THE HOMILETIC REVIEW.

VOL. XVII.—APRIL, 1889.—NO. 4.

REVIEW SECTION.

I.—BEAUTY AS A MIDDLE TERM.

(THE TRUE, THE BEAUTIFUL, THE GOOD.)

BY PROF. R. B. WELCH, D.D., LL.D., AUBURN THEO. SEMINARY.

IN our day there are two practical as well as philosophical theories which tend to dissever the beautiful from the true and the good. The one may be styled atheistic negation; the other, pantheistic indifference. The one is based upon the asumption of universal materialism; the other is based upon the assumption of universal spiritism. The one denies the individual human soul and a personal God; the other denies a personal God and the individual human soul. The one would locate beauty in the feeling of the brain, whether of man or beast, and make it objective and sensuous to consummate (logically) in sensuous indulgence; the other would locate beauty in the æsthetic sense, and make it subjective and æsthetic to consummate in æsthetic indulgence. The one would begin and end in atheistic negation; the other would begin and end in pantheistic indifference. Both would practically and logically dissever the beautiful from the true and the good.

It were well to trace these fully and expose their evil tendencies and defects. But that is not our purpose in this article. It is rather to trace in rapid outline the third or medium view.

In the article on "Spiritual Truths Self-Verified" (HOMILETIC REVIEW, December, 1888), the writer states, incidentally, an important principle in regard to beauty: "Æsthetic truths on a level with a soul's æsthetic development are self-verified."

It may be difficult to define beauty. It may not be important to do so. Indeed, beauty may be simple as truth, and ultimate as the right, and undefinable as either; yet it is none the less real, and is recognized and known by a correlated, sympathetic faculty of the human soul. Beauty might, does exist, in earth and air and sea and sky, but without the correspondent faculty (or spiritual sense) in the human soul, it would not be recognized or known. Yet evermore this spiritual faculty verifies for itself. It does not depend upon the judgment of others. It is not to be argued into an admission. It sees for itself, or there is no recognition of the beautiful. It feels for itself, or

it does not know. When, with correspondent feeling, it sees the beautiful, it knows, and is never assured until then.

This spiritual faculty or æsthetic sense is native to the human soul. Analysis, as it discovers delicacy and variety of color—regularity and symmetry of form—waving lines and lines of grace—ease and gentleness of motion—purity and nobility of expression—the repose of power or the calm of a meek and quiet spirit—the harmony of poetic numbers or the melody of music—nicely adjusted order and proportion—higher than all (if not comprehending all), unity in variety—and highest of all, the beauty of holiness, whether human, angelic or divine—such analysis may illuminate, but it cannot originate, the vision of beauty.

Logic may corroborate, but it cannot create, the æsthetic sense. Conscience may purify and ennoble, but it would not, it cannot, nullify or abrogate this fine and kindred faculty of the soul.

This faculty is, also, one of the earliest to manifest itself in childhood, as every observing parent knows and watches with delight. There is a joyous greed with which the infant feasts upon the beauty of light and color and form and feature and music and motion—realities, indeed, "on a level with the soul's æsthetic development, self-verified." Often has this been witnessed in the home nursery, and before the development of intelligible thought, as the mother's caress has expressed and enkindled reciprocal affection.

> "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."

This fine philosophic poetry not only illustrates the thought which we had just stated, but it is not distantly related to another practical point which we make and insist upon,—that, like every other spiritual faculty (or, even physical sense), this faculty or æsthetic sense of the soul may be developed by use, strengthened by judicious exercise, improved by proper discipline, quickened, refined, cultivated by careful training. *Thus,* it may be brought to recognize more quickly, to feel more sensitively, to know more surely, to comprehend more largely, to understand more thoroughly the spiritual significance of the beautiful, rejecting more and more the sensuous and the sensual, rejoicing

more and more in the pure and the perfect—communing more habitually and cordially with the true and the good. *Thus:*

"The youth, who daily farthest from the east
Must travel, still is Nature's Priest,
And by the vision splendid
Is on his way attended."

We need not stop to criticise the poetic statement that

"The soul which rises with us, our life's star,
Hath had elsewhere its setting."

We may accept the two-fold truth that our soul comes hither, "not in utter nakedness;" and that "Heaven lies about us in our infancy." But we certainly need not adopt the poet's complaint that,

"At length the Man perceives the vision die away,
And fade into the light of common day."

Our answer (to seek no farther) is the joyous song of a brother poet, who sings more truly, here, of

"The valiant man and free,
Of larger heart and kindlier hand;
. . . . thus come at length
To find a stronger faith his own:
And Power that is with us in the night,
Which makes the darkness and the light,
And dwells not in the light alone."

Indeed Wordsworth, before he concludes his Ode, so full of beauty, answers his own complaint as in the vision of his faith clarified and strengthened by wise and gracious providences, "Though inland far," he catches "sight of that immortal sea," and gratefully recognizes "an eye" divine

"That doth keep watch o'er man's mortality."

There is in our day an ignominious and studied attempt, on the part of some, to debase our conception of beauty, to divorce it from truth and goodness, to emasculate it of vigor and value, by depriving it of spiritual expression and spiritual relation. (But to this we may return). On the contrary, true art recalls us from the false and frivolous. Good morals warn and win us from the abuse of beauty. And divine inspiration would enlarge our view and clarify our vision and unite—re-unite—the ministry of the beautiful with the true and the good.

The Scriptures have much to say of beauty. Many of its loveliest and loftiest utterances are upon this exalted theme. We meet with them in Prophecies, and Proverbs, and Psalms, in Gospels, and Epistles, in the Parables, in the Sermon on the Mount, and in the Revelation of Jesus Christ.

The theme is not only attractive, but is all comprehensive, *e. g.*: In Ecclesiastes we read, "God hath made every thing beautiful in his time;" the inspired Psalmist sings, "Thou hast made man but a little lower than the angels, and hast crowned him with glory and honor;" "The heavens declare the glory of God, and the firmament showeth

his handy-work." We read of "the beauty of the Lord our God," and pray that "it may be upon us;" of "the beauty of holiness," and are directed to "worship the Lord in the beauty of holiness." The divine promise is, "He will beautify the meek with salvation." The prophet declares of Messiah the Prince, that he shall "appoint unto them that mourn in Zion, to give unto them beauty for ashes and the oil of joy for mourning;" and of him who walketh righteously and turneth away his eyes from beholding evil, that "he shall see the King in his beauty," "who is the chiefest among ten thousand and the one that is altogether lovely." And the promise transcendent is, "When he shall appear, we shall be like him; for we shall see him as he is"—a beauty and blessedness including yet surpassing even a home in the New Jerusalem and the mansions in heaven.

Thus the divine word with inspired vision ranges all the realms of beauty, material and mental, moral and spiritual, human and divine. Prophets and Apostles, the Psalmist and the Saviour, each and all point to the beautiful as valid and valuable, and present us ideals that are pure and purifying—related evermore to the true and the good.

It were well, as it would be easy, to adduce the testimony of uninspired men—the teaching and example of the best philosophers and poets and artists and orators, pointing in the same direction. But the limit of this article forbids. We only say in conclusion that the Beautiful is wisely and properly placed between the True and the Good—and this for at least two reasons:

First—Because the beautiful, as related to the æsthetic sense or faculty, represents emotion (in the mental order), and as such justly occupies the *second place* in reference to the true. The true is related to the intellectual faculty, and represents thought or knowledge. In the mental order, knowing precedes feeling. The intellectual faculty, alert for knowing, waits evermore upon reality as material for thought or knowledge. Whatever is thus thought out and known as reality, either of fact or fancy or imagination, "on a level with the soul's development," will awaken a correspondent feeling in the soul, either agreeable or disagreeable; and, so far forth, will challenge the æsthetic sense or faculty. Such is the mental order in knowing and feeling, in thought and emotion. Hence the beautiful should occupy the intermediate place.

Secondly—Because the beautiful as related to the æsthetic sense or faculty represents emotion, and according to the mental order should precede choice. Hence it justly occupies the intermediate place between the true and the good. The good is especially moral, since (in practice) it involves free, rational choice. But free, rational choice is reached, and can be reached only through emotion, through feeling. Throughout this threeness (Truth, Beauty, Goodness) there should exist this rational order; this æsthetic harmony;

this moral consistency. Goodness should and does consist with Truth. Beauty should, does consist with both—Truth and Goodness. The false should appear, as in reality it is, deformed and ugly, and should never be agreeable. The false is not in reality good, and should not be chosen. Even style, says a rhetorician, "becomes beautiful so far as—and only so far as—it is the adequate expression of worthy thoughts." "Language," says Herbert Spencer, "is the symbol for conveying thought," and hence should first of all be truthful. True oratory recognizes the same law, relation to the true and the good. The eloquence of the bar should be loyal to justice. Civil eloquence should seek the public good. Sacred eloquence should exalt Christian virtue and proclaim the truth as it is in Jesus, and thus, by the grace of God, win sinners to the Saviour. The beautiful should not be dissevered from the true and the good, but rather be more closely and constantly allied to both. Thus beauty as the middle term should promote truth and goodness, until moral character consummates in 'the beauty of holiness."

II.—THE POETRY OF MODERN SKEPTICISM: MATTHEW ARNOLD. JAMES THOMPSON.

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

SOME years ago the attempt was made by an English barrister, Mr. N. J. Birch, to prove from Shakespeare's plays that he was an atheist. The work has been shelved among the "Curiosities of Literature." The Christian element in Shakespeare is too pronounced for any question as to his faith in Christianity, and the book in question was alike a blunder and an injustice, if indeed it was not a ghastly joke. In fact, the skeptical spirit did not affect English poetry till the time of Pope. Dryden boxed the compass of theological belief, but he never gave up his faith in Christianity. Pope's "Essay on Man"—a jumble of Spinoza and Bolingbroke—is yet believing as far as it goes. It is theistic and optimistic both. Still Deism is all the faith it recognizes. No great poet followed in his track till Byron and Shelley appeared. Byron's "Cain" and "Shelley's "Queen Mab" sounded a bold and blasphemous note of defiance to existing beliefs. They have had no successors in the special line of their infidelity. That infidelity of theirs to law and moral purity and decency was enough to disarm their unbelief in Christianity of much of its power. But the modern unbelief is at work, and marking the poetry of our time to greater or less extent. It would be passing strange if this were not so. The air is so full of the revolt against supernaturalism, that poetry, always one of the best reflectors of the spirit of an age, would be sure to catch it. Tennyson is no unbeliever. His poetry is not anti-Christian, nor yet agnostic. Still he sounded some notes, which have had an echo

in strains from other poets in open war with the faith of the ages. In such lines as these:

> "There lives more Faith in honest doubt
> Believe me, than in half the creeds;"

and

> "Our little systems have their day,
> They have their day and cease to be.
> They are but broken lights of Thee,
> And Thou, O Lord, art more than they,"

a truth, no doubt, is expressed. But the truth they conveyed was forgotten quickly in the inference that it was better to doubt than to believe, and that all systems of theology must go. The poetry of modern skepticism has found full voice, and, what is more, *as poetry* it has qualities which seem likely to insure its life. It has a gift of song, which will certainly secure its place—and that a high one—in our Victorian poetry.

The ministry should know clearly what singing robes it is putting on, and what are the notes which arrest if they do not captivate the ears of some. Poetry is read widely; more by the pews than the pulpit sometimes suspects. For that reason the preacher should be at some pains to acquaint himself with the poetry of modern skepticism. Nay, he may point his discourses sometimes by references to this muse of unbelief. At any rate an educated ministry should know distinctly all the shapes which the modern protean unbelief is wearing. I have been more than once astounded at the ignorance of matters discussed in reviews and magazines, and in the hands of the young people, by those who turn over their commentaries and read up in old theologies, as if the ministers of to-day needed no knowledge of current thought. These are only the exceptions. In the assured belief that no class of educated men more gladly welcome any hints than the ministry, I propose in this article to bring to their notice the poetry of modern skepticism in two of its forms—agnosticism and pessimistic atheism.

That Matthew Arnold is the poet of agnosticism is well understood. Mr. Arnold's career is too well known to need any full details. It is noticeable that the volumes of poetry and the work of fiction which are more unsettling than any other of our literary productions both originate with descendants of Dr. Arnold, of Rugby. The poetry of Matthew Arnold, his son, will be read long after the "Robert Elsmere" of his granddaughter has been forgotten. Mr. Arnold's first poems were published about the year 1850. He was then a young man of 28. The poems which first gave signs of the reaction in him from the old beliefs—the *Empedocles on Etna*—then appeared. That poem embodied the restlessness of a soul swung from its old moorings and tossing wildly on upheaving waves of doubt. The reaction went on. His prose writings, such as "Literature and Dogma," "God and the Bible," made his position clearer as an agnostic. His poems were written from time

to time, and reveal the inner life of his spirit. They reflect certain aspects of the modern unbelief in very definite form and very instructive lights.

First. Matthew Arnold's poems illustrate that characteristic of modern skepticism which *assumes* that the old faith is done for—its *hic jacet* written—its beliefs all vanished in the blaze of nineteenth-century criticism. That Mr. Arnold conceives this to be the case nobody doubts. That Mrs. Humphrey Ward thinks so is equally clear. So of old the question was asked, Have any of the rulers or Pharisees believed in Him? What we complain of is that this assumption is unfounded, false, and unjust. It is something to be resented. Who and what are our modern skeptics, that they have the right to put on such airs and write as if all the believing people were of no consequence intellectually. Here, for example, is a specimen of this assuming tone in one of Mr. Arnold's poems—that entitled "Dover Beach":

> "The sea of faith
> Was once, too, at the full, and round earth's shore
> Lay like the folds of a bright girdle furl'd.
> But now I only hear
> It's melancholy, long, withdrawing roar,
> Retreating, to the breath
> Of the night wind, down the vast edges drear,
> And naked shingles of the world."

It may be that this was all Mr. Arnold could hear of the "sea of faith." But the assumption in these lines is that this is all there was to be heard by anybody. To that we demur, in the name of that large and growing body of intelligent Christian discipleship.

A still more notable illustration of this assumption that supernatural Christianity is over and done with occurs in the "Obermann Once More," when, speaking of the Christ, he says:

> "Now he is dead! Far hence he lies
> In the lone Syrian town,
> And on his grave with shining eyes
> The Syrian stars look down."

He assumes that the Resurrection is an exploded theory—speaks of Christ's grave just as he would speak of Joseph's of Arimathea or that of Nicodemus. He brushes aside with two lines of his poetry all that mighty fabric of historical evidence on which hundreds of our most intelligent minds calmly rest. See how it is done:

> "And on his grave with shining eyes
> The Syrian stars look down."

Secondly. Mr. Arnold's poetry illustrates that phase of modern skepticism which makes Christianity the same in kind with other religions, only possibly higher in its type. As in the poem on "Progress":

> "Children of men! the unseen Power, whose eye
> Forever doth accompany mankind,

Hath look'd on no religion scornfully
That men did ever find.

* * * *

"Say ye: The spirit of man has found new roads,
And we must leave the old faiths, and walk therein?
Leave then the Cross as ye have left carved gods,
But guard the fire within."

I have transposed the order of these stanzas, but their import is the same. It is, that as yet there is no absolute religion for man. Christianity is but one of many. The Cross—and carved gods! To be left behind—the one as the other.

Thirdly. Mr. Arnold's poetry reflects that phase of the modern unbelief which is well described as moral languor. It shrinks from the problems which beset us on every side. It has a hopeless tone. There may come "tears from the depths of a divine despair," but they contrast painfully with the tone of the Gospel as a gospel of hope. The closing stanzas of the poem on self-deception may be cited to show this:

"And on earth we wander, groping, reeling,
Powers stir in us, stir and disappear.
Ah! and he, who placed our master-feeling
Failed to place that master-feeling clear.

We but dream we have our wished-for powers,
Ends we seek we never shall attain.
Ah! *some* power exists, then, which is ours?
Some end is there, we indeed may gain?"

But oh! the infinite difference between this vague, languid questioning and the clear, stirring energies of divine hope in the Gospel of Christ.

Fourthly. There is a tone of intellectual pride in Mr. Arnold's poetry which is that of the modern unbelief toward the faith of Christians in the mysteries of their religion. He betrays a "condescending sympathy" with the adherents of the old faiths. But its very condescension is what makes it offensive. What right has his poetry to put on any such airs! "There is always," as an acute critic* has remarked, "a tincture of pride in his confessed inability to believe—a self-congratulation that he is too clear-eyed to yield to the temptations of the heart." It comes out in the very poem, "Obermann Once More," in which the subjugation of the old Roman world by the Christian church is so finely sung, for its closing stanza is:

"Alone, self-poised, henceforward man
Must labor! must resign
His all too human creeds, and scan
Simply the way divine."

