science, Theoretical and Practical," by Noah Porter, D.D., LL.D. 1885. Same publishers. This work will be welcomed by the numerous pupils whom President Porter has "instructed for nearly forty years," and it will find many readers in other and wider cultured circles. We have not space to analyze its contents or point out its characteristics. We may say, however, that it will not disappoint the public expectation. It is clear, incisive, philosophical, system-

atic, discriminating, in its matter and method, and will be accepted as a highly valuable contribution to the literature of Moral Science. We are specially pleased with his chapter on The Christian Theory of Morals. Although English literature is so abundant in ethical treatises, it is strangely neglectful of Christian ethics. Dr. Porter aims to do ample justice to this point. "While the author has scrupulously avoided urging its claims to superiority from any higher than its human excellence and human authority, he sees no reason why the New Testament should not be fairly considered, in regard to its ethical rank and significance, by the side of the *Nicomachean Ethics*, the *De Officiis*, Butler's *Sermons*, or Spencer's *Data of Ethics*.—"*Ecclesiology. A Treatise on the Church and Kingdom of God on Earth*," by Edward D. Morris, D.D., 1885. Same publishers. The author of this volume is the well-known and accomplished Professor of Systematic Theology in Lane Theological Seminary, and it is a condensed summary of a series of lectures delivered during the past seventeen years to the students of that institution in the department of Christian Doctrine. The title of the five chapters will give our readers an intelligent view of the scope of the work: I. The Church in the Divine Plan. [The Idea, the History, and the Justification.] II. The Impersonal Constituents of the Church. [Its Doctrines, its Sacraments, its Ordinances.] III. The Personal Constituents of the Church. [Its Members, its Officers.] IV. The Church as a Divine Kingdom. [Government, Politics, Discipline.] V. The Church in Human Society. [Its Unity, its Growth, its Relations.] The plan is a comprehensive one; and the discussion is marked by the characteristics of the author— candor, fairness, thoroughness, and literary ability of the highest type. The work is timely, and will conduce toward the harmony of opinion and action among Christian men around this one divine institution, on whose growth and efficiency the interests of spiritual Christianity, the world over, seem now so vitally dependent.—"*Egypt and Babylon, from Sacred and Profane Sources*," by George Rawlinson, M.A., 1885. Same publishers. The high reputation of the author is quite sure to secure to this new work from his pen many readers. It is of special interest and value to ministers. "Egypt and Babylon" figure largely in the Old Testament history. And the author, making a special study of the subject, here gives us the numerous allusions and descriptions of Egypt and Babylon found in the historical and prophetic books of the Old Testament Scriptures, and illustrates and corroborates these statements and allusions from profane sources of every kind. The Professor of Ancient History, Oxford, is at home on this subject, and has rendered most valuable service in

the interest of Christianity by his researches and writings.

Anson D. F. Randolph & Co. "The Divine Origin of Christianity Indicated by its Historical Effects," by Richard S. Storrs, D.D., LL.D. This is a very bulky volume to have grown out of "Ten Lectures delivered before the Union Theological Seminary, New York, and the Lowell Institute, Boston." Numerous Notes have since been added, and an Appendix containing more matter than the body of the work! It strikes us that this is a serious mistake. It is quite sufficient for a volume in itself, and will not be read except by a few. The mechanical appearance of the book does not exhibit the exquisite taste in book-making which usually marks the issues of this house. But of the contents of the book—the Lectures—there can be but one opinion. The Lectures, when delivered in New York, Boston and Brooklyn, called forth the warmest commendations from the distinguished audiences which heard them. There are few living men equal to Dr. Storrs in his command of an intelligent and educated audience. Much of this is due to his personal characteristics. Hence we cannot expect the reader to be as deeply impressed with the Lectures and as enthusiastic over them as were the hearers. Still, are they grand in beauty of diction, in vigor of thought, in originality of conception, and in the force of argument. It is a work that will stir the soul, thrill the heart, and strengthen the hold of Christianity on the reason and faith of the educated mind, if thoughtfully read. We trust a cheaper edition, excluding the Appendix, will be demanded, and the demand responded to by the author and publishers.—*Randolph & Co.* have added a new volume—on *Ezra*—to their republication of the "Pulpit Commentary," which we have several times already characterized and commended to those who desire so unique and so voluminous a work.

