

THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—THE USE AND ABUSE OF WIT AND HUMOR IN PREACHING.

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AMONG the forces of society the pulpit is an illustration not only of the survival of the fittest but of the best. When we consider how much it has had to contend with, both from within and without, in the struggle for existence, we are constrained to admire its inextinguishable vitality as an institution. Think of its history, especially when, not buttressed by a State Church, it has had to survive or perish by the suffrages of the people. What stilt and stiffness, what dogmatism and dulness, what threshing over of platitudinous straw, what pedantry, unreality, and ill adaptation, what morbidness, what droning readers to sleepy pews have often afflicted common sense! And yet the preacher to-day has a larger constituency, a more respectful and lively hearing than ever before, and this in spite of the powerful rivalry of the press, which so many declare has superseded the pulpit and stolen its glory. As a rule the preacher of to-day is more free, and natural, and human, and, indeed, more vigorously religious than the average minister of a century ago; to which he adds a broader culture and larger knowledge of the world and men. But he has by no means broken every fetter from his limbs, nor seized every weapon at his hand, nor impressed his work upon society as broadly and deeply as he might if he would heed some patent facts concerning audiences and their susceptibilities.

POPULAR POWER OF WIT.

What, for instance, is more frequently in evidence than the power of Wit and Humor over men; but what professor of homiletics has treated it to more than a shy and sidelong glance, if not utterly ignoring the subject? I desire to claim in this paper a place and a value for wit and humor in the pulpit.

I am aware that the very mention of such a claim will awaken surprise

and antagonism in some minds. They would exclude everything from the pulpit that is not grave and solemn, just as they would from a funeral. They think it beneath the dignity of the ambassador of heaven and a discord upon the proprieties of worship to be perfectly true to human nature. It is an instructive fact, however, that in the history of preaching, the times of reformation and revival, of earnest awakening from formalism, and the summons to action and earnestness of life have been the very times of the revival of wit in preaching.

The aim of the pulpit is broad and comprehensive. Its scope is not limited by its chief objective point, the proclamation of the Gospel. Its ethical function, as well as its evangelism, calls for pungent common sense, touches of nature which "make the whole world kin," the wit as well as the pathos of men. While its fulcrum is the cross, its leverage extends to every form of folly and sin, to every phase of human experience.

While, therefore, wit and humor have no entrance upon the holy of holies of our faith, they are not excluded from the courts of Christian ethics; and they may work as efficiently for social purification and reform from the pulpit as they do through secular literature, the platform, or the drama, where their power is so readily confessed. True, these keen-edged weapons and tools need to be handled by men whose minds are enlightened and whose hearts are touched with a divine charity for humanity to give them value. The biting acid in the hands of the artist produces the most exquisite etching; in the hands of spite or frivolity it burns away the very features of humanity and corrodes the brightness of social life. In the absence of an earnest and philanthropic aim, sarcasm, satire, any form of wit, as directed against the faults and vices of men, becomes a ghoulish impertinence; only when originating in righteousness and used with a discriminate wisdom it becomes medicinal—cauterizing to heal, chastising to reform, laughing to scatter gloom, and flashing its electricity not to blast, but to reveal the secrets of the heart and quicken torpid consciences into sensibility. Wit is never an end in itself, but always a means to an end, relaxing the rigidity of opposition, routing prejudices, edging well-worn truths, spicing illustrations, illuminating logic, enlivening attention, and clinching well-driven truths.

ITS ETHICAL USE.

It is a healthful and tonic ingredient in preaching when it blisters a turgid vanity, startles stolid insensibility, cleaves the mask of hypocrisy, lays the ghosts of a disordered imagination, rips off the lion's skin from the jackass, plucks the peacock's plumes from the jackdaw, or answers the pretentious sceptic according to his folly. There is still call for it, as in earlier days, in rebuking excess and fanaticism in the fashions and passions of the world's great masquerade.

There are many notions and practices among men and women which admit of no serious argument, either offensive or defensive, and yet these

are among the barriers in the way of a Christian civilization ; they belittle and corrupt society. Nothing can reach them so effectually as the shaft of wit. There are multitudes of people callous to the effects of logic, who laugh in their sleeves at the solemn energy of the preacher's Scripture quotation, but the hot shot of satire makes them wince ; the arrow of truth, pointed by wit and feathered by humor, finds its way through the joints of their armor ; and, on the apostolic principle of " becoming all things to all men if by any means we may save some," these weapons must not be neglected in any spiritual armory.

It is both legitimate and sanative to make sin appear not only grim and ghastly, but ludicrous as well. For wickedness, while it has an awful and repulsive side, is also a monstrous absurdity ; to the whole moral order it is a hideous caricature. The transgressor builds his house on quicksand and of ice for granite, heals his wounded conscience with shin-plasters, breaks through a hedge to snatch forbidden fruit and lands in a nest of serpents, chases jack-o'-lanterns to flounder in the bog, and gambles with the devil, who mocks while he fleeces him. What more legitimate work than to make sin then appear incarnate folly, to be laughed out of countenance, and hooted from the court of common sense !

ENEMIES EMPLOY IT.

The enemies of religion have always used wit to discredit Christian doctrine and life. What bitter sarcasm, keen satire, laugh-provoking burlesque has not scepticism hurled at the Church ? Rarely has it met us upon the field of sober logic or historic evidence. What weight would Ingersollism, for instance, have had but for its continual use of a reckless, conscienceless, but popular form of raillery ? It is the part of wisdom, in warfare, to learn from the enemy. That powerful, irresistible weapon to which human nature the world over and the ages through is so sensitive, the preacher must use (wisely, to be sure, and honestly) if he would increase his power. There is nothing that people are so unwilling to forgive as dulness, prosiness, ponderous argument unilluminated by illustration, anecdote, parable, wit, or humor. Whatever may have drawn people to such preaching in earlier times, they will not now go to church with the expectation of enjoying a comfortable nap while the minister drones through the seventeen points of his theological thesis or well-worn homily. They will simply find their pabulum outside the meeting-house in more lively and entertaining discourse.

SAMPLES OF EARLY WIT.

Men have become more keen, wakeful, and intelligent, and therefore more receptive of what is bright and witty. We have fallen upon more cultured days than those when the most distinguished ministers took strange liberties with their congregations.

Think of Dean Swift, preaching on Pride, saying : " My dear hearers,

there are four kinds of pride—pride of birth, pride of fortune, pride of beauty, and pride of intellect. I will speak to you of the first three ; as for the fourth, I shall say nothing of that, there being no one among you who can possibly be accused of this reprehensible fault.”

Dr. South, preaching before Charles II., and perceiving that several of the Court circle were about napping, stopped and called loudly to Lord Lauderdale by name : “ My lord ! my lord ! I am sorry to interrupt your repose, but I must beg of you not to snore quite so loud lest you awaken his Majesty.”

Sometimes they dealt recklessly with etymology in order to make a point, as when a Romish preacher, of whom Peignot speaks, when preaching against dancing, argued : “ A dance is a circular motion. The motion of the devil is circular ; therefore a dance is the motion of the devil. But how does it appear that the devil’s motion is rotary ? Very plainly from the Scripture. He goes about (*circuit*) seeking whom he may devour.”

There have not been wanting preachers in more recent times who have sought the ear of the crowd by an eccentricity of wit and humor hardly inferior to these examples. Some of the backwoods circuit riders of the Methodist Church, such as Elder Cartwright, have been notable examples of a freedom from conventional proprieties of speech and a broad and pungent wit and humor that moved not only the rude pioneers who made up their audiences, but even impressed more critical hearers with admiration at their genius. It was this quality that gave Father Taylor, the sailor’s apostle of Boston, in the last generation, such a marvellous hold for many years upon the rollicking toilers of the sea.

DISTINGUISHED PREACHERS.

Many of the most renowned and effective preachers in every generation have made use of wit and humor in the pulpit. Chrysostom, Latimer, South, Berridge, Sydney Smith, Rowland Hill, Beecher, Spurgeon, Talmage, Moody, and McNeil are but a few of the names that occur in illustration of this statement. Indeed, the greatest teachers and leaders of men never shunned to use the shafts of wit. Search history and witness. Cæsar, Diogenes, Cicero, Demosthenes, Æsop, Boileau, Lord Bacon, Dante, Descartes, Shakespeare, and Samuel Johnson were all men of wit, who knew how to use its resources in influencing their generation. It has illumined and vitalized poetry, the drama, art, and all literature ; and there is no reason why it should be outlawed in the realm of the pulpit. Great thinkers of the most diverse habits of thought have agreed in declaring its fitness in gaining a hearing for the truth and overturning error. The grave and weighty Dr. Barrows says, “ It procureth delight by gratifying curiosity with its rareness and seasoning matters otherwise distasteful or insipid with an unusual and thence grateful savor ;” and Henry Ward Beecher, speaking doubtless out of his experience as well as observation of audiences, says : “ What a blessed, reconciling, all-enlightening

power is humor! Once make a man laugh, and he will listen to you and let you do what you please with him."

It cannot be questioned that it is not only legitimate but of imperative importance to every public speaker to be *en rapport* with his hearers. To please, to waken attention, to interest by surprise, by geniality, by relaxing solemn dignity, thawing coldness, by scintillations that pleasantly startle, many a hearer is won, just as by the indirect attack—the charge that springs from ambush and takes men off guard—many a battle is gained.

If one could read the barometer of each hearer's feeling, if he could see how many are there in a state of mind quite unfitting them for the message he has to deliver, he might realize the value of whatever would tone up the languid, placate the obstinate, cheer the depressed, conciliate the careworn and irritable, and, in a word, put them all in a genial, receptive, and responsive temper. Hence the introductory parts of a sermon are helped by a touch of wit and humor ere the preacher settles down to the heavier part of his work, and then, through the progress of it, the attention is often rallied when it would flag, intensity is relieved, severity is softened, and obscurity is brightened by well-directed wit. The most effective preachers are usually found to alternate wit and pathos, sometimes even blending the two, the one helping the other in general effect.

There are two classes of preachers to whom this suggestion will appear worthless. One is the cautious retailer of colorless axioms, a neutral and negative manikin of a preacher, such as the authors of the "Rejected Addresses" represent the poet Crabbe as voicing, when he says, "In the view of life and manners which I present, my clerical profession has taught me how extremely improper it would be by any allusion, however slight, to give any uneasiness, however trivial, to any individual, however foolish or wicked."

The other class Henry Ward Beecher pictures in that dogmatic and unskilled fisher of men who uses a cart rope for his line, baits with a solid chunk of Calvinism, and, slashing it vigorously into the water, shouts to the fish, "Bite or be damned!"

AN ELEMENT OF POWER.

The preacher gains power over men principally as he removes from the realm of the abstract and metaphysical into that of the concrete and familiar. His intimacy with actual human life, his insight and analysis of the working of human hearts, his sympathetic comprehension of human life in all its phases, its frailties, its pathos, its perplexities, its pride, its pauperism, its temptations, excuses, perverseness, susceptibilities to the worst and best things, is something which the seminary cannot give him. Hence men preach with abundance of divinity but not a shred of humanity. That is one reason there is so little humor and wit in their sermons; for wit and humor are as much a part of genuine humanity as are the features

of a man's face. But too many preachers find their truth in books, strip it of all vital human interests and relations, and then hold it up to the admiration of men clear as an icicle and—as warm.

WIT OF INTELLECT *vs.* THAT OF FANCY.

Not every kind and quality of wit and humor must find a place in the pulpit ; for there are not more varieties of wine than of wit. It is a protean spirit. It is full of “ nimble, fiery, and delectable shapes.” It can play like a soulless Puck, grovel like Lear's fool, soar like a winged Ithuriel, or crawl like Dante's Draghignazzo with his iron prong above the lake of pitchy pessimism.

There is a wit that is the child of intellect, another that is the offspring of the fancy. Sydney Smith could employ the first with point and power, as where he says, “ Yes, you will find people ready enough to act the good Samaritan *without* the wine and oil and twopence ;” but he revelled in the wild caprices of fancy, as where he says that a certain dean “ deserved to be preached to death by wild curates.” In the latter we recognize a simple extravagance, which amuses without convincing. This wit of the fancy, “ the insane root which takes the reason prisoner,” may be allowed in our playful after-dinner moods, but is without moral value. One may say of such conceits what Charles Lamb said of the story of the Oxford scholar who, meeting a porter carrying a hare, asked him if it was his *own* hare or a wig—“ there is no excusing this and no resisting it.” There are bubbles of fancy that force a smile and vanish. Such airy nothings are surely below the dignity of any serious occasion.

CHASTENESS AND APPROPRIATENESS.

Punning and extravaganza are intolerable in sober discourse, as are burlesque and caricature. They are apish, or at best kittenish, and are to noble wit what tinsel is to gold ; the pulpit should outlaw them. It is well here to keep in mind Porson's dictum that “ wit is the best sense in the world.” In fact, not all wit that is excellent sense is *apropos* in preaching. There, for instance, is that ingenious answer of Bishop Wilberforce to the challenge of the street-lounger : “ Your Grace, can you tell me the road to heaven ?” “ Turn to the right and keep straight ahead,” said the witty prelate. Here was a mixture of pun, repartee, epigram, and moral maxim all in one—a capital hit. Yet its unfitness for the pulpit is apparent. The wit that has the smirk of self-conceit or the sting of malice, that is soured by a sneer or embittered by cynicism, I need hardly say must be repudiated.

In the pulpit, as elsewhere, the quality of wit, like that of mercy, “ is not strained ;” if it does not flow it must not be forced. I do not say it must be extempore, unstudied, but that it must not be forced. It must come without effort even in the quiet hours of composition. Rather than left to the spontaneous crudeness of the moment of utterance, it may (like

that of the poet and lecturer, like that which made Brinsley Sheridan so brilliant a speaker in the English Commons) be fashioned and polished, tempered and edged like a Damascus blade in the hands of the armorer ; but the art must be as effectually concealed as that of the conjurer or its effect is lost.

The man who from temperament, mental structure, lack of imagination, or false education is wanting in the element of wit and humor, is indifferent to it or prejudiced against it, or counts it beneath his dignity, would do well to consider whether some ingredients of a wise, genial, and enlivening wit might not, after all, gain him a larger hearing and efficiency as a preacher, and if so, whether this may not be in a measure attainable, in some of its many phases, through observation and cultivation. There may be men who are as utterly unsusceptible to wit and humor as a mummy to music ; but there are many more whose feeble and latent faculty might be developed, as exercise develops weak parts of the body. Many preachers whose ordinary conversation flashes with it to the delight of friends are yet averse to it in their preaching. Traditional ideals of the proprieties of the " sacred desk" (as they designate the stand from which sermons are spoken) forbid their venturing a remark, an illustration, a gesture even, that might awaken a smile, even though it might put a fallacy or a fool to rout with the force of dynamite. The number of these is diminishing ; but in some churches—notably the Episcopal and Presbyterian, which are more wedded to traditional ideals of pulpit dignity than others—the dislike and even dread of anything that is not grave and solemn still prevails.

AVOIDANCE OF EXCESS AND ABUSE.

The prejudice against wit in the pulpit is, however, largely due to its abuse. How often does it sink into levity ! how often, among inferior pulpiteers, clothe itself in slang, coarse suggestion, base metaphor, or silly anecdote ! We know how, in poetry and the drama, ideas which, uttered in homely prose, would be a shock and offence, pass the picket guard of taste and moral sensibility ; in the same way wit and humor have been abused by serving as the vehicle for half truths and whole falsehoods that soberly presented would be scorned by the intelligence or repelled by the conscience. From these abuses pulpit work should be carefully guarded. The popularity of some men in our day who perform the function of the ministry in the cap and bells of the buffoon is a strange commentary on our enlightened taste.

It must be noted that there is a dangerous tendency for the humorous to usurp more and more of a man's thinking if it is native to him and much indulged ; and as there are few things more secretly gratifying to a speaker than the rippling smiles and significant nods of his hearers, so the temptation grows to a larger indulgence in what awakens that sort of response. It is a question whether a majority of speakers are not more

gratified with a reputation for wit than for wisdom ; this probably because the world at large enjoys it more, the average man being tamely respectful to wisdom, but eager and alert toward wit. Instances are not rare of men with whom the habit of facetiousness, satire, punning, grotesque allusion, and mirth-provoking anecdote has grown, all unconsciously, till it has weakened the unity, authority, and usefulness of their preaching. The restraining influence of conscience and spiritual earnestness ought to prevent such a result.

"I wonder, Mr. Spurgeon," said an old, respected minister to that incomparable preacher, "that you should allow yourself such freedom and discredit your sacred calling by making so many jokes in the pulpit." "Ah," said the preacher with a sigh and a twinkle, "you would not wonder if you knew how many more I kept to myself." It is just this self-control that saves the wise and witty man from the bathos into which the witty but unwise precipitate themselves.

The true preacher will never lose sight of the tremendous and eternal issues of his calling ; will never forget that his mission is an embassy from a throne of infinite majesty and love to those who, in endless caravan, are passing through life's brief span ; that his work is to guide, cheer, inspire, and defend these people ; and while wit and humor have their place and work in this function, they are to be used with delicacy, chasteness, discretion, and moral earnestness, and must always perform a very *subordinate* part. The Scriptures say, "Mirth is a medicine," but they do not direct us to the apothecary for our *regular diet*. In the same way wit and humor are the condiments for flavoring some portions of our moral nutriment ; but if the preacher will persist in putting salt in our coffee and pepper in our bread, much more if he furnish our table chiefly with mustard and capers, it would only be poetic justice if his people grow so spicy as to perform the practical joke of sending him in his resignation.

II.—OUR TRINITARIAN PRAYERS.

BY ROBERT BALGARNIE, D.D., BISHOP-AUCKLAND, ENGLAND.

II.

"GIVEN self, to find God."* As we have been created in the "image and likeness" of the Trinity, the world's earliest Bible, the first and clearest revelation of the mystery of the Godhead will be found in man himself. If man resembles his Maker not only in his moral attributes, and in these but dimly, but in the nature and constitution of his being ; if soul, body, and spirit be three conceivable hypostases in one visible person-

* "Hypatia," chap. xlii.

ality, we have been divinely furnished, from the beginning of our history, with an intelligible clew to the doctrine of the Three-One God. No better analogy, at all events, has ever presented itself.

Taking this, then, for the purposes of our argument meanwhile, as the divine *epitome* of the Book of God, let us see to what it leads as regards the three persons of the adorable Trinity, reserving the right to compare its conclusions ultimately with the direct teaching of Scripture. The soul or life within us represents the Father; the Spirit, with all that is comprehended under that term—the mind, the will, the affections—will represent the Holy Spirit; while the outward visible form, that embodies and expresses both, will be the representative of the co-Eternal Son. In both cases these are one.*

Should any one object to this detailed analogy, I would say that we cannot otherwise conceive or think of the Trinity at all. It is only by such analogy that the subject is comprehensible. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (*Θειότης*, divinity).†

I. THE FATHER.—According to this analogy, then, the Father is the life or soul of the universe. He is essentially and emphatically the Living One. To impart life is His prerogative. In this self-existent, all-pervading, and changeless LIFE the Son and Holy Spirit are equal and co-eternal with the Father; for that life or soul is one. In this respect the persons of the Trinity are undistinguishable; each is infinite, ever-living and immutable. This is what we mean when we speak of each as God.

But as that which animates the mind and body of the human frame is silent, formless in itself to us, undefinable and incomprehensible, so the Supreme Life "passeth knowledge." "No man hath seen God at any time." No one has ever heard His voice or seen His shape. "He dwells in the light inaccessible." "We go forward, but He is not there; and backward, but we perceive Him not." He is beyond the comprehension of any created intelligence. "Canst thou by searching find out God?" One thing we do know of this Infinite Life, and that by revelation—His infinite, unchanging, everlasting love.

We call Him "Father" to indicate His relationship to the Eternal Son, and there is no other name by which He has revealed Himself. The ancient Egyptians thought of Him as *the Nameless Supreme*, to whom all their deities and gods were subordinate. He had no temple among them, altar, or form of worship; but in their thoughts He was "God over all, blessed forever." The Greek philosophers followed their example, speaking of Him as the *Ἄν*. Our Scandinavian ancestors called Him the "Al-Fadur," placing Him above Odin and Thor and all in Valhalla. He would appear at Raqnarök.

* *Imago Dei*, HOMILETIC REVIEW for April, 1892.

† Rom. i. 20.

“ Yet there shall come
 Another Mightier ;
 Although Him
 I dare not name.
 Farther onward
 Few can see
 Then when Odin
 Meets the Wolf.”

—*Ancient Saga.*

It was this probably that led the Hebrews, in imitation of the Egyptians, to suppress the name JAHVE in their worship, styling it “ incommunicable,” refusing to write or pronounce it, and foolishly confounding “ Jehovah, the Son,” with the Eternal Father. Sad to think, our translators, like the LXX, have condoned their folly.

But if we address our prayers, as we are directed to do by the Church but not scriptural authority, to the All-Father, to Him whose name is ineffable, whose being is incomprehensible, only naming the Son as the plea for acceptance and the Spirit as a help to our infirmities in the act of devotion, we can have no possible or conceivable Object of adoration before our mental eye, no holy locality in earth or heaven toward which to direct our thoughts ; no throne, visible by men or angels, to which we can make spiritual approach ; we only look blindfold into space, and address a centreless infinitude. Even the Unitarian, as Dr. Martineau confesses, adoring “ *Jehovah*” of Old Testament Scripture as “ the Father,” is in reality worshipping the Son.

II. THE HOLY SPIRIT.—Man made in the image and likeness of the Trinity is conscious of a spirit within. Besides the life, or soul, we are sensible of a power to reason, decide, love, hate—a power that differentiates us from the brutes and elevates us above the mechanical laws of nature. Something infinitely superior, yet analogous to this, we are divinely taught, and our experience confirms the revelation, exists in the Godhead we worship, a spirit of holiness, of ineffable wisdom and love. Where we might have turned a deaf ear and obdurate heart to mechanical force we are influenced by divine persuasion, argument, and affection. Thus our spirits bear witness to the existence, character, and attributes of the heavenly Spirit, and our will submits to His authority. The mind of that Spirit is in the Bible, and we make it the night-lamp of our path.

But how shall we conceive of that Spirit as an external object of worship ? How shall we pray to that which inspires and prompts our prayers, without which we cannot pray ? Our worship in this case can only take the form of silent submission, consenting to be filled and influenced by the fulness, opening our eyes to the light, our ears to the truth, and surrendering our wills to His ruling. The will of the Spirit is that we should accept Christ ; and in His worship and service He (the Spirit) is honored, obeyed, and glorified.

III. THE CO-ETERNAL SON.—Enshrined in the light that centres the infinitude of the invisible God, sat One from eternity, in the Divine nature and essence, who was “the express image of His person” (*χαρακτήρ τῆς ὑποστάσεως*). “He was God,” and “in the form of God.” Whatever that form was, it was that, and that alone, that made angelic and other worship possible. To that form, as the empty space began to fill with worlds and their inhabitants, all faces turned, all worship ascended, all prayer arose.

From that “form” went forth the words that called everything into being, that gave it shape and purpose, that gave it law and order. “All things were made by Him, and without Him was not anything made that was made.”

We have been taught to call that “form of God” “THE SON,” and to speak of Him as “begotten of the Father” from the poverty of human language and the feebleness of human intellect to express or grasp “the deep things of God.” It was language that might have risen spontaneously to an archangel’s lips if brought suddenly and for the first time since his creation into the presence of the Visible in the bosom of the Invisible, of the Comprehensible on the throne of the Infinite, of the Approachable where he had expected the Inaccessible. “He is the Son in the bosom of the Eternal Father.” But there was no priority of existence or inequality of power to give birth to the term of relationship. “In the beginning was the Word, and the Word was with God, and the Word was God.”

In the Old Testament ages the Son revealed Himself in human form to man, whom He had created in His own “image and likeness.” His name was “Jehovah,” and under that name He was and still is the only Divine object of worship to the Hebrew tribes. The Jews to this hour worship the Son as we do, although under another title, and denying His incarnation.

“The Word became flesh and dwelt among us,” and the New Testament era began. “In Him dwelt all the fulness of the Godhead bodily.” In His sinless humanity, as in a temple, the Father and blessed Spirit stood enshrined; and the manifestations of the Divine Unity—the Three-One God in Christ—became the central truth of Christianity. “Let all the angels of God worship Him” was the decree attendant on His birth. “Let every knee bow to Him” was the decree that accompanied His ascension.

The introduction of the word “Lord” in place of Jehovah to New Testament Scripture, as well as to the English and other versions of the Old Testament, although to be deprecated in the interests of evidence and as a liberty taken with the inspired text, has nevertheless been so far useful that it facilitates the construction of the Christian Litany.* It is the

* It is to the honor of the American Company of Revisionists that they have restored the name Jehovah to the English Bible.

“new name” that unites the past with the present, that breaks down “the wall of partition” between the Hebrew worshipper of Jehovah and the Christian worshipper of Christ, that makes both one in adoration of the Incarnate Son. “We have one Lord, one faith, one baptism, one God and Father of all,” in Him “who was, and is, and is to come.” “He is the Everlasting Father and Prince of Peace.” In him is realized for us the unity of the Godhead, the embodiment of all we seek to worship, “the Alpha and Omega, the beginning and the end—ὁ παντοκράτωρ—the Almighty.”

Is it necessary to add, in concluding this article on trinitarian prayer, that it is to *God*, our reconciling Father in Christ, that we pray? We have only to recall, in our approaches to the throne of heaven, the midnight scene on Hermon, when the indwelling Deity of our blessed Lord’s nature was seen by His disciples shining through His humanity, as the shechinah of the temple shimmered through the veil “when His face did shine as the sun, and His raiment was white as the light,” in order to realize that the Object of our worship is divine.* It is God we appeal to, looking at us through human eyes; listening to us through human ears; speaking to us in human language and by human lips; and wiping from our cheeks the tears of sorrow with gentle human hands—to “God in Christ, reconciling the world unto Himself, not imputing unto men their trespasses.” Nearer than this we may not go; higher than this we cannot soar; in that presence is fulness of joy; at that right hand are pleasures forevermore.

This, then, appears to be the solution of our trinitarian difficulty: to concentrate our thoughts and our affections on God the Son as He is revealed to us in Christ; to adore Him as the Creator, Preserver, all-wise Ruler and Redeemer of the world; to worship Him as the ever-present King and Head of His Church; and to look forward to the eternal enjoyment of His presence in heaven, as the consummation of our happiness, as “all our salvation and all our desire.”

“Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee, and dost promise that when two or three are gathered together in Thy name, Thou wilt grant their requests, fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen” (*A Prayer of St. Chrysostom*).

* “Here, as elsewhere, the Lord, as the Son of man, gives the measure of the capacity of humanity” (Bishop Westcott, “The Historic Faith,” p. 264).

III.—ENGLISH LITERARY READING.

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

IN a recent number of the HOMILETIC REVIEW * we discussed, in a brief and practical way, the interesting topic of "Religious Books and Reading," emphasizing the value of strictly devotional reading for specifically spiritual ends.

Our present purpose has to do with reading on the strictly secular side, and, as the title of the paper indicates, we will confine ourselves to English books as distinct from those of continental Europe, and to books that are confessedly literary, as distinct from those that are in any sense professional. Moreover, we shall deal exclusively with what may be called "helpful books" as distinct from those "harmful books" to which we called the attention of the readers of the HOMILETIC several years since,† and shall confine ourselves to the province of prose.

It may be said, at the outset, that the guiding principle in all reading, secular and religious, literary and technical, English and foreign, is this: The best works of the best authors. Men who are at all busy, such as our American pastors and preachers, are far too busy to spend any considerable time over second and third-rate authors, while, even of our most illustrious writers, it may be safely said that there are comparatively few with all of whose works it is necessary for the reader to be acquainted.

In the province of English fiction, for example, where such standard authors as Thackeray and Reade and George Eliot and Hawthorne have written, respectively, but relatively few novels, it may be perfectly practicable to compass the entire literary product of the authors; but it is worse than folly to apply such a principle to novelists so voluminous as Dickens and Bulwer and De Foe and Cooper. In the department of English miscellany this principle of choice is equally valid, under the guidance of which the intelligent reader will not feel himself obliged to peruse all the papers of the *Spectator* and *Rambler*, nor all the books of travel that Bayard Taylor has written. Such "Selections" as Arnold has given us from Addison, or Hill from Johnson, or Dobson from Steele, or Thurber from Macaulay, will answer the purpose better and leave us time for other duties.

So, in the province of biography and of history and of general literature this elective method must be applied, if, indeed, we hope to give to each department that claims our attention something like its due proportion of study. After one has read Professor Masson's "John Milton," or Birkbeck Hill's edition of Boswell's "Johnson," or Brown's "Bunyan," or Lockhart's "Scott," or Lodge's "Washington," there is no special need of further reading on the same topic save as time allows it for variety of view.

* July, 1893.

† March, 1888.

By way of specific suggestion, attention may now be called to certain lines of English literary reading and to individual books and authors.

First of all, there are some books about books which may be profitably consulted. Such are the late ex-President Porter's "Books and Reading;" Professor Phelps's "Men and Books," in which the relations of literature and life are clearly set forth; Baldwin's "Book-Lover;" Lang's "Books and Bookmen;" Shepherd's "Authors and Authorship," wherein we find the struggles and successes of authors vividly delineated, in connection with a large amount of interesting literary information, and Harrison's "Choice of Books," in which he treats of authors, ancient and modern, and of the right use and the abuse of books. Emerson, in his essay on "Books," and Lowell, in his "Library of Old Authors," and especially in his fascinating paper on "Books and Libraries," have placed every American student under indebtedness for wise and helpful suggestion as to what to read and how to read it.

In the special department of English fiction, quite apart from any separate novels that might be mentioned, the intelligent reader should make himself conversant with the general history of our fiction and with its particular method, purpose, and character. There are a half-dozen authorities that might be cited, each of whom is desirable with reference to such an end, while the perusal of all of them would well repay any one who desired full and accurate information along this special line of literary effort.

Such are Dunlop's "History of Fiction;" Jusserand's "English Novel in the Time of Shakespeare;" Lanier's "English Novel;" Tuckerman's "British Fiction," and Masson's "British Novelists and their Styles."

Such a book as Woolson's "George Eliot and her Heroines" is full of instruction as to the individual novelist with whom it deals. As to particular works of fiction, it would be invidious and, indeed, difficult to make selection, so large and varied is the list. Suffice it to say that here, most of all, should the guiding principle be applied—the best works of the best authors. Every man who claims to be well read should be familiar with standard English fiction, with Dickens and Thackeray, Bulwer and Scott, Cooper and Hawthorne, and the later school of sound and healthful realism.

One of the most attractive fields of literary reading for the average American pastor is that of English critical and descriptive miscellany, in that so much of it can be read in those brief snatches of time that lie in the life of every busy man, and in that it is so contributive to the formation of a clear and clean and facile English style. The list of authors that might be cited here is so extended and excellent as almost to defy discrimination. A few may be adduced, as follows:

Matthew Arnold's "Essays in Criticism;" Bagehot's "Literary Studies;" Birrell's "Obiter Dicta;" Carlyle's "Past and Present;" Cooke's "Poets and Problems;" De Quincey's Essays; Dobson's "Eigh-

teenth Century Essays ;" Emerson's Essays ; Froude's " Short Studies on Great Subjects ;" Hamerton's " Intellectual Life ;" Hare's " Guesses at Truth ;" Landor's " Imaginary Conversations ;" Lord's " Beacon Lights of History ;" Lowell's Literary Essays ; Macaulay's Essays ; Morley's " Studies in Literature ;" Shairp's " Aspects of Poetry ;" Stephens's " Hours in a Library ;" Whipple's " Recollections of Eminent Men."

The special attention of all English readers should be called to the department of English and American biography, a department which is now engaging some of the best talent of modern authorship, and which, alike in its comprehensiveness and minuteness, is fraught with fascinating interest. In addition to special biographies, such as Carlyle's " Cromwell," or Forster's " Dickens," Holmes's " Emerson," Bigelow's " Bryant," and Underwood's " Whittier," the most conspicuous feature of modern biography is the serial character that it is assuming, expressing itself in the varied forms of literary, political, philanthropic, and educational biography. By way of specific suggestion to the readers of the *HOMILETIC*, a few examples of each of these may be given :

Literary Biography : The American Men of Letters Series, Irving, etc. ; The English Men of Letters Series, Bacon, etc. ; The Famous Women Series, George Eliot, etc. ; The Great Writers, Carlyle, etc.

Political Biography : American Statesmen Series, Webster, etc. ; English Statesmen Series, Peel, etc. ; English Radical Leaders, Gladstone, etc. ; English Men of Action Series, Wellington, etc. ; The Heroes of the Nations, Nelson, etc. ; Strickland's " Queens of England," Elizabeth, etc.

Philanthropic and Educational Biography : American Religious Leaders, Wayland, etc. ; Christian Heroes, Davis, etc. ; American Reformers, Sumner, etc. ; Men with a Mission, Tyndale, etc. ; The Great Educators, Alcuin, etc. ; The World's Workers Series, Thomas Arnold, etc. ; Makers of Modern Thought, Newton, etc.

Even nations have their biographies, as in The American Commonwealth Series and the Story of the Nations.

With the first and third of these collections, the literary and the educational, the teacher of truth should be especially conversant, so full are they of needed knowledge and so finely adapted to enlarge the mind and purify the taste.

This same serial method, it may be noted, is applied to the sphere of history, two of which serials may be particularly commended to the English student : The Epochs of English History (8 vols.), The Epochs of Modern History (17 vols.).