There is a note of sadness in all this, but it is a proud sadness. And it suggests finally, what all modern and ancient skepticism alike reveal, the hopelessness, the unrest, the spiritual desolation, which

* Hutton's "Literary Essays," p. 352.

come from negation of faith. This tone is the most dominant note in Mr. Arnold's poetry. It is profoundly sad, depressing. He does not disguise it. He does not apologize for it. In fact, he deserves credit for the honest avowal that to this complexion it comes with men like himself, who fling up old faiths and find nothing in agnostic positions to give the soul any cheer. Indeed, in a recent article* Mr. Frederick Harrison has plainly told the agnostics that they must either contrive some faith or retire—that the demand and the need for one cannot be trifled with by everlasting assertions of "We do not know." For an illustration of Mr. Arnold's hopeless, dreary, saddening position, take the closing stanza of the poem on "Dover Beach":

"Ah, love, let us be true
To one another! for the world, which seems
To lie before us like a land of dreams
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain;
And we are here as on a darkling plain,
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night."

It is, however, in the poem on the "Grand Chartreuse" that this utter sadness, the requiem over lost faith, the blank and cheerless bewilderment in which his doubts leave him, are most sincerely and most poetically given:

"Wandering between two worlds, one dead,
The other powerless to be born,
With nowhere yet to rest my head,
Like this on earth I wait forlorn.
Their Faith—my tears the world deride,
I come to shed them at their side."

The whole poem should be read in order to feel the force of its overpowering sadness. But there is no wail in English poetry which has in it a deeper accent of gloom than that in the lines already quoted. They afford the pulpit a never-to-be-forgotten illustration of what will come when men forsake Christ and Christianity, and at the same time *think* and *feel* on the problems of life. It would be unjust to Mr. Arnold not to mention that he has written some poems deeply religious in tone, and for which any Christian scholar would thank him. His sonnet on "East London," "Monica's Last Prayer," his fine descriptive poem, "Saint Brandon," are specimens of a poetry which is of high religious type. So, too, there are poems which inspire the reader with very lofty views of life. Take that on "Worldly Place," or that on "The Second Best," or the exquisite elegy, "Rugby Chapel," in which his noble father's life and work are commemorated, and no one who reads them can fail to see that Mr. Arnold's view of life and its ends is of the noblest type. And though through

* *Fortnightly Review*, January, 1889.

the "Scholar-Gypsy" there breathes that deep-toned sadness of which we have spoken, yet there are also notes of high, unquenchable aspiration which shames much of the showy glitter and noisy shouting which we call life in the world.

The poetry of skepticism has had, however, in recent years a far different expression than is found in the mild agnosticism of Mr. Arnold. A poet has come and gone who has left behind him a poetry of unbelief, the most outspoken yet heard. The author of "The City of Dreadful Night" was known to a very limited circle while he lived, and his poetry has attracted more attention since his decease than during his life. Beautiful as much of it is, with a liquidity of verse like that of Shelley or Swinburne, it is yet doubtful whether it would have been so noted but for its defiantly bold, and remorselessly dark skepticism. James Thomson, author of "The City of Dreadful Night," "Vane's Story," "A Voice from the Nile," and other poems, like his namesake, the author of "The Seasons," was a Scotchman, born 1834 at Port Glasgow. He became a school-master in the army, and was sent to one of the Irish garrisons near Cork. There he spent the happiest years of his life, greatly beloved by his friends, among whom was the somewhat notorious Charles Bradlaugh, and formed the passion for a young lady, whose untimely death clouded his whole life with gloom. He left the army in 1862 and went into business in Mr. Bradlaugh's office and employ, his lifelong and devoted friend. In 1872 he was sent out to America to report on a silver-mining property, and soon after his return was engaged by the New York *World* to go to Spain as its correspondent with the Carlists. The remainder of his life was spent in literary work. He had become the victim of intemperance, suffering horribly from insomnia and from remorseful struggles against his hereditary foe, strong drink. There is a world of pathos in the two poems, "Mater Tenebrarum" and "Insomnia." He died June 3, 1882. Thomson was trained in the school of Scotch orthodoxy, and for some time appears to have stood by his ancestral faith. In 1855, however, he wrote a poem suggested by Matthew Arnold's "Stanzas from the Grand Chartreuse." It is a response to Arnold's

> "Dirge for a mighty creed outworn,
> Its spirit fading from the earth,
> Its mouldering body left forlorn."

But the response is this: "What if it be that the old creeds are gone; that men must find new beliefs?" that Christ died centuries ago and never has risen again:

> "Our adoring love shall have
> More faith than to believe that He
> Before another comes to save,
> Can leave us in blind misery
> Without a guide: God never can
> So utterly depart from man.

In other words, the whole poem, assuming that there is no living and present Christ, is a protest against giving up theistic views, and expresses this resolve, that

"While the dirge still rolls away
In passionate thunders wildly blent
With mournful moanings, let us pray
Still on our Holy War intent.
'O God, revive the seeming Dead,
Or send Another in his stead.'"

But unbelief is a sliding scale, and nothing illustrates this more powerfully than the poetry of James Thomson. Fifteen years later—1870–1874—he wrote "The City of Dreadful Night." This is the poetry of atheism and pessimism. His brooding over human life and all its ills leads him to a pessimism and atheism as stark and dreadful as that of Schopenhauer. After describing this city, with an appalling power of description, he makes one of its inhabitants utter words like these:

"I aver
That not for all Thy power, furled and unfurled,
For all the temples to Thy glory built,
Would I assume the ignominious guilt
Of having made such men in such a world.

As if a Being, God or Fiend, could reign
At once so wicked, foolish, and insane
As to produce men when he might refrain!

The world rolls round forever like a mill;
It grinds out death and life and good and ill;
It has no purpose, heart, or mind, or will."

And we are, of course, in no way surprised to come soon upon stanzas like these:

"And now at last authentic word I bring,
Witnessed by every dead and living thing,
Good tidings of great joy for you, for all:
There is no God; no Fiend with names divine
Made us and tortures us; if we must pine,
It is to satiate no Being's gall.
* * * * *
This little life is all we must endure;
The grave's most holy peace is ever sure.
We fall asleep and never wake again;
Nothing is of us but the mouldering flesh,
Whose elements dissolve and merge afresh
In earth, air, water, plants, and other men."*

And, of course, the logic of pessimism is remorseless—as its fruitage of suicide in Germany has shown. See it in poetic form, as Thomson has sung it in this poem:

"O brothers of sad lives! they are so brief,
A few short years must bring us all relief;

* Cf. Art. on "Ethics of Cannibalism." *Fortnightly Review*, January, 1889.

Can we not bear these years of laboring breath?
But if you would not this poor life fulfil,
Lo, you are free to end it when you will,
Without the fear of waking after death.

The poem ends fitly—as we should suppose it would end—with a picture of Melancholy :

"Fronting the dreadful mysteries of Time."

In his poem, "To Our Ladies of Death," the old cry of French Revolutionists, "Death is an eternal sleep," is transmuted into modern poetry. The denial of immortality is utter. In fact, this poet's utterances are the boldest and dreariest skepticism in all English poetry. Atheism, of course, means denial of immortality, but there have been atheists who have held no pessimistic notions such as horrify us in Thomson's "City of Dreadful Night." We have no heart to pursue into further detail this theme. Our readers can do this for themselves. But the study of this poetry of modern skepticism cannot wisely be ignored by the modern pulpit. It will serve for an illustration of more than one point in preaching. It will let the clergy know where and when to strike sometimes. The poetry will be read. We may be sure of that. As poetry, it has too high excellence to perish untimely. It chimes in with much of current tendency. Readers of "Robert Elsmere" and "John Ward" will be very apt to finish by a course in Matthew Arnold and James Thomson. Our preachers had better know what is sung in so choice poetic strain. The sirens would have lured no one to destruction if they had possessed only the voices of ravens.

III.—THE PATRIARCH OF JERUSALEM AND THE DIDACHE.

BY REV. D. SCHLEY SCHAFF, BERLIN.

IT was my pleasure, on a recent visit in the Holy Land, to have an interview with the Patriarch of Jerusalem, and to hold in my hands the famous document, "The Teaching of the Twelve Apostles."

The Patriarch of Jerusalem presides over one of the most venerable sees of Christendom. The Church of the Holy City was the mother of all the churches, and for the first forty years after the Resurrection was the chief center of Christian life and a court of appeal in matters of doctrine and practice. The siege and destruction of the city by Titus in the year 70 led to the dispersion of the congregation, which never afterwards asserted a position of primary importance. The political changes to which Jerusalem was subjected until its conquest by the Arabs prevented a steady growth, and the rapid extension of Christianity in other centers of greater population and superior wealth and political influence involved for it a relative loss of power in the counsels and operations of the churches of Christendom.

There was one element of power which the mother church possessed, and which secured for it a position of influence out of all proportion to

its wealth, its numbers, and its usefulness. Jerusalem was the seat of the crucifixion and the resurrection of the Lord,—the city of David, the city of the temple, the city of the most sacred events. This reflection has its weight still. In the early Christian centuries (as during the period of the Crusades) it had more weight. In the latter part of the third and the early part of the fourth centuries, the holy places became centers of attraction. The mother of an emperor made a pilgrimage, and Constantine himself built a church over the supposed spot of the holy sepulchre, while the greatest Christian scholar of his age, Jerome, showed his reverence by emigrating to Bethlehem and dying there. The influence the church had lost by its depletion, and the relative and absolute loss of wealth and vital energy, it regained in part by its location. Among the list of the bishops which Eusebius gives, no name is of importance after that of James until we reach Cyril, who held the Episcopal office from 350–386. He has a place in the conflict with Arianism. To his supposed or real sympathies with that error, he is said to have owed his election. After deposing the Arian bishop of Cæsarea, Acacius, he was himself subjected to a decree of deposition by a council in Constantinople (360). He asserted his right to his see, sought for it a larger jurisdiction, and took part in the second council of Constantinople (381). Before Cyril, at the Council of Nice, the Bishop of Jerusalem was granted a place after the Bishops of Rome, Alexandria, and Antioch, but instructed to acknowledge the metropolitan rights of the Bishop of Cæsarea. Under Theodosius II., the patriarchal dignity for which the bishop had so long striven was accorded, and the Council of Chalcedon (451) decided between the claims of the patriarchs of Antioch and Jerusalem, by assigning to the latter Palestine as the limits of his diocese. Jerusalem thus became one of the four great patriarchal sees, the others being Constantinople, Alexandria, and Antioch. The Moslem power has been dominant in Palestine ever since the latter part of the seventh century, except for a few years during the Crusades, and the church has done little more than keep alive. In doing that, it has done much. In the sixteenth century, as at earlier periods, the patriarchate was vacant. The only event of general interest that occurred in the history of ten centuries was the synod of 1672, convened by the Patriarch Dositheus, which condemned the Evangelical or Calvinistic doctrines attributed to Cyril Lukar, Patriarch of Constantinople, who approached nearer the spirit of our Western Christianity than any of his successors in the Greek Church have done. The doctrinal statement of the synod (the *Aspis Orthodoxias*) is the most recent doctrinal utterance of importance of the Oriental Church. During the early part of the century the patriarch lived for the most part in Constantinople. Since 1845, he has resided in his see. The patriarchate includes within its jurisdiction a number of sees with historic

names of great interest (Cæsarea, Ptolemais, Bethlehem, Nazareth, Gaza, Lydda, etc.), but less than 25,000 souls.

The present incumbent of the patriarchate of Jerusalem, Nicodemus, was elevated to the dignity in August, 1883. He resides in the *patriarcheion*, a complex of buildings, including a monastery and five churches. The entrance is had through an archway in which, as I passed through, a half-dozen monks, in the usual long black gown, the black hat, and the full beard of the Greek Church, were sitting. I was most impressed with their physical development and their apparent freedom from pressing cares and duties. Among them may have been some of the bishops of the sees under the care of the patriarch, whose dignity is titular and who dwell in the monastery. I was ushered into a small chamber or cell, where I was met by Father Stephanus, a most affable gentleman, who spent a number of years in the United States as school-teacher, and for a while filled the chair of Greek in the University of Louisiana. Accompanied by him, and passing through a number of monks and priests in the corridor, I was admitted to the patriarchal reception-chamber. It is a large room with high ceiling, richly furnished with upholstered chairs and sofas, tables, pictures, and carpet entirely covering the floor. In the most conspicuous position on a handsome table were three cabinet photographs in brass frames, bearing the signatures of the Grand Duke Alexius and his consort, and the Grand Duke Paul, who had recently visited Jerusalem to attend the consecration of the beautiful Russian church in full Muscovite style at the base of the Mount of Olives and overlooking the Kedron valley. On the wall I noticed three cabinet photographs (without frames) of the late good Bishop Lee of Delaware, the present Archbishop of Canterbury, and the Bishop of Aberdeen and Orkney.

The patriarch appeared promptly, and welcomed me with a cordial greeting. He is tall, and of imposing presence. He has a clear, searching eye, and wears the expression of a man of strong powers of determination. He makes the impression of being a vigorous administrator, and this, I afterwards learned, is justified by his official conduct. His dress was simple, the long, capacious black gown and black hat (which he did not remove) of the Greek Church. He held in his hands a chain of olive-wood beads, with which he played during the conversation, as the custom often is in the East, even among Mohammedans. He is a man, I should say, of 60. During the conversation, which lasted a full hour, a fruit confection was brought in, and afterwards a small cup of Turkish coffee, the patriarch himself not partaking.

The conversation, carried on through Father Stephanus as interpreter, was unconstrained, the patriarch replying to all questions without any of the ecclesiastical reserve which one might naturally expect. Parts of the conversation, at least, are of interest as showing the opin-

ion of an exalted prelate of the East on the union of the churches of Christendom and the religious activity of the Western churches.

After referring to the antiquity of the Church of Jerusalem, I remarked that we Americans in coming to the East were interested in studying the present ritual and practice of the Greek Church, and that, so far as I knew, the Eastern Church was represented in the United States only by a former Russian service in New York City, and some chapels in Alaska. The patriarch replied that there were two reasons why the effort was not made to plant the church on the Western Continent and in western Europe. They had as much as they could do at home in resisting the assumption of the Pope and the oppressions of the Moslems (the former seeming to concern him more than the latter). Then, they had no means. The Americans were rich; the Church of Jerusalem was exceedingly poor. To my suggestion that Father Stephanus, who spoke English so well and was so interested in the affairs of the United States, would be an excellent man to plant the Church in America, he replied, with a smile, that if the newly-elected President, Mr. Harrison (of whom he had heard), would give him a tract of land, he would at once send a delegation of monks over and start a mission. I spoke of our missions in Syria and Palestine. He replied, "You are rich, and can plant missions in foreign lands. But your missionaries will give up their work if ever the money at home gives out, and the mission churches will become extinct. Our churches are persecuted and impoverished, but never die. Our missionaries work, not for money and this world's goods, but from a different principle. The monks practice self-denial and are obliged to live very meagerly.

In referring to the *Didache* or *Teaching of the Twelve Apostles*, he spoke with commendation of the Johns Hopkins University, which through the American Consul, Mr. Henry Gillman, had secured photographs of the pages of this precious document. He said that Bryennios had received all too much credit and praise for his services in connection with the manuscript. A certain Dorotheos Evelpides (now dead) had discovered it in the conventual library in Constantinople long before Bryennios knew about it. He made annotations which the latter used. The effort seemed to be made to disparage the services of Bryennios. I remarked that the report was current that the editor had been banished from Constantinople for his publication of the work. He replied that this was not at all the case. It was the custom for some of the bishops of Asia Minor to stop in Constantinople in succession, and that the time for his sojourn was up soon after the publication, and so he returned to his see, Nicomedia. I also mentioned that there was a rumor that another document of great importance had been discovered in Constantinople by Bryennios. He replied that the rumor was unfounded. No new document had been discovered. I ventured the

remark that the manuscript of the *Didache* would be considered a great treasure by an American library. He good-naturedly replied, "Yes, I suppose you would give me a number of tracts of land for it for churches, and build the churches, too."

The conversation then turned upon the relations of the Greek Church to the Western communions. His Blessedness was anxious to hear about the recent Lambeth council, and referred to the visits of Canon Liddon and other dignitaries of the English Church. Speaking of the union of the church, he said: "So far as America is concerned, we were all divided up into sects." I referred to a higher unity of the heart and purpose which was consistent with denominational distinctions, such as existed between different regiments which constituted one army under one leader. He quickly and laughingly replied: "Yes; but the illustration does not hold for ecclesiastical matters. There must be one church, one faith, one hope, one baptism. Our Western churches must first be united, and then a union with the Eastern churches might properly form subject of discussion and negotiation." I remarked that we used our Lord's prayer constantly, "that they all may be one." "We also do the same, and pray in public and in private every morning and evening for the union of the church."

With reference to the Church of England, he said: "The bishops are very friendly, and talk much about union. But how can there be union when the recent practices of the Bishop of Lincoln are subject of adverse comment within the church itself. The Eastern Church is rigorous about doctrine. She insists upon orthodoxy, but in matters of ceremonial and vestments she does not demand uniformity, as the practice in the Russian and Greek churches shows. But when an outcry is made, because pictures are introduced into a church, and sacred articles are placed upon the altar, how can there be any serious talk of union?"