American Baptist Publication Society. "Commentary on the Gospel by Luke," by George R. Bliss, D.D. This is the fourth volume of the "Complete Commentary on the New Testament" that has been in preparation for some years under the care of Alvah Hoyev, D.D., General Editor. The volumes already issued are on the Gospel by Mark, by W. N. Clarke, D.D., the Acts of the Apostles, by Horatio B. Hackett, D.D., on Revelation, by Justin A. Smith, D.D. The text of the common version is given side by side with the late revision; but the commentary is on the former. The high scholarship and repute of these several editors are a guarantee that the work on this "Complete Commentary" is done with care and thoroughness. On a cursory examination of the present volume we are highly pleased both with its literary and mechanical execution. The publishers also have shown good taste and judgment in bringing out the book.—"Brief Notes on the New Testament." The Gospels, by George W. Clark, D.D.; The Acts, Epistles and Revelation, by J.

M. Pendleton, D.D. Same publishers. The aim of these brief notes on the New Testament text is to present the results of careful study and criticism without stating the processes by which they are reached. The plan has obvious advantages and disadvantages. While the work will be of no particular value to scholars and clergymen, who have access to larger and more scholarly and critical commentaries, yet in the family, Bible-class and Sunday-school it may perform a useful mission. The notes explanatory of the text are in small compass; there are Reflections at the end of each chapter, and copious marginal and other Scripture references. The Maps and the Harmony of the Gospels that precede the Notes, as well as the varied matter embraced in the Appendix, will be found of general interest and utility.

Congregational Sunday-School and Publishing Society. We have received three excellent books from this Society, which is doing a very important work, and we regret that the pressure upon us is so great that we can only give their titles: "Sermons on the International Sunday-School Lessons for 1885." By the Monthly Club. Tenth Series. With an Appendix, describing the History and Course of Reading of the New England Reading Circle.—"Our Two Homes; or, Without and Within the Gates." By Mrs. S. A. F. Herbert, Author of "A Peep at Eaton Parsonage," etc.—"Duxbury Doings." By Caroline B. Le Row, Author of "A Fortunate Failure." The two latter are worthy a place in the Sunday-school library.

A. C. Armstrong & Son. "Earth's Earliest Ages, and their Connection with Modern Spiritualism and Theosophy," by G. H. Pember, M. A. A strange medley of conceits, comparisons and fanciful interpretations of Scripture and providential manifestations. "Modern spiritualism is a revival of the last and greatest cause of corruption in the days of Noah," whatever that was. "Theosophy, now so common a subject of conversation," and which finds a place "in the literature of the day," is simply the revival of a philosophy communicated by the Nephilim, and its teachings furnish the "signs of the last apostasy," the "falling away" of which Paul wrote. After reading the book we are not surprised to learn from the title page that the writer is the author of a book called "The Great Prophecies." We fail to see any value in such a production.—"Gesta Christi; or, A History of Humane Progress under Christianity," by Charles L. Brace. Same publishers. We rejoice to see a new and enlarged edition, in cheaper form, of this important work, which has been received with great favor by critics and by the public in England and America. It presents a mass of facts bearing on the influence of Christianity upon such important topics as the paternal power, the position of woman, marriage, social purity, slavery, divorce, prison reform, and charities, and many other subjects. The failure of other religions to produce humane

progress is also shown. A valuable chapter is given to the objections to Christianity, so often urged against it, based on social and scientific grounds. The relation of Christianity to Art in the Middle Ages is also discussed. The book is of special use to pastors and religious teachers of every name and class in meeting the skepticism and infidelity of the times.