In so far as separate histories of England are concerned, Hume, Froude, Macaulay, Lecky, and MacCarthy would conduct us in consecutive chronological order, as, in American history, Bancroft and MacMaster would lead us connectedly from the beginning of our colonial life to the opening of the Civil War. As to constitutional history, Hallam, Stubbs, and Yonge would supply the need on the British side. On the American side we

would consult, among other authorities, Bryce's "American Commonwealth," Draper's "Civil Polity of America," and Von Holst's "Constitutional and Political History of the United States."

If asked, What is the best result of all reading, and, thus, one of its best tests? we should answer, Intellectual stimulus and suggestion. It is not so much the specific information that we gather or the general literary culture that we receive, as it is that potent mental impulse that we secure and of which we are conscious as we read a book that is indeed a book saturated and surcharged with quickening influences—a book, as Emerson tells us, "which awakens us to think, and lifts us off our feet." No reader will go far astray who thus insists that what he reads shall vivify and enrich him and leave him, in all respects, a wiser and stronger man.

It is a pity, and more than a pity, that, with these rich collections of English books before the reader, so little judgment is evinced by many as to what they read; and, most especially, that so many of our most promising men and women vitiate their taste in early life and positively impair their mental vigor by devoting their leisure hours to an order of literature as unmeaning as it is unwholesome.

"If our times," says Emerson, "are sterile in genius, we must cheer us with books of rich and believing men who had atmosphere and amplitude about them." It is this "atmosphere and amplitude" that we are seeking and are needing, and in the view of which every work and author must be judged. Air and area are as conducive to health of mind and soul as to health of body. The best books are vitalizing and enlarging.

IV.—"HOW I PREPARE MY SERMONS."

BY JOHN HALL, D.D., NEW YORK CITY.

It is proper to say that the writing of the following paragraphs is at the suggestion of the editors, and that they are responsible for the bit of apparent egotism at the head of them. It is not clear to the writer that the "I" in that title has anything in his methods entitling them to notice; but he defers to the judgment of others, his general convictions on the subject having been, many years ago, given to theological students in the volume of Lyman Beecher Lectures entitled "God's Word through Preaching."

Among the gifted professors of the theological seminary of which I enjoyed the advantages were two men of conspicuous prominence as preachers. Dr. Henry Cooke and Dr. John Edgar were unlike in style and manner, but each enjoyed the public confidence and commanded the attention of the community. They were not only instructors in principles and in methods, they were examples and inspirers. No minister of prominence in the Presbyterian Church of Ireland of that day read his manuscript in the pulpit. A certain proportion of its six hundred pastors at the present

time read carefully prepared discourses ; and judging by those I have seen in print, they are able, scholarly, and evangelical throughout.

It was the rule of the classes for the student to receive texts and to preach from them before the professor and the class, and to receive such criticism from the professor upon arrangement, matter, and manner as he felt to be proper. The sermons were commonly memorized, and given verbally as written. Reading was not the order of those—to the preacher—solemn occasions. We had good, sensible, practical, though not formal homiletic instructions.

We were not, of course, taught that memorizing the language was to be our enduring method, but that careful writing contributed to order, clearness, correctness of description, and definiteness. All my experience since my student days confirms that impression.

My ministry began and continued for three years in somewhat peculiar conditions, the congregations consisting of the Protestant gentry not Presbyterians, a few Presbyterians, and the majority not only not used to Protestant, but many of them not used to the English language. It was necessary to prepare to speak in such a way as to interest the educated and at the same time to be intelligible to the rest of the hearers. It was not uncommon to deliver a carefully prepared sermon in the forenoon ; to go—frequently on foot—seven or eight miles in the afternoon, and repeat it to a corresponding congregation in the evening. The experience of the morning sometimes led to modifications in the evening. What seemed to be obscure to the hearers in the morning was clarified as much as possible in the delivery to the evening hearers, and a certain variation of language became possible.

It appeared to be my duty, at length, to come from the "west of Ireland" to my native county, and take charge of the First Presbyterian Church in succession to a pastor of great culture and of high character. The congregation included a large portion of the educated people of the city, and the rest—one half the congregation—consisted of comfortable farmers all around it, within a radius of two to three miles. The same necessity existed for sermons that would be edifying to the city people without being "over the heads" of the rural members. The writing of the sermons went on as before, but with a little less reproduction in speaking of the language as written. The topics were selected early in the week ; as good books as were available were read during the week for light and aid on the subjects, these books being not "sermons," but commentaries, treatises on doctrines and on church history, and biographical and other writings furnishing illustrations. To Scott and Matthew Henry, to Dwight's theology, to the memoirs of McCheyne, and to the works of Jonathan Edwards I was much indebted for aid. It was needful to go into the rural districts for week evening sermons, in school-houses and in farmers' houses ; and while preparation was made for discourses for these meetings, it was less formal than for the Lord's Day, consisting of "abstracts" or

"notes," with a system of contractions both of sentences and of words of my own invention. Never have I enjoyed services more than these; and I am persuaded that many a town church would be strengthened and many a minister's usefulness would be increased by holding such week-day evening services.

It was then common to arrange topics in a series, so that preparation in reading could be carried on in advance, and also to have one of the two services expository—a method of teaching which many people need, and which saves the pastor from the dreary soliloquy, "I wonder what I should preach on next Sabbath?" The expositions did not require as much writing, but quite as much study, as did the sermons; and it was found to be a help to regular attendance by the best of the people when they naturally said, "I would like to hear the rest of what he has to say on that line," of subjects, or of an epistle, or a minor prophet.

After half a dozen happy years in the capital of my native county, at the urgent request of brethren to whom I looked up I was removed to the capital of my native land, to be colleague to a saintly pastor whose name I write down with affectionate remembrance, Rev. William B. Kirkpatrick, D.D. For the first year or two I had only to preach once each Sabbath in our own pulpit; but my brethren of various denominations were very good to me, and afforded opportunities to preach when I was not needed in our Mary's Abbey, a historic edifice which we had at length to abandon for a modern building and more favorable locality. Having now reached nearly the ripe age of thirty, I had practically settled on the plan of preparation continued ever since—namely, the putting on paper, in the order in which to preach them, all the thoughts to be given out, in the clearest, simplest, and most appropriate language present to the mind, including Scripture references, applications to the people, and such illustrations as appeared to be helpful to the hearers and in harmony with the theme. The pages so written, down to the Amen, were then read over, sometimes amended, rarely abbreviated (for an hour was the ordinary time for a sermon), read over perhaps a second time, often late on the Saturday night, read over again on the Sabbath before the hour of service, and then laid on the study-table till the preacher's return, when they were again glanced over, and if a paragraph or an illustration had been omitted, a pencil line would be run down the side of it, not unfrequently with the feeling that the people had not lost much by the failure of memory, for, had there been a natural *nexus*, the thing would have come in its place; and then the manuscript went to the silent company of its predecessors.

It is proper to say, as already mentioned, that every word is not written down, nor every word in full. One learns to contract sentences, keeping in its place every determining word, and to contract also familiar words. One incidental advantage of this it may be allowable to mention. When a gentlemanly reporter asks for the sermon, the true reply, "I write out, but with a system of abbreviations a printer could not use," is "a saving" in several directions.

It would be natural to say, What is the use of writing in this way? The answer I give might not be pertinent in other cases. The writer can only speak for himself. One has often general ideas, indefinite views, partly from the feeling, partly from the judgment. To put them down distinctly tends to remove the nebulous element, and makes them *communicable*; for how can an audience catch an idea which the speaker cannot put into lucid expression? Conciseness is thus produced, and the mind is helped to follow the natural sequence of ideas. What one sees under heads I., II., and III., with, perhaps, orderly items (1), (2), (3), and practical applications (*a*), (*b*), (*c*), will usually be more orderly, easier of recollection, and more intelligible than would be an extemporaneous address, however much thought out. There is, moreover—the writer now speaks for himself—a certain relief to the mind when one can say to his own conscience, “It is a poor sermon for such a grand theme, but it is the best that I can do.” It may not be improper to add that I have many a time outlined the topics for thanksgiving, confession, and petition in prayer, so as to give the best expression I could to what the people should and would join in presenting before the Father’s throne.

In conclusion, let me add that I have had, through God’s sovereign favor, much aid from beloved ministerial brethren on both sides of the ocean, many of them now where preaching gives place to joyous praise; and that I have often had help from my people in the happy intercourse of pastoral visitation, where I have learned the subjects they longed to hear about, the themes that cheered and comforted them, and even the doubts and difficulties sometimes on their hearts, not to speak of their Christian and happy experiences, in which I saw what ought to be learned by myself and impressed upon others.

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D.D., NEW YORK CITY.

THE TREE OF LIFE.

THE first paper in this series, a year ago, was on the Overshadowing Wings. It will be useful now to consider the emblem which, on the Assyrian monuments, so often accompanies this winged solar disk, and which corresponds to the Tree of Life of the Genesis story of the Fall of Man. This opens one of the most interesting questions of biblical study, on which we most long for light from the literature of the monuments, but which, though very carefully studied, as yet remains of uncertain solution, almost as elusive as it is fascinating.

The first thing we observe is that in Eden there were two trees, a fact which differentiates the biblical account from what we elsewhere find in Oriental story or art. This is, it would seem, a peculiarly Hebrew feature. In Genesis there is a tree which bears the metaphorical name of the tree of the knowledge of good and evil, which is the principal one in the story; while the other tree, the tree of life, is less prominent, although its presence requires the banishment of man

from Eden. These two trees are the chief supernal product of the primeval paradise which man left forever.

It is a matter of great regret that among all the poetical treasures yet exhumed in the East no story of the Fall of Man has yet been found. I do not doubt that the Babylonians had such a story, as they had one of the Creation and the Deluge; but it is one of the many treasures yet to be discovered. For parallel and illustration we must depend on the remains of ancient art that have come down to us, with such hints as we can get from the poetic and mythological literature which has been unearthed.

From no other ancient source do we learn anything of more than a single tree, except it be in the Bundelesh of the Parsis, which may have borrowed much from Jewish sources. The Bundelesh tells of two trees: one "the painless," or "the all-seeded," from which all seeds of plants or trees are derived; the other grows on the bank of the water of life, and is the white Haoma, whose juice makes the living immortal, and restores life to the dead. In the Hindu Vedas but a single sacred tree is known—that which produces the life-giving Soma.

We have, however, in old Babylonian poetry one very interesting and suggestive parallel. In the Epic of Nimrod, of which large fragments have been exhumed in the East, is the story how Nimrod, after his quarrel with the Babylonian Venus, Ishtar, had been stricken with deadly boils, while his friend Heabani was killed. Nimrod sought relief by a wonderful journey to the end of the world, where he crossed the waters of death to the realm of the blessed. There he found the Babylonian Noah, who, after rehearsing the story of the Deluge, cured him of his disease by sending him to a place where was a fountain of waters of life, with which he was washed and healed. Then Noah gave him the fruit of a tree whose name was "The Old Man it Makes Young Again." This fruit he took with him, and went back on his long journey home; but on his way an evil power, whether in form a lion or a serpent is not clear, stole it from him. Here we seem to have a clear mention of a tree of life, as well as water of life, in the Land of the Blessed. We can hardly help identifying it with the tree of life mentioned in Genesis; and we may suspect that the evil spirit which robs Nimrod of the fruit is the Babylonian parallel to the serpent of Genesis.

An Egyptian text lately brought to light from the Pyramid of Sakkarah mentions a similar idea, which must have been prevalent among the early Egyptians. In it appears the following passage: "There is a great island in the midst of the fields of peace. The exalted gods . . . dwell therein; they keep for Pharaoh that tree of life on which they live, and whereon he also shall live." Other Egyptian texts refer to the same tree, showing that the idea of such a sacred tree had wide literary and mythological prevalence.

We turn now to the Babylonian art, and must first consider the famous seal cylinder in the British Museum, which contains what appears to be a representation of the story of the temptation of man. This is one of the older cylinders, I doubt not, and contains a figure of a palm-tree, on one side of which sits a man, and on the other side a woman, each reaching out a hand to the fruit of the tree. Behind them is an erect serpent. On the face of it this is almost certainly a representation of the same story as we find in Genesis. M. Menant, however, the most diligent author on these seals, declares that these are not the figures of a man and a woman, but of two men, and that the design has nothing to do with the temptation of our first parents. After a good deal of study of these cylinders I am convinced that M. Menant is wrong, and that these are figures of a man and a woman. I have studied and handled one by one all the six hundred cylinders in the British Museum, and about a thousand others in other collections, besides studying the figures of all those published, and to the best of my judgment this

represents a man and a woman plucking the fruit of a tree ; and no other explanation seems to me so natural as that we have here a representation of the old Babylonian story of the temptation, very much resembling that in Genesis. If that be so we are given a picture of the sacred tree under the form of the palm, that tree from whose fruit the Babylonians made their intoxicating *aqua vitæ*, the liquor which gave exhilaration, renewed their youth, and supplied inspiration to their priests.

But, however this may be, we certainly have in the Assyrian art, going back about 1000 B. C., frequent representations, in architectural ornament, in embroidery, and especially on seal cylinders, of the sacred tree. Sometimes, though rarely, it is a naturalistic palm-tree. More often it takes an extremely conventional and ornamental form, generally with its branches loaded with fruit in the shape of a cone, or sometimes an acorn, or a pomegranate. The fruit is generally called a cone, but it might as well be a bunch of grapes or a bunch of dates. Above the tree generally stands the sacred winged disk, emblem of the Supreme Divinity, the same which usually rests over the head of the king in protection. On each side very frequently appears a winged protecting spirit or guardian angel, holding a pail in one hand, and in the other a cone like those on the tree, which he brings near, as if touching it. I know of no special interpretation of this tree, except that it is supposed to be the tree of life. Such it doubtless is, and yet it does not seem to be so much an object of veneration as of protection. Indeed, it seems to be under special protection, just as a man is protected, and we may suppose that it has some relation to the protection of the owner of the seal on which it is figured. The modern Persians have kept this sacred tree in their very conservative art of carpet-weaving ; and I am informed that it is regarded as a tree of fortune, and that sometimes the gifts and fortunes of life are figured as fruits on the tree of different significant colors, as red for blood. May it not be that this Assyrian tree represents the individual life and fortune of the owner of the seal, and that in its protection by the Supreme Deity and by the guardian spirits he also receives the gift of life ? This sacred tree was adopted from the Assyrians into the art of the Persians in the East and of the Phœnicians and Syrians in the West, and is found in numberless rude and elaborate forms. I have little doubt that in all these cases we must connect its first origin with substantially the same story of a tree of life, in an original paradise, as we find recorded in the Book of Genesis.

SERMONIC SECTION.

THE WORLD'S SIN-BEARER.

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

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.—John i. 29.

OUR Lord, on returning from His temptation in the wilderness, came straight to John the Baptist. He was welcomed with these wonderful and rapturous words, familiarity with which

has deadened our sense of their greatness. How audacious they would sound to some of their first hearers ! Think of these two, one of them a young Galilean carpenter, to whom His companion witnesses and declares that He is of world-wide and infinite significance. It was the first public designation of Jesus Christ, and it throws into exclusive prominence one aspect of His work.

John the Baptist, summing up the whole of former revelation which concentrated in Him, pointed a designating

finger to Jesus, and said, "That is He!" My text is the sum of all Christian teaching ever since. My task, and that of all my brethren, if we understand it aright, is but to repeat the same message, and to concentrate attention on the same fact—"The Lamb of God which taketh away the sin of the world." It is the one thing needful for you, dear friend, to believe. It is the truth that we all need most of all. There is no reason for my having asked you to come here to-night to listen to me, except that I may beseech you to behold for yourselves the Lamb of God which takes away the world's sin.

I. Now let me ask you to note, first, that Jesus Christ is the world's sin-bearer.

The significance of the first clause of my text, "The Lamb of God," is deplorably weakened if it is taken to mean only, or mainly, that Jesus Christ, in the sweetness of His human nature, is gentle and meek and patient and innocent and pure. It *does* mean all these, thank God! But it was no mere description of disposition which John the Baptist conceived himself to be uttering, as is clear by the words that follow in the next clause. His reason for selecting (under Divine guidance, as I believe) that image of "the Lamb of God," went a great deal deeper than anything in the temper of the Person of whom he was speaking. Many streams of ancient prophecy and ritual converge upon this emblem, and if we want to understand what is meant by the designation, "The Lamb of God," we must not content ourselves with the sentimentalisms which some superficial readers have supposed to exhaust the significance of the expression; but we must submit to be led back by John, who was the summing up of all the ancient Revelation, to the sources in that Revelation from which he drew the metaphor.

First and chiefest of these, as I take it, are the words which no Jew ever doubted referred to the Messiah, until after He had come, and the Rabbis

would not believe in Him, and so were bound to hunt up another interpretation—I mean the great words in the prophecy, which, I suppose, is familiar to most of us, where there are found two representations, one, "He was led as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth," and the other, still more germane to the purpose of my text, "The Lord hath laid on Him the iniquity of us all. . . . By His knowledge shall He justify many, for He shall bear their iniquities." John the Baptist, looking back through the ages to that ancient prophetic utterance, points to the young Man standing by his side, and says, "There it is fulfilled."

But the prophetic symbol of the Lamb, and the thought that He bore the iniquity of the many, had their roots in the past, and pointed back to the sacrificial lamb, the lamb of the daily sacrifice, and especially to the lamb slain at the Passover, which was an emblem and sacrament of deliverance from bondage. Thus the conceptions of vicarious suffering, and of a death which is a deliverance, and of blood which, sprinkled on the doorposts, guards the house from the destroying angel, are all gathered into these words.

Nor do these exhaust the sources of this figure, as it comes from the venerable and sacred past. For when we read "the Lamb of God," who is there that does not recognize, unless his eyes are blinded by obstinate prejudice, a glance backward to that sweet and pathetic story when the father went up with his son to the top of Mount Moriah, and to the boy's question, "Where is the lamb?" answered, "My son, God Himself will provide the lamb!" John says, "Behold the Lamb that God has provided, the Sacrifice, on whom is laid a world's sins, and who bears them away."

Note, too, the universality of the power of Christ's sacrificial work. John does not say, "the sins," as the

Litany, following an imperfect translation, makes him say. But he says, "The *sin* of the world," as if the whole mass of human transgression was bound together, in one black and awful bundle, and laid upon the unshrinking shoulders of this better Atlas, who can bear it all, and bear it all away. Your sin, and mine, and every man's, they were all laid upon Jesus Christ.

Now remember, dear brethren, that in this wondrous representation there lie, plain and distinct, two things, which to me, and I pray they may be to you, are the very foundation of the Gospel that we have to trust to. One is that on Christ Jesus, in His life and in His death, were laid the guilt and the consequences of a world's sin. I do not profess to be ready with an explanation of how that is possible. That it is a fact I believe, on the authority of Christ Himself and of Scripture; that it is inconsistent with the laws of human nature may be asserted, but never can be proved. Theories manifold have been invented in order to make it plain. I do not know that any of them have gone to the bottom of the bottomless. But Christ in His perfect manhood, wedded, as I believe it is, to true Divinity, is capable of entering into—not merely by sympathy, though that has much to do with it—such closeness of relation with human kind, and with every man, as that on Him can be laid the iniquity of us all.

Oh! brethren, what was the meaning of "I have a baptism to be baptized with," unless the cold waters of the flood into which He unshrinkingly stepped, and allowed to flow over Him, were made by the gathered accumulation of the sins of the whole world? What was the meaning of the agony in Gethsemane? What was the meaning of that most awful word ever spoken by human lips, in which the consciousness of union with, and of separation from, God, were so marvellously blended, "My God! My God! why hast Thou forsaken Me?" unless then the Guiltless was loaded with the sins of

the world, which rose between Him and God?

Dear friends, it seems to me that unless this transcendent element be fairly recognized as existing in the passion and death of Jesus Christ, His demeanor when He came to die was far less heroic and noble and worthy of imitation than have been the deaths of hundreds of people who drew all their strength to die for Him. I do not venture to bring a theory, but I press upon you the fact, He bears the sins of the world, and in that awful load are yours and mine.

There is the other truth here, as clearly, and, perhaps, more directly, meant by the selection of the expression in my text, that the Sin-bearer not only carries, but carries *away*, the burden that is laid upon Him. Perhaps there may be a reference—in addition to the other sources of the figure which I have indicated as existing in ritual, and prophecy, and history—there may be a reference in the words to yet another of the eloquent symbols of that ancient system which enshrined truths that were not peculiar to any people, but were the property of humanity. You remember, no doubt, the singular ceremonial connected with the scapegoat, and many of you will recall the wonderful embodiment of it given by the Christian genius of a modern painter. The sins of the nation were symbolically laid upon its head, and it was carried out to the edge of the wilderness and driven forth to wander alone, bearing away upon itself into the darkness and solitude—far from man and far from God—the whole burden of the nation's sins. Jesus Christ takes away the sin which He bears, and there is, as I believe, only one way by which individuals, or society, or the world at large can thoroughly get rid of guilt and penal consequences and of the dominion of sin, and that is, by beholding the Lamb of God that takes upon Himself, that He may carry away out of sight, the sin of the world. So much, then, for the first thought that I want to suggest to you.

II. Now let me ask you to look with

me at a second, that such a world's Sin-bearer is the world's deepest need.

The sacrifices of every land witness to the fact that humanity all over the world, and through all the ages, and under all varieties of culture, has been dimly conscious that its deepest need was that the fact of sin should be dealt with. I know that there are plenty of modern ingenious ways of explaining the universal prevalence of an altar and a sacrifice, and the slaying of innocent creatures, on other grounds, some of which I think it is not uncharitable to suppose are in favor mainly because they weaken this branch of the evidence for the conformity of Christian truth with human necessities. But notwithstanding these, I venture to affirm, with all proper submission to wiser men, that you cannot legitimately explain the universal prevalence of sacrifice—unless you take into account as one—I should say, the main, element in it, this universally diffused sense that things are wrong between man and the higher Power; and need to be set right even by such a method.

But I do not need to appeal only to this world-wide fact as being a declaration of what man's deepest need is. I would appeal to every man's own consciousness—hard though it be to get at it; buried as it is, with some of you, under mountains of indifference and neglect; and callous as it is with many of us by reason of indulgence in habits of evil. I believe that in every one of us, if we will be honest, and give heed to the inward voice, there does echo a response and an amen to the Scripture declaration, "God hath shut up all under sin." I ask you about yourselves, is it not so? Do you not know that, however you may gloss over the thing, or forget it amid a whirl of engagements and occupations, or try to divert your thoughts into more or less noble or ignoble channels of pleasures and pursuits, there does lie, in each of our hearts, the sense, dormant often, but sometimes like a snake in its hibernation, waking up enough to move, and

sometimes enough to sting—there does lie, in each of us, the consciousness that we are wrong with God, and need something to put us right.

And, brethren, let modern philanthropists of all sorts take this lesson:—The thing that the world wants is to have sin dealt with—dealt with in the way of conscious forgiveness; dealt with in the way of drying up its source, and delivering men from the power of it. Unless you do that, I do not say you do nothing, but you pour a bottle full of cold water into Vesuvius, and try to put the fire out with that. You may educate, you may cultivate, you may refine; you may set political and economical arrangements right in accordance with the newest notions of the century, and what then? Why! the old thing will just begin over again, and the old miseries will appear again, because the old grandmother of them all is there, the sin that has led to them.

Now do not misunderstand me, as if I were warring against good and noble men who are trying to remedy the world's evils by less thorough methods than Christ's Gospel. They will do a great deal. But you may have high education, beautiful refinement of culture and manners; you may divide out political power in accordance with the most democratic notions; you may give everybody "a living wage," however extravagant his notions of a living wage may be. You may carry out all these panaceas and the world will groan still, because you have not dealt with the tap-root of all the mischief. You cannot cure an internal cancer with a plaster upon the little finger. And you will never staunch the world's wounds until you go to the Physician that has balm and bandage, even Jesus Christ, that takes away the sins of the world. I profoundly distrust all these remedies for the world's misery as in themselves inadequate, even while I would help them all, and regard them all as then blessed and powerful, when they are consequences and secondary results of the Gospel, the first task of

which is to deal by forgiveness and by cleansing with individual transgression.

And if I might venture to go a step further, I would like to say that this aspect of our Lord's work on which John the Baptist concentrated all our attention is the only one which gives Him power to sway men, and which makes the Gospel—the record of His work—the kingly power in the world that it is meant to be. Depend upon it, that in the measure in which Christian teachers fail to give supreme importance to that aspect of Christ's work they fail altogether. There are many others which, as I said a moment ago, follow in my conception from this first one; but if, as is obviously the tendency in many quarters to-day, Christianity be thought of as being mainly a means of social improvement, or if its principles of action be applied to life without that basis of them all, in the cross which takes away the world's iniquity, then it needs no prophet to foretell that such a Christianity will only have superficial effects, and that, in loving sight of this central thought, it will have cast away all its power.

I beseech you, dear brethren, remember this, Jesus Christ is something more than a social reformer, though He is the first of them, and the only one whose work will last. Jesus Christ is something more than a lovely pattern of human conduct, though He is that. Jesus Christ is something more than a great religious genius who set forth the Fatherhood of God as it had never been set forth before. The Gospel of Jesus Christ is the record not only of what He said but of what He *did*; not only that He lived, but that He died. And all His other powers, and all His other benefits and blessings to society, come as results of His dealing with the individual soul when He takes away its guilt and reconciles it to God.

III. And so, lastly, let me ask you to notice that this Sin-bearer of the world is our Sin-bearer if we "behold" Him.

John was simply summoning ignorant eyes to look, and telling of what

they would see. But his call is susceptible, without violence, of a far deeper meaning. This is really the one truth that I want to press upon you, dear friends, "Behold the Lamb of God."

What is that beholding? Surely it is nothing else than my recognizing in Him the great and blessed work which I have been trying to describe, and then resting myself upon that great Lord and sufficient sacrifice. And such an exercise of simple trust is well named beholding, because they who believe do see, with a deeper and a truer vision than sense can give. You and I can see Christ more really than these men who stood round Him, and to whom His flesh was "a veil"—as the Epistle to the Hebrews calls it—hiding His true divinity and work. They who thus behold by faith lack nothing either of the directness or of the certitude that belong to vision. "Seeing is believing," says the cynical proverb. The Christian version inverts its terms, "Believing is seeing." "Whom having not seen ye love, in whom though now ye see Him not, yet believing ye rejoice."

And your simple act of "beholding," by the recognition of His work and the resting of yourself upon it, makes the world's Sin-bearer your Sin-bearer. You appropriate the general blessing, like a man taking in a little piece of a boundless prairie for his very own. Your possession does not make my possession of Him less. For every eye gets its own beam. And however many eyes wait upon Him, they all receive the light on to their happy eyeballs. You can make Christ your own, and have all that He has done for the world as your possession, and can experience in your own hearts the sense of your own forgiveness and deliverance from the power and guilt of your own sin, on the simple condition of looking unto Jesus. The serpent is lifted on the pole, the dying camp cannot go to it, but the filming eyes of the man in his last gasp may turn to the gleaming

image hanging on high ; and as he looks the health begins to tingle back into his veins, and he is healed.

And so, dear brethren, behold Him ; for unless you do, though He has borne the world's sin, your sin will not be there, but will remain on your back to crush you down. "O Lamb of God, that taketh away the sins of the world, have mercy upon me."

SOME LESSONS OF GRATITUDE FROM THE COLUMBIAN EXPOSITION.

BY REV. HORACE C. STANTON, PH. D.
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And they shall bring the glory and honor of the nations into it.—Rev. xxi. 26.

FOUR hundred and one years ago the 13th of last October, a little before midnight, the watchers on the Spanish ships beheld a light—the first thing their eyes ever saw upon the Western hemisphere. During these four hundred years the world has accomplished more than through the fifty-five hundred that preceded. Since the first white man dwelt upon this continent there has not been a single twelve months which did not bring reasons to thank God. And adequate discussion in one discourse of all the causes for thanksgiving through these past four centuries of our history is beyond the power of man. Yet, in most modest way, we note some lessons of gratitude from the Columbian Exposition.

See the wheat and oats. All grasses and all grains, of every seed. All vegetables and all vines. Sugar and rice from Mississippi and Louisiana. Bales from the cotton belt, but made now by slaves no longer. Trophies from the kingdom of corn and rye, flax, hemp, silk. Apple, pear, peach, plum, quince, cherry. Lemons and oranges on their trees. Teas, coffees, chocolates, spices, nuts. All oils and all wines. Every root that comes from the soil ; every berry that clusters on vines ; every fruit that hangs in orchards. The prairies of the Dakotas and the plantations of the

Carolinas bring their harvests side by side. With them are the wools and ostrich feathers from the Cape of Good Hope, and the varied products of Liberia.

Here are flocks, herds, horses ; the poultry and the bees. The most improved dairy apparatus of the world. Butter without weight, and the largest cheese ever made. While Minnesota shows her pyramid of honey—three tons in one weight—the Green Mountain State exhibits the finest display of maple-sugar ever seen.

Here is nearly every flower known to savage or civilized man, from the daisy white to the Victoria Regia lily. Here are every tree indigenous to our soil, and every other important variety of wood on earth. Oh, wonderful providences which God has hidden under the bark of trees, in their roots, and beneath their leaves ! Among these proudly stands the camp of the Michigan lumberman, with the largest load of logs ever drawn by a single team. Round about are the tributaries of every land, from the bamboos of Japan and the rare, costly woods along the Amazon, to the titanic trees of the Mariposa Grove.

Here are plough, mower, twine-binding reaper ; all weapons of forest culture and of husbandry ; everything that is used to bring from the earth food, raiment, or shelter for man. And for all that agriculture has given, horticulture has shown, forestry has developed, we praise the God of the cedars of Lebanon.

But our thought goes below the surface to the depths. Back of that relic of earlier days—the red pipe-stone from which the sachems made their calumets—are petrifications from New Mexico, and ancient rocks with fossil footprints of prehistoric reptiles, beasts, and birds. Here are the clays for pottery and porcelain. Industries in petroleum and asphalt. Chemical exhibits, soda, borax, gypsum, mica, manganese. Specimens from the Mammoth Cave. And, amid them, we hear the music of mineral waters from Saratoga and from Mani-

tau. For building—limestone, sandstone, granite. And by Italy's white Carrara for monuments and statuary are the colored marbles of Tennessee.

The economic metals with those for luxury and ornament. There are coal and iron from Pennsylvania. Here are the largest lumps of lead and zinc that ever were mined. Nickel, platinum, aluminum. Bars from the copper lodes of Wisconsin, on Lake Superior's shore, and beside them like ingots from New South Wales. Here is the original piece of gold found by James W. Marshall in the tail race of Sutter's Mill, January 19th, 1848, which started for San Francisco the modern Argonauts, who sailed for the golden fleece. Near by is a collection of gold nuggets worth \$50,000, with models of almost all the great nuggets of the world. There Colorado and Nevada lift on high their spoils, torn from the bowels of the mountains by the jewelled teeth of diamond drills, and cast them round the silver statue of Montana. These exhibits represent all the mines of all the nations; about every mineral known to man, every known gem or precious stone; every known mining appliance—chisels that will pierce through a mile of solid rock, the stamp-mill and the crusher, whatever is used to evolve a metal. While steam and electricity are harnessed now where formerly only human hands could toil.

As we stand between the miner's cabin and the souvenirs from palaces of bonanza kings, and see Mother Earth for milk giving streams of silver and gold, for these treasures inexhaustible, stored in subterranean chambers many, we thank God.

See this machinery! Here are the largest boilers in the world; crude oil, piped all the way from Ohio, pouring in to feed them. Beside these hear the whirl and whiz of engines. Before us is a steam engine weighing only one half ounce—so small, a quarter of a dollar would be an ample platform for it. By it the Allis engine of two thousand horse-power. Round about a display

of engines representing the greatest power ever centred in one place—equal to twenty thousand sinewy steeds. Machines to stamp, and carve, and emboss; machines to sew, knit, embroider; machines for weaving every woof, from a silk ribbon to a carpet; every machine employed to make textile fabrics; machines to test strains, torsion, resistance of every kind. Here is a mechanism on which you operate as on a type-writer, and your touch casts type from the molten metal and sets each in its place. Here is a press which in one second prints, folds, delivers four newspapers of metropolitan size. And close by is a contrivance for redistributing type to be used again. About every appliance known for utilizing the power of water or of steam. And everything pertaining to the making of any and all machinery.

The most wonderful and amazing triumphs of human inventive skill that history has ever seen are clustered around, their fingers soft as silk and strong as steel. To describe them one must use the words of inspiration, and say, as did Ezekiel when he saw the heavenly wheels driven by supernal intelligence, "The spirit of the living creature is in the wheels." 'Neath the portals of these cyclopean workshops we praise God for what He has given in the perfecting of machinery.

See yon building, upon which are written the names of the electricians Morse, Volta, and such as they. See these dynamos, of every style and size, from the first one ever constructed (1866) to the largest ever made, and requiring a special edifice for itself. It takes twenty-four thousand horse-power to generate for these exhibits of electricity before us. Forging, welding, brazing by the electric spark. Magic doors open and shut by electricity as you pass through; so you need never touch them. Here is a German search-light that by night will throw radiance enough for a garden party upon a lawn seventy-five miles away. Artistic designs in iridescent flame.

Amid them a tower, flashing and sparkling with innumerable lights, bears the name of Edison. How much that suggests about phonograph, telephone, tachyscope, and all the rest. Here is Gray's telautograph! With pencil in your hand you write. And a thousand miles away another pencil moves upon the paper, reproducing your chirography—every curve, dot, dash, exactly. And, beside it, are the appliances for cables to speak from continent to continent.