The tone and manner of the patriarch, which had been most genial and cordial up to this time, now changed as we began to speak about the Latin Church. The Procession of the Holy Ghost from the Son, he characterized as an invention of the Latin Church. The third person of the Trinity cannot proceed from the Father *and* the Son, for then, as Photius said, there would be two Holy Ghosts. The Greek Church believed that He proceeded from the Father *through* the Son, and would accept such a statement. The Western Church had never sufficiently made the distinction between the eternal procession and the temporal mission of the Holy Ghost. He grew forceful and emphatic in speaking of the Pope.

He had heard that the "Roman" Church had increased very greatly in the Western world, and was fast gaining the preponderance of influence. On giving it as my opinion that the increase, while it was very large, was due almost exclusively to immigration from Catholic coun-

tries, he said: "The Latin Church looks to the Pope as a temporal ruler, above the kings of the earth. The Roman Catholics deify him. Over the whole world they bow the knee to him, and listen to him as God, and put him in the place of God."

On rising from our seats the patriarch took me to some shelves filled with the volumes of the Oxford Library, beautifully bound in morocco. They had been sent as a gift, and he suggested that books might be donated by authors or publishers in America to the library, which was too poor to purchase. He drew forth from a drawer a cabinet photograph of himself, which he very kindly gave me, together with his autograph on a special sheet of paper, in old Byzantine characters. The patriarch then gave me full access to the patriarchal library, and sent a priest or monk to call the librarian. The interview was then over. As I have before hinted, the patriarch was very cordial and friendly, and converses without reserve or the display of hierarchical presumption. I should not take him for a scholar, but as a prelate of exceptional administrative ability.

The library of the monastery is on the same floor with the reception-chamber. The librarian, Dr. A. Papadopoulos Kerameos, who speaks German, carries the key. The volumes occupy the shelves in two rooms joined by an archway, and perhaps 11 feet by 9 feet each. The light descends through windows in the ceiling. One room is filled with the library of the convent of Mar Saba, which is under the jurisdiction of the See of Jerusalem. It is the purpose to transfer the libraries of the other convents under its jurisdiction hither. The librarian showed me manuscripts of Chrysostom's Matthew and Gregory Nazianzen, of the thirteenth and ninth centuries, as well as an elaborately illustrated commentary on Job. He has thoroughly catalogued the library in 1850 numbers, and is persuaded there is nothing of value in it that is not already known.

The library contains one volume which is sufficiently valuable to make any library rich. The *Didache* or *Teaching of the Twelve Apostles*, says a competent authority, is "one of the rarest treasures of ancient Christian literature." The circumstances attending its publication by Bp. Bryennios in 1883, and its contents, have been amply given in the work published by Funk & Wagnalls ("The Oldest Church Manual"), as well as in other editions, and are so well known that I need not repeat them here. In 1887 the document was transferred from the "Jerusalem Monastery of the Most Holy Sepulchre" in Constantinople (where it was discovered) to the mother institution in Jerusalem. The volume in which it is preserved is bound in board covers, covered with a dark-brown leather. The other documents bound up with it, and in pages of the same size, are a synopsis of the Old and New Testaments, by St. Chrysostom; the Epistle of Barnabas; the two Epistles of Clement to the Corinthians; a letter from Mary to Ignatius,

and Twelve Ignatian Epistles. The Clementine Epistles, extending respectively from pages 51b–70a and from 70a–76a, are followed by a list of the books of the Old Testament. Then begins the *Didache*, which occupies eight pages and a half, and extends from page 76a to 80b. The leaves are numbered and the pages designated by the exponents. The size of the parchment leaf is seven and a half by six inches; of the written page, six by four and a half. There are twenty-three lines on each page. The writing is in small, cursive hand, and is neatly and carefully done, although the abbreviations are hard to read. The ruled lines above the written characters are still distinct in some places. The writing is faultlessly regular. The first word of the document (as is also the case with the other documents) is written in red ink, the rest in black. The writing and the parchment are perfectly preserved, and I failed to find a torn or marred leaf in the whole volume. The photographs taken for the Johns Hopkins University and published by Dr. J. Rendel Harris in 1887 are excellent. Photographs of all the pages of the Clementine Epistles have been made and sent (just before my visit in November) to Bishop Lightfoot, who, I was told, would use them in a new edition of Clement. The Patriarch of Jerusalem deserves the thanks of scholars and of the church for allowing photographs to be made of the precious pages, and thus contributing to the preservation of the text from loss through any possible calamity that may befall the original parchment. The room in which the document is kept is guarded only by a common wooden door, and is not fire-proof. The volume is placed on the shelf between other volumes. As I was sitting at the table in the middle of the room with it open before me, drops of rain fell through the window down upon the table. The little post-apostolic document deserves a safer resting-place, which created such a genuine sensation among Christian scholars to the ends of the earth, and whose initial words express the solemn conviction of the early church: "There are two Ways; one of Life and one of Death."

IV.—CITY EVANGELIZATION IN BERLIN.

BY PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, OHIO.

ONE thing has been definitely fixed and settled by recent discussion and conventions, namely, that no present duty in the whole sphere of Christian activity more imperatively demands the Church's attention, prayer, and exertion than the gospel work in the great cities. It can now be only a question of method and manner. The question as to whether or not is now no longer an open one. The terrible facts and figures in the problem admit of only one answer—work.

In view of this condition of affairs, it is of deeper interest than mere curiosity to learn of the ways and manner in which Christian workers elsewhere have sought a solution of the great and burning problem of

city evangelization. No example in this regard is more instructive than that of Berlin, partly on account of the uniqueness of the work, and partly on account of its vast extent. In both respects it can fairly be said to surpass the work done in London. Within the last two years an organization has grown out of the Berlin work which is gradually including within its sphere of activity all the larger cities of Germany. There is scarcely one of these in which, at least, a fair beginning has not yet been made; in many of them the work is as sytematically and almost as completely carried on as it is in the capital itself.

In Berlin, too, it was necessity, the crying needs of a capital rapidly becoming a stronghold of Satan and sin, that compelled active Christian leaders to undertake the great work. The wars of 1866 and 1870–71 made Prussia's capital the center of European politics. It attracted its tens of thousands from all parts of the empire. It rapidly passed the million line and is now fast approaching that of two millions. It was the ambition of the Germans to make Berlin a "world city," like Paris and London. But in doing so, the city, which had all along been recognized as the chief stronghold of Protestantism on the Continent, fell into the hands of anti-Christian forces. Not only negatively, through the neglect to provide church accommodations and religious instruction for the mighty swarms of new-comers, but also positively, through active opposition to the interests of Christianity, did the German metropolis rapidly become notorious. The fact that the almost one million people who lived in the suburbs had only twenty churches, with sittings and standing-room for probably sixty thousand at most, and only three dozen pastors to provide for their spiritual wants, was not the worst feature in the case. The spirit and animus of the great mass of people was anti-churchly. As a rule, radical and socialistic men were returned to the Prussian and the German Parliaments. When in the *Kulturkampf*, the law making the baptism of children compulsory, was revoked, and some time later statistics showed that there were ten thousand unbaptized children in the city, a prominent paper of social democratic proclivities exclaimed: "Hurrah for the first ten thousand heathen!" As far as fact is concerned there was ground in its boast, for when a German refuses to have his child baptized he means thereby to sever all adherence to the Christian religion. Court-preacher Stöcher, who from the beginning has been at the head of the Berlin city mission work, says: "Berlin was fairly on the way of surpassing Paris in its hostility to Christianity. Since the Christian religion was established no city has witnessed such a state of affairs as existed there." Godlessness was rampart and ran riot. Nor could it well be otherwise, when we remember that there are three parishes with from eighty to one hundred and twenty thousand belonging to each; and we can readily understand why the present Emperor, with his positive Christian convictions, has several times in his brusque way publicly told

the authorities of Berlin "to build more churches," an injunction which the Emperor of Austria recently repeated to the Vienna Council, where, too, there are parishes with from fifty to seventy thousand people, with only one church edifice for their needs.

In dealing with a problem like that of Berlin, it was of fundamental importance to decide whether the work of reclaiming the city for Christianity should be entirely voluntary or be conducted under the direction of the church authorities, who in a country like Germany, where state and church are united, are also state officials. Fortunately for the interests of the cause, the method of entirely voluntary co-operation was adopted. The first steps were indeed taken by a member of the High Consistory, Dr. Brückner, who in 1874 appointed as the first city missionary Pastor Jentzsch, a recently returned missionary from China. But clear-headed thinkers soon saw that the further conduct of the work by state officials would of a necessity bring it into collision with political interests, to the damage of the good cause. The whole organization is thus entirely independent of the state, and of the state church, and it receives no aid or support from either side. Naturally this does not prevent persons of rank in both church and state to be active workers in the cause. Stöcker is a court-preacher, and the other court-preachers, Kögel, Frommann, and others, as also the members of the Consistory of Prussia, are active and useful friends of the cause. No one is more so than the young Emperor and his wife. The former, as plain Prince Wilhelm, less than eighteen months ago delivered an address at the meeting of the City Committee at the house of Count Von Waldersee, the successor of Count Von Moltke; the latter has conducted a bazaar, the profits of which went to the work. Directly and indirectly both have aided and still are aiding, although the active participation on their part can naturally not be now what it was formerly. In general the cause enjoys the co-operation and support of many high officials, such persons being naturally of conservative tendencies and fear the havoc that the irreligious masses would make. Indeed, even pronounced non-Christians, such as Berlin Jewish bankers, and others, have contributed to the work, on the ground that it tends to elevate the morals of the people and add safety to state and society. In this way the mission cause has been financially well supported, as its widespread activity, its buildings and publications amply testify.

The fundamental idea in the method is direct influence on the individual. The city is divided into sections, each one of these being assigned to one of the scores of city missionaries laboring under the direction of the general committee. His work consists not merely in organizing and conducting a Sunday-school, or in many cases a chapel in a certain neighborhood, but more particularly in going from house to house, family to family, and learning the individ-

ual spiritual wants of each person, and thus bringing religious influences to bear upon each one according to his needs. This method has been resorted to in the interests of thoroughness and permanent and abiding results. The experience of the last dozen years has fully justified the wisdom of this system.

It is interesting to learn that in the application of this method a beginning and basis for operation was found in an institution which the Germans owe to England and America, namely, the Sunday-school. The first visits were made to the parents of those children who attended these schools, which had been established in various parts of Berlin. It was rightly thought that parents who would send their children to these schools would themselves not refuse to listen to a word of warning. From these the transition to others was easily made. For it must be remembered, that nearly all Germans, no matter what their practical relations to the church may be, at least nominally claim adherence to one of the two great churches, the Protestant or the Roman Catholic, and that these mission-workers could approach even those who never darken the doors of a sanctuary with a certain degree of right as estranged brethren. According to the latest statistics of the forty-six millions of Germans, only 11,075 claimed to be neither Protestant nor Catholic nor Jew. In this regard city gospel work in Germany has a favorable factor to deal with, upon which the American cannot count. And it was further found that the masses were not so anti-churchly in their sentiments as the liberal papers would have the public believe. Even in that hot-bed of radicalism, the naturally religious trend of the German mind and heart could not deny itself.

The first report of the City Mission Committee was published in February, 1875, but covered only the quarter from Oct. 1 to Dec. 31, 1874. Since then these reports are published annually, and furnish interesting data. As a sample of the character of the work done we can here reproduce a few facts from recent reports. In his investigations of the religious and social condition of a certain district, one of the missionaries encountered a group of families that had descended from two sisters, the elder of whom died in 1825. Of the 834 descendants, 709 have been on the criminal list, and it is computed that these families have cost the state two million marks. Another city missionary discovered a family consisting of three generations, grandparents, parents, and growing children, all of whom, without exception, had been imprisoned for heavy crimes. In one tenement house with 2,000 occupants, another missionary found 65 couples living in unlawful wedlock, 230 criminals, 80 prostitutes, 120 illegitimate children, 25 women with more than one husband.

Every missionary is expected to make from ten to twelve visits each day, and to keep a diary of these. These visits, which three years ago averaged about 60,000 a year, now reach almost a hundred thousand.

Those who have been interested are gathered into Sunday-schools, young men's associations, men and women's associations; prayer-meetings and services are held. Of course no congregations are organized, as all these people are, at least nominally, members of one of the city parishes by virtue of their residing within its limits. In this way that which has been rescued is preserved to the church. On Sundays, *e. g.*, in one place, after the regular services, which close at 11, there is a special service for children; from 6 to 8 on Sunday evening the young people's societies meet for Bible-reading and singing. On Fri days, from 5 to 7, there is a sewing-school for girls; on Thursdays, from 8 to 9, a Bible and prayer-meeting for the adults. This programme naturally is varied in other parts of the city in order to accommodate it to the needs of the locality. Chapels and meeting-houses are either rented or erected by the committee. The headquarters are in an establishment costing 225,000 marks.

The missionaries who do this work are nearly all laymen, many with special training. The committee, however, has not yet an institution for this special purpose, but is laboring to secure one. The nearest approach to such a school is the *Johanneum* in Bonn, under the direction of Professor Christlieb, which, however, stands in no direct connection with the Berlin work.

But even with such systematic house-to-house work it was impossible to reach all classes. Especially was this true of the workingmen, many of whom were engaged also in the evening and on Sunday. How to reach these was the question. The method of street-preaching, which is so common in London, was not feasible, as the same reasons that made it impossible for such persons to attend the meetings made it impossible for them also to listen to street-preaching. This method, however, is not altogether rejected; it is employed chiefly among the more nomadic class in the outskirts of the city, such as the boatmen and their families on the Spree. But the characteristic method of reaching the Berlin masses who cannot be found at home has been through sermon distribution on Sunday. These are intended to supply the place of regular services as much as possible. The little pamphlet opens with an introitus, which is followed by one of those grand hymns which are the glory of the German church, after which comes a popular sermon, a prayer, and the benediction. The sermons are taken from all available sources, from Dr. Martin Luther down to Frommann, Kögel, Ahlfeld, Harms, and others in our own day. They are sold for a *pfennig* apiece, or less than a quarter of a cent, or they are given away to any who will read them. This distribution has proved to be a wise idea, and has been instrumental in much good.

This work began in 1881, and the first distribution took place on the first Sunday in Advent of that year. The publication house of the mission, which, up to that time, had only issued tracts to be used by

the missionaries in their visits to the houses, had ventured on an edition of six hundred for that Sunday. Now, according to the report for the close of 1888, the mission-house publishes every week the enormous number of 120,000 copies of these sermons. Naturally only a small portion of these can be used in Berlin itself, probably not over fifteen or eighteen thousand. But as this whole mission project has gradually enlisted the sympathies and co-operation of evangelical Christians, not only of all Germany but of the Germans and others in all parts of the world, and thus has become a national and almost international enterprise, to the same degree the sermon distribution has spread, not only over all Germany but to almost every nook and corner of the Christian world. Over one hundred thousand copies go out every week to the four corners of the globe. In addition to these, a Sunday paper is published with a regular weekly edition of 141,000 and a Christmas edition last year of 206,000. The German Christians are not vexed with the Sunday-paper question. By offering some good spiritual food they counteract, in a measure, the morbid appetite for secular papers on the Lord's Day. In other German cities the same method has been adopted with success, especially in Stuttgart.

The distribution and sale of these sermons and papers is the work of volunteers. About twenty earnest Christian men and women began the work on that eventful Sunday in 1881. Now several hundred from all stations in life zealously participate. To these belong high state officials and noblemen, students in the university and the gymnasia, citizens and their wives, common laborers and hired girls, and others. The work is prosecuted systematically, so that the city is thoroughly, rapidly, and entirely canvassed each Sunday. As a rule, these sermons are gladly taken. One colporteur, in offering his fifteen hundred, met with but one refusal; others have never been refused.

It is naturally impossible statistically to show what the results and blessings of this mighty work have been. But friend and foe are agreed that it has been an immense boon to the German capital, and has done more than anything else to save its masses from total moral corruption. But from such facts as these—that the socialistic votes are steadily losing ground; that public morals are steadily increasing; that the Berlin congregations recently, for the first time, elected a city synod, with a positive or conservative majority, thus putting an end to the rule of the *Protestanten Verein*, a rationalistic union in the city, show plainly that this band of volunteers have not labored in vain.

V.—PREACHER AND ORATOR.

By Rev. Owen Jones, Manchester, Iowa.

We will first consider some of the chief qualities which belong to both alike; and secondly, endeavor to point out the difference which exists between them.

1. The advantages of education to train the faculties; wide knowledge, the power of prolonged argument enriched with interesting facts, brilliant with lively wit and humor; a strong will, great self-assertion, thorough self-possession; energy, force, gesture, voice, dramatic power, and imagination—all these are eminently serviceable to both alike, and tell greatly upon the success of either.