Houghton, Mifflin & Co. "Some Heretics of Yesterday," by S. E. Herrick, D.D. The author of this strangely named book is pastor of Mt. Vernon Church, Boston, and a preacher of no mean repute. The "Heretics" discussed by him are Tauler and the Mystics, Wiclif, Huss, Savonarola, Latimer, Cranmer, Melancthon, Knox, Calvin, Coligny, William Brewster and Wesley, embracing a period of 500 years (1290-1791), which "are unified by a visible progress of religious thought and of spiritual life. Suggested by the Lutheran celebration, it is, in fact, a popular and graphic history of the Protestant Reformation, tracing it in its geographical and national expansion, and at the same time exhibiting it concretely in the lives of its leaders, so as to bring the reader into personal sympathy with them. The task is admirably executed. It is a grand book to put into the hands of the young particularly. There is not a dull page in it, and the style is charming.—"The Continuity of Christian Thought: A Study of Modern Theology in the Light of its History," by Alex. V. G. Allen. Same publishers. The author is professor in the Episcopal Theological School, Cambridge. The book was written as a course of lectures and delivered in Philadelphia on the John Bohlen foundation. Its "object is to present the outlines of that early Christian theology which was formulated by thinkers in whose minds the divine immanence was the underlying thought in their consciousness of God." It shows research and an intelligent appreciation of the subject. The author criticises very freely many of the phases of religious belief in their historical development. He aims to show "that a purpose runs through the whole history of Christian thought, despite the apparent confusion which is to many its predominant characteristic—to trace "the record of a development moving onward in accordance with a divine law, to some remoter consummation." The contribution is a valuable one.—"The Destiny of Man Viewed in the Light of His Origin," by John Fiske. Same publishers. The substance of this little volume was given as an address before the Concord School Philosophy last Summer, when the subject of immortality was under consideration. An earnest advocate of evolution, Prof. Fiske's idea of the "origin" of man is that taught by Darwin. He claims that the doctrine of evolution does not allow us to take the atheistic view of the position of man; that it shows us distinctly for the first time, how the creation and perfection of man is the goal towards which nature's work has been tending from the first. He has strong faith in immortality — is almost irresistibly

driven to the conclusion that the soul's career is not completed here. "Theology has had much to say about original sin. This original sin is neither more nor less than the brute-inheritance" (the ape and the tiger in human nature) "which every man carries with him and the process of evolution is an advance toward true salvation"!!

Periodicals.

The American Church Review has returned to the Quarterly form. The January number makes a formidable appearance (310 pp.), printed on heavy paper. Its typographical execution is also superior. There are several readable papers in the present number, but by far the most spicy one of all is Dr. John Henry Hopkins' reply to the Rejoinder of Monsignor Capel (see *HOM. REVIEW*, Jan., p. 94). If the former article convicted the wily priest and unscrupulous representative of Rome of intolerable arrogance, "shallowness," and the wilful "perversion of history," the present long paper (59 pp.) absolutely drives him to the wall and strips him of all claim to be considered a man of truth or honor. He accepts a challenge, and then breaks his word. He claims to quote his antagonist (Dr. Hopkins) again and again, when not one word of his quotations was correct, and resorts to all sorts of artifices and false issues to cover his ignominious retreat. We recall no case of such extreme humiliation on the part of a literary boaster and pretender. And still he seems to be utterly oblivious of the fact, and goes about boasting of his "prowess."

Southern Presbyterian Review (Jan.) The leading, and by far the most interesting paper in the number, is "Professor Woodrow's Speech before the Synod of South Carolina." It fills 65 pp. It is a calm, able, masterly defence. The occasion, our readers will remember, was his arraignment before the Synod on the charge of teaching the doctrine of Evolution from his chair in the Theological Seminary at Columbia, under the care of the Synod. The Southern Presbyterian Church has been for months greatly excited over this case. While holding to Evolution, he holds it not in the Darwinian sense. He insists that his view does not exclude God from the creation. He claims to believe in the Scriptures, in the fullest orthodox sense. We do not see that his views differ essentially from those of Dr. McCosh and other Christian scientists who adopt the evolution theory. But such a view, it appears, will not be tolerated in the Presbyterian Church South. It is the first case we know of in which this theory has been made the ground of severe ecclesiastical censure.

The Bibliotheca Sacra (Jan.) presents several papers of decided merit; among which are "The Moral Condition of Germany," by Prof. Hugh M. Scott, Chicago Theological Seminary; "The Present State of Logical Science," by Prof. Henry N. Day, New Haven; "The Attitude of the His-

torical Creeds Towards Heresy," by Rev. Herbert W. Lathe, Northampton, Mass.; "Mormonism," by Rev. D. A. Leonard, Salt Lake City, Utah. The last article will attract attention, coming from one residing in the very centre of Mormonism, and supposed to be familiar with its history and fruits. The paper is a readable one, but too general in its statements, both in the matter of history and analysis of Mormon principles and their practical results, to be of any great value. The history of this stupendous fraud and gigantic iniquity is yet to be written.