The largest, most phenomenal display of electricity ever seen. The fabled exploits of the thunderbolts of Jupiter are surpassed by their actual achievements in the hands of man. Out by the Grand Basin electric fountains throw up their blended jets of many a hue, with countless combinations of most exquisite beauty. And they seem to symbolize the varied, inexhaustible forms in which these subtle forces of electricity, magnetism, galvanism, may become subservient to man. As we stand in Electricity Hall, where the rainbow-colored lightnings play and leap and laugh for man, and think what human genius, led by God, has already wrought in these palaces of the mechanic arts, we find here a prophecy of unimagined discoveries yet to come. And for this promise of the future we thank the Great Electrician of the skies.

Next is the largest edifice ever reared upon the planet, equal to four Roman Colosseums; the iron in its roof enough to make two Brooklyn Bridges; the greatest standing army of Europe could be mobilized within its walls. A city by itself. Yet not sufficient to exhibit the specimens of manufactures. They sweep away beyond it. Glassware, paints, perfumery, laces, and all fancy work. Almost every manufactured article employed by man or woman in any phase of human life upon the globe. Among the leathers, almost every animal skin that was ever used by human kind, from the feathered pelt of the songstress to the hide of the elephant. Here the largest machinery belt on earth; there

Sweden shows the longest band-saw ever made. Jewels! From the uncut stones of the Kimberly fields to Tiffany's polished brilliant worth \$100,000 and his \$200,000 necklace of assorted pearls. India with ivory and shawls from Cashmere. China with metal-work and lacquer. Behold the consummate skill and patience of Japan; Russia with her furs; England with the fruit of her looms. The exquisite, inimitable finish of the fabrics of the French republic contrasted with the more substantial but almost as elegant products of the German Empire; Austria nearly equal to either. Everything pertaining to domestic or international travel, from the South American forest canoe to the ocean racer; from the first steam engine ever run upon our soil to the most massive locomotives in existence. To enumerate them all the work of many hours; to see them the labor of many days.

And the products of our fatherland, in number, originality, inventive power, are most wonderful of all. Among all competitors, Columbia takes the palm. Thank God for the overwhelming displays in these palaces of industry.

Beside the hundred-handed industries are the sciences, hundred-eyed. They have reared a building with every device for the nurture of God's little ones. Teaching methods that test and train in body and in mind; showing the symbols of academic life; schools for the dumb and blind; exhibits of great publishing houses—masterpieces of literature; the resources of natural history; the codes of government, jurisprudence, medicine, engineering, commerce; illustrating great charities; all sanitation and hygiene. Every type of architecture known to man—from the Australian squatter's hut to the temple by the Nile. All that music can produce. And in this Museum of Fine Arts see trophies in sculpture and painting from every polite nation. For these things give thanks to the God of Beauty.

And a palace by itself was requisite to exhibit the products of woman's

heart, and brain, and facile fingers. This is the land in which she began to enter upon her true empire, bringing the crown and bloom to our modern civilization. For the work of Christian womanhood at home and in heathen lands we praise the God who hath a mother's heart.

Note these mansions, which represent our States. Massachusetts reproduces the house of Governor John Hancock, from Beacon Hill. In it a painting of the log cottage of her early governor, Bradford, with sentinels around it to warn against Indian foes. Around this picture the portraits of a great multitude of men and women of genius and fame from the old Bay State. Virginia reproduces Mount Vernon, filled with relics of Randolph, Madison, Jefferson, and the Father of his Country. Pennsylvania presents her sacred bell, which, in the Revolutionary day, proclaimed "liberty throughout all the land, unto all the inhabitants thereof," while West Virginia shows the sofa on which sat Grant and Lee to close the Civil War. And here is the corn palace of Iowa. You young empires on the Pacific Coast, can you vie with these eastern commonwealths, the Keystone State and the State of Empire? And Washington gathers trophies from the coal measures, the forests, and the farms of Puget Sound, and she answers, "Come and see." While California points to her vintage, her orchards, her mines, and her scenery, and she answers, "Come, see, stay."

But above them see that stately temple which is the symbol of our Government. Beneath it, or hard by, the Smithsonian Museum, with all the wild creatures of the national domain—here before the white man came. The aquaria and marine collection, suggesting the harvests the waters yield without man's planting or his culture, from the mountain trout to the fur-bearing seal and leviathan that once sported off Nantucket. Relics of the North American savages, their customs and antiquities. The work of the Coast Survey,

whose De Sotos and De Leons have followed exploration's tangled circuits far into the Arctic snows. The Army, with all its uniforms, from the old Continental to the modern Zouave. All weapons—the poisoned blow-gun, the ancient flint-lock, thence up to the cannon that aims and fires in one minute forty-two shots as big around as your arms; while above the latter towers the largest siege gun ever wrought. The Navy puts beside the old war boat of the Vikings her mightiest ironclad; and, beside that, the apparatus for the rescue of life along our shores. Amid these symbols of forces and fleets are specimens of American inventions in the greater arts of peace.

In the Department of State, beneath its rotunda, the fathers of the republic look down upon us. They builded better than they knew. Not more interesting in the Convent of La Rabida is the original commission from Ferdinand and Isabella which made Columbus "admiral of the ocean seas," than are these other treasures from the old colonial days—the first lightning-rod made by Franklin; the drum that beat at Bunker Hill; the sword of Warren; the brass piece that was taken when Yorktown and Cornwallis fell; the historic battle flags; the sacred relics of our heroic dead. In this citadel of the republic, girded with palaces, we affirm that never had nation prouder shibboleth than ours—"I am an American citizen."

And what is the secret of it all? Beneath that rotunda lies the Bible that came over in the Mayflower. Yonder the Bible Society shows the Word printed in three hundred tongues. From this came the piety of the Puritan and the pluck of the pioneer. From this the inspiration to everything we ever did that was worth the doing. The false religions of the world are emptiness beside the cross of Christ, in whom dwells "the fulness of the Godhead bodily." Because from this came the teachings by which our people have been bound with greater unity than ever

in the past, that the scars of conflict may be forgotten and we may be as one tribe in Israel, we praise God! From this Gospel came our relations of peace with every power on earth. For the international comity, growing more and more into a sense of universal brotherhood, we bless Him.

With the lessons of hope and courage come those of tremendous responsibility. Through every nation of the world shall be felt the influence of this Exposition. In the capitals of Europe it shall be told, and dark-faced men on the banks of the Congo shall recount the story. From Florida, forever green, and from Alaskan valleys, o'erhung with everlasting frosts; from Plymouth Rock and from the slopes of the Sierras the sons and daughters of the republic have come up. Columbia, Canada, Mexico, England, Russia, Germany, France, Austria and the Netherlands, Spain, Italy, Denmark, Sweden, Norway, Turkey, Hungary, Brazil and the Argentine Republic, Ecuador, Peru, Cuba, Jamaica, India, Siam, Australia, Java and Japan, the Bedouins from North Africa, the Zulus from the South, Laplanders and Esquimaux, the warriors of Dahomey and Hawaiians from the Southern Seas have hither sent their sons, and men of many realms appear along our streets. The universe, by kingdoms, right wheel! Advance! And the nations of the earth go marching by, bearing before them symbols of every human achievement for six thousand years. Behold man and his works! From mementoes of tribes that perished long ago, like the Cliff Dwellers, of origin mysterious and history unknown, to the great triumphs of to-day in earth, water, air, and fire. Whatever man has done in the wild wood or in the deep sea, in the caverns of the earth or upon the mountains, on plain or in city, everything valuable or marvellous in industry or art. The Egyptian obelisks and the Roman arch, that have stood through all the centuries, say each unto the other, "It is the one most stupendous pageant of all history; the most

comprehensive, complete, colossal display in the annals of the human race." For did not God make man in His own image? Is not this genius but a spark of light from Him? We thank God for this lesson upon the divinity of the origin of man.

In imagination I see the Pilgrim Fathers on the stern New England coast.

"Amid the storm they sing,
Nor heed the winter drear,
While the waking aisles of the forest ring
To their hymn of lofty cheer."

And to their faith there comes response. From the sunburst above the city by the inland sea a voice saith, "Lo, thus shall it be unto the land that feareth God, They shall bring the glory and honor of the nations into it." That century plant in Horticultural Hall may have taken one hundred years to blossom. Yet after it flowers it must die. This bloom of a puissant nation's life took four centuries of growth; but after it shall come still richer efflorescence. The flowers in Jackson Park are faded now. Abandoned is the Court of Honor. Among its deserted palaces around the autumn winds like dirges moan. But let the entire republic become a Court of Honor, in which all that is noble shall be seen. Through all our borders let palaces arise. And when the Dream City shall have become but a memory of the distant past; when, where the fathers are, the sons shall be, even then shall the record of this memorable year be a tremendous inspiration. Praise Him!

Oh, city of fountains and statues, innumerable thy vistas of beauty and light, thy pinnacles and palaces, thy colonnades and thy domes; the names of earth's great ones emblazoned on thy panels, thy cloud-capped towers, thy gorgeous palaces, thy solemn temples shall dissolve. But thou hast given us loftier conception of that Whiter City to which God shall bring the glory and honor of the nations forever, that they may look upon His handiwork, surpassing that of men. O Columbian Exposition! In this sweet home, whose

ensign is the Stripes and the Stars, thou hast suggested the sweeter home that cometh, where all stripes shall be forgotten and the stars shall reign alone. O God! let the nation praise Thee. Amen and Amen.

THE PROBLEM OF LIFE.

BY PRESIDENT ISAAC H. KETLER,
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For a man's life consisteth not in the abundance of the things which he possesseth.—Luke xii. 15.

IN science it is an article of faith that life is produced by life. The hypothesis of spontaneous generation has failed of demonstration. Huxley and Spencer and other great scientists have conceded that in the history of scientific investigation there is no instance in which the living has proceeded from the non-living. Notwithstanding the subtle investigations of learned scientists, and notwithstanding pronounced materialistic prepossessions of many students of nature, without a single exception among those who rank high in this department of knowledge, the production of life by life is conceded to be an established law of nature.

Two solutions of the origin and persistence of life may be admitted as possible. The one is the conception of an eternal series of children and fathers through which life has propagated itself from an infinite past. The other is the belief in one great central Life which without any beginning is the primal parent of all other lives. The former is mechanical and atheistic. Born of the denial of a creative intelligence it conceives of an endless series of ancestors. Back and back in an infinite regress of effects and causes, it stops short of the recognition of a personal and absolute God. The latter is the conception of theism. Recognizing the universe as the well-ordered plan of a Divine intelligence, it conceives of a personal and absolute Spirit which is at

once the author and disposer of life and being.

Atheism in whatever form conceived has failed to satisfy the reason and conscience of men. As an alternative of theism it meets no response in the constitution of man. It possesses no principle of organization. It is destructive of science and order. It answers no questions. It solves no problem. It is barren and unfruitful in both science and religion. It makes man the riddle and the jest of being.

On the other hand theism, or the doctrine of a personal, absolute intelligence, is the first assumption of science. Around this conception as an organizing principle gather the illustrious names of all ages. Socrates, Plato, Descartes, Leibnitz, Newton, Sir John Herschel, Emanuel Kant, Laplace, and, in the judgment of many recent scientists, the thrice illustrious name of Charles Darwin, eloquently testify to the fitting response which the doctrine of a personal God meets in the enlightened reason and conscience of men.

Upon this broad thesis of a creative intelligence absolute and divine must rest any possible or tenable solution of the problem of life. Whether life consists or does not consist in wealth of environment; whether it comes direct from the Creative Hand perfect and complete in its million varied forms and so persists; or whether from a few potential types through lapse of ages and modifying environment, it evolves into the countless varieties of animal and vegetable forms, making a living garniture for earth and sky and sea, can find answer and warrant in theism alone.

Two solutions of life, each claiming to be theistic and in harmony with the spirit and letter of revelation, divide the thought of men prominent in science. Both recognize God as the author and source of life. The one conceives of each living form as leaving the Creative Hand with mechanical perfection, pre-adapted to an environment already determined and persisting unchanged through continued propaga-

tion. The other with no less recognition of Divine efficiency limits the creative fiat to the production of a few potential types, leaving wide room for the evolution of the varied forms of animal and vegetable life.

As an hypothesis this phase of evolution has gained wide currency. Sir John Herschel, Sir William Thompson, Dr. William Carpenter, Owen, Dawson, Gray and Dana profess to find in the hypothesis of theistic evolution the accordant and rational interpretation of the Book of Genesis. As a working theory for science it is far-reaching in its results. As a scientific statement of the progressive unfolding of the creative purpose, having its origin in one central divine life and moving forward to the realization of a divinely ordained plan, it invokes the deepest feelings of sublimity and wonder.

Whether God by successive acts of His creative might called into being each and every form in which life manifests itself; whether through long ages of physical and spiritual environment the primal types, endowed as they must have been with the hidden potencies of conscious thought and feeling, evolved our complex intellectual and spiritual life, is a question for speculation, but not for dogmatic statement. God in His written Word has given us the fact, but not the method of His creative power. Whether on scientific grounds it can be proved that the hypothesis of evolution is the divine order of nature, is a problem which appeals to the spirit of scientific inquiry. It is a question entirely aside from the doctrines of evangelical Christianity. It is deserving of the serious and honest consideration of intelligent thought, freed from all biasing prepossessions. It is a problem worthy to be determined by laborious and persistent research in the interest of truth and science. It is not a problem for the theologian. It is a question of physical science. It has no vital relation to Christian theology. Christianity deals with life as it is, and not with speculative theories of its ori-

gin and persistence. With the bare statement that God breathed into man's nostrils the breath of life, the Bible launches a philosophy of life which looks not so much to beginning as to end; not so much to origin as to destiny; not so much to aggregate life as to individual life; not so much to its environment as to its essential nature; not so much to what life has as to what life is and is to be.

The text as it fell from the lips of the Master was His most notable utterance upon the philosophy of life while He tabernacled with men. It was the revelation of the law of life. Silent as He was upon the divine method of creation, when He spoke of the law and order of individual life He was most explicit and clear. Not what we possess, but what we are and shall be; not possession and accretion, but evolution and growth; not an adding to from without, but a development from within, is the law and order of individual life.

To the principle of evolution, as the manifest law of man's personal and individual life, our text logically leads.

I. No physical agency outside of life itself can be the source or cause of physical life. The dormant life-germ in the smallest acorn possesses potentially the fully developed life of the sturdy oak. Soil, rain and sunshine minister not life, but the conditions of life. Life is not found in soil, rain and sunshine. These do not impart life to the growing and expanding oak. They are but the physical environment by which germinal life is evoked. The thought scarcely needs iteration, that in every form of vegetable life the principle holds good, that life consists not in environment, but in the evolution of its own potencies. There is no life in soil, no life in moisture, none in sunshine. Life is only in life, and evolved from life.

Animal life as manifested in the highest as well as in the lowest forms of organization conforms to the same law of inner growth. Food, drink, raiment, and the thousand favoring conditions

which minister to our physical well-being, possess no germ or element of life which can in any sense become a part or constituent of the vital principle which animates and throbs in every nerve and fibre of our complex physical organism. Biological chemistry in its most subtle analyses has failed to show that a single atom of matter ever has been or can be transmuted into the vital principle which animates the countless living and moving forms of physical nature. This is altogether the most formidable obstacle to a thoroughgoing materialism. Life consists not in material units. Life consists only in life and in the divine possibilities of its evolution.

At the risk of redundancy I would make it clear that life, as an organizing and animating principle in all vegetable and animal forms, is evolved from life itself; that its growth is not due to accretions of material atoms. Matter never becomes life. Nature knows no process by which inert matter can be changed or transmuted into the vital principle. The materials out of which life weaves for itself an organism and a home are diverse from life itself. Is the thought clear that life grows from within? Is the thought clear that rain and sunshine and the fertilizing elements of the soil are but the materials out of which life weaves for itself a physical organism? Is it clear that environment does not impart life, but evokes it? The thought rightly conceived is a scientific truth of greatest moment. It is the scientific interpretation of the Saviour's words, "For a man's life consisteth not in the abundance of the things which he possesseth."

II. Analogous to the evolution of the vital principle is the growth and development of our mental life. Here, if anywhere, the peculiar phase of evolution to which we have referred has its fullest application. Theories of education are as diverse as men's conceptions of the law and order of mental growth. Men have erroneously conceived of

truth as having its origin in an objective world. They have looked upon education as the process of imparting it to the human mind, as if the mind were a mere receptivity. All such theories overlook the fundamental fact of our mental life, that truth is within us. Knowledge is not objective, but subjective. Science has its origin in the human soul. Physical nature, working out the thought and purpose of an intelligent Creator, evokes the truths of science germinal in every rational soul. Truth is in all alike. Every axiom and proposition of Euclid, and every mathematical relation conceived by Newton or Laplace, is potential in the infant mind and prophetic of almost infinite possibilities. Mathematics is a science of mental concepts and not a science of material entities. Truth is within the soul, and responds only to the divine thought manifested in nature. In the words of Browning we can say, "There is an inmost centre in us all where truth abides in fulness; and a round wall upon wall, the gross flesh hems it in, this perfect, clear perception—which is truth. A baffling and perverting carnal mesh binds it and makes all error; and to know rather consists in opening out a way whence the imprisoned splendor may escape, than in effecting entry for a light supposed to be without." And again: "Watch narrowly the demonstration of a truth, its birth, and you trace back the effluence to its spring and source within us." The study of nature and of books and the tuition of the skilled master have no efficacy in imparting truth. Truth is not imparted. Truth is evoked. Truth is subjective, not objective. Truth is life, not organism. The material world with its myriad beneficent forms and adaptations has no power to read truth into the human mind. It is the mind which reads truth into nature. Truth is of God and divinely implanted in the soul. In the thought of the poet, "Truth is lodged alike in all, the lowest as the highest. Some slight film, the interposing bar which binds a soul

and makes the idiot, just as makes the sage, the film removed, the happy outlet whence truth issues proudly."

Is the thought clear, that intellectual environment contains not the essence of truth? Is the thought clear, that the study of nature and of books and the tuition of the learned master are but conditions of intellectual growth? Do we understand our intellectual life to be an evolution of those germinal principles of truth which God with His own image has stamped upon the human soul? If so, we apprehend the law of mental growth and the true philosophy of education.

2. But more apparent is this law of life within the realm of man's æsthetic and moral nature. As all truth and science are germinal in the intellect, so all art and beauty are implicit in man's higher and æsthetic nature. The symphonies of Beethoven, the art dreams of Raphael, the sculptured forms of Phidias, the poetic fancies of Homer and Keats, lie dormant in the mind of the ragged urchin that wanders through our streets. Here in this wide realm of human life, where sensations and emotions and all that determines human character make conspicuous man's ascendancy over all other forms of organized life, is the potent manifestation of the principle of evolution. Music, heaven's divinest gift to earth, dwells potential in the heart. Chord, melody and harmony have no existence in a material world. Is the art sense, the poetic fancy, the visions of Andrea del Sarto, the frescoes of Angelo, "The Last Supper" of Leonardo da Vinci, a mere acquisition from a world of sense?

We will conceive the science of education better when we understand that the human soul possesses in germ every attribute of the heavenly and divine. All things in heaven and in earth which appeal to the sensibilities are ours by original endowment. The rainbow hues which paint the tiny flower; the sweetest sounds of purling brooks and warbling birds; the orchestral harmonies of sight and sound are mental contribu-

tions to the world around. Strip the material world of all the soul contributes of grace and beauty; draw a line of separation between that which is purely material and distinct from our mental life and that within us which gilds the myriad forms of nature with ten thousand added beauties, and the outer world is inane and dull indeed. All science, all art, all beauty dwells in the human soul—fitting and finite counterpart of that absolute intelligence in whose image and likeness we were made.

God has no thought of nature, no concept of beauty, no attribute of love and goodness, no poetic fancy or dream of unrealized glory which He does not share with the life which bears His image. Education is the evoking and the evolving of that which is in us. Knowledge and intellectual life grow only as the divine possibilities of art and science respond to helpful environment. Men become God-like in art and science as the work of education arouses dormant possibilities. Perfect science is the full and perfect thought and purpose of God manifested in His creative work. When education shall have evolved all truth implicit in the soul we shall have attained to perfect science. Thus we see the mission of mental environment. It is not to impart, but to evoke, science; not to add to the sum total of our intellectual life, but to furnish the conditions upon which our mental life may be evoked. Here the true educator finds the keynote of method and the invariable law of mental growth.

III. Lastly, the law of evolution, as here conceived, applies with pre-eminent fitness to the development of our spiritual life. Recognizing the atonement of Christ and the satisfaction of divine justice as the necessary conditions of reconciliation with God, we can yet conceive of spiritual growth only as an evolution of those graces of faith, goodness, and love which are implicit in the human heart. Here, truly, life consists in life and not in mere conditions of life. Though environment be the

indwelling presence and power of the Spirit, its essential office is not to impart life, but to arouse and quicken the faith by which the sinner appropriates the righteousness of Christ. The gracious work of the Spirit by which men are quickened into a new life in Christ bears much the same relation to our spiritual development as soil, sunshine, and rain to the germination and evolution of the vital principle. Faith, goodness and love, like intellect and will, are divine endowments and germinal in the soul. The mission of Christ and of the Holy Spirit is to arouse faith and to quicken the divine graces potential in the heart. The mechanical and extra-biblical theory of the impartation of spiritual life germs from without ignores the simplest laws of spiritual growth.

Men are made in the image of God. They possess by nature attributes and graces accordant with the heavenly and divine. God has placed man in an environment suited to evoke all that is original in his constitution. The physical life responds to a physical environment. The intellect and the sensibilities give birth to a world of truth and beauty—finite counterpart of the science and art of the Creative Mind made manifest in nature. The image of God in the human soul, marred by sin, its divine lineaments faint and fleeting, responds to the master work of the Holy Spirit. The germ of a Christ-life aroused by His gracious and fructifying influence unfolds into a Christ. Character is ever the measure of growth.

It is the sum total of mental and spiritual attainment. Nor is it to be supposed that character, as thus conceived, ends with man's probation in the flesh. The evolution of the essential man under the life-evoking power and influence of the Spirit is not limited to its incarnation in a physical organism. Character does not attain to completion in this life. That were a time too short for an evolution so magnificent. In this world only the cornless ear is seen; sometimes only the small prophetic blade.

Is the analogy plain that spiritual life is evolved? Is it plain that the dormant life principle awakens at the touch of Christ, when the Holy Spirit brings Christ in touch with human life? Is it clear that the germ of the Christ-life in man must unfold into a Christ when that life is developed under the gracious influence of the Spirit? Is it clear that the office of environment is to give direction to these self-evolving principles implanted in the soul?

Much misconception in methods of education and methods of spiritual growth is relieved when the problem of life is solved in the light of natural law. Materialism receives its death-blow in the Saviour's thought, that life does not consist in physical environment. Education assumes its high prerogative of evolving science, beauty and moral law from the conscious depths of the human soul. Christianity finds its potent mission when the divine goodness and sweetness in human life are made to realize their affinity with the high and holy.

These considerations give to life an added dignity and interest. Life does not consist in its environments. Life consists primarily in the eternal life of God made potent in human personality. The Mosaic conception of God's breathing into man's nostrils the breath of life strikingly sets forth the impartation of the divine life, upon which depends the divine kinsmanship of man. Poets and prophets, the inspired of all ages, have recognized man's kinship with Deity. With the Apostle Paul and the poets to which Paul referred we can acquiesce in the helpful thought, "We are the offspring of God." Forasmuch, then, as we *are* the offspring of God, how infinitely transcendent must be the glory which will be revealed in the evolution of human possibilities! Strength, beauty, and perfection of physical form, accurate interpretation of nature's every law, sculpture, poesy and painting, divine song and all art creations realized through the unfolding of awakened sensibilities, faith, goodness

and love ever responding to the Spirit's gracious influences, are among the possibilities of those who recognize their kinship with God.

Low planes of life are but meagre realizations of life's possibilities. Failure in manhood is failure to recognize the Godhood in man. Divine uplifting comes with the thought that man is a God, though in the germ.

Environment has a great mission in the evolution of the man. The life germ of the acorn must fail of its splendid possibilities when soil, rain and sunshine are denied. The Principia of Newton, the art dreams of Raphael, the almost living sculptured forms of Praxiteles, the inspired songs of Isaiah, the poetic fancies of Keats, must have failed to bless the world but for the evoking power of a helpful environment, and so but for the quickening power of the Spirit must the life and image of the Divine, the primal pledge and seal of man's kinship with God, be impotent to evolve a saving faith in the atonement of Christ. The vicarious sufferings of the Saviour, which rendered plenary satisfaction to the justice of God, will only avail as the Holy Spirit awakens an appropriating and justifying faith in the righteousness of Christ. Thus, while environment does not communicate life, its mission is realized in the awakening and enlarging of life's dormant possibilities.

The vindication of God's purpose in our life can be realized only in a proper conception of the mission of environment. If the purpose of soil, sunshine and moisture is to evoke from the tiny acorn the life of the strong and sturdy oak; if our place in a material universe is to evoke from the soul its possibilities of art and science, then expansion and enlargement of life must vindicate God's purpose. "Why stay we here unless to grow?" The wisdom of God in the enthrallment and enthronement of the soul in a garniture of flesh finds vindication not alone in increase of knowledge, but in the expansion and refinement of those spiritual graces

which contact with a material world can alone evoke. Failure in life means failure to grow. Calamity of calamities is the early dissolution of this physical organism. Education cut short. Contact and conflict with this warring carnal mesh forever ended. Where then shall patience and endurance and long-suffering and the lovelier graces of human life be evolved? And so with all the educating influences incident to life in a material world. They speak a divine purpose in the evolution and enlargement of our mental and spiritual life. Pre-eminently so is this in the enlargement of faith in the redemptive purpose of God.

Scepticism and unbelief, doubt and spiritual unrest, under the guidance of the Spirit work out an intelligent faith in the righteousness of Christ. Feeling our way intelligently, testing at every step the foundations upon which we stand, doubting where doubt is possible, following truth as a loving devotee wherever truth may lead, enables us intelligently and lovingly to receive the Gospel of the Son of God. The discipline of doubt, conflict with seeming insuperable obstacles to faith, the testing office of great shadows of spiritual darkness, bring out the soul's prowess and make great spiritual triumphs possible. Fear not the doubt, but fear the self-complacency of blind belief. Fear not the doubt, but fear the deadening influence of a traditional and intolerant faith.

"Rather I prize the doubt
Low kinds exist without,
Finished and finite clods, untroubled by a
spark."

Not the whole problem of life, but the problem of its evolution, is solved in the mission of environment. The conditions and the tests of life are but the means for the realization of its myriad adaptabilities. The keynote of the text, the consistent principle which, like a continuous thread, runs through these three phases of human development, ought to inspire us with the

thought of the exceeding value and dignity of life.

These thoughts should be helpful and suggestive to young men and women of culture. They should enlarge their conception of the exceeding possibilities of growth and destiny. They should inspire a serious and thoughtful appreciation of probation and environment in a material world. These thoughts should make them prize their physical life, with all its ministrations, to the evoking and evolving of the intellectual and spiritual man. They should cause them to recognize their kinship with God and the high moral plane of human life. To realize the true ideal in the evolution of these three phases of our complex life is the finest of the fine arts, the art of right living. Higher than all ideal creations of sculpture, poesy, and painting, sweeter than divine song, diviner than the rapt visions of inspired prophet and seer, is the sacred art which unfolds man's possibilities to man.

THE EPISTLE OF CHRIST.

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Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God.—2 Cor. iii. 3.

ST. PAUL, writing to the early Corinthian Christians—and the words are just as applicable to the Christians of to-day—declared them to be collectively and individually "The epistle of Christ; written not with ink, but with the Spirit of the living God."

These words are a sermon in themselves; so comprehensive is their thought that every Christian is an epistle, a letter, the author of which is Christ Himself, and the readers all who know that Christian's life.

Among others, two great and kindred truths are suggested by this thought.

The first of these truths is that Christ is making Himself known to the world through His followers, each one of them being an epistle of Christ; and the second of these truths is that the world is judging of Christ by what it can read from His epistles.

I. Let us look at the first of these truths—that Christ is making Himself known to the world through His followers, each one of them being an epistle of Christ. Is it not true that we are apt to think of Christ as far off, as having gone into a distant heaven where our prayers, it is true, ascend to Him, but where He is almost out of our hearing and our reach?

It is fast approaching nineteen hundred years since that memorable hour when Jesus with His chosen band of friends stood on Olive's brow and spoke His last words of encouragement and farewell. For nineteen centuries His disciples have been gazing steadfastly up into heaven awaiting the fulfilment of the angel's promise that "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven."

But for nineteen centuries the cloud that then received Him out of their sight has still rolled between the glory of His heavenly presence and the upturned faces of His disciples on the earth. Has Christ for all these centuries left us without word from Himself? Does he reveal Himself to us only through His words written with ink, the few brief records we have of His sayings while upon the earth? Is that all that He says to us? The thought suggested by St. Paul is that Christ is continually revealing Himself to each passing generation of men through His faithful followers, who are His epistles to the world—epistles of warning, epistles of love, epistles of instruction. St. Paul, who wrote many of the epistles now in the New Testament, was himself a far greater epistle to the cities and nations which he visited in his missionary journeys than any epistle he ever wrote with ink. St. Boniface, the apostle of

Germany, was an epistle of Christ from which the Teuton nations, who could neither read nor write, could learn the joyous message of Christ to them. Eliot was an epistle of Christ to the Indian tribes of Massachusetts Bay, and so was the explorer Livingstone an epistle of Christ to the uncivilized tribes of Africa. Passing through their territories, what marvels these men must have seemed to darkened heathen minds: and who can say how many ideas of a higher and larger and more glorious life such minds received as they regarded the persons and civilization of the missionaries, fragments from that great world beyond their shores of which they know so little. Such a quickening epistle of Christ, written not with ink—for if it were they would never read it—but written with the Spirit of God on a human heart, and expressed in actions and characteristics which can be known and read of all men; such an epistle as a Livingstone, or a Paton, or any of that noble army now spending their lives in heathen lands must excite in heathen minds thoughts of something higher than themselves and desires for something better than they have; it must fire their imaginations and set the wheels of their thoughts in motion, slowly yet surely leading them on, until even they shall enter into their inheritance and claim their portion as the children of God.

In the persons of His followers, then, Christ is continually revealing Himself to the world. He sends forth His prophets and disciples, each one of whom is an epistle of Christ, each one conveying some message from Christ to the world, teaching the world some truth, warning it against some evil, or directing its thought and activity to some new motive.

And this revelation of the Divine through the human comes to us not always through the great disciples of our Lord. The God-sent message that speaks to the souls of men and stirs them sometimes to deeds of heroic self-

sacrifice and sometimes to hours of silent prayer is delivered to the Church and to the humblest members of the Church not always through the person of a Paul, or Luther, or Brooks.

It is not only those Christians whose names are known to all the world that are the epistles of Christ. It may be that the divinest message you and I have ever received came from no such source at all. How often has the soul of a mother radiant with the joy and beauty of the Christian life, or peaceful and calm beneath its sorrows, silently yet forever revealed to her sons and daughters the eternal love of God! How often has a little child, whose life on earth was limited to a few short years or months, been an epistle of Christ to those who have loved and lost!

How often, too, has a noble Christian life lived among men, spent amid the activities of business, yet not absorbed by those activities, been an epistle of Christ to the community in which that life was spent; an epistle rousing others to renewed efforts and more conscientious living; an epistle of Christ to that community, written not with ink, but with the spirit of the living God! This is the Divine method of speaking to the world. It is Christ's way of revealing Himself to mankind. He shapes a human character through the influences of His Holy Spirit, and places that character in the midst of a community, or of a family circle, or perhaps He places it in a position of prominence, where the eyes of a nation are turned upon it; where that character will be known and read of all men; and such a character, we are told, whether it be the character of a president, or a preacher, or of the humblest laborer in a factory or on a farm—such a character is an epistle of Christ, revealing to those who are alive to-day something of what the life of Jesus was when He was on the earth, revealing it sometimes to a nation and sometimes to a single family or individual. That is the first truth which is suggested by he thought that each Christian is an

epistle of Christ ; the truth that through human characters, through the lives, and often through the deaths of faithful Christians, Christ is revealing Himself to the world.

II. The second of the truths suggested by St. Paul's thought is that the world judges of Christ by what it can read from His epistles.

You all know the truth of this thought. How is it the world which knows not Christ learns, or tries to learn, about Him ? Does it take the Bible in its hands and say : " I will find out exactly what this Book has to say about Christ and the true way of living the Christian life ? " Does the world, when it wants to know these things, when it wants to know what Christianity can do for it—and, believe me, the world in its solemn moments often does want to know what Christianity can do for it—does it go into some lonely place apart or spend the night in prayer ? Not at all ; it recognizes the fact that every Christian life should be an epistle of Christ, and it reads some such life to see what the Christian's life really is.

And it is right, so far as it goes, in doing so. If Christians were all living as they should live ; if we were all realizing in our lives the significance of our high calling in Christ Jesus, the world, looking at us with more searching eyes than we often believe, would learn from us such lessons of the beauty and sweetness of the Christian spirit that, with one accord, turning from us to Him who is able to inspire such lives, it would pray that all lives might be sanctified and enabled by that self-same spirit.

There is no argument for the beauty of the Christian life which can be compared with the argument of a life lived in harmony with the principles which Christ taught. Such an argument can be appreciated by all before whom it is placed. Such a life is a genuine epistle of Christ to the world.