But above and beyond all there is earnestness. No man who does not feel his subject can ever read, write, or speak with effect. Without this there will be no touch of pathos in the voice, no comprehensive grasp of thought, no sublime sweep of imagination, no vivid description—nothing but rut and monotony. Whatever logic there may be, there will be no logic on fire, and, therefore, no conviction, no persuasion. So powerful and unique in its influence is earnestness that we almost hesitate to classify it with the qualities which are common to preacher and orator. Not because there is no earnestness in the orator, but because that of the preacher is so different in nature as almost to require to be put in a separate class, and to be honored with another name. Far be it from us to say that no Demosthenes, no Daniel Webster, no Gladstone, ever was really earnest. Such an assertion would rightly deserve to be rejected as untrue. We believe that many an orator has even climbed up to the platform of the apostles and prophets. But, when that was the case, their earnestness acquired a deeper color and a deeper tone, and became in fact an earnestness of another kind. There is a sure end and limit to the most glowing earnestness, apart from Christ. In politics, in worldly pursuits, in the path of glory and ambition, that limit is soon reached. All true earnestness must breathe the atmosphere of Christ, and must arise, not from touching the hem of his garment, but from the pulsations of his heart. And so far as any orators have been possessed of this, they may be said to have left their own class and entered the other, where they consciously depend upon Christ for any good they can do. All other good done by the ordinary orator may be classed with all other good whatever, as arising from the general operations of God's Spirit, and not through any conscious human will.

2. Having thus seen in what points they agree, let us inquire in what they differ. Are the differences so marked and important as to require a separate class? Does the preacher of the gospel belong to another genus? We believe he does. Though, if we were to proceed on a lower level, and follow some principles of classification, we might be induced to put both in the same class. But it would be wrong to do so; and we should never arrive at the truth. The distinction which lies between them is fundamental. There stands between them an infinite gulf, even absolute separation. They belong to different worlds—the orator to the visible, the preacher to the invisible; the orator to the temporal, the preacher to the eternal. This being the case, it is a

radical mistake to put them in the same class, as is often done ; and to pass by unnoticed, or without laying any due importance upon, the qualities which separate them.

Now, let us endeavor to make this clear. In the ordinary meaning of the term orator, it is never understood that he stands in any special need of the help of the Holy Spirit of Christ. He depends upon his own genius and acquisitions. Demosthenes or Cicero in ancient times, Lord Chatham, Daniel Webster, or Henry Clay in modern times, never rested in any special way, upon the Holy Ghost for the delivery of their eloquent orations. If the matter had been mentioned to them, they would, perhaps, have spurned the idea.

What, then, is the case with the preacher? He is nothing in himself ; he is everything as he rests upon Christ. It is conceded by all that there is no such thing as spontaneous generation. Life proceeds from a previous life. As a natural life is from a natural one, so is a spiritual life from a spiritual one. Now, the gospel of God belongs to the spiritual world. It contains, in words adapted to the human heart, the great truths which have a direct bearing upon the welfare of the race. These are contained in the book of Revelation. The preacher, in every age, is a man who clothes these truths with a living human voice. There is a deeper relation than we have yet grasped between the written or spoken word of the gospel and the Person of the Son of God ; the Logos, in whom God has now spoken.

The true preacher, then, is simply spirit, soul and body employed by the Son of God to convey this gospel from age to age to the mass of existent human beings. The preacher's voice is the chief point of contact between him and them, and, therefore, between the Person of Christ, and so of the Father himself, and fallen men. And thus, to all intents and purposes, the voice of the preacher is the voice of Christ. "Now, we are ambassadors for Christ, as though God did beseech you by us ; we pray you in Christ's stead, be ye reconciled to God." This, also is the language of Christ to his disciples : "For it is not ye that speak, but the Spirit of your Father that speaketh in you." (Matt. x : 20.) It may be objected that these refer only to the apostles. It applied in the first instance to them ; but who is the man, or where is the church that can limit their application? It is true, they had seen Christ, and witnessed his resurrection, and that they were endowed with miraculous powers. But all these are non-essentials of a prophet of God. Under the Old Testament, the prophets did not possess them. Some of them, indeed, had a degree of miraculous power. The chief work of those prophets was to deliver God's word to the people. There was, thus, no essential difference between apostolic times and prophetical times. And if so, there can be no real difference between the apostolic age and the present. What is indispensable is God's sending, which is a constant element throughout all ages. "And

on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Prophesying, in this great sense of teaching Christ, will not pass away, as long as the Spirit is sent upon the world: and whether it be servants, handmaidens, or presbyters that speak of Christ, they prophesy, and are sent of God. Our age is famous for its boldness, and sometimes effrontery. It is an age of upsetting, and treading down traditions venerable with age; an age with its eye open for realities, and its energies grappling for principles and the essence of things. It is an age of revolutions. Be it so; provided its revolutions have the right scope and direction. But above all, let it be true to its character here, and ward off and push away all mossy formalities and accretions, and penetrate deep down to the core of things, and find in the pulpit of the present day God and Christ; and see there the great burning and dazzling focus of light and life from the bosom of Him who is the Truth, the Light, and the Life. The pulpit is Christ's. And if it be Christ's, it is the world's. "For 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; and ye are Christ's; and Christ is God's." And thus, when looking full into the face of the truth, we find that William Carey was as much sent to evangelize India as Paul the great apostle of the Gentiles to evangelize Asia Minor. The true minister of Christ to-day, in city or hamlet, is as really and truly sent of God as was Titus to Crete, or St. John the Divine to the churches of Asia. God is the same; the human race is the same; the gospel is the same; and the sending must be the same. There is, there can be no difference. All the dispensations of God were preparatory to the coming of the Son; the work of the Son was preparatory and initiative of the great salvation now operating to the end of time. Pentecost was the visible and public inauguration of this great dispensation of saving grace. Accordingly, the church is now in its great era of growth; and as such must be in possession of the fullness of its powers. Compared with succeeding times, the apostolic age itself was also preparatory; and, therefore, we might, *a priori*, expect at the present day a greater supply of divine energy than ever; and we believe that that is the case. Christ is made higher than the heavens; and from that lofty point of vantage he rules everything in the interests of his kingdom. And as the visible universe depends upon him for its existence at every moment of time, so, in a much higher sense, does his church, at every point throughout all ages, depend upon him for its apostles, prophets, evangelists, pastors, and teachers.

This, then, is what constitutes the great and mighty difference between preacher and orator. And however we may in books on elocution, as is often done, forget it, or endeavor to fill it up to a dead level, an impassable chasm of difference will ever remain between them. It is indeed still possible for the orator to become a preacher,

and fortunately so, when it is probable that the pulpits of the land contain so many eloquent orators who are not preachers. But if the orator venture over the abyss, he must leave his oratory, as such, behind him to what platforms this world affords, and cast his whole dependence no more upon them but upon God. It is true also, alas! that the preacher may cross the abyss and become a mere orator; but if he does, he must leave behind him the lofty powers which he wielded and rest in future upon his genius and acquisitions.

The gospel preached in the nineteenth century is not after man, for those who preach it have not received it of man, nor have they been taught it, but it comes to them through the revelation of Jesus Christ. Every true minister, of which there are thousands at the present day, has been separated, from his mother's womb, and called by the grace of God to reveal his Son in himself. Neither is there any need of their going to any Jerusalem to them which are apostles before them, or to any bishop or pope, but into some Arabia for a while, far away from the noise of battle and war, a worldly press, and a false spiritual hierarchy. All history, from the beginning of the world to the Incarnation, is nothing but Christ. And the centuries that now roll from the Incarnation onward, in all lands, heathen, Mohammedan, Roman Catholic, or Protestant, are nothing but Christ—Christ killing, Christ making alive, Christ bringing down to the grave, Christ bringing up. How much more, then, must this be vitally and absolutely true of the church and the pulpit of Christ. Here, above all, the light of Christ burns, and every man who preaches him is as the sun when he goeth forth in his might.

Every true minister is unto God a sweet savour of Christ in them that are saved and in them that perish. To the one, they are the savour of death unto death; and to the other, the savour of life unto life. God hath shined in their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. This great treasure each minister carries in his own breast. The vessel is a poor one, but the excellency is not in the vessel but in the treasure. It is the object of God throughout the ages to bring out the excellency of the treasure; therefore, he perfects his strength in human weakness. This is just the point we wish to emphasize in this article. Let no one say that all the requisites of oratory should be discarded. Let every one, rather, train and cultivate, as best he can, the gifts which God has given him. But let him never for a moment forget that his sufficiency is to be of God; let him never lay down the great spiritual weapons of his warfare, which are mighty through God to the pulling down of strongholds, to take up instead the carnal weapons, which may lie nearer to his hand; let him reach to heaven for his sword and for strength to gird him for the battle; let him be strong in the Lord and in the power of His might. One of the greatest preachers of the last

generation said, at the close of his life, that God had endowed him with talent and genius in abundance, but that the mistake of his life had been not to rely upon God in prayer. The secret of all real pulpit success is to use what God has given us in thorough dependence upon himself.

The attitudes, the presence, the grace of a Daniel Webster may add dignity to his powerful orations; the swing, the sweep, and the silver tongue of a Gladstone may constitute essential elements in the success of his eloquence. But all these things, and others of a similar nature, become of little account, to say the least, when they accompany "the glorious gospel of the blessed God." The stars, shining in the day with all our gas-jets and electric lights, can add no luster to the sun. Exactly so, our logic, our figures of speech, our scientific similes, our historical references, our sentences of classic mould, sound almost like sounding brass and tinkling cymbal when accompanying that ministration of the Spirit, before the brightness of whose glory that of the old dispensation, with its Sinai, its ark, its tabernacle, etc., vanished away. We find but little mention in the Gospels of the attitudes of Christ. We are not told what grace of form he assumed when he came down from the Mount of Olives, with the dew of heaven upon his head, and said, "I am the light of the world;" or when he cried with a loud voice over the grave of his dead friend, "Lazarus, come forth!" Nor do we find anything written about the manner in which Peter, on the day of Pentecost, gathered all the force of his argument into that overwhelming "therefore"—"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." No, no; and it is only as we in this day lose the gravity, the greatness, and the glory of our theme that we pay any absorbing attention to any of them.

"Think of your ideas, and let your words take care of themselves," was the advice of Pitt to Lord Mornington, when he seemed to fail in his speeches in the House of Commons. If that was important to him, how much more important is this to a preacher: to have his faith in the gospel and in the power of God unlimited; and whatever insignia of oratory he may have, not to *depend* upon them at all. In our law-courts, in our Congress, in our House of Commons, let them be displayed, and sweep up to the dome; but in the pulpit, let God and the Powers of the world to come wield their true force.

VI.—A CLUSTER OF CURIOSITIES.

By ARTHUR T. PIERSON, D.D., PHILADELPHIA.

Modern Inventions. During the last fifty years more of the great mysteries of nature have been penetrated, and more of her resources have been developed and utilized, than during five thousand years preceding. So say scientific men, and it is probably no exaggeration. Those of us not yet fifty years of age have probably lived in the most important and intellectually

progressive period of human history. Within this half century, the following inventions and discoveries have been among the number:

Ocean steamships, street railways, elevated railways, telegraph lines, ocean cables, telephones, phonograph, photography and a score of new methods of picture making, aniline colors, kerosene oil, electric lights, steam fire-engines, chemical fire-extinguishers, anæsthetics and painless surgery; gun cotton, nitro-glycerine, dynamite, giant powder; aluminium, magnesium, and other new metals; electro-plating, spectrum analysis and spectroscope; audiphone, pneumatic tubes, electric motor, electric railway, electric bells, typewriter, cheap postal system, steam heating, steam and hydraulic elevators, vestibule cars, cantalever bridges. These are only a part. All positive knowledge of the physical constitution of planetary and stellar worlds has been attained within this period, and before 1840 there were but 500 miles of slow steam railway in the United States.

Curiosities of Vibration. When the first iron bridge was building at Colebrook Dale, England, it is said a fiddler came along and threatened to "fiddle the bridge down." The workmen laughingly bade him "fiddle away." He tried note after note on his instrument until he hit upon one that coincided with the structure's vibratory movement, and as he sounded that note with prolonged effort the structure began to quiver so perceptibly that the workmen begged him to stop lest the half-completed bridge should fall. A human voice will sometimes cause a glass shade or delicate vessel to crack or break because it strikes the key-note of that vessel. A dog's bark or other animal sound will set piano strings vibrating. When vibrations of two substances correspond, the motion of one will often set the other moving. Two clocks, with pendulums oscillating over similar arcs, will often start each other. The milk-carriers in London discover that unless they change their step from time to time they spill the milk from the pails.

Some Modern Wonders of the World. 1. The Bank of England with buildings covering eight acres and with over 1,000 clerks. 2. The Vatican gallery of sculpture, the largest and richest in the world. 3. Tintoretta's Paradise, the largest painting in the world, now in the Doge's Palace, Venice, covering 2,700 square feet of canvas. 4. The imperial emerald, in the Schaltzholm at Vienna, weighing nearly 3,000 carats. 5. The monster cannon at Ghent, Belgium, with a bore 33 inches in diameter. 6. The monster organ, in St. Bayou Church, Haarlem, Holland, with 5,000 pipes and 60 stops. 7. The Maelstrom, off Norway, near Loffoden Isles, which is one and a half miles broad. 8. The monster numismatic collection, at Vienna, containing 125,000 coins, 50,000 of which are Greek and Roman. 9. The monster theatre, at Milan, "La Scala," the stage of which is 150 feet wide, overlooked by six tiers of boxes. 10. The largest chain, in the Imperial arsenal, Vienna, with 8,000 links. It was thrown across the Danube by the Turks in 1529. 11. The monster suspension bridge from New York to Brooklyn, one mile and a quarter long, the greatest triumph of engineering skill. (The cantalever bridge over the Firth of Forth, near Edinburgh, is likely to rival it when completed.) 12. Nature's greatest cathedral, the famous Fingal's Cave on Staffa, the roof rising to a height of 76 feet in the gable, on beautiful columns of basalt; the breadth of the cave 56 feet, and the distance from the opening the the rear wall 324 feet. We never felt such emotions of awe as when we heard "Old Hundred" sung beneath those arches!

The Family Decalogue.—

I. Thou shalt worship the Lord thy God, and Him only shalt thou serve

II. Search the Scriptures.

III. Honor the Lord with thy substance and with the first fruits of all thine increase.

IV. Pray without ceasing; in everything give thanks.

V. Fathers, provoke not your children to anger.

VI. Children, obey your parents in the Lord.

VII. Be kindly affectioned one to another. Be courteous

VIII. Let your speech be always with grace.

IX. Remember the poor.

X. Let all things be done decently and in order.

Trees as Meteorological Records. Exogenous trees preserve in their rings a record of the seasons for the entire period of growth. Mr. Twining, over sixty years ago, inspected a large lot of hemlock timber, and every tree *told the same story* as to the *same season.* He found, for instance, that some layers or accretions were much broader than others, perhaps five or six times as broad. This was the record of a very growing season. Beginning with the external layer, and counting back to the wider rings, he always found them correspondent, whether the rings were thirty or two hundred in number, indicating therefore the same year of growth. "I had thus before me two or three hundred meteorological tables, all of them as unerring as nature." Mr. Twining suggested that these sections of trees might thus be utilized as records. One side, neatly smoothed, would exhibit its record as distinct as a drawing; on the other side might be recorded the locality of the tree, sort of timber, exact date of felling, soil in which grown, points of compass in respect to its growth, and any other data of any importance.

Diogenes not "the Philosopher of the Tub," after all. The *pithos* is a sort of earthen jar, distinguished from the *amphora* by a wide mouth and a flattened base. It was shaped more like a gourd or pot, and in size adapted for a small cistern or water-butt. Brougnart stoutly maintains that the celebrated cynic dwelt in a pithos. So does Dr. Murray, custodian of the British Museum, who showed us a pithos abundantly large to hold a man, and which, lying on its side, would offer a very comfortable sleeping berth, with a sloping arched roof to shed rain, and a corresponding arched floor to prevent too close contact with the damp earth, offering also a much more comfortable bed for a human being than a flat surface. Juvenal, referring to this story, speaks of the fragility of these vessels, and of the fact that fire would not burn them, which would not be true of a tub.

The Black Stone at Mecca. This is near the entrance of the Kaaba, and is called by Moslems the Heavenly Stone—*Hajra el assouad.* It forms part of the sharp northeast angle of the building and is inserted four to five feet above ground level, in shape an irregular oval seven inches in diameter. Its color is a deep reddish brown, with a border of similar color, both encircled by a silver band. It looks as if it had been dashed to pieces and reunited by cement. It has passed through many disasters. In 682 A.D. a fire split it in three pieces; hence the rim of silver. It was broken during the plunder of Mecca; in the eleventh century, Ha Kem, the mad Sultan of Egypt, tried to destroy it with an iron club, but he was slain by the populace. The millions of caresses and kisses have worn it uneven and to a considerable depth. Orthodox Moslems hold it to have been originally a translucent hyacinth brought by Gabriel from heaven to Abraham, but which has degenerated both in color and substance by contact with the impurities of humanity.

Ancient Ventriloquism. This seems to have been associated with necromancy and divination. The witch of Endor is called in the Hebrew a woman-mistress, or owner of ôb. The word ôb means a skin-bottle, and seems to be

applied to the distended belly of the ventriloquist, as if it were a bottle in which the demon was contained. The Greeks had necromancers, called *psychagogi*, and who called up departed spirits for consultation. Some think that the "wizards that peep and mutter" were ventriloquists. The art of "speaking from the belly" seems to have been carried to singular perfection and used in the interests of imposture, peculiarly by the Egyptian priests and diviners. The people might easily be persuaded that a god was speaking, so thoroughly was the ventriloquist's voice disguised.