Baptist Quarterly Review (Jan.-March.) The best article in the number is "The Relation of the Gospels to the Pentateuch," by Prof. J. M. Stiller, D.D., of Crozier Seminary. He shows that this relation is real, intimate, and unmistakable. 1. The relation through the genealogical tables in Matthew and Luke is more profound than it appears at first sight. The quiet way in which these tables are introduced seems to say that the histories of the Old Testament are now simply carried to their sequel and consummation. 2. There is an unmistakable relation in subject-matter between the Pentateuch and the Gospels. They give the same origin of the race—Adam the same God—Jehovah, with the same character—holy. They deal largely with the same nation and a peculiar nation. They trace that nation to a common ancestor, Abraham. The Pentateuch and the Gospels have a like relation to a circle, first of great moral thoughts, and secondly of historical incidents interwoven with them. 3. The Gospels and the Law are related by means of direct quotation and reference. He then proceeds to show that this relation between the Old Testament and the New brings us face to face with Jesus as a competent interpreter of the Pentateuch, albeit the warning of Prof. Ladd in his "Doctrine of the Sacred Scriptures." He also shows that this vital relation between Moses and the Gospels has vast homiletic value. To establish that relation will give authority to the types and symbols of the Pentateuch. The marrow, the very soul of the Gospel, is in them. It is there as it is nowhere else. There is a vast deal there that is nowhere else.

Andover Review (Jan.) "The Religious Problem of the Country Town," by Rev. Samuel W. Dike. "The Contemporary Pulpit in its Influence upon Theology," by Professor Tucker. Mr. Dike, in this paper and in a former one on the same topic (*Andover Review*, Aug., 1884), discusses this interesting question very sensibly and intelligently. The question is one of growing importance. The tendency of our population to the cities is already marked, and is growing more so every year: and its effect, in time, on the religious condition of the "country town" will be a very serious matter to consider. Prof. Tucker's paper is suggestive, though we accept neither his premises nor conclusions. His aim is to note and emphasize the fact of the *growing influence of the pulpit upon theology*. He considers the work

of the contemporary pulpit in its theological bearings under several aspects: one in its relation to Christian experience and belief; another in its relation to the spirit of inquiry without, but within reach of the Church; another in its relation to morals; another still, in its relation to the evangelistic and missionary movements of the time. But is the *pulpit* to be credited or blamed for the great change noted by Prof. Thayer? Partly, beyond doubt. But we believe the *press*—newspaper, periodical tract and book—has also been a powerful factor. And our theological seminaries have had a hand in it; to say nothing of the teachings of infidel or atheistic scientists. *The spirit of the age* is adverse to "sound doctrine," and its whole trend in the direction of an accommodating theology.

Christian Thought (Jan. and Feb.) This bi-monthly presents to its readers three papers of decided interest and value to Christian scholars and ministers, viz.: "A New Basis for the Philosophy of Conviction," by Edward J. Hamilton, D.D., professor of mental science in Hamilton College; "Agnosticism," by Rev. Alexander Mackay Smith, of St. Thomas' Church, New York; "Philosophical Topics and the Pulpit," by Herrick Johnson, D.D., Prof. in the Theo. Sem., Chicago. All who know the marked ability of Prof. Hamilton as a teacher and writer in mental science (author of "The Human Mind"), will desire to read this acute paper, proposing a new philosophy of conviction. Dr. Johnson's article is full of that sterling sense and sound judgment which characterize the author. All our pastors should read it.

GREAT BRITAIN.

The British Quarterly Review (Jan.) As usual, this Review offers an inviting table of contents—eleven articles, some of them lengthy. Among the most valuable are, "The Present State of the Irish Question" (25 pp.), giving an intelligent resumé of this vexed and most vexing subject in English politics. "The Theories of Life: Utilitarianism, Pessimism, Christianity." A very caustic review of Froude's "Thomas Carlyle." "The Strength and Weakness of the Anglican Church:" "Report of the Church Congress at Carlisle, 1884." A very remarkable gathering, and the main features of the Congress are here set forth in a succinct and readable form.

The Edinburgh Review (Jan.) The leading paper of the number is a long review of "The Croker Papers." It criticizes various points of the Editor's work as both defective and misleading, and sketches, in a racy manner, the distinguished career of this remarkable man. Another paper of interest is, "Recent Discoveries in the Roman Forum," based on several valuable works which have recently appeared in London and Leipzig. Long as the article is (35 pp.), it will richly repay a careful reading. "The State of the British Army" will be read at home with special interest at the present juncture of English affairs.