In the Middle Age, before printing was invented, it was customary to copy off all books on the thick, heavy parch-

ment which was then used instead of paper. It would sometimes happen that a monk, wishing to record in writing a history of the monastery in which he lived, or a poem, or whatever it might be, had no parchment on which to write it. His only resource was to take a piece on which something had already been written—perhaps one of St. Paul's epistles, or the writings of Cicero or St. Augustine—and erasing as well as he could what was already there, he would inscribe on that piece of parchment whatever he might himself wish to write, and that parchment would henceforth be known as a palimpsest—that is, a parchment on which something has been written again. The first writing would be faint. It might be read if you were at the pains to read it ; but the second writing was plain to every one who cast his eyes upon the manuscript.

That is the way that many Christian lives, the epistles of Christ, appear to the world. They are palimpsests—they have two writings. If you take the trouble to read them, to decipher the faint writing that has almost faded out, you will find that they really are epistles of Christ. But as if they did not wish the world to know that they were Christ's epistles, they have written something else on top, something else which is written so much more plainly that the world reads that, and judges of Christ by what we have written, not by the message which Christ meant we should convey to the world, the message which we have almost erased. It is from the lives of professing Christians that the world learns most of what it knows about the Christian faith. It rarely reads the Bible to find out what it is. It scarcely knows the names of the prophets and apostles. It may be ignorant of the epistles of SS. Peter and James and Paul and John, epistles written with ink ; but the world fails not to read the lives of Christian men and women, which are the living epistles of Christ—epistles written with the Holy Spirit of God ; epistles sent into

the world, that by them the world might learn of God ; epistles which should be written so clear that all might read the Divine message and learn to love it ; but epistles which often are palimpsests, covered over with so much that is worldly and so much that is selfish that the Divine message is all but obliterated. And what the world needs to-day is not more preaching, nor more gatherings for prayer, nor more words spoken for Christ. All these are good enough and have their proper place ; but what the world distinctively needs to-day is more lives lived for Christ ; not more sermons which shall speak of the power the Gospel may have, but more Christian lives which shall show what power the Gospel does have ; more lives which shall be true epistles of Christ, inspired by the truths that shine forth from the Word of God, revealing Christ to the world and from which the world may truly learn of Christ.

It is in order that we may make known to those about us, and to all the world, the mercy and the love of Christ that He has bestowed upon us the blessings of His grace. He has sent us into the world as His epistles, revealing through our characters and our lives the power of God unto a transforming salvation through His Son. And upon each one of us this responsibility rests ; each one of us is an epistle of Christ ; each one of us must be a revealer of Christ to the world. Christians belong to a race, says St. Peter, chosen for the very purpose that they may carry abroad the tidings of His excellencies who called them out of darkness into His marvellous light.

Before the great white throne of God each one of us must give account for the message which the world—and, so far as each individual is concerned, the world consists only of the small circle of those with whom that individual associates—each one of us must give account for the message which that small circle of friends is reading from our daily life and character. If that life is

absorbed by selfish interests and worldly concerns, if it is engaged in transactions of doubtful morality, then that life will bear to the world a confused, selfish, and doubtful message.

An epistle of Christ ? So it professes to be ; but when the world reads it and would learn of Him it finds it a palimpsest, and the message it conveys savors more of the world and of self than it does of Christ ; and when Christ reads it, as He surely will some day, He will hardly recognize such a life as His epistle, for He has never written the message which it bore to the world. But there are lives, so gentle, so true, so noble, so good, so thoroughly sanctified by the spirit of God that the world is somehow lighter and better because those lives have been lived. Such lives are the genuine epistles of Christ. They reveal to the world the Spirit of Christ, and the world is being won to Christlikeness by the witness which such lives bear to the transmuting power of the Son of God. And when a life lived in the Spirit of Christ and revealing Christ to the world passes away from earth and is borne by angel hands to its home above, the noblest praise which can be bestowed upon it, the loftiest sentiment which can be inscribed upon the stone that marks the body's resting place is this : "AN EPISTLE OF CHRIST." May God grant that in our appointed spheres of life, and to the circle of friends with whom we associate, each one of us may be found, in the last day, to have been a GENUINE EPISTLE OF CHRIST.

GOD'S THOUGHTS TOWARD GOOD MEN.

By REV. J. C. JACKSON, PH.D. [METHODIST EPISCOPAL], JERSEY CITY, N. J.

For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of those whose heart is perfect toward Him.—
2 Chron. xvi. 9.

THE thought suggested is that all God's plans in this world are in the interests of good men. We are perhaps

well enough acquainted with this thought as far as our own personal surroundings and immediate belongings are concerned; but we are scarcely aware of the scope of these plans, how far backward they reach, how far forward they extend. Hanani, the seer, tells Asa, king of Judah, that they run throughout the whole earth; by which we understand the whole of it in time and space; so that there is not a moment of all its sweeping centuries, and not a nook of its remotest regions that they do not pervade. God calls on every era and place to pay tribute to the good man. All His power, by which He laid the foundations of the earth, by which He set fast the everlasting hills and hollowed the place for the seas and restrains them within their bounds, is put forth in the good man's behalf. To find occasion for its exercise "His eyes run to and fro" with lightning glance, yes, with the inconceivable rapidity of thought.

It is a matter for thankfulness that the seer has described the good man. He is not one who is faultless either in his knowledge or his actions. Had such been the description, you and I would have had no hope; for in these respects there is not one of us but must confess with sad-hearted David, "There is none that doeth good; no, not one." But he is one whose heart is "perfect toward God," by which we understand his thoughts, his intentions. Every system of moral philosophy, every court of law and every well-instructed conscience decides right and wrong to be in the intention. Imperfect in all else, we may, we must be perfect here. If this perfection were impossible God would not command it. There would be no sin in not having it. Conscience would not condemn its absence. As Bishop Taylor says, "The intention is to our actions what the soul is to the body, what the root is to the trees, what the fountain is to the river, that upon which all else depends." Here we have a true test of our moral state. Can we say, notwithstanding the imperfections

of our knowledge and conduct, that our heart turns true to God as the needle to the pole star? Have we what Thomas à Kempis calls "that simplicity of intention which seeks nothing else but the will of God and the profit of our neighbor?" If we can with truth answer "Yes," then, oh perfect-hearted man and woman of God, I give you joy, for your King leads your way and champions all your cause.

Why is it that God exercises all His powers of observation and control in this world in behalf of good men? The easy and sufficient answer is that they of all creatures upon earth best illustrate His character, and so glorify Him most. I look into nature and I see that God is glorified. I see a flower, and read therein His love of beauty. I look upon the stars and learn there the skill of His fingers.

"There's nothing bright, above, below,
From stars that burn to flowers that blow;
But in them all my soul can see
Some feature of the Deity."

But I look upon good men, the masterpieces of nature and the lords of creation, and in them we have the highest revelation of God, outside of Christ and the Bible, that this world affords.

They alone were originally created in the Divine likeness; they alone have been born again into His spiritual image; they alone glorify Him in the highest degree by holy lives. Then I read that for these things God has chosen us in Christ before the foundation of the world; that He has raised us into the heavenly places to show the riches of His grace to the ages following; that He has organized the Church with the intent that to the principalities and powers above He may show forth His wisdom. I learn, therefore, that He intends good men to be His most glorious spectacle to earth and heaven. Ah, as we understand His sublime purpose in them, it is not strange that Paul should say, "All things are for your sakes." It is not wonderful that "all things," material

and spiritual, "work" with a universal industry, "together" with a marvelous harmony, for one common purpose, "the good of them that love God." So we reach the conclusion that the whole earth, with its agencies, physical, social, and spiritual, has for its chief end the production and development of perfect-hearted men.

And now, this being the object of the good man's creation, let us observe how the Lord's eyes have run to and fro throughout the whole earth to show Himself strong on his behalf. Let us go back in imagination to the first morning of the six days of creation. We take our stand at the time when he compressed the fiery mist that filled space into the worlds of the solar system, and flung them out as a child might fling pebbles from its hand. Then we follow in thought the process of the earth's development during the vast geologic periods of the first five creative days. We may trace the footsteps of the Creator along the sedgy shores of primeval oceans. He is leading vast swarms of animal life across the stage of existence. He is breaking and up-tilting the earth's crust by earthquake and volcanic action. He is underarching the continents with ribs of rock, ploughing down the earth's surface with glaciers of ice and washing it smooth with floods of water. It all means that man is coming, and God's eyes are running forward through the countless ages to prepare him a home, as a prudent father might make ready for his child. Or see Him laying the foundations of the mountains, filling them with all precious minerals—the hills of Ohio with coal and iron; rimming the shores of Lake Superior with copper; placing the silver in the mines of Nevada, and making the rivers of California flow down with gold. Do the domestic animals or disembodied spirits need this? No; these mineral deposits are the prophecy of your coming and needs. Through all these veins of ore I hear God telegraphing to man as He spoke to ancient Israel, "I will

go before thee, and will give thee the treasures of darkness and hidden riches of secret places, a land whose stones are iron and out of whose hills thou mayest dig brass, the chief things of the ancient mountains and the precious things of the everlasting hills."

Or, let us take our stand at that subsequent time when God began to create those living creatures which people earth and air and water. By the science of comparative anatomy we can see God's eyes running forward through all the orders of animate life up to man. All the orders of creation are indexed with hands pointing forward to the building of his body. His upright position is foretold by a series of changes in the posture of preceding animal structures. First upon the stage of existence comes the fish, with its body moving horizontally; next reptiles, lifting their heads from the ground; then birds, inclining their bodies to the earth at an angle of forty-five degrees; then quadrupeds, with the body held off the ground and the head erect; then monkeys, moving in a half upright position on their hind feet; and finally man, standing erect between heaven and earth. All his members, not only the great, but the least, are predicted in like manner. Take, for example, the hand. There is nothing less like the human hand in appearance than the gill fin of the earliest fishes that swam in primeval waters, and yet the anatomist will tell you that it is the perfect type of the human hand. He will show you the idea of a hand carried forward a little farther in the claw of the alligator; a little farther still in the paw of the cat; still farther in the paw of the first squirrel; then comes the hand of the monkey, and at last it becomes perfected in man. Thus one of the first scientists of our country (Professor Winchell) wrote in 1877: "We arrive at this remarkable conclusion: that all the limbs of all quadrupeds, birds, reptiles, and fishes are but modifications of one plan, which in man we see adapted to the purpose of seizing a pen, greeting a

friend, or enforcing an idea by means of gesture."

As we read these words, those other words spoken by David in his palace three thousand years ago come to our mind: "Thine eyes did see my substance being yet imperfect, and in Thy book all my members were written, which in continuance were fashioned, when as yet there were none of them." It is said that science is progressing. It is indeed. It has caught up to where the Bible was three thousand years ago. If it keeps on three thousand years longer, perhaps even agnostics may conclude that there is a God. I do not care whether these scientific facts mean special creations along the line of one type or development by evolution from one primordial germ. If they mean special creations, that is what the Church has always believed. If they signify evolution, it is only proof that God's works are even more wonderful than we thought. The thing that most interests me is that God has all the time been perfecting that thought of which my body is the culmination and embodiment.

And now God has finished and furnished the home intended for the good man. He has given him a body fearfully and wonderfully made, and made him to have dominion over all the other creatures. He next endows him with a moral and intellectual nature in His own image, so that he is akin to the immortal and the Divine. And now "complete is the glorious work." We may hear the Creator declaring that His work is "very good," while the morning stars sing together and all the sons of God shout for joy.

But still man's body is a bundle of wants, and so God's eyes must go to and fro through the earth searching for him in this behalf. To provide food for its sustenance the four quarters of the globe are ransacked. Look at your tables to-day and see whence their furnishing comes: tea from China, pepper from South America, sugar from Cuba, rice from India, fruit from distant

lands. In many cases even the cups and plates and knives are from as many foreign countries. A score of industries find employment in providing for the body. To administer to its ailments, all nature is laid under contribution. The ancient and noble science of medicine is created, and God calls thousands of self-sacrificing physicians, from Hippocrates and Galen to those of the present day, to minister to its suffering. When at last it is broken up by death and scattered to the four winds of heaven, God

" . . . ever from the skies
Looks down and watches all our dust,
"Till He shall bid it rise."

I believe that upon each particle which has once formed part of an essential human body He has impressed a law as mysterious and as potent as that by which He arranges that the number of the sexes shall be always equal, in virtue of which law no such particle shall ever form part of another essential human body, and that thus He provides for its integrity until the resurrection.

Again, the good man must have supplies for his intellectual nature, and lo, the material is on every hand. All the record of God's work in the eras before the coming of man is written on earth's pages of rock and soil and mineral. The animals need not these records; they are content to eat and sleep and die. The angels need them not, for they were with God when "He spake and it was done; He commanded and it stood fast." Man is the only being for whom they have significance. They are God's provision that he shall not lose anything by coming late upon the stage of existence. For him the philosophers and teachers of the ages have wrought their silent work in the laboratories of thought. The wisdom of all climes is poured down at his feet. The ocean lends its bosom for a highway to his hurrying keels, that many may run to and fro and knowledge may be increased. The clouds give up their lightning that the electric spark, freighted with hope and love, may flash over

every continent and under every sea. The volcano yields its steam to clank his printing-presses and to hurl his ponderous locomotives into parts remote. And, leaving the earth, the astronomer points his telescope to the glittering train drawn out upon the nightly sky that he may read God's thoughts after Him. The good man may appropriate to himself the noble lines of Emerson :

" I am the owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand and Plato's brain,
Of Lord Christ's heart and Shakespeare's strain."

All these things are for the enlargement of man's intellectual nature :

" Thus I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the suns."

Man is a social being ; and lo ! friendship weaves her golden chain from links gathered out of all lands. How very few of our friends were born immediately beside us, and from what various circles has God brought them to us.

He is a religious being, and where do not God's eyes search for him ? Through the mysterious vaults of suffering and trial to find for him some hidden treasure there ; beneath his very temptations, so that the stone over which he stumbles is found to hide some good, if he will but rise again ; down into the hearts of his enemies, that those hives which seemed to conceal only stings have for him honey instead. He needs a Bible ; and lo ! its pages come floating to him on the wings of all the centuries, from the deserts of Midian, from the palaces of Jerusalem, from the plains of Babylon, from the cities of Asia Minor, and all its leaves are from the Tree of Life, for the healing of the nations. He needs a ladder of religion whereon he may ascend from earth to heaven ; and behold, one more glorious than that Jacob saw in his vision, and its rounds are the four great dispensations. He needs law, and for him Sinai smokes and thunders. He requires a sacrifice for sin, and for him Calvary

uplifts its rocky altar. For him the Son of God leaves His throne, comes to earth and dies. The Father calls after Him to us in almost an abandon of love, " If I spared not my own Son, how shall I not with Him freely give you all things ?" The mind of Paul is electrified with the mighty thought, and he cries, " All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours." Thus all the world's creative ages, its geologic ages, its intellectual ages, its religious ages are yours, and " ye are Christ's, and Christ is God's."

And now a single thought remains to complete our view of this subject. We have seen how the eyes of the Lord have run through all the past and present to show Himself strong in the good man's behalf. But the world has a future. What of that ? Poesy plaintively tells us how

" All earthly shapes shall melt in gloom,
The sun himself shall die ;
Before this mortal shall assume
Its immortality."

Science, forecasting the future, points with certain finger to a time when through the cooling of the earth's central fires she shall become but a burned-out cinder, like her great satellite the moon ; when the water of the air and ocean and rivers, now driven to the surface, shall be sucked in by the dry and spongy earth ; when through the gradual cooling of the sun's rays, chills and cold and eternal ice shall creep into the heart of the world ; when the great globe, a charnel-house of the dead, swinging through space in ever narrowing circles, shall at length fall into the sun and be consumed ; when sun and moon and planets, following the same order, shall rush from their places to some great centre, and by their impact shall be broken up and wrapped in conflagration. And revelation foretells a day when the moon shall be turned into blood and the sun to darkness, when the stars shall fall

like untimely figs and the sky be rolled together like a scroll, when the heavens being on fire shall be dissolved and the elements melt with fervent heat; when the earth, standing in the water and out of the water, with all its works reserved unto the perdition of ungodly men, shall be burned up.

What shall then become of the good man, the sum total of all this preparation, the ripened fruit of all creation? When the foundations are destroyed, what shall the righteous do?

Why, in that day of wrath, the eyes of the Lord shall still run to and fro to show Himself strong in his behalf—those eyes that have watched his sleeping dust as a mother might her slumbering child. God will go searching for him by the light of a blazing universe. He will still be crying, "I have loved thee with an everlasting love; I will never leave thee nor forsake thee." He will call up his body from the grave. He will summon the soul from Paradise. Then that almighty power which marshalled creation to lead up to man will reunite the soul and body "amid the wreck of matter and the crash of worlds." Then high above dissolving nature, far above the fiery billows of the day of wrath, He will bear His child as easily as a father might carry a little infant in his arms over some turbid stream. God shall bring him into the new heavens and new earth, the many mansions prepared by the Father from the foundation of the world, thence to go out no more forever, and there shall be nothing to hurt or to annoy in all God's holy mountain.

How precious are thy thoughts unto me, O God! If I should count them, they are more in number than the sands of the seashore. Therefore will we not fear, though the earth be removed and the mountains be carried into the midst of the sea. For there is a city of God, the holy place of the Most High. There is our hope, our home, our rest. God is in the midst of her, she shall not be moved. The Lord of Hosts is with us. The God of Jacob is our refuge.

DO JUSTLY.

By T. T. EATON, D.D., LL.D. [BAPTIST], LOUISVILLE, KY.

What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?—Micah vi. 8.

HERE is the summing up of the law: these are the things which, if a man do, he shall live by them. Such is God's promise in the Old Testament, and it is confirmed by Jesus when He tells the young ruler who had repeated the commandments, "Thou hast answered rightly; this do and thou shalt live." In the Epistle to the Romans Paul quotes and confirms the words of Moses: "The man who doeth those things shall live by them." "Without faith in Christ?" you ask. So Jesus Himself tells the young ruler, and so Paul asserts to the Romans. Christ's death hath freed men from the penalty of admission, so that a man who does not sin himself can be justified before God without faith in Jesus, wherefore we think that infants dying in infancy and idiots are among the saved. If a man does not sin himself, if he keeps the law inviolate, if—Has any human creature ever done that? "There is none that doeth good, no, not one." "There is not a just man upon earth that doeth good and sinneth not."

And yet I suppose seldom does a sinner come to Christ who has not first attempted to work out his own salvation by keeping the law, who has not resolved in his own strength not to sin again, but to walk blameless. If he strive honestly and deal truthfully with his conscience, it will not be long before he will despair of success in his undertaking. One duty performed reveals to him another of which he had not thought; one obligation carefully kept shows by its light another farther-reaching one whose existence he had not suspected. It is if a man stood in a cave wherein shone but a feeble glimmer of light, endeavoring to cleanse his robe that he might appear in the presence of the King. In the darkness his

robe seems almost white; but as he lights lamp after lamp the impurity grows plainer and plainer, till at last, if he carry it into the full glare of day, he despairs to find the robe one mass of foulness, with no whiteness in any portion. Climb Mount Sinai in your own strength if you can; scramble as best you may over those commands, "Thou shalt not kill" and "Thou shalt not steal," but when "that first and greatest of all, to love God with all your heart and mind and soul and strength" towers above you, how will you ascend it?

A sheer, straight, shining precipice, rising above your head into the clouds, and yet the only pathway to holiness and heaven, the only one, lies over it. No man can enter the pearly gates who does not thus love his God. Of what avail to them is the righteousness of the law? There was a pathway once, a ladder reaching from earth to heaven, over all these commandments, on which our first parents went easily and joyfully, accompanied by the angels; but Adam dropped the hands of those holy guides to take the grasp of Satan, and fell, in consequence, to the very foot of Sinai; fell with maimed strength and weakened powers, which, transmitted to his children, have caused it to be that, although the pathway remains unchanged not one of his race has trodden it. Yet his children are yonder beyond the burning summit, yonder in the heaven of glory, clothed in white and bearing palm branches in their pure hands. How did they overcome the terrors of the law and come off victorious? These are they who made no vain, proud boast of their own strength, but who threw themselves humbly at the feet of Jesus, confessing their guilt and helplessness and put their trust in Him. And He has rejected none who ever came thus; but, gathering them in His arms, He bore them safely and securely up the frowning sides of the Sinai of the law, along the pathway whence Adam had fallen, never releasing nor abandoning one of them until

they stood beyond all danger, and toil, and suffering, and in the presence of their God. There was a time when Adam, with angel guidance, could have walked safely to his eternal home; but, believe me, oh fallen brothers, we can never succeed if we attempt it. Our weakness requires the everlasting arms of Omnipotence to sustain us as we go. I trust I have guarded my future remarks from all misapprehension, that I am encouraging men to seek salvation by their own good deeds. The works of the law could save us as well as Adam—the man that doeth them shall live by them—and yet no man shall be justified by the works of the law. These two statements may at first glance seem to be contradictory; but take with them that passage, "There is none that doeth good, no, not one," and they are alike clear and consistent; so that the syllogism runs thus: The law justifies only those who keep it; no man keeps it; therefore no man is justified by the law. By taking the premises and conclusion and reasoning upon one to the exclusion of others, men have been led into grievous error about the great doctrines that concern salvation. This, then, is what God requires of us—to do justly, to love mercy, and to walk humbly with Him. Is this an unjust requirement? Is it even arbitrary? Though as Sovereign He has the supreme right to command His creatures "to do justly," would not that be our duty from the very constitution of the world and our own natures, even though we had no revelation from our Creator? Is not the one object of all human law to compel man to do justly? Would society, culture, civilization, anything that is worth living for, be possible if all men refused to be just? Is it, then, a fearful or unnatural requirement for God to command us to do justly? and have we any shadow of excuse for refusing? Is it too hard to require us to love mercy? Is it not felt instinctively to be one of the noblest traits of character, and do we not admire the exercise of it? If

all men were strictly just to each other, humanly speaking, there would be little need of mercy; but, realizing that we need mercy ourselves, is it too much that we should be required to grant it to others? Do you not feel contempt for that servant who, forgiven his great debt by his Lord, refused, in his turn, to forgive his fellow-servant?

The third requirement—to walk humbly with God—is surely no heavy or excessive burden laid upon us. As we think of His power, holiness, and wisdom, how can we help a feeling of humility in view of our impurity and nothingness? Alas! we do help it; and how is one of the mysteries of depraved human nature. We are ready, often too ready, to humble ourselves before our fellow-men who are distinguished by wealth or rank or power. Is it too much, then, that we should be required to walk humbly before the King of kings? I appeal to your consciences. Is there anything unreasonable or excessive in these three duties God has required at men's hands? Could He well have required less?

First of all, "do justly." That is the foundation virtue, without which you can near no superstructure of noble character. A man who has no sense of justice is utterly lost to all good influences, and, labor as you may, nothing can be made out of him. One's sense of justice may be perverted and needs to be rightly educated; but it must be there, else there can be only vileness and corruption. Justice is the one foundation on which all character must rest. Jesus gives justice this first place also. "Justice, mercy, and truth" are His words. Not that justice is more important than her sister virtues, but that it is first—the one upon which the others rest, and without which they deteriorate into vices, as mercy without justice becomes weak and indifferent to wrong.

Primarily justice means erectness, uprightness, being swayed neither to the right nor to the left by all the influences that can be brought to bear upon

the life, no matter how stern nor how gentle or amiable those influences may be. Such is our duty and such the revelation God has given of Himself. There could have been no mercy offered to sinners which infringed in the slightest upon inflexible justice. God must first be just and then "the Justifier of him who believeth in Jesus." Not one jot or tittle of the claims of justice could be abated, though a thousand races like ours perished forever.

First we must be just to ourselves; and we can do this only by giving every faculty of our nature its due authority and influence in governing our conduct. There are three motors in us which govern the executive will—passion, self-love, and conscience—and these three are far from agreeing with each other. Nay, our entire lives are frequently one long battle between them. Passion seeks immediate gratification with no thought, or very slight thought, for the future; as when a child eats more than is healthful because of the pleasant taste, or a man drinks intoxicating liquor because of its exhilarating effect. Now, whenever we yield control of our actions to the passions without heeding the warning of self-love, we are cruelly, basely unjust to our own natures; we are injuring our strength, debasing our characters, and giving ourselves to the brute's actions without the all-controlling restraint of the brute's instinct. Justice requires that all passions and appetites should be subordinate to self-love, which bids us regard the consequences to ourselves of what we do; which stays the gluttonous with the thought of coming pain; which checks the drunkard with warning of shattered nerves and weakened health, of palsied hand and clouded brain, of dishonor and shame, closing in the eternal darkness which gathers around a drunkard's grave. It forbids indolence, because industry brings strength and prosperity; it rouses man to intellectual effort in that knowledge is added power.

Being thus in all things higher and

nobler than the passions, we cannot be just to ourselves unless we subject them thoroughly to its sway.

My hearers, have you been just to yourselves even to this extent? Have you done nothing which enlightened self-love would prohibit? This is no question of religion; it does not even rise to the height of heathen philosophy; but have you obeyed self-love and so far been just in your actions? Do you never follow your appetite against its warnings, nor yield to indolence? How many perfectly healthy bodies are before me to-day? Every pain you have and all the valuable time you lose through physical inability are due to injustice to the authority of self-love either on the part of yourselves or your parents. Have you never followed the fashions when self-love warned you that you were injuring your health? Have you never wasted money in lavish expenditure from the passion of display when self-love told you of better uses for your wealth, and warned you of the mortification and humiliation consequent upon debt? Observe, I am not speaking of selfishness, but of self-love, which, in its proper place, is a noble faculty. It is right for us to love ourselves. The second great command is to love our neighbor as ourselves; and, if we love ourselves none, then it is right to love our neighbors none. We are to love ourselves and then make that the measure of our love for our neighbors. Have you done justly by your self-love, or have you subjected it to passion?

But above self-love, above all the other forces of our nature, sits the supreme ruler, Conscience, whose one great utterance, "Duty," is the grandest word in any language, which in all ages has led men, trampling upon all considerations of passion and self-love, to follow its call through toil and suffering and death—Conscience, which shows to passion the baseness of sacrificing all else to present gratification, as well as the injury that results, and which tells self-love of higher and

grander aims than personal advantage. Have you done justly by this highest part of your nature? Does it raise no voice against you because you have silenced its words to listen to other appeals? Have you always maintained its supremacy and enforced upon all lower motives the rendering to this their Cæsar the things that are Cæsar's? Have you been just to yourselves, my friends? Have you led bright, stainless, knightly lives? Have you followed that voice not all Satan's wiles have silenced utterly, which bids you be upright, and pure, and true, or is the record of your past stained with injustice to your higher natures?

If you are just to all that is best and truest in your own characters you will not be unjust to others.

"To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

If you have not been thus just to yourselves, if you have made your passions supreme instead of subjecting them to self-love and giving conscience control of all, then there is no hope for you save in Christ. No reformation, philosophy, no change of circumstances will avail. There is no other voice which can say to the tempestuous waves of roused passion, "Peace! be still!"

But we must be just to our fellow-men as well as to ourselves. First of all, "do justly." "What!" you ask, "do justly before charitably and mercifully?" Yes; for there can be no mercy shown by one who is not just; and what is ordinarily meant by charitably is not to be for an instant compared to justice. Men are ready to do anything if only they can avoid doing justly. Many a man and woman will give liberally to feed the poor who will not do justly by the poor in paying them a fair price for their work.

A little more justice in the world would do away with the necessity for much alms-giving, and what an improvement the change would be, every manly feeling in us tells us instantly.

What this world would be if every man did justly by his neighbor we can scarcely conceive; the brightness of such a picture dazzles our bleared eyes accustomed to the darkness.

Justice consists in giving to each action its proper reward, neither adding thereto from partiality nor taking therefrom from envy or hatred. If you will read your Bible carefully you will be astonished to find how often and with what emphasis we are called on to "do judgment and justice." Is it hard work? Yes; it is easier to shut our eyes and pass on, letting justice and judgment take care of themselves, with hypocritical piety saying, "We will not judge; we will leave it in the hands of God." He has said, "Vengeance is mine," but He has bidden us "do judgment and justice;" and he who cannot distinguish between these two things must be blind indeed. See to it that crime is punished and good deeds rewarded so far as lies in your power. Do not palliate nor seek to shelter the criminal because he is your kinsmen or your friend, and do not add rancor to the justice due because the crime has made you suffer personally. Be as anxious to have punished the thief who steals from your enemy as the thief who steals from you. Be perfectly upright, bending neither to the side of weak dislike to inflict suffering nor to the side of angry desire for vengeance, and showing no respect of persons; this is plainly included when God commands you to "do justly."

Look over the records of our so-called courts of justice and see how little real justice is found. In an American city that boasts of its Christianity and its high-toned morality not long ago two men were tried for two crimes. One was a man poor and with no influential friends. He had stolen some provisions, and was sentenced to five years in the penitentiary. The other had powerful connections. He had committed an atrocious murder, but was sentenced to two years in the penitentiary, and immediately a petition was circulated for

his pardon, and many "leading citizens" signed it. What sort of justice was that? During the time I have been in Louisville there have been not less than twenty murders committed in the city, and there has been not a single execution for murder during the whole time. One man, who committed one of the foulest murders some time before, has been sentenced for life, but vigorous efforts are going on for getting him off. I do not say that Louisville is worse than other cities in this respect; but, as we live here, we are most interested and most responsible for the maintenance of justice here. Look over the land and see how a man who has committed a crime is regarded—not as a guilty one who should be punished, but as an unfortunate one who has fallen into trouble, one to be sympathized with and comforted and gotten off from all penalty if practicable. Alas! a thousand times alas! for a people who look upon their criminals as poor unfortunates rather than as guilty culprits!

We are all to blame for this state of things—to blame that no law can be well executed save in an army which is not sustained by public sentiment. We should do all we can so to strengthen that sentiment into justice. Both in public and private life, in all the relations which we sustain to our fellows, the command comes home to us, "Do justly." And believe me, no amount of philanthropy or alms-giving, no singing of hymns to freedom or boasting of liberty will take the place of that simple, grand foundation of all virtue—justice. One grain of it is worth more than all the sentimental pity for the guilty that ever blinded men from seeing their duty to the innocent. One soul braced upon this principle is worth more in the day of trial than myriads of those who are too indolent to endeavor to enforce justice and too selfish to sacrifice time and pleasure for its maintenance. It may seem hard at times—hard, yes, but remember it is the very hardness of the rock that makes it fit to build on. What sort of a struc-

ture could be built upon a soft, yielding foundation? Justice seems hard, but it alone is the true compassion of mercy. Brutus, as judge, condemned to death his guilty sons, and saw to their execution as he did to the other criminals. Tarquin received his guilty Sextus, worthier of death than the young Bruti, and was too tender to punish him. And I ask you, if you had had need of assistance for anything save crime, would you not have appealed with more hope to that inflexible Brutus than to the complaisant Tarquin? What surer pledge could we have of God's mercy than is given in the inflexible justice which spared not His own Son one pang needed for the redemption of mankind, not even when that cry arose from the stillness of Gethsemane: "If it be possible, let this cup pass from Me?" Many Christians shrink from the thought of God's justice; to me it is one of the dearest of His attributes. Even so great and good a man as Dr. Fuller used to say: "Do not talk to me of justice; I need mercy." So do we all need mercy, but not a mercy that is unjust. If we are Christians God's justice is the great rock on which we stand. Christ has for us met all the demands of the law, and justice demands our salvation. It is forever unjust that any soul should perish clothed in the righteousness of the Redeemer. "Who is he that condemneth? It is God that justifieth—yea, rather, it is Christ that died."

Never ask more than justice from others. Half the heart-burnings in the world are due to demanding more than justice from others. How many unhappy moments we spend in grieving over slights and marks of want of appreciation, from which an honest consciousness that we are receiving more consideration than we have any right to ask would have freed us. How many have looked upon the world as hostile and have talked or written with pathetic sentiment of the wrongs they have suffered at the hands of "cruel mankind"? As an average, we receive

far more justice than injustice, and that which seems injustice would perhaps prove partiality if seen with the clear eyes of truth, instead of through the distorting medium of our wounded vanity. Do justly to those about you in estimating their conduct toward you, and especially in judging of their motives; it will add much to your humility and free you from many a pang as you go through life.

But I have spoken till perhaps you are weary, and have only set before you the first of the three great duties required of man, and have been able to mention but two or three of the many things which prevent our doing justly. But I would impress upon you the great importance of this first of life's duties, so that you would feel that there is nothing lovely or desirable, true or merciful, which does not rest upon justice as a sure foundation. And I ask each one of you, Have you all your life obeyed this command? Have you never failed in a single instance to do justly to yourself, your fellows, or your God? If you have failed in the slightest, then there is no righteousness in the law which can avail you. Perfect obedience through all your future life would not blot out that one failure. What will you do? God's justice demands an unbroken law, and that justice is inflexible. It is the foundation of the moral universe. This is no abstruse theological point, but of vital, practical moment to you now and here. Do you vaguely hope that the justice which did not spare guilty angels nor take the cup of wrath from Jesus' lips will be relaxed in your case? Christ has perfectly obeyed the law and borne the penalty of sin; and if you accept His work in your behalf, if you believe in Him with all your heart, then eternal justice demands your salvation, and not till God is unjust to His Son will He refuse to receive a soul that has accepted Christ as a Saviour.

Oh, doubting Christian, can you fear that the Father, just to all creatures, from highest to lowest, will be unjust to His

Son, and require a second time the penalty Christ has paid ?

FERVENT IN SPIRIT.

BY REV. W. BURROWS, LONGSLED-DALE, ENGLAND.