The Origin of the Crescent. During the progress of the great siege of Byzantium by Philip of Macedon, the city was saved from capture by surprise—in a way that was deemed miraculous. As the besieging party drew near under cover of night, a sudden flash of light illumined the northern horizon like a silver semi-circle and betrayed the proximity of the besiegers. In honor of this supernatural event, interpreted as a divine interposition in behalf of the city of the Golden Horn, a crescent was stamped on the Byzantine coins. When the Turks in the fifteenth century took Constantinople they adopted this municipal symbol as their own national device, and it has ever since been the elect symbol inscribed upon their banners, standards, and mosques, and they have named their dominion the Empire of the Crescent.

SERMONIC SECTION.

THE CRY OF ASAPH.

By Ernest D'hombres [Reformed Church of France*].

Whom have I in heaven but thee, and there is none upon earth that I desire besides thee.—Ps. lxxiii: 25.

Who has not felt the beauty of these words of the Psalmist, and who has not thrilled at this cry of a noble soul!—How comprehensive is this cry of Asaph!

From the summit of his faith, as from some serene height, the inspired poet looks throughout the heavens, and can there discover no depth but is filled with the God whom he adores. He looks upon the earth, and among all the marvelous objects which it contains there is not one which does not vanish before this supreme presence. How firm, how strong, this cry! What exclusive affirmation in these words, "Whom have I in heaven but thee?" and what decided choice in these, "There is none upon earth that I desire besides thee." At the same time, how tender is this cry! What lively and ardent feeling! What holy passion!

It is good to hear such accents in our ungrateful days; amid the thousand attacks of unbelief, amid the whisperings of skepticism which fill the air, and amid *the feeble testimony of a languid piety.* "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." There, indeed, is the thrill of the divine life; there, indeed, is the beating of a pious heart! And who does not sympathize with this noble exultation? Who would not be the living lyre from which is drawn such harmony?

Yet, let us not be content with an indistinct admiration, however sincere and sympathetic it may be. Let us seek to comprehend and improve the instructive lessons which lie hidden in this spontaneous aspiration of the soul. The *wisdom of the age* seeks another God than that of Asaph; than the God who reveals himself to us in the Scriptures, and of whom Jesus Christ is the supreme manifestation. Let us point out to it that the revealed God is the only true God; the only one who satisfies

* Translated from the French for the Homiletic Review by Rev. Rockwood Mac Questen, Glen Cove, N. Y.

the inherent needs of the human heart, and let us oppose to it the first part of the Psalmist's cry, "Whom have I in heaven but thee?" The worshipers of the true God love him with a love too feeble, too hesitating, too divided. Under the dominion of earthly things they sometimes look elsewhere than to him for the treasure and the joy of their souls. Let us oppose to them the second part of the words of Asaph, "There is none upon earth that I desire besides thee." In order that a God may be truly our God, in order that there may be between him and ourselves that real and fruitful communion which the Psalmist experienced and sang, it is needful, first of all, that He should love us with an effective and personal love, showing itself by a direct intervention in our fortunes. Then, again, as a sinful creature, but one invincibly called by the monitions of his conscience to good, to holiness, to the divine life, man wants a God who aids him in the great work of his reclamation and moral regeneration. In short, as a perishable, but immortal, creature, man wants a God who, upon his leaving this earthly life, opens to him a blissful eternity.

Now, the God of the Scriptures, the God whom Asaph adored, and whom, more than Asaph, we can regard in the full light of Christ, is the only one who responds to these immortal needs of the human heart. Efforts are made to substitute other gods for Him. Human reason wishes to modify, to correct the idea which God gives us of himself in the Scriptures. To the pure and immutable biblical conception, it opposes its own ideas, diverse, uncertain, changing, and powerless as is everything human. Among these erroneous conceptions there are two, in which we can, in our day, include more or less the others: they are those of Deism and Pantheism. It will be easy for us to prove that neither the one nor the other can satisfy the aspirations of our hearts.

The *God of deism*, God of natural religion, the God of the eighteenth century, whose cold adoration suffices yet in our day to satisfy many minds, is that Supreme Being who has created the world, but who, after having created it, retired into an immutable rest. The world, having come from the hand of its creator, continues to move according to the laws which have been ordained; humanity develops itself according to the faculties it has received. But God never intervenes by new manifestations in the course of things which he has fixed, once for all. This would be to run into variableness, into change; this would subject his dignity to ignoble details.

But is that the God my soul needs? Besides, is that a God who loves me? If he loved me in calling me into being from nothing, his love is immediately quenched; at least, in its active forms. But I need a love that will accompany me and follow me closely in the path of my destiny; which cares for my humble lot and which responds, by new acts, to the changes of my transient existence. Especially have I need of a God whom I may *invoke in the day of my distress.* Here is the answer of deism according to its most illustrious teacher, Rousseau: "I adore the Supreme Being, but I do not pray to him. What should I ask of him? That he should change the course of things for me; that he should work miracles in my behalf? But this rash prayer would deserve to be punished rather than to be granted." And here is the reply of the popular deism in the frivolous couplet of the French songbook:

> "There is a God, before him I adore;
> Poor and content—of him I ask no more."

But should humanity meet, on its way, not only the sufferings of life, but a great moral disaster; if, with its first step departing from God.

through the abuse of its liberty, it should go astray, bowing lower and lower under the yoke of evil, would not then God come to its rescue? Would not a God, wholly wise and good, send it a revelation and a Saviour? No; says deism again. This would be for God to change the course of things; this would be, as a faulty workman, to repair his work; this would be to disturb the laws that He has ordained, to strike at the primitive and eternal order. A revelation, a Saviour, this is supernatural, this is miraculous, that is to say, the arbitrary, the impossible, and we will not have it.

Is that, my brethren, the God your hearts need? Compare him with the God of the Scriptures. He, having created the world, did not forsake it, but filled it with his incessant activity, giving to all, every moment, "life, movement, and being." And while "a sparrow falls not to the ground without his permission," he watches our humanity, follows it in its course, and leads it through the centuries with his sovereign hand, ever respecting the mystery of its liberty. When that liberty strayed, when man fell into transgression, God did not abandon him. On the contrary, the misery of the creature brought forth a new display of love on the part of the Creator, the heavenly Father prepared for the return of the prodigal. In the very face of the natural order, disturbed by the sinner, and become for him a law of death, He has established the supernatural order to arrest him in his decline and to restore him to life. A revelation was needed. He has given it. Miracles were needed. He has wrought them. Servants and prophets were needed. He has sent them. God's Son himself was needed, his only Son. He has delivered him. Whosoever thou art, call on him with confidence, from the depth of thy moral misery; demand of him thy share of those magnificent gifts, thy share of the salvation and of the life in Christ, who is the Saviour of all. Demand not only these supreme gifts, but also those inferior blessings, which his paternal condescension permits you to implore from him. Pray for thy health; pray for thy work; pray for thy child who is leaving home; pray for thy sick one. Go; God hears thee and he will answer thee in the day of thy trouble. The course of things is not a fatal chasm across which he is not able to stretch his hand to keep, lead, and deliver thee!

If I need a God that loves me, I also need a God that regenerates and sanctifies me. And what God will it be if not the one of the Bible? In that infinite love, of which he gives me an example in Jesus Christ, he creates for my feebleness the most powerful motive to duty, to love and to thankfulness.

By this love, which was, on the part of God, the supreme sacrifice, he gives me the measure, altogether new, of the service I ought to render him; He opens the infinite perspective of the complete giving of myself to him who has given himself for me, and he gives me, in Jesus Christ, the sublime example of holiness without spot and devotion without limit.

But more than this: to these mighty motives, to this so glorious a law, to this example, so complete and full of attractions, he adds his direct and omnipotent influence to aid me in the struggle. He cooperates also by a new gift, by a special communication, that of his Holy Spirit, who, amid our infirmities, leads and influences us, working in us that which is well-pleasing unto him.

But the God of deism, what has he done to sanctify me? He holds me at a distance and leaves me to myself. Hear again the sage of Geneva. "I do not ask of God the power of doing good. Why should I ask of

him that which he has given me?"

But my fallen and corrupt nature needs a new inspiration for this duty, a new attraction towards this virtue. He does not give me these. He does not solicit my heart by an unexpected act which draws me out of myself and gives me to him. What example does he give me to draw me towards the good? Like God, like man; like master, like servant. The God of deism knows nothing of sacrifice; I will know nothing of it. He has not borne it before his creature; I will not shove it towards him. Thus there is no enthusiasm, no devotion, no heroism, no joyous offering of myself; but, to the cold justice of the Supreme Being will correspond the morality of the honest man, or indeed the proud and barren virtue of the stoic.

Lastly, we need a God who, when we leave this world, will receive us into his eternal arms and who responds to our instincts of immortality by giving to us the assurance of a happy eternity. Who will this be if not the God of the Holy Scriptures? In giving us pardon through Jesus Christ, in implanting in us by his Holy Spirit the seed of life, he has closed, under our feet, the gulf of condemnation; he has opened heaven above us and given to us the "foretaste of the eternal inheritance."

But does the God of deism promise me, in these consoling terms, the immortality which my heart craves? He pronounces this word, no doubt; he speaks to me of "a better world." But this immortality is vague and cold, and who assures me that it will be an immortality of happiness? Oh! sad uncertainty. And not a word from God to remove it! This God, who has not aided me during life, will not descend from his heaven to the side of my death-bed. He awaits me on the other side, in his undisturbed tranquility. And in that dark valley, in that agony, in the face of the King of Terrors, without assistance, without a visit from on high—what solitude supreme!

A philosopher, who had gradually risen from sensualism to spiritualism, and from spiritualism to Christianity—Maine de Biranc—day after day, on his sick-bed, read through Plato, Marcus Aurelius, the Gospels, and the Imitations of Christ. As he approached his last hour, he was heard to exclaim: "Give, give, O Lord; I can do nothing without thee! Woe to man alone!" On the border of eternity, the philosopher casts away the God of deism, and fixing his dying regard on the God of the Scriptures, he could only cry out, with Asaph: "Whom have I in heaven but thee?"

There is another idea of God which tends to establish itself in some minds in place of the true biblical idea, and that is the *idea of pantheism.* Pantheism does not put God afar off, beyond reach; it does not exile him from the world; on the contrary, it brings him down to it; it brings him so entirely thither that he is shut up in and confounded with the world itself.

For pantheism everything is God and God is everything; this is the very meaning of the word creation and the creator; the finite and the infinite, spirit and matter, time and eternity, are here vain distinctions. There is but one unique substance, of which all things—bodies, souls, a star, a planet, a stone—are but various forms, diverse modes of being, a continuous development, an universal and eternal evolution. This one only substance, this grand whole, this universal life, *this is God.*

Is this, my friends, the God that is needed for my heart? And if the God of deism, who has retained some rays of truth, cannot satisfy me, how can it come from the formless pantheistic divinity, who cannot preserve the distinction between the creature and the Creator.

For, first of all, can this strange God love me? In order to love—that is to say, to give one's self—there must be a distinction of the object loved; there must be especially a self-surrender and a free union with another.

Now the God of pantheism is not a personal God; he knows no self-sacrifice; he eternally seeks his own self through the series of being; he is himself each one of these existences; he is you, he is me. It is impossible to love him, for he is everything. And as for myself—how can I love this divinity, dispersed and floating through all the universe? How can I approach such an one who is everywhere and nowhere and of whom I am myself, I know not what insignificant part. I may seem to have some sentiment or some sensation of this God, in the material universe, but to love and be loved, it is a pure delusion! And the true pantheists know this well enough, for they regard with pity our professed communings with a living, personal God.

Shall I ask the God of pantheism to sanctify me? Very far from it. Pantheism not only does not give me power to fulfill duty; *it even undermines duty at its very base.* Duty is an obligation; an obligation to some one, to a being distinct and superior, other than the law and giving his directions to the human conscience. But such a being there is not. This sovereign will, other than our own individual wills, does not exist; conscience is only the voice of man speaking to himself. There is then no place for obedience any more than for love.

What say you to this? Are you, after this, surprised at the moral confusion which tends to spread itself among us; at the supreme indifference with which all accomplished facts are regarded; at the historic fatalism; at the dressing up of vice so often attempted in our literature, and at this weakening of the conscience to such a degree that over them the prophet might pronounce this terrible sentence: "Woe unto them that call good evil and evil good; that put light for darkness and darkness for light."

Lastly, let us ask from the God of pantheism the immortality which our hearts crave. Immortality! In reserving it for the race he denies it to the individual. He declares, by the mouth of his most illustrious teachers, that we are but the "dawnings of a day on the surface of an ocean of being," and he compares us to the wave that lifts itself and glows for an instant, only to again lose itself and return to the bosom of the deep. Do you, my brethren, desire this derisive immortality? Do you want it for yourselves? Do you want it for those whom you love? Why! to live, to continue to find one's self beyond the shadows of the sepulchre, as one awakens to the morning after the rest of the night, this is the imperishable need of the human creature.

"There is none upon earth that I desire besides thee." And now, fellow-disciples, let us meditate upon this last clause of the words of Asaph and apply it to our conscience. What effect should it produce? Do we rejoice all the more now? Do we find in our hearts an echo of this second half of Asaph's cry—as an echo of the first? Are all our thoughts full of Him; our works devoted to his glory; is our will joyfully blended with his own; our life entirely consecrated to him, so that we may say —"there is none that I desire upon earth besides thee"? Forif, in order to escape the condemnation of our conscience or, at least, to soften it we seek in the name of, I know not what wisdom, to dispute the enthusiasm of the Psalmist and to oppose to it all sorts of objections, what profit will there be in it?

Shall we see an exaggeration in this exclamation of Asaph? An *ex-*

aggeration! Why, indeed, is not this second clause a necessary result of the first? If we have in heaven no other God than the God of the gospels, shall we have on earth, any other treasure, any other good, anything else at all, than He?

Exaggeration! and can this ever be in the love of the creature for his Creator, of a lost sinner for the God who saves him? *Exaggeration!* ah! this is not the peril from which the saints of all ages have thought to guard themselves. But such a religion, perhaps you say, is the condemnation of worldly activity, the scorning of all possessions here below, the depreciating, the mutilation of life. Error, error; a libel on our faith! It is precisely in giving to God this sovereign place in our hearts, in this complete invasion of things above into the midst of things below that there is found the secret of a life the most rich, the most profound, the most happy—of a life, the most humane, because it is the most divine. The gospel does not come to suppress anything, to destroy anything, to mutilate anything in us; but to penetrate all, to purify, to elevate, to beautify all. Ah, you can never show me, my friends, how supreme love to God—the joyous giving of ourselves to him who has given himself for us—can impoverish or belittle this present life. But I, for my part, can easily point out to you, if there were need, that if the flame of a pure Christianity is extinguished in the heart, if faith disappears from the soul, if the skies become a veil to this generation, if the grand reality of a Saviour-God—the sun of the moral world—should descend below the horizon of earth, and if there were then among our millions—as in the times of Elias—only the seven thousand that had not bowed the knee to Baal, these would cry out, with Asaph: "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee."

Do you not wish, my dear friends, to join this company? Will you not strengthen the noble ranks of decided Christians in these difficult times, in spite of the desertion of the multitude and the indifference of the more faithful? Are you not weary of our faith without ardor, of our love without heroism, of our Christianity without joy, without perfume, without enthusiasm, without grandeur, without sacrifices, and without conquests. Away with inheritance, away with prudent reserve, away with lax obedience—let us not hold back an hour from that total and blessed renunciation of which Pascal has spoken, and from that "sacrifice living and holy" which, according to St. Paul, is our "reasonable service."

Shall we any longer look for, shall we any longer desire, can we imagine any other God than ours? Let us show that this God, in taking us entirely, in subduing our whole life to himself, has brought us complete light, full consolation, all riches, perfect peace, unalloyed happiness. Then the serious soul that is searching for God but cannot find him, will come to us, as Ruth the Moabitess to Naomi, the faithful Israelite, crying out: "Thy people shall be my people, thy God shall be my God;" and, best of all, prostrate at the feet of God himself, it will repeat the cry of the Psalmist: "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee."

A GOOD MINISTER OF JESUS CHRIST.

By R. S. RUST, D.D. [METHODIST], CINCINNATI, O.

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ. —1 Tim. iv: 6.

THE essential elements of a good minister of Jesus Christ furnishes an appropriate topic for discussion.

I. *He must be a converted man.* This is of vital importance. No other

qualification, however brilliant, can supersede its stern necessity. This must be the foundation upon which the whole superstructure must rest —the keystone of the arch.

One may become a good mechanic, and still be destitute of vital godliness. Another may become an eminent lawyer, and still be at enmity with God. No one objects to the services of a skillful physician, though his heart be a stranger to the renewing grace of God. But it is not so with the minister. His mission is a spiritual one. Deathless affections and immortal interests are involved, and a wakeful solicitude must be cherished, lest an unskilled hand sweep too roughly among the finer sensibilities of the soul.

The clerical profession is unlike all others in this, that it excludes from its sacred duties every unregenerate heart. In discussing ministerial qualifications, we must never lose sight of the peculiar nature of the contemplated work. Man is in ruin, and this fearful truth is engraven in burning letters on his deathless spirit. It is legibly written, both in the book of nature and the book of God. Jehovah, in the councils of eternity, devised a plan of mercy for the rescue of the race, and ordained that sanctified mind should be the heaven-appointed instrumentality in restoring fallen man to newness of life. In leading the lost to Christ it needs an experienced guide—one who understands every step of the way, from the moment of awakening till the soul finds peace in believing and joy in the Holy Ghost. This guide should be able to shed the borrowed light of heaven all along the inquirer's path, and relieve its darkness by the glorious effulgence of the brighter world. When the sin-burdened soul cries out, "What must I do to be saved?" what will the poor unregenerated minister say, who has advanced no no farther himself in the celestial road? How can he explain to another what he has not experienced himself? It is the height of presumption for one who has never been led by the Spirit's influence through the narrow way of repentance and faith to offer himself as a guide to others, for if the blind lead the blind both will fall into remediless ruin. The season of awakening is a perilous one. No novice can meet the exigencies of this momentous occasion. If I wish a guide over a dangerous road or through a dense forest, give me one that has often threaded the winding way, and is familiar with its perils; but do not impose upon me one who has gathered up merely a few fragments of information from a fellow-traveler's experience.

Preaching, to be awakening and saving, must be experimental. Who that has not felt the terrors of the second death and enjoyed a foretaste of the glories of heavenly blessedness can engage in a work so intimately connected with the eternal world? We must speak what we do know and have felt, or our words are like sounding brass or a tinkling cymbal. A rich Christian experience imbues our words and thoughts with power, and enkindles in other minds the deep emotions which sway our own souls. Eloquence in the ministry is a lame apology for grace. No one unacquainted with the depravity of the human heart can array the sins of the sinner before him. A soul unmoved by emotions of love is ill prepared to awaken hallowed emotions in others. One destitute of the evidence of an application of the atoning blood of Christ to his own soul is alarmingly deficient in the most essential qualification for the ministry of reconciliation. One chilled with the sensations of death is totally unqualified to become the bearer of the elements of life. Strains of eloquence, sweeter and sublimer than ever fell from angel's tongue, are powerless in

transforming deathless spirits, and all the embellishments of oratory, without grace, are destitute of vitality—utterly soulless—merely resembling "the lifeless beauty of the dead, laid out in state and decorated with the silent pomp of death."

The minister must be a *growing Christian*—pressing toward the mark—struggling for freedom from sin. A babe in grace is incompetent to become a nurse even of babes, much less a guide of the fathers. It is not enough that a minister be a Christian, he ought to have climbed up to the very eminences of Zion. He should dwell near the Cross and move among the people imbued with its heavenly fragrance. So familiar with the invisible should he be, as to revel in the joys of eternity himself, and give them the appearance of stern realities to others—a faith so strong that he may fasten his eye on the throne of God, spurn the pleasures of earth, claim the immutable promises of Jehovah, and triumph over death, hell, and the grave. Piety must chasten his emotions, control his thoughts, govern his conduct, become the grand impulse of his soul, and adorn every act with humility and love.

Holiness is the minister's talisman—it inspires his soul with quenchless fervor for God's glory, awakens affection for perishing souls, places him under the pressure of powerful motives, and imparts additional life and strength to all the faculties of the soul. A minister thus endowed is everywhere a fit representative of Christ. Throw him into prison, and, like Bunyan "the ingenious dreamer," he will flash light all along the sinner's pathway from the very brink of hell to the portals of heaven! Lay him upon a couch of suffering and death, and like Baxter he will revel in unearthly joys, and sweetly delineate the saints' rest in heaven! Overwhelm him with the darkness of night, and "celestial light" will dawn upon his soul, and enable him like Milton, to

> "See and tell
> Of things invisible to mortal sight."

The essential element of a successful minister lies in the depths of his own soul. The sermon is shorn of its power, unless it proceeds from one whose life and character are exponents of what he preaches. Here is the key to the wonderful success of some men of ordinary ability in the ministry. They have a hold on the popular mind that many men of immensely more intellectual power have failed to secure. They win their way to the hearts of the people by their piety, rather than by their talent.

In connection with this thought, notice three important considerations. 1st. The influence of the truth upon the mind of the preacher. 2d. The preparation which the knowledge of the preacher's consistent piety imparts to those who hear him. And, 3rd—The intimate communion between the mind of a good man and the mind of the Spirit in the preacher—the same heavenly influence moving the heart of the preacher in the pulpit, and the hearer in the pew. Here is a threefold manifestation of the law of sympathy based on the eminent piety of the minister—sympathy between the minister and the truth—sympathy between the preacher and the hearer—sympathy between the spirit of the preacher and the Spirit of God.

A good minister may use his tongue less, and his heart more in his work. There is too much talk in the ministry for its slender capital. The minister reminds too much in word, and too little in deed. But a holy life reminds always, and everywhere. A holy minister preaches at other times than Sunday, and in other places than the pulpit, and such preaching is in demonstration of the Spirit and with power. Let the minister carry the fervor of the pulpit, combined

with a holy heart, into the family and the work-shop. Let him be at the tables and firesides of his people, like the prophet in the cottage of the Shunamite woman, "the man of God." We must have an elevated tone of piety in the ministry, a deeper baptism of the Spirit's power, so that we may become faultless remembrancers of the truth, and Heaven's favored instrumentalities of usefulness.

II. *The minister must be called of God to his work.* The preaching of the gospel by converted men is God's plan for the restoration of this lost world. Knowing the difficulties connected with it, God in his infinite wisdom selects those best qualified for the discharge of its peculiar duties. *No man may of his own choice enter the Christian ministry.* Every other department of human effort flings wide open its door, and welcomes the youthful aspirant to its honors. He may study the healing art, and disease may shun his approach, and his path be traced with signs of returning health. He may engage in the teacher's mission and irradiate the youthful mind with beams of light and love. It is the duty of every young man with a humble reliance upon his own abilities, aided by all the light of wisdom and experience within his reach, to select some department of human effort, and pursue it with unfaltering purpose and tireless energy. But he may not, without a call from God, enter the Christian ministry. No impious footstep may cross its sacred threshold—no unbidden visitor receive a cordial greeting, or become a welcome guest.

The Church may not call the minister. God has never authorized the Church to engage in this work. The most that she may do is to encourage and ratify by ordination those, whom God by his Spirit has already selected to preach the unsearchable riches of Christ. She cannot, at pleasure, make "pastors and teachers," but must receive them as a gift from God. And when there is a famine of the word, and there are none to break the bread of life to the famishing multitude, then the Church is directed to raise her suppliant voice to heaven, and "pray the Lord of the harvest" to raise up and send forth laborers into his harvest.

God must call the minister, for no others may become good ministers "but they who are called of God, as was Aaron." Aaron was divinely called and consecrated to the office and work of a priest. The prophets were selected from the varied walks of life, and by divine appointment communicated the will of God to men. Isaiah's lips were touched with hallowed fire, as he delivered to the people the messages received from the mouth of God. The fate of Korah, Dathan and Abiram, furnishes a striking illustration of the divine displeasure toward any who rush into the ministry when they never have been sent. The ministry in the new dispensation was divinely called. The apostles were called and commissioned by Christ. Saul also was called of God "to be an apostle." The Apostle Paul exclaims, "How shall they preach except they be sent?" and "I thank Christ Jesus our Lord, for that he counted me faithful, putting me into the ministry," and still again he exclaims, "Christ sent me to preach the gospel."

God not only regenerates human hearts by his Spirit, but also holds communion with our race, imparting the joyful intelligence of pardoned sin, and commissioning to preach the blessed gospel. This call, like all the operations of the Spirit, is varied to the circumstances of the subject and admits of no unerring standard that may be applied to all. It may be impressed with overwhelming power upon the mind of one, in view of the exigencies of the

case, while it is feeble and indistinct in the mind of another. In all, however, the work of the ministry, with its toils and sacrifices, awakens the holiest aspirations, and in answer to the fervent cry, "What wilt thou have me to do?" the soul is burdened with the conviction that it must enter the harvest so earnestly inviting the reaper's sickle.

The call of God to the ministry is essential to the proper discharge of its duties and responsibilities.

These are of such a momentous character that no one, whatever may be his qualifications, can expect success without divine assistance. Paul may plant, Apollos water, but God must give the increase, and this can be anticipated only by those who preach the gospel in compliance with the heavenly mandate. To those divinely called is addressed that cheering promise, "Lo I am with you alway, even unto the end of the world!" and these experience consolations and blessings to which those that "run without being sent" are perfect strangers. Such receive the word at the mouth of the Lord and deliver it to the people, relying upon divine power for its efficiency. The assurance of being favored with this heavenly call converts darkness into light, timidity into courage, weakness into strength, and renders the feeble instrumentality mighty through God to the pulling down of the strongholds. The ministry is environed by so many difficulties and trials, that nothing but the constraining love of Christ, the cheering voice of the Spirit, and the sustaining arm of Omnipotence, can keep from despondency and retreat. Our message is hostile to the depraved heart; it demands the sacrifice of objects dearer than a right hand or a right eye; and we are often reckoned the deadly enemy when we seek to become the faithful friend. Were it not for the approving smiles of God, the chilling influence of the world, the misrepresentation of our purest acts, the wickedness of men, the deficiencies of the church, and the slender success of our ministrations would drive us in despair to abandon the field of labor to which the Lord of the harvest had appointed us. Since we are not angels in nature but only in office, still bearing the marks of the fall, we must have the deep conviction wrought into our very souls, that we are in the ministry by divine appointment, so that we may be sustained by the promises of God, and human weakness thus be annexed to eternal strength.

III. *The minister must be educated.* Eminent piety does not make the minister; the call from God, without which all else is in vain, is not sufficient. In addition to these, the candidate must be educated for the work. Education without grace or the call cannot make the minister. Splendid talents, well disciplined intellect, and classical attainments are valueless in the minister without the warm heart, the clear head, and the heavenly call. The union of these three elements, piety, the call, and culture, must be insisted upon as indispensable in the good minister.

Wherever you find these three characteristics fully and symmetrically developed, there you find the model preacher, whose success will correspond to the fullness with which these elementary principles enter into his constitution. And to the extent which you detract from any one of these elements, you mar the beauty and usefulness of the model; just as the absence of a single elementary color destroys the virgin radiance of the pure white. Education at this peculiar crisis must not be neglected. The mind must be trained to close, logical, protracted, and independent thought, so that the minister may be able to vanquish the wily foe, scatter sophistry by the blaze of truth, and valiantly defend "the faith once delivered to the

saints." His mind must be strengthened and expanded by severe discipline, or it will not be able successfully to grapple with the conflicting problems of life. The minister should be a good English scholar, familiar with the elementary branches, able to communicate his thoughts in an intelligible manner; and though his style may be destitute of rhetorical beauty, it must be characterized by accurate expression, convincing power, and moving pathos. The fields of science, literature, and art, if not familiar haunts, should be to him, at least, explored territory. The natural sciences should be understood, for these shed light upon the sacred page. With the great principles of intellectual and moral science he should be familiar, for these affect every fiber of the warp and woof of human life. No study should be neglected which is calculated to shed light upon the Scriptures. All such books as treat of its local allusions, its style, customs, and scenery should be consulted in the elucidation of its doctrines. The Bible is the minister's text-book. Whatever else he may be ignorant of, he should be familiar with this. Here are the fields which he must explore—depths which he must fathom, heights which he must ascend. The study of the minister should be especially devoted to the word of life, with his vision sharpened and purified by generous culture; he should ponder with prayerful solicitude the obscure passage till the mists recede and the dim features of truth grow clear and bright. He should not be satisfied till he be able to hold communion with the mind of Deity in the Heaven-inspired originals of the holy Scriptures.

There is a sweetness and freshness that rises from the gushing fountain-head to which those are strangers who have quaffed only at the distant stream. Communing with God's word, within whisper reach of the ineffable Jehovah, the soul gives birth to thoughts radiant with celestial fire. The minister need not be a graduate, or even be trained in the seminary, but his mind must be disciplined and enriched somewhere; in the free school, on the plantation, in the work-shop, or counting-room, anywhere, only let it be *somewhere*. It seems to me as clear as sunlight that this preparation is demanded by the spirit of the age and the genius of our holy religion, and I do think, in view of the fearful responsibility connected with the sacred office, that our young men called of God to preach the gospel should enjoy the best facilities for improvement that our seminaries can afford. Long and laborious preparation is demanded in almost every other department of human effort. In mechanism several years' apprenticeship is a necessary condition of respectability and success. If preparation for any given work is essential in proportion to the value of the interests at stake, then the ministry assumes unwonted importance, for its responsibilities exceed the power of human conception. Other things being equal, the best educated in all the pursuits of life succeed the best. It is trifling with deathless hopes to intrust such responsibilities to the care of the ignorant and inexperienced. If the sculptor must spend years in preparing to infuse life into the chiseled marble, and clothe with intelligence the semblance of human lineaments; if the painter lingers long upon the nature and blending of colors, that he may transfer to canvas the breathing expression of life; ought not the minister, whose mission is the salvation of the deathless soul—the most responsible calling in the wide universe—have extensive and peculiar preparation, when a mistake may involve consequences so fearfully appalling? The literary qualifications requisite for the ministry cannot be acquired by supernatural

agency, but by hard study. The call from heaven is not accompanied with the necessary preparation. It is not authenticated by a liberal investment of Greek or biblical lore. The grace of God quickens our dormant powers, purifies and strengthens the mind, but it furnishes no such supernatural aid as to preclude the necessity of faithful study. The minister's mind is no widow's cruse that fills up with scriptural truth as rapidly as it is emptied; this must be done by the slow and laborious process of hard study, careful observation, prayerful meditation, and profound thought. The Epistles of Paul to Timothy set forth the stern necessity of preparation; for though he lived in an age of miracles, to preach he was urged to *study* to show himself a workman approved of God, rightly dividing the word of life. The blessed Redeemer opened an itinerant Biblical Institute for the training of the apostles, and kept them at hard study for several years after they were called, before He would allow them to enter upon the important duties of the ministry. And when they graduated at the school of Christ, the Holy Spirit, by miraculous power, added the finishing stroke to their education by imparting to them the knowledge of several languages. The selection of the apostle Paul, the ripe scholar and the profound logician, for a mission environed with such appalling difficulties, indicates the high estimation in which the great Head of the Church holds sanctified learning.

THE UNIVERSAL RELIGION.

BY DAVID H. GREER, D.D. [EPISCOPAL], NEW YORK.

In thy seed shall all the nations of the earth be blessed.—Gen. xxii: 18.

IT is a striking and extraordinary circumstance that a little piece of land, lying along the eastern shore of the Mediterranean Sea, should have become the most conspicuous spot on the face of the earth, and should have exerted an influence in the development of mankind greater than all the rest of the globe. But such is the case; and looking at the matter in the light of historical fact alone, there is no prophecy that has ever had more complete fulfillment than that which was spoken so long ago to the patriarchal ancestor of the Hebrew people. Let us make it the theme of our meditation to-day, and consider in what sense it is that the nations of the earth have been and are still more to be blessed through Abraham's seed.

Who are Abraham's seed? There are two classes of persons to-day that claim to be the seed of Abraham—the Jews and the Christians.

First, let me say a word about the claims of the Jews. Whatever opinions we may have concerning the Hebrew people, the history of civilization has certainly shown them to be a most remarkable race; and if I were a Jew, as I am a Christian, in spite of the scorn and contumely with which that people are so commonly regarded, and which no doubt they have so often deserved, I would not be ashamed of my lineage, but would point with a laudable pride to that wonderful vitality which, in the face of the most bitter and persistent persecution, has ever been exerted; to that commanding influence which has ever been wielded in art, in science, in literature, in philosophy, in jurisprudence, as well as in civic affairs, by the wonderful Hebrew mind. I would refer, with pardonable satisfaction and patriotism, to that long list of eminent and worthy names which Christians themselves so admire and revere, such as Neander and Tholuck in theology, and Arago and Herschel in science, and Disraeli and Gottschalk in diplomacy, and Spinoza in philosophy, and Heine in poetry, and Mendelssohn and Meyerbeer and Rossini in music, and hosts of others whose

names are equally familiar to us, and who were of Hebrew blood and descent. "There has not been a great intellectual movement for centuries past," says an eminent Christian layman, who has made the history of the Jewish people a subject of full and candid inquiry—"There has not been a great intellectual movement for centuries past in which Jewish thinkers and scholars have not been largely engaged." Nearly all the professional chairs of Europe were at one time in the hands of and occupied by Jews. The continental press of Europe to-day is mainly in the hands of Jews. In the year 1855, as a statistical report of that period shows, seven times more Jews than Christians in Prussia were engaged in the higher branches of literary and scientific research. In art, in science, in political economy, in finance, in jurisprudence, in philosophy, in music, and in sweetest song, they have caused their voice to be heard; and it is simply true, as George Eliot has said in her novel of "Daniel Deronda," that the vital and quickening energy of the Hebrew race is beating to-day in the pulses, unnoted and uncredited, of many millions of people.