As to zeal, being not indolent ; fervent in spirit ; serving the Lord.—Rom. xii. 11.

THE Epistle to the Romans is a doctrinal book, and at the same time eminently practical. There is no book which contains passages more practical than those in these concluding chapters. So long as we read these practical teachings, so well adapted to all times, we are indifferent to the utterance of those who say that the Bible is a worn-out Book. The Bible is no worn-out Book for the true and the good. Its teachings are adapted to all. Its soothing tones are welcome to the weary, worn, troubled, and distressed. Its stimulating utterances move to energy and to fervency of spirit.

I. *A work to be done.* The work is that of serving the Lord in every department of life, and it is thus that in the best possible manner we take advantage of opportunity. It seems more reasonable to suppose that St. Paul should write serving the Lord than serving the time. The former includes the latter. Serving the Lord is the best way to serve the time. The man who serves the Lord faithfully is the one to take a wise and holy advantage of every opportunity. There can be no sublimer work than that of serving the Creator. This is the work to call forth man's noblest energies. Other service calls forth only part of man's nature, but this claims every power and faculty. Other service is only for a short period, and short as is the period the service palls upon the taste ; but this service is for life, and for a life beyond this life, and it never loses its attractiveness to the spiritual man. It will ever show new beauties, expand fresh powers, and introduce varied pleasures to the soul.

We are all called to this service. The command is to all : " Son, go work to-day in My vineyard."

II. *The manner in which the work is to be done.* By fervent in spirit is meant the active and energetic exercise of all those powers which distinguish man as an intellectual and moral creature. It does not imply confusion or agitation. There must not be half-heartedness in this service. It implies unity of heart. Unite my heart to fear Thy name, to serve the Lord. This fervency of spirit is illustrated by St. Paul himself when he says, " This one thing I do." When a man is fervent in spirit about the accomplishment of any work he becomes a man of one idea. Have we this fervency ? Are our souls possessed of one idea ? Let us seek to serve the Lord and thus to serve our time to the best of our ability.

III. *Fervency of spirit is enjoined upon us by (a) positive precept.* " Hear, O Israel, the Lord our God is one Lord ; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." Fervency of spirit is required from him who is to serve God by the combination of every power and faculty of the nature. " Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure." This fear and trembling does not lead to depression, to paralysis of the powers, but to energy, to fervency of spirit. The kingdom of God is a strife and a battle ; and the fervent in spirit overcomes in the conflict.

(b) *By implied directions.* We are enjoined to be zealous of good works—zealously affected in a good thing. The zealous man is fervent in spirit, ardent in the pursuit of an object. How ardent should the Christian be who is pressing forward to apprehend that for which he is apprehended in Christ Jesus ! The man who feels within himself the consuming force of a great principle is ardent, is fervent in spirit. The Christian should be a man on fire.

The light glows within and irradiates the circle he fills. Let us be more concerned about being ardent than about showing ourselves ardent. Let the ambition be not to blaze, but to give light and heat; though the blazing man gains the world's applause while the true light-giving man treads the obscure pathway to heaven's immortality.

(c) *By illustrious examples.* We have the examples of Paul, of John, and of Peter. Consuming energy possessed their souls. In the whole range of the world's history there are not found men so wonderfully earnest and fervent. Their intense zeal was such that we declare they were superhumanly endowed. The very reading of their lives stirs to greater fervency of spirit. Jesus left us an example that in all things we should follow His steps. His earthly life was marked by fervency of spirit. It was so great that He could say, "The zeal of thine house hath eaten Me up." Here was intense zeal in the pursuit of God's glory which became a consuming fire. The strong nature of Jesus was being eaten up by His zeal. My little nature is scarcely warmed by the feeble spark of my zeal. This was so strong in Jesus that He forgot to take necessary food. Sublime forgetfulness! Divine memory of divine service producing consuming ardency!

(d) *By the difficulties of the course.* Vigorous plants only can survive severe winters. Vigorous Christians only can survive the rigors of time. Fervency of spirit will be a protection against the withering blasts of earth's winters. There must be fervency of spirit if we are to outlive those unfavorable influences by which we are often surrounded.

(e) *By the blessings on the way and to follow.* Great are the blessings on the way, and yet there are more to follow. Bright are the Christian's privileges on the way, and yet there are brighter to follow. Gladsome are the songs which the Christian can sing on the way, and yet there are gladder to follow. Sweet are the viands which the Christian finds

on the way, and yet there are sweeter to follow. Rich are the prospects on the way, and yet there are richer to follow. Dazzling crowns on the way, but a crown of unsullied and imperishable beauty to follow. The thought of present bestowals and of future glory should produce fervency of spirit.

THE THIRSTY AND THE FOUNTAIN.

BY REV. NORMAN MACDONALD [FREE CHURCH OF SCOTLAND], KINCRAIG, INVERNESS-SHIRE, SCOTLAND.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink.—John vii. 37.

THE occasion on which this invitation was given, the ceremony that suggested it, the subject—consider:

I. The thirsty *away* from the Fountain. The unregenerate are "far off" and separate from Christ. Notice:

1. The thirst they experience—spirit thirst. (1) Its character—intense, constant, exhausting. (2) Its cause—separation from God.

2. The cisterns they frequent—the empty tanks of worldly pleasures, business, honors, wealth, self-righteousness.

3. The dissatisfaction they feel—that of soul emptiness, unrest, disappointment, perplexity, despair.

4. The danger they incur—that of perishing forever. They are perishing *now* from the effects of soul thirst.

II. The thirsty *invited* to the Fountain.

1. The Fountain to which they are invited—the Lord Jesus Christ: "Let him come unto Me and drink."

(1) What this Fountain contains—all the benefits of salvation. The fulness of the Spirit, specially referred to in verses 38, 39.

(2) What characterizes its contents—abundance, freshness, suitability, perennialness, changelessness.

2. The invitation addressed to them;

(1) Of what kind—universal, present, unconditional, pressing, etc.

(2) By what messenger—Jesus the Christ; *then in His person; now* through His ambassadors.

(3) By what authority—that of the Father as representing God, absolutely considered.

III. The thirsty *drinking* of the Fountain. Explain :

1. What this drinking represents—the sinner making his own of Christ, and finding in Him true and lasting good.

2. How this drinking is performed—*by faith*, every exercise of which is a realizing of Christ more and more.

3. When this drinking takes place—in regeneration and to all eternity. In heaven faith gives place to sight.

4. What this drinking secures—relief, refreshment, satisfaction, life, etc.

Learn, 1. The necessity to our well-being of the benefits of redemption.

2. The preciousness of Him who is both the Depository and the Substance of these benefits.

3. The attainableness of true and endless felicity *now*.

4. The folly and danger of wasting our time on sinful pursuits.

THE PROVINCE AND NECESSITY OF FAITH.

By REV. J. HOFFMAN BATTEN, ISLAND HEIGHTS, N. J.

And Jesus, answering, saith unto them, Have faith in God.—Mark xi. 22.

INTRODUCTION: Faith, in its wide and generic application, the supplement of sense.

I. Faith the primal principle of life :

- (A) In business ;
- (B) In education ;
- (C) In science and philosophy ;
- (D) In statesmanship.

II. Faith the distinguishing characteristic of man—the only faculty that lifts him above the other animal creations.

III. Faith the power that enables man to preserve inviolate his integrity. Without faith life is a mere brute struggle for supremacy.

IV. The Christian religion simply carries faith to its ultimate perfection; for if faith is the fundamental principle of all human life and the highest faculty of man, it must also decide the question of salvation and the future life. Man, therefore, is inconsistent in demanding that God shall be known by reason rather than by faith. "Have faith in God."

STRIKING THOUGHTS FROM RECENT SERMONS.

THERE are two things which, in a thousand different forms, tempt nations on a large scale, and tempt us individually on a small scale, to that betrayal of truth and that deflection from righteousness which even when they spring from self-delusion are a disgrace and source of ultimate ruin. They are, on the one hand, timidity, fear of man, fear of consequence, fear of loss, fear of a gross laugh or a sneering word, fear of the myriad-fold babble and misrepresentations of an unscrupulous and irresponsible press, fear of the false popular opinion of the society in which we live; on the other hand, desire of gain, desire of ease, desire of wealth, desire of advancement, desire of the smooth, lying praise of worldliness, whose interests we do not thwart, and whose crimes we dare not denounce.

HENRY IV. of France, with his infinitely base saying that "Paris is well worthy of a Mass," behaved as a coward, and helped to ruin himself and to degrade the world, while Anna Vandenoever, the poor servant-girl of Brussels, a few years after, in her resolve to be buried alive rather than succumb to Jesuit falsehood and monkish brutality, acted as a Christian, as a heroine, and as a salt of the earth. Ease seduced the king; death did not terrify the servant-girl.

WILLIAM LLOYD GARRISON in America formed the intense righteous conviction that slavery is a crime against the indefeasible rights of man; and instead of any "yea" and "nay," shillyshallying and steering between Scylla and Charybdis, and "Yes" and "No," instead of any mere paltering with God for gold, for popularity, or for praise, or for anything else, he devoted his whole life to the support of the uncompromising principle—immediate unconditional emancipation. In the moral, as in the spiritual world, there is nothing like whole-heartedness, nothing like thorough, nothing like dogged. At twenty-five he began to publish his newspaper with the sublime pledge, "I will be as harsh as truth, and as uncompromising as justice. On this subject I do not wish to speak or to write with moderation. I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard." "Brother," he said to one who remonstrated with him on the heat and severity of his language, "I have need to be all on fire, for I have mountains of ice about me." There was a man, not a manikin, like so many of us; there was a true Christian, not a Laodicean, like so many of us.

CHARLES GEORGE GORDON, who had delivered an empire in China, and stood at bay for months alone against fasting hope and coming death at Khartoum, was but the same man who, as a simple officer at Greenwich, had quietly taught the ignorant and borne with the wretched and ministered to the sick and tended the children. Yes, simple layman as he was, he held out, and it is enough, the simple, loving human hand, the hand of man for the outcasts and the depressed. It was not the splendor of intelligence, not the gift of power which made him so great and heroic; it was what each of us might have if we cared for it—the perfect heart which was true to God and true to duty, both great and small. Such men—not weaklings, not waverers such as we are, are the salt of the earth—such men, when they appear in nations, are the up-lifters of nations. Oh, that God would give us such among the commonplace!—*Farrar* (Dan. iii. 18).

In every department of lifestones rejected by builders become the head stones of corners. In many households, or example, there are young persons who baffle the discipline of their friends. No persuasion and no force will induce them to apply their minds or to exercise their memories according to the ordinary methods; and their parents, after moving them from school to school, and blaming teacher after teacher, are driven to despair by the discovery that the fault lies in the waywardness or dullness of the pupils. Perhaps they have brooding tastes and lonely habits. They make no friendships among their companions and show no interest in the ordinary amusements of the young. Perhaps they have peculiar tempers and cause infinite trouble in the household, fretting under restraint, behaving sometimes like full-grown men and sometimes like mere children. When the years of life's preliminary are past, their guardians are bewildered. What can they do with them? In what circumstances will they be safe? What occupation, profession, or trade can they follow with any credit or even comfort? They are stones rejected by the builders. And yet frequently such rejected stones become the head stones of the corner. During those years of discomiture and disappointment unusual gifts and graces are taking shape; rare qualities of heart and brain are developing, and are producing those very eccentricities which cause vexation, so that in after years they bring honor and delight to the builders who dishonored them.

We see the same rule in almost every association of men which has the spirit of life and growth, especially where things sacred are concerned. A man joins a society or a congregation who has peculiar views. He criticizes the old ways of doing things; sometimes he tramples upon people's toes; he is reckoned to be revolutionary, and the builders disallow him, they reject him, they set him naught. But as the years pass he is discovered to be full of energy and of an enterprising spirit; he becomes the most honored and useful member, the head stone of the corner.

Nor is it otherwise when we look at the Church in her wider aspects, as a national and denominational organization. The men who have done most to broaden her outlook and to deepen her foundations have not always—I might say not often—secured the approval of the builders at the beginning of their life-work. On the contrary, they have caused offence by diverging from received opinions, by a blunt or brusque manner of speech, by denouncing what was considered proper, or by propounding plans at which the builders smiled or frowned. If I do not give examples, it is because in our own generation examples are so numerous. There is hardly one of the chief corner-stones of the house of God who has not at first been rejected by the builders.

Passing beyond the Church, we find the same rule in almost every department of our common

life. The poet whose early verses were voted by the critics to be sentimental or obscure becomes the poet laureate. The artist whose pictures were year after year rejected by committees founds a great and living school of art. The musician who was ridiculed in the academies writes the music of the future. The politician who vexed the soul of party whips by inconvenient motions and championed causes which ostracized him from public office, reaches a place from which he guides a nation's destinies. The speaker who was hooted down in his first attempt at speaking becomes the darling orator of his country. And in the ordinary life of society and business, how many many stones there are—chief corner stones—which were once rejected. The world is always eating its own words, praising those whom it condemned, crowning with glory the heads which once were crowned with thorns.—*MacEwen*. (Psalm cxviii. 22.)

THEMES AND TEXTS OF RECENT SERMONS.

1. The First and the Last. "These things saith the first and the last, which was dead and is alive."—Rev. ii. 8. Rev. W. B. Jennings, Newman, Ga.
2. The Grace of Preaching. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Eph. iii. 8. John McC. Holmes, D.D., Buffalo, N. Y.
3. Cowardice and Compromise. "But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. iii. 18. Ven. Archdeacon Farrar, D.D., London, Eng.
4. Thankful unto Death. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me."—Luke xxii. 19. Rev. E. S. Talbot, M.A., Leeds, Eng.
5. The Blunder of the Builders. "The stone which the builders refused is become the head stone of the corner."—Psalm cxviii. 22. Alexander R. MacEwen, D.D., Glasgow, Scot.
6. The Art of Doing Without. "I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."—Phil. iv. 12. Melville B. Chapman, D.D., Brooklyn, N. Y.
7. The Gaining of Men, or, The Law of Adaptation to Environment in Missionary Enterprise. "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more," etc.—I Cor. ix. 19-23. Albert J. Lyman, D.D., Worcester, Mass.
8. Metallurgy, Human and Divine. "The refining pot is for silver, and the furnace for gold; but the Lord trieth the hearts." Prov. xvii. 3. William A. Halliday, D.D., Brooklyn, N. Y.
9. The Better Christ. "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost," etc.—Acts xix. 2-6. Rev. G. E. Hawes, Portland, Ore.

10. The Career of a Fast Young Man. "Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale; for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name; and it is called unto this day, Absalom's place."—2 Sam. xviii. 18. D. J. Burrell, D.D., New York City.
11. Freedom by the Truth. "Ye shall know the truth, and the truth shall make you free."—John viii. 32. Rev. Walter M. Roger, St. Catharine's, Ontario, Can.
12. Joy amid Penury. "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord; I will joy in the God of my salvation."—Hab. iii. 17. Rev. H. M. Morey, Ypsilanti, Mich.
13. The Permanent Witness of God to Man. "God left not himself without witness, in that he did good, and gave as rain from heaven, and fruitful seasons, filling our hearts with food and gladness."—Acts xiv. 17. Rev. Henry Beers, Redwood Falls, Minn.

Suggestive Themes for Pulpit Treatment.

1. The Question that Tests Men. ("Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me."—Ex. xxxii. 25.)
2. Refusal to Test the Divine Fidelity. ("But Ahaz said, I will not ask, neither will I tempt the Lord."—Isa. vii. 12.)
3. The Eternal Basis of Hope. ("Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption."—Psalm cxxx. 7.)
4. Desire, Delay, Death. ("But his wife looked back from behind him, and she became a pillar of salt."—Gen. xix. 26.)
5. The Sure Result of Self-Confident Resolutions. ("And all the people answered together and said, All that the Lord hath spoken we will do. . . . And God spake all these words, saying. . . . Thou shalt have no other gods before me. . . . And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us."—Ex. xix. 8, xx. 1, 3, xxxii. 1.)
6. The Just Penalty of Perjury. ("Behold, if the witness be a false witness and hath testified falsely against his brother; then shall ye do unto him as he thought to have done unto his brother."—Deut. xix. 18, 19.)
7. The Rejection of Evidence and the Withdrawal of Opportunity. ("It was necessary that the word of God should first be spoken unto you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles."—Acts xiii. 46.)
8. The Holy Spirit the Seal of Faith and the Earnest of Hope. ("In whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory."—Eph. i. 13, 14.)
9. Joy in Self-Sacrifice for the Service of Others. ("Yea, and if I am offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."—Phil. ii. 17, 18.)
10. The Message of the Heavenly Hope. ("We give thanks to God the Father of our Lord Jesus Christ, . . . because of the hope which is laid up in the heavens, whereof ye heard before in the word of the truth of the Gospel, which is come to you."—Col. i. 3-6.)
11. The Possibilities of the Insignificant. ("I am small and despised; yet do I not forget thy precepts."—Psalm cxix. 141.)
12. Contrasted Estimates of Human and Divine Law. ("The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment; notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me."—Jer. xxxv. 14.)
13. The Only Gospel One of Grace. ("I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel."—Gal. i. 6, 7.)
14. The Only Death a Believer Knows. ("For I through the law died unto the law, that I might live unto God. I have been crucified with Christ."—Gal. ii. 20.)

LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE.

By REV. GEORGE V. REICHEL, A.M., BROCKPORT, N. Y., MEMBER OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

"STRIVING TO APPREHEND."—When the last total eclipse of the sun was being observed from various points in the United States, it will be remembered that many persons made at the time valuable drawings of the rare phenome-

na. Yet every one of these drawings differed from all the other drawings, and in many important particulars were seemingly contradictory; owing, of course, to the fact that every observer had viewed the stages of the eclipse

from a point other than that occupied by every other observer. Still, taken all together, these drawings yielded to science a large amount of new and important data.

So is it with many problems and mysteries in the moral and spiritual realms of life. Our observations and investigations, our attempts at explanations and our solutions may not always agree, even being widely divergent in particulars of paramount importance; yet to the thinking Christian they yield, when taken all together, much new and important truth, by which he is enabled, as the study proceeds, to come into clearer and fuller apprehension of what life is.

GOD, THE SOURCE OF LIFE, TO WHOM ALL LIFE RETURNS.—Although lacking one or two points of evidence, the fact has become almost reasonably certain that this earth was originally, with other planets of our solar system, thrown off from the main body of the sun. More than thirty-five of the chemical elements of our earth are, by spectrum analysis, discovered to be native to the sun itself. And further investigations are constantly filling out the line of evidence by which our earth's origin is thus proved. Scientists also assert it to be not improbable that at some remote period the earth will return to its solar source.

So it may be said of the Divine Source of the universe, that all life having originally proceeded from Him, to Him again shall all life at some period return.

"NOT NOW."—As every one knows, a portion only of the sun may be viewed at any one time. But as the sun is continually revolving upon its axis, all sides of it may, in the course of time, be observed. Thus, a portion only of the Divine mysteries, only a part of the Divine itself, may be viewed in this present life; but as existence lengthens the swift revolution of time will afford us complete vision.

JUDGING FROM THE OUTWARD AP-

PEARANCE.—Professor Langley, of Pittsburg, declares he is led to believe, by recent investigation, that while the color of the sun, so to speak, appears to be white, or, more strictly, a golden white, it is in reality blue! He substantiates this declaration by exhibiting a series of photographs, in which this real color of the sun may be seen depicted. Thus may be controverted many a view accepted of a thing when judged alone from the outward appearance, a closer and more thorough investigation amply demonstrating its superficiality.

"HE CALLETH THEM ALL BY NAME."

—On one or two recent occasions certain well-known astronomers, notably among them Lewis Swift, of Rochester, have declared that they saw an intra-mercurial planet—that is, a planet existing somewhere between Mercury and the sun. It is stated that it is a planet of about the fifth magnitude. Hitherto has it been assumed that Mercury was the nearest to the sun. But whatever the existence of this new planet may signify to the astronomer, it furnishes only another fact from the realm of nature to prove the wonders of God's power, by which He calleth all the stars and the planets by name. Though unknown to us until now, He hath ever known this mysterious and elusive inhabitant of our solar system. So, doubtless, many whom we know not, and, perhaps, whom we will in this life never know at all, are nevertheless known to Him, and are, perchance, nearer to Him than we perceive.

THE REALITY OF THE UNSEEN.—Professor Mendenhall, a noted scientist, speaking recently upon the "Relation of Scientific Men to the General Public," referred to the obligations the public were under to those men of science who had created the many and modern appliances of electricity: "With that which was but a spark two hundred years ago the whole world is now aflame. Time and space are practically annihilated; night is turned into day;

social life is practically revolutionized; and scores of things which only a few years ago would have been pronounced impossible are being accomplished daily. Many millions of dollars capital and many thousands of men are engaged in the development of this agent, so purely a creation of science that the Supreme Court of the land has already decided that it has no material existence." As electricity through science, so does spiritual power through the realm of a daily practical Christianity exert a force, an influence whose value to man merely as a developing agent cannot be satisfactorily estimated. Yet we might say, and say it easily, that spiritual power, exhibited as in faith, for example, "has no material existence." More than this, and in infinitely higher sense also, we can say of this "immaterial" spiritual power that it has "practically annihilated time and space;" "turned the night" of sin and degradation "into day;" "practically revolutionized our social life" everywhere, and "accomplished scores" of other important results equally vast too numerous to mention.

COMING TO A KNOWLEDGE OF THE TRUTH.—It seems singular that while the principles of mathematics and astronomy are being constantly applied to the study of the earth as a unit, the same study has not been more generally encouraged upon the principles of molecular physics and chemistry. In a recent address delivered at Indianapolis, Mr. Cleveland Abbe, of the United States Signal Service, made a strong plea that such study upon the basis of the principles neglected become a part of regular scientific research. He showed that through this study so based and so directed we would come to a readier and more speedy comprehension of "the entire phenomena of the earth's crust," thus enlarging the field of physical geography. Again, by such study, "the interior of the earth as related to heat and contraction," the nature of "earthquakes, as

shown in faulting and mountain-forming," "gravitation and its variations," beside other equally important matters, would all be opened to a more intelligent and practical understanding for the direct purpose of utilizing the knowledge so gained. "America has no institution," says Mr. Abbe, "for the larger and profounder secrets of the globe. We should 'go into the land and possess it,' so that year by year we may come nearer to eternal truth." And he might well have added, "So only will eternal truth reveal itself to him alone who patiently labors in unremitting study and investigation." We come to the "greater knowledge" only as we continue to "inquire" before the Lord.

"DIVERSITIES IN GIFTS, MINISTRATIONS, AND OPERATIONS."—It has been a nice question in chemistry for a long time why it was that certain substances, having the same chemical constitution, frequently exhibit such varying physical properties. An explanation, somewhat technical, given by Robert E. Warder, of Howard University, is substantially to the effect that each atom of these substances will under varying conditions form a bond of union with the bonds of another atom, thus exhibiting a molecule of quite different properties. Pure carbon was shown, by way of example, to frequently exhibit quite different forms with different properties. So mankind the world over is, generally speaking, constituted essentially the same, yet exhibits an ever-varying, confusing array of "physical properties," so to speak. The "properties" of moral and spiritual nature, likewise, are often as confusing as they are various. Thus manners, modes, customs, styles of character, currents of habit, and the like, each and all are not only distinctive, but widely different, the conditions of life produced severally by them oftentimes apparently contradictory to each other. Yet all this difference, this distinctiveness, this evident contradiction

may be accounted for not only by positive principles which govern, but also by the wonderful truth contained in 1 Cor. xii. 4-11 (read the passage as it stands in the Revised Version), which relates to the "diversities of gifts, ministrations, and operations" in and through man by God's holy Spirit.

"HIS WORD FIXED IN HEAVEN."—The great problem in the construction of large lighthouses upon high and necessarily exposed points is, how best to prevent oscillation or swaying of the structure in times of prevailing wind or storm. It may be readily perceived that any variation, however slight, in the direction of the rays of light from the lamps when the lighthouse is in use, as at night, would make very material difference to the mariner far out at sea. Ships guiding their course in the path of the lighthouse beams would be very liable to be thrust from the line of safety altogether, and thus there would be created the danger of serious disaster, if indeed not actually causing loss to life and property.

But no such danger confronts the Christian mariner out upon life's sea, for God's guiding light, the lighthouse of the Scriptures, is "*fixed in heaven.*"

"THE NATIONS NO MORE IN DARKNESS."—It is of interest to note how steadily has grown the efficiency of the lighthouse system as now established throughout the coast-lines of the world.

As every one knows, wood was the first material used for illuminating purposes. Then came an improvement in this by the substitution of coal. Later, candles were used. Then followed the introduction of oil, with argand burner and glass chimney, which marked an era in lighthouse illumination. This, however, was again improved upon by the employment in some lighthouses of gas. To-day, however, the use of electricity acting upon carbon points would appear to mark an ultimate triumph.

So has it been with the growth of the Gospel's efficiency. At the first, its light was comparatively dim and uncer-

tain. But the Spirit of God labored, until to-day, by means of a progress as rapid as it has been wonderful, the full blaze and glory of Gospel light illumines the mariner's dark night upon life's tempestuous waters.

THE COMMON PEOPLE HEARD HIM GLADLY.—Persons viewing an illuminated lighthouse from some point at sea do not generally stop to observe how directly the rays of light fall upon their sight. They do not know that this fact is due to the manner in which the reflectors behind the lamps of the lighthouse are always carefully arranged, and by which the rays of the lamp-flame are caused to come to the level of the horizon. The truth is that this arrangement of reflectors is comparatively a recent one, the earlier methods of reflection allowing the rays to stream straight out into the night at an angle far above the horizon's level, so putting the light thus given up and away from where it was really required. The practical benefit secured by this simple modern device is obvious. Just so must the light of the Gospel be sent to the level of man's horizon if he is to enjoy a full reception of its benefit. This may explain, in part at least, why Jesus' teaching was so effective with the masses in His day, because He brought the truth to their level, precisely where all men need to have it brought.

ONE PRACTICAL BENEFIT OF ORGANIC CHURCH UNION.—Those who favor organic church union may see in the following the suggestion of at least one very practical benefit to be derived from such union.

John E. Branner, Director of the Geological Survey of Arkansas, speaking of the "Relation to each other of State and National Surveys," says: "Geologic research should be under the direction of the leading investigators, and by them so conducted as to be of the greatest utility to the largest number. When a piece of work was done by one it would be done for all, and

duplication by State surveys and by individuals and the consequent waste of energy, time, and money would cease."

That this is an important and practical consideration in geologic research is obvious; and the question is raised, whether some economy of energy, time, and money is not likewise essential to the interest of the Church at large, with its multiform methods and multiplied and oftentimes conflicting organization. Would not organic church union, if it were possible as such, cause a cessation of what may be termed, in the language of Mr. Branner, a "duplication" of methods and of work now recognized as altogether superfluous. Centred and controlled upon a basis of organic church union, the work of enlarging the kingdom would proceed with less friction and with a judicious expenditure of the Church's "energy, time, and money."

PEACE AMONG THE NATIONS.—The necessity for peace among the nations is emphasized in nothing so clearly as the present astounding progress of mechanical science in the interesting and popular department of naval construction.

Captain Noble, of the British Navy, said recently at a scientific gathering: "Were two vessels of war to meet, the one armed with her ancient armament, the other with modern guns, it would be vain for the former to close. She would be annihilated long before she approached sufficiently near her antagonist to permit her guns to be used with any effect. Thus, the old ship *Victory*, carrying as her heaviest shot a ball weighing but sixty-eight pounds, would be no match for the modern battle-ship *Victoria*, whose heaviest shot weighs eighteen hundred pounds. Seaman-ship will, I fear, in future naval battles no longer play the conspicuous part it has in times past. The weather-gauge will belong not to the ablest sailor, but to the best engineer and the fastest vessel."

"AND KNOWLEDGE SHALL BE IN-

CREASED" (Dan. xii. 4).—"Speculation is rife as to the coming man," says Dr. George L. Goodale, and illustrates somewhat his own view by examples of the useful plants, exhibiting the possibilities of economic botany, the benefits of which the coming man will fully enjoy. "Thus, the cereal grains will probably produce better varieties for milling. New vegetables from Japan will doubtless be imported, and some of the every-day varieties of this country will be vastly improved." Dr. Goodale also asserts that the fruits of the future will ultimately be produced seedless, just as the pineapple and the banana may now be said to be. He expects also that blackberries, raspberries, and strawberries will become seedless, and that even plums, cherries, and peaches will be devoid of stones. He makes further predictions, equally remarkable, concerning various kinds of wood of the finer sort. So the future fashion in florist's plants will be of almost another order, flowering branches and dwarfed plants prevailing." Although in this single department of science the predictions of future achievements are wonderful enough, we are yet to reflect that knowledge in every department of human thought and effort shall increase yet more and more.

THE BETTER QUALITIES OF THE SINFUL HEART.—By the proper and skilful application of the means of grace the heart of the worst sinner, black in sin, and apparently incapable of much useful development beyond itself, may after all disclose many valuable and even rare qualities.

Light, heat, motion, and even fragrance and color are, according to Professor T. Rupert Jones, of England, obtainable from coal.

THE world which produces Him is not a world without a meaning; it is a world in which good goes forth conquering and to conquer; it is a world with a purpose of love.—*Talbot*.

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

The Marginal Commentary.

MARGINAL NOTES ON GENESIS.

"And God said, Let us make man in our image, after our likeness: and let them have dominion," etc.—i. 26-31.

NOTE here: 1. *The consultation in the Godhead*, which marks no other creative act, and indicates a new epoch in creation.

2. The first hint of the Trinity, a plural noun, *Elohim*, with a singular verb.

3. Compare the Hebrew words translated "make," "created," and "formed" (i. 26, 27, ii. 7), each different, and yet all together giving a complete idea of creation.

4. The peculiarity of man in the "image," after the "likeness" of God. That image and likeness is manifold. It consists of independence, intelligence, conscience, spirituality, reason, volition. Whatever resemblances exist between man and lower animals, we cannot but observe great dissimilarities. Instinct is fully developed at the outset, and incapable of essential improvement. The bird and beaver and bee have never improved upon the first nests, dams, cells. Man's capacity of improvement has no assignable limits. In man conscience seems to be a native faculty; in animals any moral sense seems the result of education, and mostly of the remembrance of former rebukes and corrections. Man is the only animal capable of proper dominion. With other animals mastery is that of brute force; with man, of brain force and capacity to command.

5. Note also that the *image*, however marred, remains in man, but the *likeness* is lost by sin and to be recovered only by grace.

6. Man is essentially double. The term embraces male and female as necessary to perfect humanity. Compare the closing statement of verse 27:

"Male and female created He *them*," where "them" is the term apposite to "man" and "him." As the flint and crown glass make the complete achromatic lens, so man and woman together constitute the complete human being. (Compare ii. 18.)

7. Dominion was given man over the whole creation, material and animal. Creation becomes responsible to man, and man to God. Adam in innocence was constituted prince of this world, and Satan in the temptation took his sceptre and held it until it was recovered by the Second Adam.

8. Only vegetable diet seems to have been sanctioned until after the flood, when flesh was added (ix. 3). It is supposed that previous to the great cataclysm of the Deluge the vegetation, being much more luxuriant, nutritious and abundant, was sufficient for all man's wants, but after the flood became more scarce and unsuitable.

31. "*And God saw every thing that He had made, and, behold, it was very good.*" A comprehensive statement. Good for the purpose for which created. Both Hebrew word and Greek equivalent (*καλος*) imply beauty and utility combined.

Probably there should be here no chapter division, for the narrative proceeds without interruption, and a paragraph division is all that is needful. Creation as a *progressive* work comes to a halt, but as a *preservative* work never ceases, for preservation is a continued, continuous creation.

"*And on the seventh day God ended His work which He had made; and He rested on the seventh day,*" etc.—ii. 2.

Here we have the first of two institutions that are found in a sinless Eden: the Sabbath and marriage—the two surviving relics of man's unfallen state, and the nearest anticipation of a future paradise. The Sabbath rest represents the perfect repose of the soul in God;

the institution of marriage, the perfect affinity and companionship of being, through holy love. Too great significance cannot be given to this double feature of Edenic life.

3. "And God blessed the seventh day, and sanctified it." Here is the original institution of the *Sabbath rest*; the essential principle of which is the setting apart of *one seventh* of our time, rather than any particular *day* of the seven. Whether it be the first or seventh would seem quite immaterial, especially as it is not possible to observe the same exact period, at all places on the earth's surface.

As the Sabbath was instituted before sin entered into the world, it cannot depend upon any law, Mosaic or Christian; nor can it be owing to man's sin, since it antedated the fall. And doubtless God saw it to be needful for man's highest good, even in his best estate. Upon this original septenary division of time all the sacred, if not secular history of man seems based and built up. As Christ says, it was made for man, who is superior to all institutions.

4. It is obvious, from the use of the word "*day*" here, that the word covers more than twenty-four hours, since here it includes the whole creative week—

"And the Lord God formed man of the dust," etc., 7-9. This is a repetition and expansion of the account previously given, a new anthropological record of man's creation. Man's body was formed of the dust of the ground, as modern science proves, for the elements of the earth and human body are identical.

"And breathed into his nostrils the breath of lives" (plural). Man's life is here attributed to a direct creative act. His life is manifold—animal, intellectual, moral, and spiritual. (Compare 1 Thess. v. 23.)

Sir William Hamilton said: "Nothing on earth is great but man, and nothing in man is great but his soul."

"Man became a living soul." The soul is the man. It is not proper to

say, "man has a soul;" he *is* a soul and has a body.

8. "The Lord God planted a garden eastward in Eden." Eden means *pleasure*; it was the place of man's abode, employment, enjoyment, and testing. The two trees are the main features here referred to. The tree of life was a sacramental tree, probably having no inherent power to give life, but being a sign of covenant privilege; and while man partook of it, it was God's pledge to him of continued favor. In like manner, the tree of knowledge of good and evil may have been so called because the single restriction of God surrounded it; and to eat of it implied knowledge of evil as well as good. Man had a conscience before sin, and must have had a moral sense of both good and evil; but only after sin did he have *experimental* knowledge of evil.

15. "The Lord God . . . put the man into the garden of Eden to dress it and to keep it."

Even holy manhood needed employment. Activity is a condition of all true life; and it is noticeable that the first employment was agricultural or horticultural. Perhaps to this day no work is more healthy, agreeable, safe, and conducive to general wellbeing. There is less fluctuation in the uniformity of prosperity, less temptation to wild schemes of speculation, less risk of rapid enrichment, in farming than in any other work or trade. The industrious, frugal tiller of the soil is the most likely to get a reward for his toil. Sand-banks seldom suspend payment, and plants and trees are the most trustworthy and best yielding investments. A well-regulated farming community is usually a law-abiding community, with good average health, a competency, and a high moral character.

17. "In the day that thou eatest thereof thou shalt surely die." Literally, "dying thou shalt die." Man had a manifold life, and in sinning he suffered a manifold death. In the day and hour

of eating he *died*; to dispute God's truth because he did not instantly fall dead, is shallow literalism. Death means more than dissolution. It means decay, deterioration, degeneracy, depravity. "To be carnally-minded is death." Man died, for in his body mortality was at once implanted; he died intellectually, for his mind became corrupted by vain imaginations; he died morally, for his heart and conscience became darkened and alien from God; he died spiritually, for the very observatory of his being became a death-chamber. He showed his death by his sense of guilt, loss of spiritual sympathy with God, and his instinctive shrinking from God's approach (iii. 8).

And so we come to the *first sin*. Its guilt, its shame, its death, we cannot understand now, for sin itself beclouds our vision.

But sin means everything that is worst in character, conduct, destiny. Hell is a bad heart. Heaven is, in the nature of things, impossible to an unregenerate soul, for a sinner has all the elements of hell in his own nature. Heaven's gates are always open, but no one would enter without an affinity with its joys. Hence it is a law of man's *nature*, that except he be born again he cannot enter the kingdom of God.

Affinity determines associations and capacity to enjoy what is good and holy. Judas went to his own place, and so every soul goes at death where he belongs by virtue of conscious adaptation.

18. "*It is not good for the man that he should be alone; I will make him an help, meet for him.*"

The first marriage. This, with the Sabbath, is the twin relic of a sinless Eden, and the most perfect gift of God to man. Could it have been kept pure and perfect as at its institution, how nearly would heaven be realized on earth!

Literally, "I will make him one over against him"—a counterpart. Apposition is implied, correspondence. Each

is the equal and complement of the other. There can be no comparison which implies an inferiority in either, for each has what the other lacks and lacks what the other has. The distinction of sex runs through intellect and heart and sensibilities. The man and woman are differently constituted and organized; but the two together make up the symmetrical humanity, as ball and socket make the perfect joint. Each is a half hinge, a hemisphere, needing the other. Woman has her sphere, but it is not man's; for his work she is as inadapated as he for hers. Nothing that essentially unsexes either can be normal.

1. Marriage is a Divine institution, not human invention.

2. Originated in Eden, and hence not a suggestion of man's fallen estate.

3. Monogamy its only normal condition—one man and one woman joined.

4. The most intimate union, meant to be indissoluble save by death.

5. Typically represented in the locality whence the woman was taken, from the side next the vital organs; not from head, hand, foot, but from the bony structure encompassing and guarding the vital organs.

6. The symbol of Christ and the Church. Literally, Christ's side was pierced just where the rib was taken from man; and from this wound the blood and water flowed which are the double symbol of the atoning work of Christ and the cleansing work of the Spirit, on which the Church's existence and perpetuity are based.

Note: The name "*Jehovah God*," used eleven times in chapter ii. Elohim seems to be the name of God as Creator; Jehovah as God of Covenant and Redemption.

As to the *relics of the image* and likeness of God in man, like Milton's Satan, the angel is apparent in the grandeur of the ruin.

1. *Intellectual nature.* Consciousness of God; belief in incarnation, worship, immortality, accountability; curiosity,

love of beauty, desire for improvement, common sense, inventive power.

2. *Emotional* nature. Natural affection, gratitude, sympathy, love of the noble, admiration for purity, capacity for self-sacrifice.

3. *Ethical* nature. Sense of the right, of the true, impulse to duty, instinct of moral responsibility, guilt and shame, and ineradicable attraction toward virtue. (Compare Col. iii. 10; Eccles. vii. 29; Eph. iv. 24.)

The *image of God* in man may be philosophically defined as mainly consisting in rational intelligence, self-determination, and positive moral character. When unselfish love obtains supremacy man comes nearest to a restoration of the lost image.

The true *position of animals* in the creative scale has been the study of philosophers from the beginning. The limits set by their nature upon their development by education are very marked and manifest. Man has a freedom peculiar to himself and an independence of progress. Animals depend for advancement upon training; man trains himself. Man has the only faculty of speech worthy the name, and is the only laughing or weeping animal, evidently possessing a higher order of sensibility and emotional capacity.

Man's *dominion* consists partly in this essential superiority and supremacy by reason and right of nature; hence his power to tame (James iii. 7); his right to use animals for service, recreation, and even food, and his actual keeping under control the whole animal creation.

Marital *fruitfulness* is directly enjoined as condition of dominion (i. 28). The multiplication of the human race is necessary to the subjection of the animal creation. A deeper truth is taught—the intelligent, industrious, and moral classes must multiply, otherwise how shall the ignorant, the idle, the immoral classes be kept under and prevented from dominating society? Some nations of Europe are actually dropping out of history from the excess of deaths over births. And in some parts of our

own land the more degraded elements are prevailing from their greater fertility in offspring. The crude foreign population average 5½ children to a family; the best class of the community average but 1½ to a family!

Marriage has great importance in the Divine economy. It is the root of the family, and the family is the germ of both Church and State. And the remarkable fact is that from the first the *family*, and not the *individual*, is the *unit in Scripture*. Families stand or fall together. Noah's family was saved, Achan's cursed for the father's sake. What stress God lays on the household in His economy!

Marriage, rather than single life, represents, therefore, *the normal state*. Not only without it would the human race soon die out, but in a life alone there is a tendency to misanthropy, selfishness, a drift toward barbarism. Compare Alexander Selkirk on the island of Juan Fernandez. He lost even speech and sank to the level almost of a beast.

Man is incomplete without woman, socially incomplete. She is his converse, counterpart, apposite—though not opposite—to him, his other self. Man was not socially perfect until woman was taken out of him to be given back to him. As Milton represents it, when the beasts were brought before Adam, he saw them all mated, and felt his need of a mate.

In every true man and woman is a conscious craving for companionship and a need of help in the bodily, social, intellectual, spiritual natures, which a true marriage most nearly supplies.

The idea of *womanly subordination* is undoubtedly scriptural (see 1 Tim. ii. 11-16), but it has been pressed to an extreme. Officially man is the head of the household, and headship means capacity to lead. But his rule is to be that of love, not of brute force or despotic will. And if woman is inferior to him in some things, she is manifestly superior in others. If she has not his aggressive activity, her passive virtues

are finer and more developed. If he has more intellectual inventiveness, she has a stronger emotional and affectionate nature and instinctive self-sacrifice. Their standards of beauty differ; but who shall say that either type of beauty is essentially and absolutely superior? We cannot but feel that an intellectual woman like Margaret Fuller is unnatural, but we have no such feeling about a man in whom intellect predominates as in Aristotle or Newton.

A true woman is happier in wifely dependence on her husband, and to a true man naturally surrenders the headship without any sense of degradation.

How far marriage has fallen from its ideal original may be seen from the terms used in the first record. "*One flesh*"—essential unity and higher wholeness of husband and wife. "For this cause shall a man leave father and mother and cleave to his wife." Even filial relation is lost in the marital. Love is the grand requisite and condition of marriage; without this it is but legalized unchastity. Brute passion, ambition, convenience, social rank cannot make

the twain one flesh nor secure mutual love and harmony. Mutual freedom of choice is essential to ideal marriage, else it cannot be normal.

God took woman *out of man*, not out of the earth nor the inferior creatures, but from man, for nearness, dearness, and substantial equality.

Woman's position is obviously subordinate, for he comprehends her, not she him; her creation was secondary, and out of man, not man out of woman; she took from him her being and even name—wo-man, or womb-man; she was created for him, not he for her. (See 1 Cor. xi. 8, 9; 1 Tim. ii. 13.) This relation is shown in other tongues—*isha-ish, vira vir*, maness, etc.

From the time of marriage the marital tie is supreme. To the wife is owed the first duty, in maintenance, deference, community of interest, intimacy of fellowship; the erection of a new household, with family religion, prayer, training; the maintenance of parental authority, household unity, the development of a little CHURCH IN THE HOUSE!

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

FEB. 4-10.—GOD IN THE DAILY DUTY.—1 Tim. i. 1.

"Paul, an apostle of Jesus Christ by the commandment of God." Apostle means delegate; a messenger; one sent with orders. As to special function, the word is limited to the twelve appointed apostles by our Lord. The Apostle Peter tells us what was necessary to constitute an apostle in this highest and specialized sense (Acts i. 21, 22). Into this select company Paul was inducted because he could bear witness to the fact of the risen and glorified Redeemer as He flashed upon him on the road to Damascus. In this highest sense, of actual witnesser of the fact of the resurrection, there can be no successors of

the apostles. But in the lower sense of messenger, delegate, one going under orders, Christians now may be apostles. In this lower sense other than the twelve are sometimes called apostles in the Scripture—*e.g.*, Barnabas (Acts xiv. 14). Paul was apostle in the highest sense of witnesser of the resurrection and authoritative founder of the Church.

He was such an apostle by the commandment of God. *Commandment*—a strong word; it means injunction, mandate. Paul was apostle, and he took up the duties of his apostolate because a Divine mandate was laid upon him. That is to say, Paul was conscious of the pressure and stringency of a Divine command in his distinctive and daily

duty. In the most real of senses God was in his daily duty.

Consider what this recognition of God in his daily duty did for Paul.

(a) *It gave his life stability.* There are floating islands in the sea; but these are only masses of shifting seaweed upon which nothing great and strong can grow. It is only the anchored island, like a coral island, building itself up from the sea bottom, which at last can become the home of the waving palm and the place of human habitation. It is the anchored island which is the useful one, and it is useful because anchored.

This consciousness of God in the daily duty has always made men strong and stable in their living—*e.g.*, Elijah (1 Kings xvii. 1; Jer. i. 1, etc.). The Puritans, setting out from Southampton, and fronting the stormy Atlantic and the unknown perils of a new continent, because of this consciousness of God could say, "It is not with us as with men, whom small things can discourage." General Gordon, amid the awful dangers crowding round his last days, because of this consciousness of God in the things to which his hands were set, could write, in his last letter to his sister, "I am quite happy, thank God;" and, like Lawrence, "I have tried to do my duty."

(b) Also, this consciousness of God in the daily duty saved the life of Paul from *distraction*. His was not a life dissipated amid many ends.

(c) Also, this consciousness of God in the daily duty gave *wholeness* to the life of the apostle. It bound the multitudinous particulars of it into a majestic unity. Think how many things Paul was—tent-maker, traveller, preacher, collector of funds, writer, prisoner. And yet, in all and through all, doing the daily duty of apostle at which God had put him.

Yes, this is what the consciousness of God in the daily duty will do for a man; it will make his life stable, undistracted, focussed to an end, and so whole.

Consider how this command of God as to his daily duty was made known to Paul.

(a) It was made known to him *dispositionally* (Gal. i. 15, 16).

(b) It was made known to him *providentially* (Acts xiii. 1-3).

(c) It was made known to him by *consciousness*. This you find everywhere throughout his epistles (Rom. i. 1; 1 Cor. i. 1; 2 Cor. i. 1; Gal. i. 1; Eph. i. 1; 1 Tim. i. 1).

And now here comes a very important and practical question: How may I get consciousness of a Divine command in my daily duty? Why, very much in the same way that Paul did, I think.

(a) You may get consciousness of the Divine command in the daily duty *dispositionally*. The sort of duty toward which you seem naturally and spontaneously to run out—what better evidence of Divine call to that sort of duty can there be? There is real Divine call toward other things than simply to the ministry or to work distinctively religious. Aholiab was divinely called to work in brass and iron, etc. Here is a hint for parents. If a child discovers special bent, that is God's call in that direction. Train the child along that bent. Do not attempt to train him athwart it. That is real disobedience to God.

(b) Also, we may get consciousness of the Divine command in the daily duty *providentially*. Believe in and dare to trust Providence opening the way for you thus and shutting the way elsewhere.

(c) Also, we may get consciousness of the Divine command in the daily duty by the feeling of the *ought* in it. Believe in the inner monition of the Holy Spirit, and dare to follow His guidance. But here is the perpetual test, that we really feel the ought in this duty and in that, because we immediately seek to obey the ought in the best and wisest way possible. Many people say, "I think I ought," and then do nothing. And a man may feel this

ought toward other duty than that which we call distinctively religious.

(d) Also, will you remember that the *relations in which you stand* are the fertile mothers of your duties, and that these duties, springing out of your relations, speak to you as with the very voice of God Himself—*e.g.*, the duties springing out of your relations to your home, church, business, neighborhoodship, citizenship, etc.

* No man is born into the world, whose work is not born with him. There is always work and tool to work withal, for those who will ; And blessed are the horny hands of toil. The busy world shoves angrily aside The man who stands with arms akimbo set, Until occasion tells him what to do ; And he who waits to have his task marked out Shall die, and leave his errand unfulfilled."

FEB. 11-17.—HEART FEVERS AND THEIR CURE.—1 Tim. i. 2.

There is such a thing as what one has called "heart-fever." This is what I mean : She was a house mother, with many little children clinging to her ; with the housekeeping altogether on her hands ; in circumstances too straitened for hired help ; with ten thousand duties calling with many voices and in varying keys. This morning it had gone hardly with her. It seemed as though her duties had tumbled in upon her like a kind of chaos. She had been pestered, flurried, worried. The breakfast would not get right that her husband might get off early to his work ; the children had been unusually noisy and demanding, and jostling each other as they were making ready for their school. It was one of those mornings, gray and chill, which sometimes break in upon the sky inside the home as well as upon the horizon beyond the home.

And she had not been peaceful through it all and cool and steady. She had been irritated, petulant, quick with sharp speech to husband and to children—in a word, she had been heart feverish ; poor woman, assailed so, you could hardly blame her.

But she was a Christian, and knew that hers was neither the Christian mood nor action.

At last things finished themselves—breakfast done, husband gone, children at school, and there was a moment of quiet. She was utterly discouraged. She felt that she had sadly failed. She had been feverishly stirred up toward others. Now, when she came to think about it, she was feverishly stirred up against herself. She opened her Bible to the story of the Master's healing the house matron in Capernaum—Peter's wife's mother, restless and burning with malarial fever. And this was what she came to : "He touched her hand, and the fever left her ; and she arose and ministered unto them." "Ah," said she, "if I could have had that touch before I began my morning's work, the fever would have left me, and I should have been prepared to minister sweetly and peacefully to my family."

Yes, there is such a thing as a heart fever. We are restless and flurried and burning inside. A cool and quiet peace has left us.

There are many causes for such heart fevers—causes as various as our human lives. An unlooked-for crowd of duties ; some sudden slump of plans you had laid carefully, which you thought were fixed and finished, like a bridge well built across a stream and ready for traffic ; fears which will haunt ; disciplines that will come ; sorrows that will darken ; discontents that do harass ; envies that will burn—a thousand things like these, which every heart sooner or later knows of.

And the results of heart-fever ? One result is, it *prevents the best ministry and service*. "I am always nervous until I get the knife in my hand," a great surgeon said to me. But it was precisely the fact that when he had seized the knife he was no longer nervous ; that then he was cool and steady in his heart, and so cool and steady in his hand that made him so splendid a surgeon.

Well, this is but illustration. Everywhere heart-fever prevents the best

ministry—for the self, for others; Godward, manward.

Our Scripture is Paul's prayer for and benediction upon Timothy. And such a prayer and benediction were specially necessary for Timothy. In a sense we idealize too much the characters who figure in our Bibles. Timothy was naturally and dispositionally subject to heart-fever. He was not one of these strong, self-asserting, naturally cool natures. He was by no means a *born* pioneer. He was shrinking, dependent, unself-asserting in the dispositional make of him. And he was in a place of exceptional difficulty—in Ephesus, amid flaunting idolatry and superstition, in a place drenched with licentiousness, amid turbulent Christians; and he was away from Paul. He was in just the place to be smitten with heart-fever, and so to fail in the best ministry and highest service.

And our Scripture gives the cure for heart-fever—peace. The meaning of the word is significant. The Greek root means "to join;" and our English word "peace" is from an Anglo-Saxon word which also means "to join." That is to say, war has ceased; there are no longer contending parties; things are joined. Analyze this peace a little.

(a) It is peace with God.

(b) It is peace with one's self.

(c) It is peace with one's surroundings. It is

"A peace which suffers and is strong,
Trusts where it cannot see;
Deems not the trial-way too long,
But leaves the end with Thee."

Yes, peace—the joining of things in the soul and with outward things and with God—is the cure for heart-fever.

How can we get it? Not by strain and struggle; not directly, but indirectly.

Look at our Scripture again that we may learn how we may gain this cure for heart-fever.

(A) By remembering the *grace* of God. Grace is benignity, favor. Our religion does not start first in us toward God, it starts first in God toward us.

(B) By remembering the *mercy* of God. Mercy is the Divine sympathetic compassion.

(C) By remembering through whom this grace and mercy are ministered—from God, *our Father*, and Jesus Christ, *our Lord*; the grace and the mercy disclosing themselves and illustrated in and brought close to us in the incarnate God, Jesus Christ.

I am very sure that when heart-fevers burn and agitate, if we will but remember that our Father, God, is grace and mercy, and that these are brought to us in Jesus Christ, and then will hold ourselves a little in the vision of Jesus Christ, peace will come, and so our heart-fever shall find its cure.

FEB. 18-24.—MASKING.—PROV. xiv. 12.

There is a singular method among the lower animals, at once for purposes of defence and for the swift and easy seizing of their prey, which scientists call "masking"—that is to say, the creature does not appear in its plain and proper self, but in a masked and disguised self. Here, for instance, is the salt-water crab, down there in his realm quite a fierce and voracious and predatory fellow. But in some places the crab refuses to stand out in his array of grinding jaws and strong and seizing nippers. He secretes himself. He covers himself with sponge or seaweed. An observer in Plymouth, England, describes how he has seen a crab seize a mass of seaweed, tear off a piece, chew the end in his mouth, and then rub it on his head and legs until it is caught and held by the curved hairs. The seaweed grows swiftly, and pretty soon what looks only like a perfectly harmless bundle of seaweed is really a savage and armed and perpetually hungry crab. So the crab protects himself from the enemies which prey on him, they passing him by as nothing better than a mass of seaweed, and so also, covering his fierce appearance, he has readier chance of seizing the creatures

he feeds on as they heedlessly swim about what they take to be only a harmless mass of vegetation.

There is what is called the angler fish. I think he lives only in tropic waters. I have seen specimens in cabinets. In his proper self he is a decidedly terrifying object. His mouth is enormous, and, if I remember rightly, ridged with teeth; and he has a great array of the sharpest fins. And no small fish would be apt to come anywhere near him did he swim out in plain vision. But the angler fish masks himself. He buries himself carefully in the weeds of the bottom, hides especially his frightful mouth, and then he sets himself at fishing. From his upper jaw one or two thin processes start out, and toward the end they grow limber and curve over just as a line does from a flexible fishing-rod, and at the end there is a little mass of flesh, looking for all the world like a worm or some other small sea creature. It is a veritable bait. And with the whole of him lying there concealed in the weeds, except just this strange rod and line and bait of his, the angler fish keeps this bulge and bit of flesh which goes for bait quietly and skilfully moving, and some little fish swimming along sees it and goes for it, and then the angler fish, dashing aside the masking weeds, goes for the little fish with his great mouth, and—that is the end of the little fish.

Down in the lower realm of things there is a great deal of masking. And the fact our Scripture brings out is that in the realm where men and women live and act there is a great deal of masking too.

(A) Here is a masked path which young feet are very apt to turn into—the path of the notion that, in the struggle of life, *natural abilities can take the place of diligence.*

“If thou canst plan a noble deed,
And never flag till it succeed.”

And multitudes of young people do plan a noble deed. They do have real sense and recognition of the value and

possibilities of their lives. They build castles in the air, etc. Pity the young man or woman who does not. But when it comes to the strife and the sometimes bleeding heart and the contention with obstacles to make the planned deed actual, then how many young people turn aside into the masked path that they are naturally somewhat bright and smart, and that while strong struggle may be necessary to others not as bright naturally as they are, their simply undeveloped natural powers will bring them to easier victory.

(B) And then sometimes young people take up with the masked notion that some *one faculty*, which may be adapted to a certain sort of endeavor and *the use of which is naturally easy* to them, may be used in another direction of endeavor for which it is not adapted, which easy use may take the place of the diligent culture of the needed but more latent faculty. This is the masked path for multitudes of young people in our schools and colleges. They will study along lines easy for them; they will shirk study in directions less easy, and foolishly imagine that because they are able in this direction they do not need to seek ability in that. But when life tests them and they find themselves sadly weak on the sides where they have refused a cultivating diligence, they will surely wake up to the fact that they have allowed themselves to be befooled into a masked path.

(C) Another masked way is the notion that you can cherish a friendship which is all the time consciously lowering you, and yourself not be injured by it. No. The soul is subdued to what it works in, like the dyer's hand.

(D) Another very usual masked path into which our feet are apt to turn is that there is no special risk, *to ourselves*, in dalliance with a bad habit.

(E) Another very usual masked path into which men are so apt to turn their feet is, that *they can be careless about religious verities.* But carelessness about religious verities does not change the verities. Except as you welcome them

and adjust yourself to them they must work their doom against you. The rocks which the mists hide from the ship will yet wreck the ship. Your mist of carelessness will not change the awful facts of sin and destiny. How true it is, and in how many directions, "there is a way which *seemeth* right unto a man; but the end thereof are the ways of death."

FEB. 25-26; March 1-3.—ME AND HIM.—Rom. xiv. 7.

All things are in interdependence. Each thing is somehow intricate with every other thing. No one thing is for itself alone.

There, on the shore, the rocks support the tangled meshes of the seaweed, and the seaweed deadens the shock of the thundering breakers, and so helps the rocks.

Apparently what can be more helpless and useless and unrelated than angle-worms? But they are what one has called them, "ploughers before the plough;" they have made the earth fruitful. By careful computation it has been found that in a section on the west coast of Africa, by the poor angle-worms 62,233 tons of subsoil are brought to the surface of each square mile each year. Mr. Darwin removed a ball of mud from the leg of a bird, and from that ball of mud fourscore seeds germinated. "Not a bird can fall to the ground and die without sending a throb through a wide circle."

And while this fact of interdependence is true in the lower realm of things, it is even more emphatically true in the higher realm of souls.

I think that a wonderful poem of Tennyson's where he describes the growth of the consciousness of the *Me*:

"The baby, new to earth and sky,
What time his tender palm is prest
Against the circle of the breast
Has never thought that 'this is I.'

"But as he grows he gathers much,
And learns the use of 'I' and 'Me,'
And finds, 'I am not what I see,
And other than the things I touch,'

"So rounds he to a separate mind,
From whence clear memory may begin,
As, through the frame that binds him in,
His isolation grows defined."

That is the great fact that comes to the growing child—the fact of the *Me*.

And at the same time with the coming and growth of the consciousness of the *Me*, there is necessarily the coming and the growth of the consciousness of the other than the *Me*—the *Him*.

And though there is a chasm so deep and wide between the *Me* and the *Him*, the *Me* and the *Him* are yet in closest interdependence and interrelation.

The *Me* cannot be without reference to the *Him*, and the *Him* cannot be without effect upon the *Me*, as our Scripture affirms.

And notice, there is this great difference which emerges between the realm of things and the realm of souls—that in the realm of things the interrelation and influence of one thing on another *must* be what it is; while in the realm of souls the interrelation and influence of soul on soul *may* be this or *may* be that, *as the soul shall determine*.

Consider some of the ways in which the influence of the *Me* upon the *Him* may be exerted:

(a) By kindness. I heard recently how a whole family were won to Christ and the Church by the kindly notice of a church usher, welcoming the family and introducing to the pastor.

(b) By sympathy. How much this was to Paul—*e.g.*, the coming of the deputation of the Church in Rome to meet him at Appii Forum and the Three Taverns! "He thanked God, and took courage." And sympathy is as valuable to weary travellers then as now.

(c) By example. You remember how Shakespeare tells of one:

"He was indeed the glass
Wherein the noble youths did dress themselves."

(d) And on the other side there are as many ways in which the *Me* may damage the *Him*.

In view of all this, learn the steady and unescapable *responsibility* of the Me. The Me cannot help touching and helping or hurting the Him. And the Me will help or hurt the Him according to the character which the Me makes for himself :

“Thou must be true thyself,
If thou the truth would'st teach ;

Thy soul must overflow if thou
Another's soul would reach ;
It needs the overflow of heart
To give the lips full speech.

“Think truly, and thy thought
Shall the world's famine feed ;
Speak truly, and thy word
Shall be a fruitful seed ;
Live truly, and thy life shall be
A great and noble creed.”

EXEGETICAL AND EXPOSITORY SECTION.

The Authorship of Isaiah xl. 66.

Internal Evidence from the Imagery.

BY REV. D. A. MURRAY, CHICAGO, ILL.

MUCH is said of the importance of the point of view. It will doubtless be considered by many rather late to offer any new discussion of a question so conclusively settled as the dual authorship of the Book of Isaiah. By approaching the subject, however, from a new direction, the new light upon a different face may possibly reveal contours and outlines, facts and conclusions, not without some value. I propose to examine the symbology, the figures of speech, and illustrations used in the book.

My own attention was directed to this line of inquiry by experiences in the strange and picturesque country of Japan, by noting to what a great extent the metaphors, the illustrations and forms of speech, indeed the very thoughts of the people are modified by the physical features of the landscape and life around them. No foreigner, however well he may know the language, can have any force as a public speaker until he has thrown aside all his previous rhetoric and learned to think in the new environment. To an ordinary Japanese there would be no meaning in any reference to a prairie, a meadow, a farm-yard with its well-filled barns, or most of the scenes which form the staples of our illustration and comparison. On the other hand, how much better would we make out with the fol-

lowing, which I have been repeatedly assured is one of the most famous Japanese epigrams : “ If any one asks a comparison for a noble heart, I would answer, ‘ The cherry flowers blooming fragrantly in the morning sun ; ’ ” or the following celebrated one, by the ancient Emperor Tenchi, which every four-year-old child in Japan is expected to know : “ My own garments are wet (in sympathy) by the dew under the broken roof of the watch hut in the autumn rice fields.”

The latter half of the Book of Isaiah, whose authorship is in question, is a composition abounding in metaphors, imagery, and allusions to natural scenery ; and these must have been determined by the physical features of the country in which it had its birth. If not written, as it purports to be, by Isaiah, the alternate theory is that it was written by some one, at the close of the Exile, living in Babylon. No two countries could be much more dissimilar in physical features than Palestine and Babylon ; the one a land of rugged, often barren mountains, with little green valleys winding among them, with narrow plains and vine-clad slopes, and cattle upon a thousand hills ; the other a flat, irrigated plain, so level that the monarch must build lofty artificial structures to simulate and suggest the mountains for his mountain-bred queen. We have before us, then, a sufficiently practicable problem. Given a certain piece of composition to determine by the figures and illustrations whether it was

most probably written among the mountains of Judea or the level stretches of Babylon.

The principle of such an inquiry is not new or strange. All ancient documents are closely studied as to their imagery and figures of speech, and these form an important means of determining the life and customs of ancient peoples. Our task is simply to reverse the operation, and, knowing the physical features and life, to determine the birth-place of the document from the same data.

The Exile lasted from fifty to seventy years, or about two generations, so that at its close, when it is claimed this document was written, the majority of the active men of the nation were Babylonians of the second generation; many of them sons of fathers that had been born in Babylon. True, there were a few old men who spanned the whole period; and there is the possibility that the book might have been written by one of these. But, on the other hand, it must be remembered that a speaker's symbology is limited not only by his own experiences, but equally by the experiences of his hearers—a fact which, as I have said, one soon learns in Japan. In the second place, such old men would themselves have spent the greater part of their lives in the flat, monotonous Babylon. Not only would they have schooled themselves to use similes and forms of speech that would touch the lives and experiences of their hearers, but the greater part of their own experience would have been the scenes of the metropolis and the irrigated flats about it; and if they wished to indulge in imagery these would be the scenes that would spontaneously recur even to these very old men who had been born in Palestine. Any reference to the characteristic scenery of Palestine, if made at all, would be introduced in the form of a reminiscence with more or less explanation. Such reminiscences, too, if spoken to Jews in Babylon, whom the speaker wished to induce to return to Palestine, would surely be of

the *pleasant* features of that former life—the vineyards and olive gardens, the fruitful valleys and hill-sides clothed in waving corn, the songs and merriment of the harvest festival, or the pilgrimages to the temple feasts. On the contrary, most of these allusions have a distinct air of barrenness and melancholy—the “withered grass,” the “parched ground,” the weary search for water, the “bare heights,” the rough mountains to be levelled for a road, the abominable ceremonies in the clefts of the rocks and on the tops of the mountains. Nor need it be imagined that the intense love of the exiled Jews for their fathers' land would make them so eager to tell and hear stories of the old life, that the lost Palestine would still be kept vivid in their memory. At best only an indistinct general impression could be gained by stories of landscapes to which there was nothing in the hearers' experience to correspond; and, too, as suggested above, that impression would be of the pleasant rather than of the sad and barren phases of the life and landscape. Moreover, whatever of eagerness and love there may have been at first, it does not seem to have long survived, for when the opportunity was given to return under royal patronage, only a very insignificant proportion of the people could be persuaded to return at all, and even these, apparently, were moved by religious reasons and not by the physical delights of their former land. They were not in Babylon as slaves, but simply as involuntary colonists, many, if not most of them, in even more comfortable circumstances than before; certainly in the midst of a far higher culture and civilization; much the same as if a colony had been brought from India, Persia, or Africa fifty years ago and settled in England or the United States.

It must be borne in mind that this was not an age of books and reading, of railroads and extensive travelling, like the present age, when every one knows at least something of the condition of other countries. And yet even to-day,

among persons of the lower classes, whose ancestors came fifty or sixty years ago from Germany, Scotland, or Italy, how many have any intelligent idea, not to say vivid conception, of the physical features of their ancestors' country? Not one in a hundred. This document consists of addresses to the common people, and is not, like many of the existing Babylonian monuments, a court record, written by and for the scholars and courtiers who were more or less cosmopolitan in their ideas and experiences. These discourses were delivered with the express purpose of reaching the hearts of these common people and moving them to action. Necessarily there they must proceed upon the plane of the experiences of the lower and middle class Jewish colonists in Babylon, to whom they were addressed if Babylon be the birthplace of the document; peasants who had never seen beyond the level horizon of the flat and fertile plain in which their fathers or grandfathers had settled half a century before. We may begin the examination of the document, then, with the understanding that, if written in Babylon, it could not differ very radically in imagery and symbolism from the ordinary native literature, and must be conditioned by the physical features of the landscape and life in Babylon.

When we open the book what do we find? Almost the first utterance strikes us like a blast from the mountains and rocky steeps of the wilderness of Judea: "The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah, make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be brought low: and the uneven shall be made level, and the rough places a plain: and the glory of Jehovah shall be revealed, and all flesh shall see it together" (xl. 3 ff.). From that right on through to the end there is hardly a chapter that does not have the odor of the hills, the hot breath of the wilderness, or the roar of the waves beating on the rocky coast of Palestine.

Scattered all through the twenty-seven chapters into which this writing is divided are more than twenty direct allusions to mountains and mountain scenery, not counting half a dozen other places where the terms mountain, rock, etc., are used as appellations without necessarily implying acquaintance with mountain scenery. All these passages refer to the mountains as objects so vividly familiar to the hearers that their scenery and even unstriking details could be used for symbols and illustrations of religious truths. Besides these allusions to mountains, there are about sixty other explicit allusions to natural scenery and outdoor life, all of which are perfectly applicable to Palestine, most of them far more so than to Babylon, and many would not fit the Babylonian life scenery and outlook at all.

Those which, as I have said, might be set aside as of not much weight are such passages as lxxv. 9: "I will bring forth . . . out of Judah an inheritor of *My mountains*," or verse 11: "Ye that forget My holy mountain;" so also lvi. 7; lvii. 13; lxxv. 25; lxxvi. 20, or, "Is there a God beside me? Yea, there is no *Rock*" (xliv. 8). These and a few others, while they are forms of speech that must have originated in a mountainous country, yet might easily become permanent terms used by the Judean wherever his present home. So also the term "*Shepherd*" in xliv. 28, lxiii. 11, etc., does not necessarily imply a pastoral country. It may have come to be a common designation, like our similar word "pastor." In other places, however, the various scenes of pastoral life are given in detail, pictured so minutely as to leave no doubt that the author was not merely using a crystallized expression, but was alluding to scenes actually before the minds of his hearers. Thus in xl. 11, "He shall feed His flock like a shepherd: He shall gather the lambs in His arm and carry them in His bosom, and shall gently lead those that give suck." The mountain shepherd lived with his flock and

came to love them almost as his own children. (Cf. Luke xv. 3-6.)