While, therefore, freely and frankly acknowledging and admitting, with the patriotic Jew, that the Hebrew people have been such a strong and virile factor in the history of civilization and in the development of the Gentile world, and have conferred so many blessings upon it, I would also maintain, as a Christian, that it is not the intrinsic excellence of the Hebrew people themselves, great as that has been, that has given the greatest prominence to them, that has made their land such sacred soil in the judgment of civilized nations, or that is likely to be the means of fulfilling at last the old Abrahamic prediction; and that what we as a Christian people esteem to be their best and greatest gift to the world they themselves to-day repudiate and despise.

And now, having said in passing, this word of simple justice for the Jew, in recognition, against a cheap and vulgar prejudice, of what, as a Jew, he has done for mankind in the past, let me go on to speak of the claim of the Christian to be the seed of Abraham.

The true seed of Abraham, we are wont to say, is not Israel after the flesh: it is we Christian believers. It is we, the true and the spiritual Israel, who have inherited the promises that were made by God to the Jews, unto whom He declared so often, and in so many ways in the rugged writings of the old prophets, in the sweet minstrelsy of the Psalms, that they, as His elect and chosen people, were to be a light to lighten the Gentile world, and a source of blessing to all the nations on earth. We, as a Christian people, have taken those Old Testament promises away from the Jews and have applied them to ourselves. The Jews as such, we say, can never perform them. We smile at the very suggestion of the Jewish religion ever becoming the religion of the whole habitable earth. Those promises, we say, were made not to them, but to us, the true Israel of God, the true spiritual seed of Abraham.

And yet, although we have taken those promises away from the Jews and have said they cannot perform them, and have applied them to ourselves, yet, alas! neither will we perform them. We are wont to look upon the Christian religion not as the seed of Abraham, the true and spiritual Israel, the source of blessing to all the nations on the face of the earth. Theoretically we claim it; practically we deny it and stultify our claim. We are wont to look upon the Christian religion as something more particularly for the nations of the temperate zone, and when asked to send the Christian

gospel to the world outside of that belt, in fulfillment of the old Abrahamic prediction, we become truant to our trust, go back upon our purpose, surrender our birthright and our charter, and say: "There are heathen at home!" Now, is not that to forget and ignore what Christianity is, how it started, what was the task which it undertook to perform, viz.: as the true and spiritual Israel, to be a source of blessing to all the nations on earth? Was not that the very question upon which it took issue with the Hebrew people of old? Was not that the very charge which Jesus Christ, and St. Paul and the other apostles made against those people—that they were confining to themselves, and narrowing down to one particular nation, that which was meant to be the channel of blessing to all the nations on earth? Was not that the crux of the contention out of which our Christianity sprang? Was it not the controversy, the matrix, that gave it birth? "God is for us," said the Jew, "and the Christ, the Messiah, the Anointed of God, is for us." "No," said Jesus—and His words have gone from shore to shore, re-echoing around the world—"the God of Israel is for all, and the Christ, the Messiah, the Anointed of God, is not for the tribes of Israel only. The Christ of God is for the great, aching heart. The Christ of God is for man." And for that they killed him, because he taught foreign missions. For that they killed the proto-martyr Stephen, because he believed in foreign missions. For that they persecuted and tried to kill the great apostle Paul, because these men, instead of being particularists, were universalists — not in the modern theological sense of the term, but in the sense that they undertook to give a world-wide scope to the old religon of Israel, to make it a religion of humanity, to unlock the door and let the Gentiles, the heathen nations, in.

The Jewish church in those days was in pretty much the same condition as a large proportion of the Christian church in these days. They said, if not in these words, substantially this: "There are heathen at home. Why do you go to Ephesus and Corinth and Rome and Athens and Thessalonica, and the cities of Asia Minor? Those people have their religions; we have our religion. Let them alone; stay here, do your work among us;"—just as there are Christian people to-day who say: "Oh, why do you go to Africa and China and Japan, and the isles of the sea? Those people have their religions, they have their own faith, just as much as we have. Let them alone; stay here and do your work among us."

Now, the point that I want to bring out and emphasize, and press upon you this morning is this: that Christianity came into being and started upon its career, not as a local or particular, but as a universal religion. It had that stamp upon it, that mark of universalism, from the very beginning. That was its glad music, that was its inspiration, that gave it success. It never would or could have succeeded as it has succeeded if it had been anything else or anything less than that. The Jewish people had learned, above all other peoples, the great truth that God is one; but they had not learned, as many Christian people to-day apparently have not learned, the corresponding and correlative truth that man is also one. That was the doctrine—the bold, magnificent doctrine, taught, acted upon, lived, incarnated by Jesus Christ, and which He sealed with his blood. God is one; man is one. God is the father of man. Oh, go tell it to him! Go into all the world and tell it to him, by whatsoever name he calls himself, wherever he is hiding himself, go after him, hunt him out, find him, give him the glad and joyous faith, tell him the great and triumphant truth, that he is a

son of God, and that as a son of God, flinging away despair and cowardice and superstition and fear, it is his privilege to lift up his heart and to live!

That was Christianity then, if it was anything. That is Christianity now, if it is anything—the source of blessing, not to some, but to all. That was its fundamental and characteristic feature; and unless we are to-day preserving that feature, whatever else we may be, we are not a Christian people, and we are not a Christian church. For it is true, as Prof. Max Müller, of Oxford, has said, "Whenever and wherever the Christian church ceases to be a missionary church, it ceases also to be a Christian church in the true and primitive sense of the word."

But then, it may be said by our practical friends: "All this is well enough as a theory, but in practice it does not work. In spite of the theory, Christian effort in foreign lands has been a comparative failure and has not amounted to much." Well, suppose it to be so, what then? "The highest truth that the wise man sees," says Mr. Herbert Spencer, "he will boldly utter, knowing that this is his true part in the economy of the world. If he accomplishes the changes at which he aims, it is well. But if not, it is well, though not so well." What is this voice of this latest and newest philosophy, but the echo of the old voice that sounded out in clarion tone under the skies of Galilee, "Go into all the world and preach the gospel to every creature, whether they hear or whether they refuse to hear."

But it is not true. Christian effort in foreign lands has not been a failure. Several years ago, when Mr. Charles Darwin visited Patagonia, he declared that the savage inhabitants there were irreclaimably brutalized and degraded. Subsequently those savages were visited by Christian missionaries, and when Mr. Darwin saw the remarkable result of their labors, he frankly acknowledged his error and sent a contribution to the missionary society. It is to be wished that those who admire Mr. Darwin so much (I confess myself to be among the number) were in this respect as frank and candid as he was.

Fifty years ago there was not an inhabitant of the Fiji Islands who was not a heathen. To-day there is not an avowed heathen there, and of all the persons inhabiting those islands, it has been stated by careful observers, that nine-tenths of the number are in the habit of attending church with regularity on Sunday. How does that compare with the Sunday observance of the Christian men and women living in New York City?

A few years ago, the king of Siam gave two hundred and fifty thousand dollars to Christian missions. Does it look as if Christian effort had been a failure there? Then what has it been here?

Two years ago the American minister in Japan wrote to a friend in the United States: "A vast field is open here, wide open, becoming wider every year, for Christian evangelization. The whole country is open to the heralds of the cross. These people are awakening from the sleep of ages in a manner that is perfectly marvelous and that has no parallel in all Christian history." And in harmony with this statement, a Japanese paper recently remarked: "Buddhism cannot much longer hold its ground against the Christian faith, and Christianity must soon become the religion of Japan."

These are a few of many similar instances that I might easily cite if there were time, all of them going to show that missionary effort, instead of having accomplished comparatively little, has accomplished comparatively much, and that there

is no land on the face of the earth, where people have hearts, as you and I have, aching for a deliverer; there is no land on the face of the earth where Christian effort has not met and is not meeting with a large degree of success. Of course there is still much to be done. "There are," as one remarks in surveying the missionary field and outlook, "still large populous and unoccupied countries absolutely without a mission station or a missionary: Kurdestan, with its three million souls; Afghanistan, with its eight millions; Annam, with its thirty millions; Africa, north of the Equator and west of the great Nile basin, with fifty millions more; Thibet and Mongolia, given over to the domain of the Grand Lama; Arabia, over whose vast extent floats the green flag of the false prophet;" these are some of the provinces yet to be occupied by the Church of Christ.

But, in spite of these facts and figures, when we remember that it is only about seventy years since the Christian church in Europe and America entered upon aggressive missionary work, and that it has accomplished relatively more during that limited period than had been accomplished by the Christian church of the apostolic age at the close of the first century, "when not one half of one per cent. of the population of the Roman Empire had accepted the Christian faith," instead of being dismayed by the little that has been done, in comparison with the much that remains to be done, there is every reason for encouragement, and for pushing the work to-day with high courage, with undaunted hope, with bold and resolute faith, and utmost possible effort, all along the line. Never did the Christian church have such power with which to push the work. In the early history of the Christian church, it seems to have been endowed with the power of working miracles as a sanction of missionary effort. That power has been withdrawn to-day, and in its room has come another strong—I had almost said stronger—power. I mean the power of a property qualification. Property is power. I do not know but, all things considered, it is the greatest power that God has put into the hands of man on earth. It commands a homage, it exerts an influence, it inspires a respectful acknowledgment in all classes of society, in all grades of civilization, the highest and the best. It has forced its way through obstacles and difficulties, and successfully overcome the most violent forms of persecution and opposition which all the resources of genius have not been able to surmount. It has given sanction to error and palliation to fraud, and a cloak to vice, and has flung the shield of an invulnerable defense before the face of lawlessness and crime. It has ruled in parliaments and in congresses; it has smothered the voice of patriotism and the wisdom of statesmanship. It has deflected the course of legislation out of its proper channels; it has sent whole armies into the field of battle; it has wrenched the gates of national destiny and empire off their hinges. This great power of property, so often used for evil, to-day so largely used for good, God in his providence has put into the hands of the Christian church for the furtherance of his missionary work.

Let us, then, Christian men and women, catching the true spirit of Christianity, seek to establish everywhere the kingdom of Jesus Christ and make it as the seed of Abraham, the source of blessing to all the nations on earth. Go, conquer the world, men of the nineteenth century. Go, conquer the world; take possession of it; gather its golden tribute more and more about you; for never before, as you know, was

the opportunity so inviting and so vast. But go like men of God; not for the sake of yourself and your personal enrichment, but for the sake of Christ, and fired, as the apostles were, with the magnificent ambition to bring the whole world in subjection to him as you bring it into subjection to you.

"Go, from the east to the west,
As the sun and the stars direct thee;
Go, with the girdle of man,
Go and encompass the earth:
Not for the gain of the gold,
The getting, the hoarding, the having,
But for the joy of Christian deed,
For Christian duty to do.
Go, with the spiritual life,
With the higher volition and action;
With the great girdle of God,
Go and encompass the earth."

THINGS CONCERNING HIMSELF.

REV. H. GRATTAN GUINNESS, OF LONDON.

And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures concerning himself.—Luke xxiv: 27.

As I listened to the music (Hymn —"They that worship me must worship me in spirit and in truth"), I seemed to see God looking among his congregations to find some one who *worshiped* him.

Music is not always worship. Anything that distracts our thoughts from God prevents worship. Words are not worship. Over the other side of the water we have a great deal of ritual. This is not always worship. Who are those who worship Him? They are those whose *hearts are broken.*

We are indifferent to God and his glory, to the salvation of souls. We care not if all the world goes down to the pit of hell, if only we prosper. The heart is a very hard heart by nature. It has got to be made into something very different in order to reach heaven. It has got to be *melted* until there is no stoniness left. A man of my acquaintance suffered fearful agony for many years with an internal stone. I asked him why he did not get it extracted and begged him to let me help him get rid of it. I took him to London, and after a successful operation, he returned home cured, and when I saw him a year ago he told me he had grown young again. Oh, my friend, you want a tremendous operation performed in you to rid you of your heart of stone!

I want to talk to you about Jesus, for Jesus is not what we think. Jesus is man at his best; but, oh! Jesus is more than that! I think we may reverently say it; he is God at his best. Can you take it in? He is *self-sacrificing Deity.* A man whom I knew, a Unitarian minister, clung to his Unitarianism until at length light dawned upon him, and he came to see Christ in his true character. He got a glimpse of orthodoxy that was anything but ordinary. It was orthodoxy in the heart, not in the head. He used to talk of *self-sacrificing Deity.* It is impossible for the carnal mind to understand it. How can he understand a God whose whole object was not himself? How can he understand Jesus who is just man's reverse? "For God so loved the world that he gave his only begotten son." Christ is the Son of God in such a sense that he is God, and he is God in such a sense that he is the Son of God. He is God in such a sense that there are not three Gods.

When God gave Christ for the redemption of the world he gave all things. When the Father gave the Son, God gave God, and for God to give God, it was to give himself. Self-sacrificing Deity! This thought will give a flood of light if the Bible is studied in this way. The Old Testament is one great anticipation of the New. In it, New Testament truth is foreshadowed as well as foretold. Look at Isaac. He was laid on the altar, and in a figure slain; in a figure raised again. He is the shadow of

Christ in whom all nations are blessed.

Joseph was let down in a pit by his brethren and sold into captivity, then exalted to a throne. In him Christ is foreshadowed. The foreshadowing of Christ is seen in Joseph in that touching scene where Joseph makes himself known to his brethren. It is the shadow of Christ as he will yet reveal himself to his brethren, the Jewish nation. What weeping! oh, what weeping! when they look upon Him whom they persecuted! It will be the great crisis and turning-point in the world's history, and I believe that moment is near at hand!

"And beginning at *Moses* and the prophets" . . . Was not Moses the foreshadowing of Christ? Did you ever think what the main feature of this figure is? You will find it is this: The people had heard the voice of God. His voice was more terrible than thunder. They said unto Moses: "Speak thou with us, lest we die." You see mediate instead of immediate conference with God. God pronounced that the people had well said in asking this, and said, "A prophet shall arise like unto me, him shall ye hear." One who should speak in the human tongue the divine message. This is what we have in Christ. Moses was the shadow of Christ, and Christ the substance of which Moses was the shadow. Moses was like unto Jesus; Jesus like unto Moses. Moses went up into the mount alone—alone with God forty days and forty nights. He acted as a mediator. It is exactly what we have in Jesus in a more exalted sense.

When Moses went unto the Lord he is the figure of Jesus. This image is fully ripe in that moment when Moses said, . . . "If thou wilt forgive their sin, . . . and if not blot me, I pray thee, out of thy book which thou has written."

David was led through wonderful hights and depths of human experience that he might consciously or not represent our blessed Redeemer. That David who cried out of the depths of his sorrow for his own sin, "My God, my God, why hast thou forsaken me?" was he not a shadow of that Jesus who in his agony for the sins of all men cried, "My God, my God, why hast thou forsaken me?" Who can tell the desolation of his soul at the moment when he used these words? It seems like profanation to repeat them! It seems like touching the ark with unhallowed hands!

When you have cried to the Lord as David did from the *de profundis* of your shame, and felt your heart plowed deeply with the hatred of your sin and yourself, you are prepared to understand Christ's hatred of sin, and appreciate the love of One who loves you better than you love yourself, and better than he loves himself.

Our Scripture lesson to-day was the fifty-third of Isaiah. Why is it that sometimes we instinctively turn to that chapter? Merely the depths into which the soul can plunge. I remember hearing of a poor child who had been badly treated. How, I cannot tell here. She had crept along to a knoll covered with flowers, and was found there weeping, buried in that bank of fragrance. The fifty-third of Isaiah is like the bank of flowers, and there the poor bleeding soul can plunge and get rid of himself.

Let me ask you a question. How far do you know Christ, and how far do you want to know him? It is a great thing to want to know Christ, to be willing. Do you want to follow him out and out? Thank God, we are still on earth and not in heaven! There are opportunities here that do not exist there. Self-denial does not exist there; loneliness, heartache, tears. You can experience these things here if you will for His

sake. You can put your feet in his foot-prints. You can enjoy fellowship with Christ, can have things in common.

One who is very dear to me has gone far over the seas to dwell among the heathen. When asked her motive in going, she replied: "That I may know Him." Self-sacrificing Deity!

THE THREE MARYS.

By Rev. George A. Gordon [Congregationalist], Boston.

Now, there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene."—John xix: 25.

In the cathedral at Antwerp hangs Rubens's masterpiece, "The Descent from the Cross." Joseph of Arimathea and the mother of Jesus assist. Her face wears a pallor as deep as that of her Son. There is something in her soul deeper and diviner than mere sympathy. There is an identity of experience, and she seems to feel agony for agony, death for death. The sister may, in her expression, represent sympathy, but the Magdalene, sorrow-stricken, yet full of the sense of forgiven sin, is the impersonation of gratitude. We may thus find in these three Marys, types of permanent human characteristics.