"And Sharon shall be a fold of flocks, and the valley of Achor a place for herds to lie down in, for My people that have sought Me" (lxv. 10).

"And strangers shall stand and feed your flocks, and aliens shall be your ploughmen and your vine-dressers" (lxi. 5; see also lvi. 10, 11).

Of course there may have been sheep kept on the plains of Babylon, but the occupation of shepherd is far more characteristic of mountainous countries.

There are quite a number of other allusions to facts and scenes common to both countries, but more suggestive of Palestine. Under this head we might class various allusions to rivers, as in lxvi. 12, "I will extend peace to her like a river, and the glory of the nations like an overflowing stream." This might have been suggested either by the Euphrates or the Jordan. But in lix. 19, "He shall come as a *rushing stream* which the breath of the Lord driveth." Here the mixing or combining together of the two figures of the *torrent* and the *wind* seems to indicate that the image before the writer's mind was the sudden violent thunderstorm with wind and rain, accompanied by the rush of turbulent water down the mountain torrent beds.

Possibly some significance may also be found in the allusions to ceremonial observances. "Burning incense upon bricks" (lxv. 3) would hardly be singled out as specially reprehensible in a land where brick was the only building material; but it might be so in Judea, where such a practice could only obtain in imitation of something imported from a foreign heathen country. More significant is lxvi. 20: "And they shall bring all your brethren . . . as the children of Israel bring their offering in a clean vessel into the house of the Lord." Here he takes for granted that his hearers were familiar with a distinctive Jewish ceremonial in the house of the Lord which must have been in abeyance in Babylon.

So also we may class, perhaps, the many references to the sea and to the islands. Of course the Chaldeans had more or less to do with ships and sea-going, as indeed is implied in xliii. 14: "I will bring down all of them as fugitives, even the Chaldeans in the ships of their rejoicing." But to the peasants in the city and plains of Babylon the sea was something remote and mysterious, the symbol of the unknown. To the dwellers in Palestine the sea was near and present, washing all along their borders and visible even from the highlands of the interior. The sight of the tossing waters and the roar of the waves rolling in among the rocks of the coast were facts in their experience. And so in this writing we find the sea always conceived of as something whose phenomena were familiar to the hearers. There is another object that is referred to as remote and more or less mysterious—namely, "the isles of the sea." Apparently these were the islands in the Mediterranean, if, as commonly supposed, *Tarshish* be some Mediterranean point.

"Surely the *isles* shall wait for me, and the ships of Tarshish first, to bring thy sons from far" (lx. 9; cf. xxiii. 1, 2, etc.). From their neighbors, the Phœnician navigators, or perhaps from some of their own number who had been with them on their expeditions, the Israelites would get precisely such a conception of those islands as mysterious places at the ends of the earth.

"The isles saw and feared; the ends of the earth trembled" (xli. 5).

"Listen, O isles, unto me; and hearken, ye peoples, from far" (xlix. 1).

There are a large number of similar allusions, as in xl. 15; xli. 1; xlii. 4, 10 and 12; li. 5; lix. 18; lxvi. 19, etc. In all of these there is the same idea of the islands as well known but remote and mysterious places. But the sea is always referred to with a vividness as of something near and familiar to the sight and hearing of his auditors.

"For I am the Lord thy God, which

stirreth up the sea, that the waves thereof roar" (li. 15).

"But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt" (lvii. 20).

A picture of the sea after a storm, which continues to heave and surge with no apparent cause, while the shore is strewn with seaweed and dirt thrown up by the waves. A slightly different mood of the sea is portrayed in xlviii. 18: "Then had thy peace been as a river, and thy righteousness as the waves of the sea," the long, quiet swell suggesting limitless abundance. The historical allusion in li. 10 would be more aptly made to an audience vividly familiar with the sea: "Art Thou not it which dried up the sea, the waters of the great deep; that made the depths of the sea a way for the redeemed to pass over?"

So also, "Thus saith the Lord, which maketh a way in the sea and a path in the mighty waters" (xliii. 16).

"Who hath measured the waters in the hollow of His hand" (xl. 12).

In xlii. 10, "Ye that go down to the sea and all that is therein."

"Go down" is not the expression we would use of going to sea; but it would be just the impression of a spectator there, as the sailors went away down over the rocks to the little boats drawn up on the beach below. Or perhaps the expression may have come from viewing the sea from the highlands of the interior.

Another group of passages refers to the scenes and life of the *wilderness*. To the Babylonian the wilderness was a place remote, unknown, suggesting only fear and mystery. To the Jew it was something near and familiar, part of his own land, where he led his own flocks and herds to graze. Rough, parched, and barren he knew it to be, but he also knew its little green valleys and springs among the rocks, or the grass springing up for a little while after the rains, when the mountain torrents poured down their floods, gradually drying up again as the heat of sum-

mer advanced. To him the wilderness was not the symbol of remoteness and mystery, but only of barrenness and distress, and that not universal, but relieved in many places by little valleys of rest and greenness, and by occasional floods bringing fertility and happiness. It is just this latter conception of the springs and fertilizing floods in the wilderness that is most made use of by our author.

"For I will pour water upon the thirsty land, and streams upon the dry ground" (xliv. 3).

"I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honor me, the jackals and the ostriches; because I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen" (xliii. 19, 20).

"I will open rivers on the bare heights, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water" (xli. 18).

"Behold, at My rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst" (l. 2).

A scene doubtless suggested by the pools and streams drying up under the summer's heat or in protracted drouths. So also xlii. 15: "I will make the rivers islands, and will dry up the pools."

"The poor and needy seek water, and there is none, and their tongue faileth for thirst" (xli. 17).

"And the Lord shall guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (lviii. 11).

Here, as in xli. 18, notice that the water which is to satisfy and fertilize is to come from a *spring*. Springs are chiefly found in mountainous countries, and seldom found in plains of considerable extent. So this is not a figure likely to be used by one in Babylon. The same figure is used also in xlix. 10: "For He that hath mercy on

them shall lead them, even by the springs of water shall He guide them."

The wilderness, in the mind of the writer, was not an uninhabited waste.

"Let the wilderness and the cities thereof lift up the voice" (xlii. 11). But it was a rough, mountainous place, as in the same verse: "Let the inhabitants of Sela sing, let them shout from the top of the mountains."

"That led them through the depth, as an horse in the wilderness, that they stumbled not" (lxiii. 13).

There are a number of other references to the scenes and life of the wilderness of the same general import, as xlvi. 21; xl. 7, 8; lvi. 9; xl. 31; lv. 13, etc.

Another group of passages of considerable significance refers to rain, snow, etc. In Palestine rain was all important to the farmer, as absolutely necessary for his crops, while in Babylon, where irrigation was chiefly depended on, the rain was not so considered. So in Babylonian literature we find clouds and rain more commonly associated with the idea of storms, whirlwinds, and destruction. In our writing, however, we find rain referred to only as a fertilizing agent.

"He planteth a fir tree, and the rain doth nourish it" (xlv. 14).

With this compare the similar operation described in "Ancient Babylonian Agricultural Precepts;" "Records of the Past," vol. iii, p. 96: "He plants date trees in it. *He waters the young plants.*"

In the same document are a number of other detailed references to irrigation, but not a single reference to the rain as a fertilizing agent. In this writing, however, it is always so conceived.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater, so shall My word be that goeth forth out of My mouth" (lv. 10).

Compare, again, the boast of the great King of Babylon in xxxvii. 25: "And with the sole of my foot will I dry up

all the rivers of Mazar"—a metaphor drawn from the familiar methods of irrigation in his own country.

Another significant class of passages is those that relate to the preparation of a road for the coming of Jehovah. We can infer much as to the character of the country upon which the eyes of the audience daily rested, by noting the kind of preparation which the speaker conceives as being made for the coming of the Exalted One. The passage already quoted from the very beginning of the document sets it forth at some length.

"Prepare ye in the wilderness the way of the Lord; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the uneven shall be made level, and the rough places a plain" (xl. 3, 4).

Both mountains and hills are specified, indicating that it was more than a merely undulating or broken country. The image presented is either the bold one of the mountains being levelled down and the valleys filled up so as to make the whole country a plain, or possibly only what was familiar as seen in all the great public roads through the country; deep cuts through the mountains, and the road built up across the valleys, so as to be made as level and easy as possible, while instead of the crooked footpaths, winding zigzag over the hills, is substituted the one broad "smooth" and comparatively "straight" public highway, if that is the translation we are to give the text.

"Cast up, cast up the highway; *gather out the stones*" (lxii. 10).

"Cast ye up, cast ye up, prepare the way, *take up the stumbling-block* out of the way of My people" (lvii. 14).

"And I will make all My mountains a way, and My highways shall be exalted" (xlix. 11).

One could easily imagine that any of these descriptions might have been made of some of the great government highways leading through the valleys and across the mountains of Japan.

But strong as is the evidence of the foregoing passages, we have not yet considered the strongest, most numerous, and most decisive passages of all—those that refer directly and explicitly to the mountains and mountain life and scenery. Here it seems to me the evidence is conclusive. All their moods and pledges are referred to, and referred to merely incidentally, without explanation or comment, and especially the little inconspicuous scenes and homely events, which have much greater significance because they would be the most unlikely to be referred to either by or to persons who knew the mountains only at second hand. What, for instance, could be more homely and yet more suggestive than the picture in lxiii. 14: "As the cattle that go down into the valley, the Spirit of the Lord caused them to rest." I question if the famous opening lines of "Gray's Elegy" have much improved upon it.

These allusions are scattered all through this writing from beginning to end. In its very first chapter we have: "O thou that tellest good tidings to Zion, get thee up into the high mountain" (xl. 9). And in the next to the last chapter: "Which have burned incense upon the mountains, and blasphemed Me upon the hills" (lxv. 7).

And there is hardly a chapter between but has some similar allusion. In this latter passage the reference plainly is to the worship upon the "high places." The same thing is referred to also in lvii. 7: "Upon a high and lofty mountain hast thou set thy bed; thither also wentest thou up to offer sacrifice."

There is a realism about xlii. 11, which one must go among the steep-cliffed mountains to fully appreciate: "Let them shout from the top of the mountains."

A similar idea is also presented in xl. 9, quoted above.

A somewhat analogous picture is suggested by the oft-quoted passage in lii. 7: "How beautiful upon the mountains are the feet of Him that bringeth good tidings!"

I have heard preachers in America laboring at some far-fetched explanation, and thinking it necessary to give the words "upon the mountains" some mystical or symbolical meaning, as "How superlatively beautiful," or "What exalted beauty," etc. But among the mountains of Japan I have many a time witnessed precisely the scene that was in the mind of the speaker and that would arise naturally in the mind of his Judean hearers. The road into the village lies over the mountain pass, so, of course, the first view of the approaching traveller or messenger bringing tidings would be over on the mountain-side, threading down the winding path. Their very idea of a person coming from a distance would always be of him as coming over the mountains; just as we would think of him as coming on the cars, or a sailor would think of a friend as coming in on his ship, or as the mother of Sisera cries, "Why is his chariot so long in coming?"

Another striking figure is found in lxiv. 1-3: "That the mountains might flow down at thy presence; as when fire kindleth the brushwood. . . . Thou camest down, the mountains flowed down at Thy presence."

Just so I have seen the fire sweeping through the grass and brushwood on a distant mountain like a molten wave, leaving a black waste behind, that one could almost imagine the mountain was melting and flowing down. But who that had never seen such a sight would ever have imagined the scene in the text? Again, in li. 1 we have the speaker basing his metaphor on such a commonplace thing as a stone quarry in the hillside: "Look unto the rock whence ye were hewn, and the hole of the pit whence ye were digged."

One of the most striking expressions in the book is that found in xlix. 13 and elsewhere: "Sing, O ye heavens; and be joyful, O earth; and break forth into singing, O mountains."

This would be a most improbable creation of the imagination of one living

in a level country, because such a man has merely the intellectual knowledge that a mountain is a high, rugged elevation; and if he used the word rhetorically it would be to embody forth that idea. But the mountaineer, wishing for some object to personify to take up his song, finds the heavens, the earth, and the mountains the most prominent objects before his own and his hearers' sight. Perhaps also the sound of the wind singing in the tree-tops on the mountain-side might naturally suggest the idea to him of the mountains singing. So, indeed, we see in *lv. 12*: "The mountains and the hills shall break forth before you into singing, and all the *trees* of the field shall clap their hands."

"Break forth into singing, ye mountains, O forest, and every tree therein" (*xliv. 23*).

In many other passages also we find the mountains referred to in a way and in connections in which a dweller in a level country would be very unlikely to conceive of them, no matter how well informed he was about their appearance and characteristics, especially since his *hearers* would see no force or aptness in the figures used. Thus, *xlix. 11*: "I will make all My mountains a way."

Why use the mountains for that purpose, except that the mountains made up a very large proportion of the landscape known to both speaker and hearers?

"Who hath weighed the mountains in scales and the hills in a balance?" (*xl. 12*).

Stupendous feats, designed to portray boundless power, and just the figure that would be most impressive in Judea. But many other figures could be found to convey the idea more vividly to the dweller in a level land. Compare the wealth of rhetorical figures and illustrations all through the thirty-eighth to the forty-first chapters of *Job*, with which *Jehovah*, out of the whirlwind, portrays His greatness and His power to those ancient patriarchs, possibly in a part of this same plain of *Babylon*;

and not a single figure is based on the size and greatness of the mountains. But in this document it seems to be a favorite comparison.

"For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee" (*liv. 10*).

"Thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff" (*xli. 15*).

"And *Lebanon* is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering" (*xl. 16*).

So also several passages already quoted; also, perhaps, *xlii. 15*: "I will make waste mountains and hills, and dry up all their herbs."

This, however, was a sight often seen among the mountains of *Judea*.

"I will open rivers on the bare heights, and fountains in the midst of the valleys" (*xli. 18*).

"They shall feed in the ways, and on all bare heights shall be their pasture" (*xlix. 9*).

"Ye that inflame yourselves among the oaks, under every green tree; that slay the children in the valleys, under the clefts of the rocks. Among the smooth stones of the valley is thy portion; they, they are thy lot" (*lvii. 5, 6*).

In this passage the prophet explicitly declares that the people to whom he spoke were living and carrying on their abominable practices among the rugged rocky gorges of the mountains.

Such are some of the more obvious allusions to natural scenery in this document. Is it possible that they could have come from a native of such a country as we know the flat plains of *Babylon* to have been? We have seen that a Jewish writer in *Babylon*, at the close of the Exile, could not differ materially in his imagery from the ordinary writers of the country; but we have found this writing filled with allusions to scenes not found in *Babylon* at all, but common in *Palestine*. Of the allusions to mountain scenery some single ones are of such a character as to be alone almost conclusive; their frequency shows how vivid such scenes

were to the author's mind. Especially when we consider how this whole composition is saturated with allusions to the scenery of Palestine, and contains not a single reference to the character-

istic scenery of Babylon the conclusion seems irresistible that Babylon could not have been the birthplace of the document.

SOCIOLOGY AND COMPARATIVE RELIGION.

The Mission of the Church.

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

THE mission of the Church is identical with the mission of Christ. To His disciples Christ said, "As the Father hath sent Me, even so send I you." As Christ was the representative of the Father, Christians are the representatives of Christ. The errand upon which Christ was sent is the errand upon which they are sent. If, therefore, we would understand the mission of the Church we must understand the mission of Christ.

Corresponding to the offices of Christ as Saviour, teacher, and social reformer, the mission of the Church may be regarded as threefold, namely, evangelistic, educational, and sociological.

1. *Evangelistic.* This is put first in the order of time because it is first in the order of importance. To say that the work of the Church is not to save souls but to save men is the merest cant. Leave the soul unsaved, and how much have you done in the way of saving the man? To save the man you must save his soul.

The saving of souls was the main work in the earthly mission of Christ. To this work everything else was made subordinate and subservient. "The Son of Man came to seek and to save that which was lost." The seeking and saving of lost souls was in an emphatic sense "the work of Christ."

In this work he was an individualist. We want to save men in groups or classes; we are constantly asking, "How can we reach the masses? How can we save men in the bulk?" Christ

was satisfied in saving them one at a time. He saw the intrinsic value of every single soul; He knew the almost infinite worth of every man, not only in relation to the great social whole of which He was a part, but considered in Himself; and hence He represents Himself as leaving the ninety and nine sheep that were safely tended in the wilderness and going after the solitary wanderer until He finds it.

In the work of saving souls the instrument used is the Gospel. Christ's mission was to be the Gospel; ours is to preach the Gospel. Christ pointed men to Himself; we point men to Christ. "We preach Christ and Him crucified." Our great commission is—"Go ye into all the world and preach the Gospel to every creature." This is *par excellence* our missionary work—that is to say, it is the work which constitutes our most distinctive mission. It is by no means the whole of it, but it is the principal part of it. Whatever else the Church may do, if she leaves undone the work of proclaiming to sinful men the Gospel of the grace of God she has missed her mission.

2. *Educational.* Christ was a Divine Teacher. He came from God to reveal to man the things of God. Speaking of Himself, He says, "I am the Light of the world." Speaking of His followers, He says, "Ye are the light of the world; your mission is one with mine; to you it is given to illumine the darkness of the human mind, to impart to man the knowledge of God contained in His word and works."

In carrying out her educational mission the Church has adopted a great variety of agencies. She has instituted

Sunday-schools for Bible study; she has created an extensive literature; she has founded libraries; she has established schools, academies, and colleges. As the patron of sound learning she has ever been a most potent agency in guiding and stimulating the intellect of man, in dispelling human ignorance, and in spreading abroad the light of truth. The value of her educational service to the world can hardly be overestimated. And it is safe to prophesy that in the coming years this department of her work will be prosecuted upon a scale commensurate with her enlarging opportunities and increasing wealth.

3. *Sociological.* In the past missionary and educational problems received a large measure of the attention of the Church; to-day her attention is being especially turned to social problems. Sociology has the floor. The social conscience of the Church is being awakened; her activities are being applied to the improvement of social conditions; with something of the freshness and force which come from the fond belief that a new discovery has been made she is proclaiming the old Gospel as not only the power of God unto individual salvation, but as also the power of God unto social salvation.

In this development of things there is cause for rejoicing. It is evidently of God—a sign at once of the inworking of His Spirit, and of the outworking of His eternal purpose of redemption, which contemplates the establishment in the earth of a new social order designated in Scripture the kingdom of God. It also marks advancement in Christian aim, enlargement in the scope of Christian work, and, above all, an evident desire to bring the life of the Church into contact with the common life of the people—a desire to bring the healing forces of Christianity into practical touch with the evils they are designed to remedy.

There is no more hopeful sign in the religion of to-day than the clearness with which the conception of the sociological mission of the Church is begin-

ning to be grasped. The law of social solidarity is being recognized as never before; the aim of the Church is coming to be not so much the deliverance of men from a possible future hell, as their deliverance from the actual hell of the present; not so much their improvement in the life beyond as their improvement in the life that now is. The righting of things that are wrong; the adjusting of things that have fallen out of the Divine order; the reforming of things that have got twisted out of proper shape; the redemption of the world from all the blighting effects of sin; the bringing of the New Jerusalem down from heaven—let us say, for example, to New York or to Chicago—these are the things which the Church is seeking to accomplish.

No longer is this world looked upon as a doomed world, a sinking ship from which Christians are to escape as speedily as possible, taking with them all whom they can induce to leave it before it is engulfed, but it is looked upon as a world that is the subject of redemption, a world into which Christ has come, a world in which He abides, a world over which He is gaining control, a world which He is piloting into harbor. Instead of fleeing from the world as from a sinking ship, Christians are to remain in it and keep it from sinking. In a word, they are to save the world itself—not a part of it, but the whole of it. This, and nothing short of this, is their great mission.

In carrying out her sociological mission the Church must extend the range of her ministry so as to make it sweep the whole circle of human needs. Nothing that concerns the wellbeing of man ought to be to her a matter of indifference. Her ministrations, like those of the Master, are to extend to the whole man, to the body as well as to the soul. Nor are these material ministries to be regarded as incidental to her mission, but as forming a legitimate part of it.

Benevolent work, the work of relieving human want and woe, has the first

claim upon her sympathetic consideration. Of that work a large part must of necessity be done by proxy ; but into it must enter some measure of personal interest, personal contact, and personal service. Not money-giving alone, but self-giving also is demanded. The Master's word of commendation is not, "I was sick and in prison and ye sent a visitor unto me," but, "I was sick and in prison and ye visited Me."

Care must be taken, however, to guard against the mistake of placing the material comfort of men above their spiritual welfare. Inward character is infinitely more important than outward comfort. A man's life, his true life, consisteth not in the abundance of the things which he possesseth. Life is a discipline into which toil and suffering enter as necessary elements. And while the Church as the representative of Christ ought to endeavor to do all within her power to soften the unnecessarily hard conditions of life, at the same time she ought to put the emphasis in her work where Christ put it. Before the world she stands as the embodiment of a spiritual idea ; the special work for which she exists is to dispense to the world spiritual blessings. In the present day she is in great danger of putting the material in the front and the spiritual in the rear ; she is in danger of tithing pot herbs and overlooking the weightier matters of the Gospel. We are all familiar with the threadbare caricature which represents the Church as offering a hungry man a tract instead of a loaf. The thing most likely to happen in some quarters at present is that the loaf be provided and the tract forgotten. The gospel of bodily comfort has its place, but it must not be made a substitute for the Gospel of salvation from sin. For the Church to stop short of the spiritual in her ministries to men is to leave her most important work undone, and to leave the highest and deepest wants of men unmet.

That the Church has a sociological mission to perform all are agreed ; but when we touch the question as to the

methods to be employed in working out that mission, difference of opinion at once begins to crop up. It is claimed by some that the direct method is the proper one ; but it is evident that there are numerous circumstances in which the indirect method is more advisable. To make her influence for good most potent the Church must often lose her life in the life of the community ; to make her service to the world most effective she must often use the channels of social activity already established. Her influence should be like leaven, working silently and secretly until the whole social lump is leavened. There are very few social ends which cannot be better secured through the co-ordination and co-operation of public interests than through the instrumental-ity of separate churches. Not by the multiplication of separate agencies within the Church so much as by the exercise of her divinely given right of leadership in the directing of social forces, and in the shaping of public institutions, is the Church to fulfil her social mission.

In his address before the World's Parliament of Religions Dr. Edward Everett Hale expressed the hope that the time would soon come when, at our weekly Church prayer-meetings, we would discuss such practical questions as the causes of typhoid-fever and the improvement of drainage. Leaving out of sight the implied charge that the spiritual themes commonly discussed at Church prayer-meetings are not practical, would it not be a wiser thing to leave medical and sanitary questions to trained experts than to discuss them in a promiscuous gathering ; and in cases where it is necessary to call attention to these matters, would it not be better to make them public questions rather than Church questions ?

At a recent conference of the Methodist Episcopal Church the prophecy was made that all churches would soon be furnished with a gymnasium attachment and a few bath-tubs. We hope not. Useful as gymnastic apparatus

and bath-tubs are in their own place, they hardly belong to the furnishing of an ordinary church. There are doubtless special fields—down-town missions for the most part—where the institutional church is the only thing feasible, and where a great many accessories besides gymnasiums and bath-tubs may be used to advantage; and experience has already proved that where these things are employed in the name of Christ, as part of the ministry of the Church to the poor and needy, they help rather than hinder the development of the spiritual life of the Church; but it does not follow that the institutional type of church work is the normal one; nor does it follow that it will ever become, or that it ever ought to become, the prevailing one. It is a special type suited to special circumstances and needs. The ordinary church must be content to do her sociological work, for the most part, through the general avenues of social life.

One thing more. In prosecuting her sociological mission the Church is to

employ her ministrations to physical necessities as means to spiritual ends. The blunder is too often made of looking upon means as ends, hence the failure in making outside agencies tributary to spiritual results. All the agencies which the Church employs directly and all the agencies in the community life with which she allies herself ought to be made to work together for the redemption of men. She has no right to engage in any enterprise that is not elevating, ennobling, saving. If there is anything that cannot stand this crucial test let it be at once discarded. There is no more pressing need upon the Church than that of spiritualizing the whole of her work; for it is only as the material is seen to exist for the spiritual; it is only as temporal means are used for spiritual ends; it is only as all the details of sociological effort are embraced in an enlarging spiritual purpose that the humblest ministrations of Christian life are glorified, and that they become in the highest degree helpful to soul growth and to the redemption of the world.

MISCELLANEOUS SECTION.

Making Preachers.

BY WILLIAM CURTIS STILES, D.D.,
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I HAVE stated this theme in the general consciousness that it is sufficiently original to merit some attention. I do not intend to shoot at the seminary where preachers are commonly supposed to be manufactured. I wish to remark upon quite another institution—to wit, the minister himself. The problem in the average pastor's study is the making of the *sermon*. Getting a sermon ready is a regulation process supposed to belong to the necessary routine of the profession. The homiletical enthusiast and the sermon-maker generally have expatiated in volumes on the sin of neglecting careful preparation of the sermon. Is it too much to say that minis-

ters live in order to make sermons—or, at least, that many do? It is with this idea that I now call attention to a somewhat neglected field. I wish to recommend the making ready of the preacher himself.

Indeed, I am almost tempted to advocate the entire cessation of sermon-making. From some points of view it is not improbable that many good preachers have been ruined by sermon-making. When a man puts something he has manufactured in place of himself and at the expense of his own development, it is homiletical existence for the sermon, but it is liable to be homiletical death to the preacher. He has *made* somewhat, but he has not thereby *become* somewhat. Sermons are creatures apart from their authors. They cannot of themselves preach at all. Once sepa-

rated from his brain and spirit they become things that may themselves go over into other minds, but that have no power or little power to carry the preacher over. The sense of personality cannot be retained in their essence. The hearers get a sermon, but they do not get a preacher.

I am aware that there will be dispute about this. If, however, the statement is sweeping, it will at least introduce my suggestions sufficiently, and may have its qualifications according to the reader's experience.

At the least the pulpit and the cause of Christianity would greatly gain if the minister would stop sermonizing and go to preaching. By which I mean that the *man* and not his instrument is the thing to be trained and finished. It matters not that the sermon is full of thought if the man behind it be not full of power to send the thought out. It matters little how spontaneous may be the sermon if the man behind it is full of sermons. A preacher with a message, himself trained, filled, plethoric with material, and logical in his practised habits, perpetually in a spiritual glow, from such a man you shall get a sermon whenever he opens his mouth.

The road to successful preaching is not through sermon-making but through the training of the preacher, and that by the simplest methods. Given consecration and average spiritual gifts of repression and feeling, every preacher may largely dispense with set and laborious sermon-making after a time.

The first requisite is study by which material is accumulated. A training of the memory is better than the accumulations in scrap-books. It is a fact that memory honors our trust in it. In the hour of inspiration while I preach, a thousand half-forgotten facts and illustrations flood over me. They come themselves; but they come because I put them away in the mind and not in a memorandum-book. But however preserved, the preacher must *store up*. We are urged often to study systematically. But the mind *itself* must

be systematic. It must be trained to classify by instinct in order to be a valuable storehouse of homiletical material. A minister may cheaply get a reputation of being systematic by a habit of formally tabulating all his knowledge in books. But that may be the very best proof that he lacks systematic power in his mind and memory. The only safety for a preacher who is not a mere sermon-maker is to carry his arsenal in his head, full enough to furnish a weapon for every occasion. The one first supreme rule in making a preacher is this: *Keep full of material.*

The second requisite is discipline in *composing*. Two great processes furnish this discipline. The first is writing, and the second is much reading aloud. One gives form and style, and the other tests the speakableness of the composition, and helps to suggest moulds that are usable, into which periods may be cast.

The third great requisite, and in some cases the most important of the three, is *conversation*. Nowhere else does material become so absolutely flexible, nowhere else does expression so completely exfigure the personality. The ideal preaching is of the same kind—spontaneous overflow of personality impressing itself upon others.

Taking high spiritual aims and daily spiritual living for granted, these three things will make a preacher. When he is made the preacher will take care of the sermon. The sermon will make itself.

I believe no sermon has power and value that does not overflow from the preacher's personality. Its power and value then will all depend upon the storehouse from which he draws. The less specific labor a sermon costs the better it will be; and it will be better because it costs little. It overflows. It preaches itself. It is the preacher speaking. It will have form, and style, and thought, and beauty, if these are *in the man* and because they are in the man.

If any one should happen to remem-

ber that various great preachers repeated the same sermon many times with great success, I should yet believe that it was successful because they preached, not because it was this or that kind of a sermon. If any one doubts it let him try to produce the same effects by the same sermons.

Verily, every man is greater than his tool. That flexible and marvellous con-

sensus of faculties that a man calls himself is the last secret of his power. If it is sufficient for his work at all, it must be because it is in itself the trained and developed force. If preaching is the end in view, and not merely sermon-making, then will it not be well when we turn our whole energies to the endowing of the preacher that we may have *preaching* and not merely sermons?

PREACHERS EXCHANGING VIEWS.

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

Churches vs. Societies.

THE article in the December number of the HOMILETIC REVIEW on "The Multiplicity of Church Organizations" raises a question of vital importance, and one that should engage the earnest, prayerful attention of every leader in church work.

If there is any fact of history that cannot be disputed—that never has been disputed—it is the fact that Jesus Christ established a kingdom in this world.

That kingdom has an outward visible form, or, better, perhaps, visible local organizations, which are in the New Testament designated by the word "Ekklesia," and properly translated Church.

"The Church," says Dr. Harvey, "is the visible earthly form of the kingdom of Christ, and is the Divine organization appointed for its advancement and triumph. Organized and governed by the laws of the invisible King, and composed of the subjects of the heavenly kingdom, who by the symbol of fealty have publicly professed allegiance to Him, the Church fitly represents that kingdom. . . . Thus divinely constituted and inspired, the Church is God's organization, in which the Holy Spirit dwells, and from which divine spiritual forces go forth to transform the world from sin to holiness, and subject it to the sway of Christ."

We ask, then, whether the Church, as divinely constituted, is adapted to

all times and to the accomplishment of the ends which its Head and Founder had in view; or has the changed condition of society, the restlessness of this age, and the craving for novelty in methods rendered necessary other agencies and organizations, better adapted to the evangelization of men?

Does the Church need to be supplemented by other forms of organization in order to achieve the best possible results? Is there any department of Christian enterprise needing organized effort that does not come within the province of the local Church, or that is not sufficiently provided for in that one divinely given organization?

If any one should feel bound to give an affirmative answer to these questions, he of course would be bound also to seek those other and better forms of organization.

If, on the other hand, one believes that this divinely authorized and divinely constituted society (the local Church) has anticipated all possible changes and all possible conditions of society, then he must hold it to be clearly unwise to attempt to supplement it, as any such attempt, however fair it may promise at the beginning, must in the end weaken and render less effective the *one* and *only God-given* society.

That the Church is a divinely given organization through which the world

is to be evangelized will be readily admitted by all.

Let us, then, note briefly some of the characteristics of this society.

1. The local Church is a *mutual* edification society. This is the idea so admirably expressed by the apostle in his letter to the Ephesians. "From whom" (*i. e.*, from Christ) "the whole body" (the local Church) "fitly joined together, and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body to the edifying of itself in love."

The reference here is to the growth and development of the inner spiritual life of the local Church, and there is no hint at a distinction between old and young, male and female, but the opposite.

They are not to work apart, but "fitly joined together," so that the old may be stimulated by the enthusiasm and buoyancy of the younger, and the younger guided and helped by the ripener wisdom and richer experience of the older members.

To recognize different classes in our form of church organization seems clearly a departure from the Divine plan, and any departure from that plan, no matter how great its promises at the outset, must in the end bring confusion and weakness.

2. The local Church is a benevolent society. She is under the strongest possible moral compulsion to render help, both material and spiritual, to her own members and to others, to the utmost of her ability.

When the Church at Jerusalem was in need of help, the apostle wrote to the *Church* at Corinth; not to an "Aid Society," or a "Dorcas Society," or a "Young People's Christian Endeavor Society," within the Church, but to the *Church as such*, to give what help she could to the needy saints at Jerusalem.

We hold that if other societies than the Church itself were necessary to the attainment of the best possible results in any department of Christian enter-

prise, the New Testament should have given at least some hint of that fact.

3. The local Church is a missionary society. She cannot afford to hand over her great responsibility, her sacred trust, to any other society.

She has received her commission, "Go into all the world and preach the Gospel to every creature."

If money must be raised in order to the carrying out of that commission, it is to be raised by the Church as such, and not by aid societies and Christian Endeavor societies.

Money raised for mission purposes by any other society than the Church cannot fail in the end to sap the life and energy of the Church. It does not seem possible in the nature of things for a Christian to do his Christian work as a member of some society other than the Church, and at the same time retain as deep an interest in the Church as would be the case were all his Christian work done from the standpoint of his church-membership.

If a church is located in a community where mission work needs to be done, it is surely the duty and privilege of this divinely authorized missionary society as such to unitedly and faithfully prosecute her God-given mission.

Such work needs the wisdom, experience, and diversified gifts of the whole body, and if entrusted to any other society cannot be so well done.

4. The local Church is a Christian Endeavor society, each member of which, old and young, rich and poor, male and female, is bound by his and her allegiance to Christ and by the covenant of Church-membership to endeavor in every proper way to co-operate with all the other members in the development of the inner spiritual life of the body, and in efforts for its outward self-enlargement.

"Yes," said a good pastor to the writer not long since, "but I have in my church a number of old members who will do nothing; I have many young members who are willing to work; am I not justified, therefore, in organizing

them into a society by themselves?" Such a course would no doubt be much easier for the pastor than it would be to organize the Church as a whole, but such a course cannot fail to work harm after awhile, because it separates into classes those whom God would have "fitly joined together in the great work which He has given to the *Church as such*."

The pastor should be satisfied with nothing less than the leading of the whole Church in solid phalanx against the enemy. He may often find this difficult, or even impossible, but he should have no lower aim than that, and should work steadily and persistently toward its accomplishment.

No matter what kind of a society you may form for the carrying on of Christian work, I hold that the Church itself is that kind of a society, and that her energy and power should not be weakened by division into a number of different societies.

Objections to Other Societies.

(a) If it be true that the Church itself is a divinely authorized society, and perfectly adapted to the prosecution of every department of Christian enterprise, then it follows as a matter of course that other societies are not needed, and he who contends that they are needed would seem to be required to show that the Church is not the best form of organization for the prosecution of her mission.

(b) They encourage that which the Word of God seems to discourage—*i. e.*, class distinctions in the Church. In the Bible idea of the Church there seems to be neither old nor young, male nor female. The Church is the "household of God, Jesus Christ being the chief corner-stone, in whom all the building fitly framed together groweth into a holy temple in the Lord."

But it must be manifest to all who will think the matter out that to organize certain classes of the Church-membership into separate societies must tend

to weaken and disjoint the Church organization.

(c) These societies must tend, we think, to weaken the sense of responsibility and loyalty to the Church which should characterize each member.

Individual members of these societies may deny such a tendency so far as their own experience goes, but hundreds of such testimonies would not prove that the tendency of the principle involved is not in the direction here indicated. Here, for example, is a young brother who is giving a glowing account of the great work being accomplished by the society of which he is a member. I ask him, "Were not the young people who are active in the society all members of the Church before the society was formed?" "Well, yes," he replied. "And they were not active as members of the Church?" "No." "But they are active now as members of the society?" "Yes." "Is it not, therefore, inevitable in the nature of things, that the society, from the standpoint of membership, in which these young people do all their Christian work, will claim their thought and love rather than the Church? I do not mean that it will be intentionally so; but will it not be so inevitably?"

(d) The organizing of human societies for doing the Church's work is a reflection upon the wisdom of the Church's Lord. If He had thought other societies than the Church necessary, He would doubtless have made provision for such organizations. As He has not done so, it is manifest that He considered the organization whose principles are present in His teaching, and afterward formulated by inspired apostles was all that was necessary for the carrying on of His work, and we do not think we are asking too much of even our wisest leaders when we ask them to admit that the Lord's way of doing things is the best way.

"Yes; but," says some good brother, "your theory is disposed of by the practical working of these societies. The results of the organization have been in-

creased enthusiasm, greater earnestness and activity in the Lord's work; meetings more largely attended, and a greater readiness to take part; members of the Church who never did much before are now at work." "Very good," we say; "but if this new zeal has been generated, this unusual enthusiasm awakened, these new signs of life created, simply by the introduction of some *novel method*, and *not* by an increase of piety and spiritual power in the membership of the Church, what then?" With regard to all such hollow enthusiasm as is being awakened to-day by mechanical means, and novel methods, and manifesting itself in an epidemic of mammoth conventions, whose chief characteristics seem to be the swinging of hats and waving of handkerchiefs, etc., in regard to all such things it is not inconceivable that the blessed Lord may be saying as of old, "To what purpose is the multitude of your sacrifices unto Me? I am full of the burnt-offerings of rams, and the fat of fed beasts; I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before Me, who hath required this at your hands, to tread my courts?"

SUSSEX, N. B. E. J. GRANT.

The Longevity of Ministers.

I FIND the following in *The Interior* of last week:

"The new tables of mortality continue to show that ministers of the Gospel are the longest-lived of any class. Representing their mortality by 100, next to them come the farmers, 108; then the gardeners, 114; then the agricultural laborers, 126. The paper-makers come next, 129, their immunity probably coming from the disinfecting bleaches used in the process. Next come the carpenters, 148; then the shop wood-workers ranging at about 175, which is the figure for blacksmiths and most iron-workers. Glass-workers go higher, 214; and earthen-ware finishers still higher, 314, which comes of the

poisonous chemicals. At the top of mortality are the servants in hotels, 397. The liquor dealers testify by a mortality of 274, and the brewers, 245. It is some satisfaction to know that the doctors reach up to 202. As for editors, they die younger than the ministers, because they are too good for this wicked world."

Without commenting on the humorous "satisfaction" concerning the "doctors," or the self-satisfaction involved in the statement about editors, it is certainly a fact worthy of note that the longest-lived of all our working classes are to be found in the ministry. It is a testimonial to the value of faith and of virtue and an attestation to the general fidelity of this class in following their own prescriptions. Much has been said by prejudiced critics concerning the hypocrisy that is rife in ministerial circles, but in this scientific fact is a suggestive if not a complete answer to the charge. Nothing shortens life more than anxiety and immorality. Faith is the foe of the one and consecration to duty of the other. Of course the character of certain occupations tends to shorten life, as in the case of those who are compelled to work amid dust- or disease-laden atmospheric surroundings. Yet even this does not account so truly for the brevity of the lives of such workers as does the fact that so many are intemperate in their physical habits or sceptical in the disposition of their minds toward the truth. No class is more exposed to dangers arising from the various causes of physical disease than the clergy, not even excepting physicians, and their immunity can be accounted for only by the fixedness of their faith in the guardianship of Him whom they serve and the regularity of their lives under His laws of self-governance.

S. D. THURSBY.

NEW YORK, January 8th, 1894.

The Abuse of Helpers.

HERE are some concrete examples: A certain minister offered to help an-

other minister to obtain pastoral settlement. The offer was accepted with apparent appreciation. The helper wrote to two pastorless churches recommending the brother as being a good man and worthy of their confidence. Then the helper wrote to the brother, stating what he had done for him, and asking him to please inform him whether he had received any word from either or both of those churches. Month after month passed, but not a syllable came from the brother. And he never did reply. The helper paid the postage on all three communications and received nothing in return, not even a hint of thanks, and yet he continued to believe that the brother was a Christian.

The same helper volunteered to do a like service for another brother without a charge. The proffer was cordially accepted, and with it several stamps for postage were sent. The helper wrote to ten churches, doing his very best for him, meantime writing to him often and informing him of what had been done. When the work closed the helper found himself out of pocket and no inquiry from the brother as to how much he was owing the helper for postage, although he must have known that he did owe him something. Is it any sort of wonder that this helper began to get somewhat "tired"?

C. H. WETHERBE.

HOLLAND PATENT, N. Y.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Causes of Poverty.

The poor ye always have with you.—
Matt. xxvi. 11.

To know the secret of a given trouble is essential to its proper remedy. It is not enough to recognize *that* it is or *what* it is; there must also be a clear understanding as to *why* it is. The old Hebrew prophet taught a lesson for all time when he ordered the salt to be cast not into the streams of water that troubled Jericho and the surrounding territory with their unsavory influences, but into the spring in which they took their rise.

In dealing with the problem of poverty, now so prominently before the public, the principle recognized and acted upon by the prophet ought to be kept in mind. The external applications that are assayed in many instances are not remedial but only temporarily palliative, the cold-water plunge to the fever patient. The free doling out of bread, and groceries, and clothing, and fuel to the poverty-stricken can never take the place of what goes to the root

of the matter and attempts the eradication of the causes of poverty.

We have space to do little more than name some of these. So long as they last the evil will continue. What is needed is the wise and efficient dealing with these by the community at large, both through moral suasion and radical legislation.

We have no hesitation whatever in naming, as the first and greatest cause of the trouble that is now confronting us, indulgence in drink. When \$1,200,000,000 are annually consumed by us as a people in what is not merely a luxury, but, by the testimony of credible and unbiassed witnesses, a positive bane, is there any wonder that many are brought face to face with starvation? In fully three quarters of the cases which are now confronting us and demanding recognition and assistance liquor is directly or indirectly at the root of the trouble. The amount wasted by laboring men and their families in the past, had it been laid up for "the rainy day," would have been sufficient to have carried them through it with-

out anxiety—if, indeed, the rainy day had ever come, which we are inclined to question. Well will it be if the experiences through which so many are passing shall teach wisdom to them and to others.

Nor must it be forgotten that responsibility for existing conditions in the matter of which we are now treating lies not alone with those who are suffering most the effects of indulgence, but also with all, by whose consent—shall we not rather say by whose assistance?—this indulgence has been made a possibility. To their negative acquiescence or to their positive action is due the existence of the traffic which renders possible the indulgence. The whole community suffers through what they thus assent to. A united effort of the foes of poverty against this its main cause would do more to mitigate the evils that confront us than all the labors of existing charity organizations together.

A second cause is to be found in the inordinate selfishness of those who constitute a large proportion of the owners of the dwellings of the poor. The tenement-house system is built up on the foundation of this selfishness. When it is remembered what the ordinary conditions of a tenement are, and the fact is recalled to mind that the average return to the owners of tenements is about 12 per cent on their money invested, some idea of the enormity of the evil of the system may be gathered. And yet the system obtains by the consent of the governed, who select legislators by whose enactments of law these things are possible. Surely it is time that those to whom the ability belongs should follow the example of noble men on the other side of the water and "build good tenements on Peabody's plan of 'philanthropy and 5 per cent.'" More than \$10,000,000 are now invested in this good work in the city of London alone. In Liverpool a not inconsiderable district in that part of the city which had been occupied by tenements of the worst class was cleared and others

erected in their place of a model character, having the best sanitary arrangements, the rents being reduced 40 per cent. For a period of twelve years they have yielded 5 per cent to their owners. It is said that 80 per cent of the population of New York City live in tenements of the second and third class. Here, therefore, is pre-eminently a field for such charitable enterprise as we have indicated. And in such enterprises will be found ultimately the truest economy.

Parallel with the selfishness which is at the basis of the tenement-house system is the injustice of employers of the poor in the matter of compensation for services rendered. We could give instance after instance in which men with hearts of adamant have taken advantage of the imperative needs of their fellows, forcing work from them for an altogether inadequate stipend; instance after instance where contracts have been violated because of the consciousness that the poor victims were unable to prosecute their cause before our courts of justice. To such dimensions has this evil grown that protective unions are being organized by men and women of means to attend to just such cases and compel justice from those who will not voluntarily render it. Our conviction is that the first claims for full compensation in every instance should be that of the so-called laborer. This is the law in some of our States and ought to be that of all.

Notably true is it that "the destruction of the poor is their poverty." Prices paid by them for the necessities of life are higher than those which others far more able financially than themselves are called on to pay. Compelled by their necessity to buy in small quantities, the proportionate expense is vastly greater. We rejoice in the efforts of such philanthropists as Mr. Nathan Strauss, of New York, to counteract this evil by furnishing food and fuel at as near cost price as possible. His efforts ought to be seconded in every city in the Union. Stations should be

provided, if need be at public expense, where this may be done. The plan is one that does not foster pauperism, as is the case too often where free distribution obtains.

Such some of the causes and such some of the wise plans of relief of the poverty in the midst of us. Perhaps the problem has been forced upon our attention that we may learn wisdom in our methods of solving it.

Practical Benevolence Christianly Considered.

He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah vi. 8.

"If you find a man out of employment, try and get him something to do," was the reply of Dr. Lyman Abbott, of Brooklyn, when a newspaper reporter asked the pastor of Plymouth Church what he thought could be done to ameliorate the distress of the unemployed.

Practically the reply was correct; but Christianly considered it does not quite touch the root of the matter. "Who discharged you?" should be the first inquiry. In these days of pressing poverty, when men have assisted other men to build their fortune, *that* undoubtedly should be the *first* query.

A few weeks ago the proprietor of a large mercantile establishment in New York City confidentially informed his pastor that, as times were bad, he would be compelled to discharge a considerable number of his salesmen at the commencement of the New Year. The pastor was equal to the occasion. He did not say, "Well, we must bear each other's burdens, and I must see what my church can do to provide for those men," or, "I will try and get them something to do." But he replied something in this way, "You are known to be an enormously wealthy man. You reside in a palace fit for a king on Fifth Avenue, and you have a large and ex-

pensive residence in the country, you are erecting a costly memorial to the memory of a beloved child, and you are reputed to be not only a generous man, but a true Christian. Now, sir, is it Christian or is it fair and just for you to cast upon the benevolent sympathies of the Christian world a number of men who have in some degree helped you to build up your fortune? Suppose by keeping on these men your business at the end of the year shows a loss of some thousands; is it not more honorable for you to regard this money, lost in business, as a contribution to the treasury of the Lord?" We are told that the merchant has acted upon the advice of his pastor.

It is surely the solemn duty of a Christian preacher to impress upon the well-to-do (we do not say wealthy) members of his flock who are the employers of men and women that the Epistle of St. James is still in the canon of Scripture, and that the cry of the hire of the laborer reaches the "ears of the Lord of Sabaoth." The fact that these laborers are driving a quill instead of a plough, or measuring ribbon instead of garnering wheat makes no difference. "The hire of the laborers," which if not kept back by fraud is stopped suddenly by excessive meanness, "crieth" just as it did when St. James wrote his epistle.

About a year ago a very wealthy merchant discharged, on account of sickness, a clerk who had served him for seven years, and then sent him to the poor man's pastor, to see what his church could do for him. The pastor sent the young man back to his former employer with a letter to inquire what *he* could do for him. The generous merchant took the hint (for he had built churches) and sent the poor fellow to a sanitarium at the cost of the firm.

In the mean time, Mr. Andrew Carnegie does the very thing which all wealthy firms should do in these pining days of poverty, and keeps his mills "running" in order to give steady employment to his men, although this very unbusiness-like transaction, but exceed

ingly Christian act, will certainly cost him a good round sum. Mr. Carnegie says he seeks no reward and demands no praise. Of course not; for he had the penetration to see clearly that the alms-boxes of the churches in Pittsburg could not be emptied to support the hungry families of men suddenly thrown on the world by a millionaire.

There is a good story told of the great London merchant Henry Thornton, who, in the days when Wesley preached and Simeon prayed, combined practical business with practical piety, and is known as the author of "paper credit" as well as of "family prayers;" which is somewhat to the point. A London clergyman was on his way to Mr. Thornton's office to ask for a donation for foreign missions, when he heard that two of Mr. Thornton's ships had gone to the bottom of the sea. He proceeded to the merchant's office with some misgivings, but to his surprise Mr. Thornton gave him a very liberal donation. "Mr. Thornton," said the parson, "I suppose that the report of your great losses is not correct, judging by your liberal response to my appeal." "It is quite true, my dear sir," responded the Christian merchant. "I have just heard of the loss of two of my ships, and it reminds me that if I don't make haste the Lord may deprive me of all my wealth before I have done much good with it."

Let pastors impress this sentiment upon their people that God does not estimate our gifts by the amount given, but by the balance left behind. In these days of great national depression God demands great gifts, and measures the generosity of wealthy business men by its degree of self-denial.

"I sympathize with the starving poor," said a pompous London merchant, as he stood with his back to a blazing fire in a committee room where men were assembled to devise some "methods" for relief. "Friend, how deep is thy sympathy?" said an old Quaker, as he took out his book to enter his subscription.

We are convinced that what the Christian pastor has to do at the present time is to devote himself to instructing the wealthy and the well-to-do (for the appeal must not be to the wealthy only) first to take care of their own employés, and, secondly, to give liberally to funds for relief of the distressed. Both the religious and secular press teems with literature on "the best methods of relief," but let the pulpit rise far higher than this, for "it is not reason that we should leave the word of God and serve tables." The laity must devise the methods and supply the money. Every committee of relief should include several workmen, for ability to give largely does not necessarily constitute the ability to distribute wisely.

EDITORIAL NOTES.

Condemned to Virtue.

WHAT a comment upon the character of a certain class of the literary productions of France which has obtained wide popularity in our own country is the recent action of the French Academy in affixing its *imprimatur* to the literary labor of one whose death was the immediate result of a "fast-loose" life—Guy de Maupassant! "The ornament and the pride of French litera-

ture," M. Camille Doucet, the Secretary of the Institute, called him. Whether this is to be regarded as an honor or a stigma may be judged from an expression of De Maupassant himself concerning a previous judgment of the "immortals": "The Academy would condemn me to virtue," said he; "but there is plenty of time for that." His melancholy madness terminating in death was the answer of Providence to the boast.

The pulpit should deal with this subject of an impure literature without gloves. Its pernicious influence is telling upon the thoughts and characters especially of the young, even in our Christian homes. Through their books, if not in person, men are creeping into houses and leading captive silly women, laden with sin. Let the pulpit be heard fearlessly championing the cause of the sacredness of our home life. Let it show no hesitation in opposing itself to the hateful intruders whose touch is degradation and defilement. Then "offence is rank; it smells to heaven." Among the thousand and one evils that antagonize the gracious operations of the Divine Spirit there is none greater. It strikes at the very citadel itself, corrupting, as it does, both mind and conscience. "If there be any virtue, if there be any praise (*i.e.*, anything praiseworthy), think on these things," is the apostle's law of Christian thought, a law which certainly excludes "whatsoever defileth or worketh abomination or maketh a lie" as effectually as these are excluded from heaven.

Preachers and Preaching.

DR. FARRAR has recently stated that he usually begins to write his sermon for Sunday on Monday morning, and that he seldom writes more than one sermon a week. On the other hand, we are assured that Mr. Charles Spurgeon very often left the preparation of his sermon till Saturday, not unfrequently until Saturday evening, and deferred the consideration of his Sunday evening sermon until Sunday afternoon.

This wide divergence of methods adopted by these two representative preachers can only be accounted for by the different temperaments of the two men, and it serves to illustrate the fact that it is impossible to lay down definite rules for pulpit preparation. Mr. Spurgeon had the gift of utterance, which Dr. Farrar does not possess; but Dr. Farrar has that scholarly training which

did not fall to the lot of the great preacher of the London Tabernacle.

Some of the most popular English preachers have preached from manuscript, notably Henry Melville, who was the great preacher at St. Paul's thirty-five years ago. Liddon followed Canon Melville, and he too read his sermons. Canon Liddon has been succeeded by Archdeacon Sinclair as the popular Catholic preacher, and he also uses manuscript. Outside the limits of the Church of England some of the great preachers, whose sermons have stood the test of time, preach written sermons, notably John Foster, the famous Baptist minister of Broadmead Chapel, Bristol, and Norman McLeod, the well-known preacher in the national Presbyterian Church of Scotland.

One of the most eloquent preachers was Morley Punshon, the great Wesleyan preacher. With the exception of John Bright, he was probably the greatest orator of his day. But it is well known that Mr. Morley Punshon committed the greater part of his sermons and lectures (for he was a popular lecturer) to memory. This plan, of course, insured a higher degree of perfection in public speaking, and saved him from failure, but at the same time it placed him far below John Bright in the ranks of true oratory. Mr. Bright was a ready speaker and spoke straight from the heart, and, it might be added, struck straight from the shoulder. This custom of committing a sermon to memory was adopted by such speakers as Bourdaloue, the great Jesuit preacher, and Bossuet, the eloquent French bishop, both of the seventeenth century; but there seems to be little to recommend it, for it is painfully artificial and somewhat of a sham for clergymen to pretend to preach extempore when he is only reciting from memory.

Mr. Punshon invariably divided his sermons into three parts, with subdivisions. This of course assisted his memory. This plan of dividing sermons is less common nowadays; but it has

much to recommend it. Divisions clear and marked were always a strong point with John Ryle, who, before he was made Bishop of Liverpool, was a very popular preacher. On one occasion Mr. Ryle preached in St. Bride's Church, London, on Acts xvii. 16, and he divided his sermon thus :

First. What Paul saw.

Second. What Paul felt.

Third. What Paul did.

Such a division fixes itself indelibly on the memory of the listener ; and it seems a pity that it has become less common among preachers.

Take, for example, the following divisions for a sermon which were given us by an old college tutor, who seldom preached himself, as one way of impressing the incidents of the conversion of Lydia upon the memories of people.

Observe :

Her feet were guided—to the place of prayer.

Her knees were bent—in the worship of God.

Her ears were opened—to listen to the truth.

Her heart was opened—to receive the truth.

Her mind was opened—to attend to the truth.

Her mouth was opened—to confess the truth.

Her hands were opened—to minister to the truth.

We have never seen these divisions in any book, and we rather think they were original with the old tutor. We do not see that they are in any way forced ; and it must be admitted that, for a purely extempore sermon, these seven divisions are admirable pegs whereon to hang a discourse so as to assist the preacher to take up each point as though it sprung readily from his mind.

A Correction.

IN our December number we published a sermon that came to us without the name or address of the author. As the chirography looked like that of Rev. Dr. S. V. Leech, from whom we were expecting a manuscript at that date, we gave to him the authorship. He says, " I never saw this excellent discourse before it was published in this month's splendid issue of the *HOMILETIC*." If the writer of it will communicate his name, we will be glad to give him credit for the composition.

SERMONIC CRITICISM.

D. E. H.—Your sermon on " Preaching Christ," founded on the text 2 Cor. iv. 5 : " We preach not ourselves, but Christ Jesus," etc., illustrates the un-wisdom of cutting in two a passage of Scripture for the purpose of emphasizing what may be a truth in itself, but taken from its connection is only half a truth. It is undeniably a fact that the apostles preached Christ, and that the ministry of to-day is also to preach Him. But this is not what the apostle was emphasizing in the above passage. A true paraphrase of what he sought to impress would be : " We preach not ourselves as Lord, but Christ Jesus, and ourselves your servants for Jesus' sake."

In other words, he declared that there is but " one Lord," not " lords many," in the Church or kingdom of God. There could be no stronger declaration of the truth that the assumption on the part of any of lordship over the heritage of God is a usurpation of the prerogative of Christ. If an apostle could lay no claim to lordship neither can Priest, Prelate or Pope, Conference, Convention or Assembly.

P. T. S.—Your argument for full assurance of faith from Rom. xiv. 5 ignores the context. When the apostle wrote, " Let each man be fully assured in his own mind," he was not discuss-

ing the question of the obligation of Christians to attain to absolute confidence as to their relation to the Saviour. Faith in God's testimony as to His Son if nourished and cherished will undoubtedly in time develop into trust in the person of that Son, and the soul will come to find rest through believing. What He assures will become its assurance. But the apostle is dealing with an altogether different matter—the observance of certain ceremonies, the keeping sacred of certain days. It is concerning these he says, "Let every man be fully assured." As he elsewhere says, "Whatsoever is not of faith is sin." Doubt as to the right or wrong of an action renders it imperative upon one not to perform the action. So that the text is simply the apostle's way of putting what the popular adage enjoins: "First be sure you're right, then go ahead."

T. T. P.—Your analysis of Acts i. 8 is defective in that you have overlooked the central truth of the text and emphasized one that is subordinate. The true theme is not "The Source of Power," but "Witness-Bearing," or "The Witnesses of Christ." Perhaps as complete, though simple, an analysis of your text as we have met with is that of Dr. Landel's in a sermon preached in Westbourne, Park Chapel, London, last spring. It is as follows:

I. *Our Function as Witnesses of Christ.*

To bear witness to what we know, and to all that we know of the facts of the Gospel, as contained in God's Word, and which we have verified by such means of verification as the nature of the case admits of—objective or subjective, as the case may be; external or internal evidence, which observation or experience supplies.

II. *The Sphere in which We are to Perform Our Functions.*

There is no country, or province, or city, or locality in which it can possibly be borne, from which it can be intentionally withheld, or by arrangement, or compact, even temporarily suppressed.

III. *The Testimony We have to Bear.*

This consists of all that the Lord hath made known to us—the things we have seen and heard and verified. All that we know we are bound to make known; commissioned to proclaim God's glad tidings to sinful men, whose salvation depends on the treatment they give to our message, we may and *ought* to do our utmost by argument and persuasion and entreaty to induce them to receive it.

IV. *The Endowment that Fits us for our Work.* "Ye shall receive power," etc.

It is by the light the Divine Spirit supplies that we know what part of our testimony is most required. It is the firm conviction that He imparts that gives authority and persuasiveness to our word. It is the unction from the Holy One which secures their entrance into the hearts and consciences of men.

Some Hints for Preachers.

A QUAIN writer has said a preacher should begin low, proceed slow, rise higher, and catch fire.

Avoid provincialisms, for, as Canon Fleming says, it is an old adage, "No man's tune is displeasing to himself," and peculiarities arising from provincialisms often pass unnoticed by the clergyman who has contracted them.

Do not mistake pusillanimity for patience. Patience is a virtue; but, as the Anglican collect for St. John the Baptist's Day hath it, the preacher should, after the example of the Baptist, not only "constantly speak the truth," but "*boldly* rebuke vice, and *patiently* suffer for the truth's sake."

On a wet Sunday do not weary the people who do come to church with scoldings intended for those who have stayed away. Reserve *that* for the next Sunday.

Do not adopt what is known as the "clerical voice." Some clergymen have two voices, one for speaking and one

for preaching. Be natural. Simplicity holds a high place in elocution.

In preaching always aim at the heart. Religion approaches a man through the heart rather than through the head. It is said that Luthardt, the distinguished German preacher, always aimed at the heart.

Always be in earnest. Hannah More considered earnestness the first charm of a preacher, the subjects in the pulpit being of too momentous concern to be made the material of oratorical flourishes.

Study, patient and continuous study, is necessary to make a good preacher. Fuller said that Andrew Marvel was a most excellent preacher because he never broached what he had not brewed.

Do not try to exhaust every text in one sermon. The witty King Charles used to say that Isaac Barrow was an "unfair preacher," because he so completely exhausted the meaning of a text that he left no other clergyman a chance of preaching from it.

The Editor's Letter-Box.

Questions of general interest to clergymen will be printed in this department. The questions sent to us should be put in as brief forms as possible. Answers from our readers are requested. They must be (1) brief; (2) preceded by the number of the question to which they reply; (3) the name and address of the writer must accompany each answer. The name of a writer will not be published if we are requested to withhold it.

SENEC.—Is it true that Mohammedans teach that women have no souls?

A. No. In Surah xxxiii. 35 of the Koran it is stated, "Verily, Moslem men and Moslem women . . . have a mighty recompense" (in heaven). There is no evidence that the assertion that women have no souls is ever made by Moslem teachers.

R. T. F.—Have the clergy any legal claim to the title "Reverend"?

A. It is merely a title of courtesy. This was decided in the English courts of law twenty years ago in a case raised by Bishop Wordsworth, of Lincoln. In

legal documents of the Church of England a clergyman is styled "Clerk" without the prefix of "Reverend."

STUDENT.—Can you direct me to a work on the view of eschatology known as "conditional immortality"?

A. "Life in Christ," by Rev. Edward White. This book was first issued in 1846, but it has passed through many editions. Mr. White was a Congregational minister and became Professor of Homiletics in New College, London, 1886. He is a versatile author and has written numerous works.

EVERETT.—Are any of the sons of Judson, the "Apostle of Burmah," living?

A. Yes. His youngest son is minister of the Baptist Church in Washington Square, New York City, and is the author of a recent biography of his father.

BERNARD.—The authorship of the Trinity hymn?

A. Bishop Reginald Heber, of Calcutta, composed the hymn, "Holy, Holy, Holy, Lord God Almighty." It is found in every edition of Heber's poems. The recent controversy in the New York *Churchman* was the result of a confusion of thought regarding another hymn beginning with the *ter sanctus*.

N. R. B.—Can you give me some idea of the work done by the Salvation Army in this country during the past year?

A. Thirty-nine thousand one hundred and two persons have knelt at the "penitent forms;" 16,061,719 have gathered in the various halls for religious service; 303,643 meetings have been held; 80,391 meals have been provided for the hungry and starving, at a nominal cost; 51,648 beds have been supplied to homeless wanderers, and 6360 have been furnished with employment; 61,400 visits have been made to the homes of the very poor; appeals to individuals have been made in 50,330 dives and places of questionable resort;

110,000 persons have been dealt with individually about their soul's welfare ; and more than 10,000 children have been looked after while their mothers were at work.

F. C. N.—Who was it gave that magnificent expression to a spirit of resolution, "Not an inch of our territory, not a stone of our fortresses" ?

A. Queen Isabella, of Spain, in response to the compromise proposals of Alfonso, King of Portugal.

I. N. M.—What book or article will give me information as to the preparation of the world for Christianity ?

A. Read St. George Mivart's article in the last *Nineteenth Century* on "Christianity and Roman Paganism."

BURKE.—I have read with some interest the article in the December *Forum* on "The Decline of the American Pulpit." Can you tell me whether the writer is a recognized authority upon the subject ?

A. The Rev. G. Monroe Royce, the writer, is a comparatively young man with a reputation yet to make. The assertions of his article are, however, so manifestly at fault in certain important respects, that we fear his reputation will be long in making. He assails some of the fundamental truths of his own professed faith, and betrays traces of the Anglomania which is supposed to have its peculiarly fitting home in the heart of the dude.

QUESTIONER.—What percentage of the children who are sent to homes in various parts of the country by the Children's Aid Society turn out well ? We are thinking of applying to the society for one in case the answer is favorable.

A. Eighty-five per cent are said to do very well ; 4 per cent do not ; 7 per cent are doubtful. The remaining 4 per cent run away. By all means make the attempt you suggest. One little one receiving the fostering care of a de-

voted Christian home and breathing its atmosphere of love and purity can hardly fail to receive blessing, and subsequently to bestow blessing.

INERRANCY.—Can you inform me of any work that successfully reconciles the divergent statements to be found in the Bible ?

A. The "success" of the reconciliation largely depends on the mind of the inquirer. A compact little book dealing with this problem with some degree of success is that of G. W. Samson, D.D., formerly President and Lecturer on Ethics in Law Codes at Columbian University, Washington, D. C. It is entitled "The Classic Test of Authorship, Authenticity, and Authority."

Awaiting Answers.

1. TRIED.—What ought I to do with a member who periodically yields to the temptation to indulge to excess in drink, but who afterward manifests such remorse, if not repentance, that I am persuaded each yielding will be his last ?

2. DISCIPLINE.—What is meant when we speak of disciplining a member ? Ought distinctions to be made in dealing with two persons guilty of the same offence ?

3. BECKET.—Can you tell me whether there are any lodging-houses for street girls corresponding with those for newsboys ? Is it true that the only homes for girls and women are such that occupancy would bring a shadow over the reputation of the occupant ?

[It is the desire of the editors to add to the efficiency and usefulness of this department of the HOMILETIC. Our readers are asked to send in questions that touch upon subjects that are of general interest, and to answer questions that may be sent in. Brevity in question and answer is an essential of their publication.—EDS.]

BLUE MONDAY.

The Local Demon.

THERE had been some discussion in the Scottish Church with regard to the alteration of the title of a pastor from "Incumbent" to "Rector," and at a conference held for the due consideration of this important subject, one of the clergy told the following story. Leaving his parish for a holiday, he entrusted his work to a *locum tenens*. A visitor to the parsonage inquired of the servant whether the clergyman was at home. The Scotch girl replied, "No, sir; 'the encumbrance' is not at home, but you can see 'the local demon' if you like."

The Silliest People the Best Critics.

DR. TAIT, the late Archbishop of Canterbury, once said to his secretary, the present Bishop Davidson, of Rochester, "I have been more than twenty years a bishop, and I have never, if I could help it, written a single letter of importance without giving it to somebody to pick holes in. I find the silliest people are often the best critics."

A Lesson in Humility.

A VENERABLE and pompous old English bishop was having his portrait painted by an eminent artist. After sitting steadily for about an hour in silence, the bishop thought he would break the monotony with a remark. Accordingly he said to the artist, "How are you getting on?" To the astonishment of the bishop, the knight of the palette, absorbed in his work, replied, "Move your head a little that way, and shut your mouth." Not being accustomed to be spoken to in this fashion, his lordship said, "May I ask why you address me in this manner?" The artist, still absorbed in his work, said, "I want to take off a little of your cheek." The bishop collapsed.

A Cure for Scepticism.

COLERIDGE believed that the best way to cure scepticism in young people was

a vigorous application of the rod. The remedy was one which had proved effectual in his own case, and he recommended it to others. When a boy in Christ's Hospital (the Blue Coat School), London, he solemnly informed the head master that he had grave doubts about Christianity and the Bible. The experienced instructor of youth diagnosed the case of young Coleridge without hesitation, and said, "Come this way, my lad; take off your jacket;" he then administered a sound thrashing, and the boy sceptic was left alone with his thoughts. Coleridge used to say that when he found himself "clothed and in his right mind" his vanity was gone, and also his scepticism.

Looking Up.

"THE Church at —— is looking up.' We read this report so frequently that we have repeatedly called to our mind the words of one of the quaint old preachers of the preceding generation. He was at Conference, and about to tell of the condition of things on his charge: 'Bishop, the Church at —— is looking up. It's flat on its back.'" —*Michigan Advocate*.

That is good. But we submit that the "Church at ——" really showed one symptom of grace, flat on its back though it was, and that is that it did not have its eyes closed.

A Pardonable (?) Weakness.

THERE is a quaint story told of a couple of Scotch ministers who were taking dinner together one summer day in a little parsonage in the Highlands. It was the Sabbath day, the weather was beautiful, and the bubbling streams were full of trout and the woods full of summer birds. One turned to the other and said: "Mon, don't ye often feel tempted on these beautiful Sundays to go out fishing?" "Na, na," said the other, "I never feel tempted, I just gang."