1. Kinship. The relationship of Mary with the Crucified gave depth and poignancy to her grief. He was her son. We are God's offspring, sons and daughters of the Most High, partakers of the divine nature. We are made to enter into God's thought and feeling by virtue of this natural kinship, something as a mother and child have mutual experiences by reason of their relationship. Sin, indeed, has darkened and deadened our spiritual powers, yet we have the capacity which, renewed by grace, enables us to have fellowship with God and our Lord Jesus Christ. Think of the possibilities which this idea of identity of interest suggests. Take the realm of nature and see how we make vivid and enjoyable those objects which we invest with living attributes. We speak of a lofty mountain as a monarch and clothe its glories and its glooms with regal pomp. It is an emblem of power, perpetuity, beneficence. We turn to the humble little daisy. It seems to our fancy to picture the exposed, unsheltered, imperiled life of man. We look at the river, flowing on century after century while men may come and men may go, and the contrast is instructive so as we clothe it with a seeming life of its own. Shelley makes the skylark a worshiper. The domestic animals, particularly the dog and horse, are humanized into companions, and so are more real to our feeling than inanimate nature. But God has, like us, will, conscience, sensibilities. He desires, loves, and hates, and so is most closely identified with us. To know him in all his sweeping activities and adorable perfections, to be in holy fellowship and kinship is eternal life! Think of Mary at the cross, and of the possibilities beyond to her and to all of us as an ever-deepening appreciation of Christ is gained. She found in Christ's life an open door and so may we. The thought is sublime, glorious! What an epoch when this discovery is made, and what a continual inspiration it is to realize Christ's continuous alliance and help in the hour of our temptation and travail.

The soldier of Christ with this impulse gives up indecision, vain regards, personal ambition, and goes into the conflict feeling that he can do what he is called to do—yea, "all things through him who strengtheneth him." All lower motives are subordinated to the one supreme purpose of obedience. Such an experience steadies the soul, unites its forces, as Sumpter's gun raised the

patriotism of the country to a higher level by the vivid light into which it brought truths and relationships before obscured.

2. Sympathy. There was Mary, the sister of the mother of Jesus, by the cross. A sister's love is reverently and tenderly shown. Mary, the mother, draws Mary, the sister, and the eyes of both are fixed on the dying and the dead Christ. Philip found Nathaniel and said, "Come and see." Because Nathaniel loved Philip, he came and believed. A wild youth, caring nothing for religion, in itself considered, reveres his mother's memory, checks the sneer and often finally yields to his mother's God, led by her influence. "Come with me and I will do you good," one friend says to another. Domestic piety hallows a home, and when Christ is made to be essential to that home, the children will never cease to feel the power of parental life. How tenderly Burns describes this in his "Cotter's Saturday Night," where he says:

"The sire turns o'er with patriarchal grace
The big ha' Bible, once his father's pride,
He wales a portion with judicious care,
And 'let us worship GOD,' he says, with solemn air."

Sympathy is a power in the heart of the man who goes forth into the world with generous spirit and observant eyes. He beholds the hard lot of many who feel that life is scarcely worth living. He sees the poverty, disease, sin, and death about him. Realizing that God is our Father, we also feel the fact of our kinship with our suffering brother. Close to sympathy are the conscience and the imagination. But there is one more element.

3. Gratitude. Mary the Magdalene was bound to Jesus by the bond of grateful affection. She will, to all time, stand as the symbol of forgiven sinners, restored and ennobled humanity. God first awakens the heart to a sense of sin. "My sin is ever before me," "My punishment is harder than I can bear," are the expressions of the burdened soul. The humble publican abhors himself and feels that he is of nearer kin to the devil than to God, yet cries, "Have mercy upon me, the sinner." So the thief on the cross cries, "Lord, remember me." Do not all these represent us? Have we, like these, the joyous assurance of forgiveness? "This day thou shalt be with me in Paradise." Who can sound the depth of joy with which these forgiven ones ascribe the glory, honor, might, thanksgiving, and praise to Him who loved and forgave them?

Finally we see our three-fold relationship to God, of kinship, sympathy, and gratitude, and the duty of cultivating a closer and more humane feeling towards our fellow-man, for Christ's sake. Let us stand by each sufferer in his pain and see in imagination Christ suffering in his members. Remembering our own waywardness, that we all have erred like lost sheep, let us have truer and more intelligent sympathy for others in their toils, their hopes, fears, and sorrows, with more, also, of the heartfelt gratitude of the Magdalene who stood sorrowful beside the cross, yet radiant and beautiful even in her tears. We have sinned, sinned deeply, but have we not been forgiven?

THE CONSTRAINING MOTIVE.

BY REV. WILLARD H. ROBINSON [BAPTIST], BROOKLYN, N. Y.

The love of Christ constraineth us. —2 Cor. v: 14.

THIS utterance is a rebuke to the cynic challenge which men of the world sometimes offer to the religion of Jesus. It is said by them that Christianity is a selfish scheme, magnificent indeed, but one that appeals to hope and fear as selfish considerations. If you join the church, says the scorner, you enter a select circle of reputable people, have pleasant surroundings, are enrolled on a list

lustrous with the names of Paul and Augustine, Lydia and Monica, and in the other world receive a crown, a harp and white robes, joining in the songs and bliss of Paradise; but if you do not become a Christian, you enter blackness and darkness forever, where the worm and the fire cease not forever. Thus, it is said, hope either draws or fear drives; all is essentially selfish. Now the text rebukes this cynicism. The apostle is speaking of the judgment-seat of Christ, the terror and the transport. Knowing this he would persuade men. He had referred to hope as a sustaining power, when he spoke of the mortal being swallowed up of life. The future body was to be as much more glorious than this, as is the waving corn in the full ear of harvest grander than the tiny seed which is hidden in the soil to die. But hope is not the impelling power. Now what is the order and measure of these emotions? What is the mode of appeal? We reply that it is quite safe and proper to follow God's method, the analogy of faith, the symmetrical spirit of the word.

Three stages are noticeable, not chronological, but logical. Three twisted threads there are—fear, hope, and love. Here is a three-fold cord that cannot be broken.

1. God appeals to fear. He uttered to our first parents the threat that if they ate the forbidden fruit they should die. In the smoke and fire and earthquake of Sinai is seen a symbol or prefigurement of the wrath threatened the ungodly. Ebal with its curses stands over against Gerizim. As the fog-bell on the sunken reef rings its warning to the benighted and imperiled sailor, so fear has its place and power. It not only has influenced mean souls but grand and lofty ones, like Luther and Augustine, as a reference to their written experiences will show. Fear is a wholesome motive. I call to the profane and to the liar to stand in fear of the lake of fire. I say to the vain and dressy woman to fear lest she lose that saintly serenity and purity of soul which is the true adornment in which the holy stand. I recall the heroic Latimer who, having soliloquized with himself as to his personal peril from a monarch reproved and angered, cried aloud, "Fear God, O king, who can and will cast into hell."

2. Hope like a scarlet thread runs through the utterances of early Scripture, hinting at the promised Messiah. The seed of the woman is to bruise the serpent's head. The evil are punished to the third and fourth, but the good are blessed to thousands of generations. From Isaiah, 40th to 46th chapters, there rings out the voice of comfort and hope to the people of God. Isaiah is the Evangelical prophet, bearer of good news. In the Epistles we learn that hope is a helmet, and that we are saved by hope. But we have not yet reached the apex of the pyramid; the true summit and outlook.

3. Love is the crowning and conspicuous motive. "The love of Christ constraineth us because we thus judge . . . that they who live should live no longer unto themselves but unto Him who for their sakes died and rose again." Some doubt the existence of disinterested love, but without reason. Love seeketh not her own. A captain at sea turns off from his course to go to rescue a shipwrecked crew, moved solely by humane considerations, and a multitude of illustrations occur to us if we seek for instances of self-sacrificing love among men. There is a legend of an ancient bishop who once met a woman with a sad, sweet face, who was clothed in sable garments. She carried a burning censer in one hand, and in the other, a pitcher of water. When he asked her the reason, she said that she wished to burn heaven with her flame and quench hell with her water, so that

men might no more serve God under the pressure, either of fear of his wrath, or under the promise of future bliss. But heaven is secure from flame, and hell is not thus quenched. The highest motive, however, is the love of Him who gave his life for us. Xavier, though a Jesuit, was a striking example of the impelling power of Christ's love in the heart, and his words enforce what we have already said. He would not love and follow God merely to escape the penalties of sin or to secure the joys of the hereafter, but because of genuine appreciation of what Christ was and had done.

My unconverted friend, how shall I appeal to you? Need I say that, as there is now and here the kingdom of heaven established within you, there is also a kingdom of hell within the heart of the sinner? We speak of the lamb as a symbol of the loveliness and gentleness of Christ, but also remember that "the *wrath* of the lamb" is a terrific fact. God can cast both body and soul into hell. *Look out!* There is DANGER! There is also a heaven of unspeakable bliss, a place of purity and peace. We talk of its glories, but what must it be to be there! Dissuasives from death, persuasives to life are many and mighty, but let the love of Jesus Christ our Lord be the one central and controlling motive of your heart. As He has died for you, give your soul and life to Him for time and for eternity.

A NEW TESTAMENT GOOD MAN.

By WAYLAND HOYT, D.D.

For he was a good man, and full of the Holy Ghost and of faith.—Acts xi: 24.

HERE is fruit and root; result and reason; effect and cause—full of the Holy Ghost and of faith—therefore good.

It is always thus; Christianity is severely practical.

Study now the New Testament sort of a good man as he is revealed to us in the character of Barnabas.

First. A New Testament good man is *uncovetous.* Acts iv: 34–37.

Second. A New Testament good man is *brotherly.* The Christians at Jerusalem are, naturally enough, doubtful of the conversion of the persecutor Saul. But Barnabas took him and brought him to the apostles and declared unto them how he had seen the Lord in the way, and that He had spoken unto him, and how he had preached boldly at Damascus in the name of Jesus. Acts ix: 27.

Third. A New Testament good man is *broad-minded.* Barnabas would not yield to the mean prejudice of the Jew against the Gentile in the early church. Acts xi: 23.

Fourth. A New Testament good man is *unenvious.* Sent to Antioch, Barnabas does not care that he shall hold chief place there, but, anxious only for the cause, sends to Tarsus for the greater and better teacher, Saul, afterwards Paul. There is no mean envy in Barnabas. Acts xi: 25–26.

Fifth. A New Testament good man is *steadily at service for his Lord and steadily at service of all sorts.* It is astonishing how constant and how various is the service rendered by this New Testament good man, Barnabas. Is it to secure offerings for the poor brethren in Jerusalem in a great emergency? He does it. Is it to wrap the converted but misunderstood Saul in warm and welcoming brotherhood? He does it. Is it to journey from Jerusalem to Antioch on business for his Lord's church? He does it. Is it to find a better worker for his Lord's cause at Antioch than he himself can be? He does it. Is it to teach the people, there at Antioch, concerning Jesus? He does it, for a whole year. Is it to carry relief from Antioch to the Christians in Jerusalem who are gripped by famine? He does it. Is it to go with Paul the apostle on

his first missionary tour? He does it, etc. This New Testament good man does not selfishly pick and choose his service, but speedily takes hold of every service for Jesus's sake to which he can lay his hand.

A New Testament good man may fail and make mistakes. Barnabas had controversy with Paul about Mark. Acts xv: 37-41. He so far forgot himself as to refuse to eat with the Gentile Christians in Antioch, influenced by the force of Peter's bad example. Gal. ii: 13. But he does not remain in these mistakes and sins. Perfection is not for this life, but a New Testament good man struggles steadily toward it.

It is not wealth, or numbers, or culture, or position which makes a church strong, but the presence in a church of such New Testament good men.

GOD DISPLEASED WITH MAN'S DESTRUCTION.

BY J. D. FREEMAN, CLARENCE, ONT.

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?—Ez. xxxiii: 11.

I. A SOLEMN DECLARATION. "I have no pleasure," etc.

1. Its *occasion.*—Israel's blasphemous plea of necessity.—v. 10.

2. Its *sweeping character* reveals God's attitude toward every sinner. —Cf. 1 Tim. ii: 4; 2 Pet. iii: 9.

3. Its *confirmation*—God's oath—"As I live."

II. AN EARNEST EXHORTATION.—"Turn ye, turn ye from your evil ways." Reiterated.

1. Because of God's profound *knowledge* of the future. Eternal life and eternal death to him are grand realities. He knows the supreme blessedness of the one, the unutterable woe of the other.

2. Because of God's wondrous *love* to man.

3. Because of man's *indifference* to ordinary exhortations.

III. A TENDER EXPOSTULATION.—"Why will ye die?"

1. An appeal to the *instinct of self-preservation.* Why will ye *die?*

2. An appeal to *reason. Why* will ye die?

3. An appeal to *power of volition and free choice.* Why *will* ye die?

4. An appeal to *conscience.* Why will *ye* die? Ye favored ones! Ye admonished people—ye prophet-warned and God-taught Israel!

THEMES AND TEXTS OF RECENT SERMONS.

1. Forbidden Prayers. "Speak no more unto me of this matter."—Deut. iii: 26. Samuel H. Virgin, D.D., N. Y.
2. The Filling of Empty Vessels. "Even empty vessels; borrow not a few."—2 Kings iv: 3. Rev. C. H. Spurgeon, London.
3. Accountability for Lost Time. "God requireth that which is past."—Eccles. iii: 15. A. T. Pierson, D.D., Philadelphia.
4. The Growth of Religious Conception. "The bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it."—Isaiah xxviii: 20. Rev. J. M. Wilson, M. A., in Westminster Abbey, London.
5. God or Chance? "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number."—Isaiah lxv: 11. Archdeacon Farrar, D.D., in St. Paul's Cathedral, London.
6. A Word to All. A Word for All. "Go ye into all the world and preach the gospel to every creature."—Matt. xvi: 15. Rev. J. H. Sammis, Grand Haven, Mich.
7. The Spiritual Elias. "Elias truly shall first come and restore all things."—Matt. xvii: 11. Howard Crosby, D.D., New York.
8. A Divine Personality represented in Nature: The same in the Bible: The same in Jesus. Three sermons. "Whose is this image and superscription?"—Matt. xxii: 20. Charles F. Deems, D.D., New York.
9. The Power of the Spirit and the Weakness of the Flesh. "The spirit indeed is willing, but the flesh is weak."—Matt. xxvi: 41. A. J. F. Behrends, D.D., Brooklyn, N. Y.
10. Salvation at the Door. "Notwithstanding be ye sure of this: that the kingdom of God is come nigh unto you."—Luke x: 11. M. D. Hoge, D.D., Richmond, Va.
11. Prayer and Transfiguration. "And as Jesus prayed, the fashion of his countenance was altered."—Luke x: 29. Alexander Maclaren, D.D., Manchester, Eng.
12. Christ as a Conversationalist. "And upon this came his disciples, and marveled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?"—John iv: 27. Lyman Abbott, D.D., Brooklyn.
13. Paul in the Storm. "Wherefore, Sirs, be of good cheer, for I believe God, that it shall be even as it was told me."—Acts xxvii: 25. T. D. Witherspoon, D.D., Louisville, Ky.
14. Christianity the Renewal of the Race.

"That like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."—Rom. vi : 4. Archdeacon Farrar, D.D., in Westminster Abbey.

15. A Delightful Way of Doing Good. "Let every one of us please his neighbor for his good unto edification."—Rom. xv : 2. Denis Wortman, D.D., Saugerties, N. Y.
16. Power over Self. "Watch ye . . . Quit you like men, be strong."—1 Cor. xvi : 13. S. Burford, D.D., Memphis, Tenn.
17. Christianity's Object Lesson. "Ye are our epistle written in our hearts, known and read of all men."—2 Cor. iii : 2. Rev. W. M. Smith, New York.
18. The Ministration of the Spirit Glorious. "How shall not rather the ministration of the spirit be a glory."—2 Cor. iii : 8. John Clifford, D.D., London, Eng.
19. The Divine Diplomacy. "Now then we are ambassadors for Christ, as though God did beseech you by us," etc.—2 Cor. v : 20. Wm. Elliot Griffis, D.D., Boston, Mass.
20. Perfect Salvation. "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."—1 Peter i : 6–7. R. W. Dale, D.D., Westminster Chapel, London.

SUGGESTIVE THEMES FOR PULPIT TREATMENT.

1. Overruling Providence. ("So now it was not you that sent me hither, but God."—Gen. xlv : 8.)
2. The Disappointments of Sabbath Breakers. ("And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none."—Exod. xvi : 27.)
3. No Compounding with Crime. ("Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death : but he shall be surely put to death."—Numb. xxxv : 31.)
4. Determination. ("When she saw that she was steadfastly minded to go with her, then she left speaking unto her."—Ruth i : 18.)
5. God still better than Man. ("And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life."—2 Kings xxv : 30.)
6. The Evils of Ill-advised Marriages. ("In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab : and their children spake half in the speech of Ashdod, and could not speak in the Jews language."—Neh. xiii : 23–24.)
7. The Law of Divine Mercy. ("He that covereth his sins, shall not prosper : but whoso confesseth and forsaketh them shall have mercy."—Prov. xxviii : 13.)
8. Building One's Own Gallows. ("So they hanged Haman on the gallows that he had prepared for Mordecai."—Esther vii : 10.)
9. A Bright Hope in the Day of Dark Evil. ("Thou art my hope in the day of evil."—Jer. xvii : 17.)
10. Natural Law a Pledge of God's Faithfulness. ("Thus saith the Lord ; if ye can break my covenant of the day, and my covenant of the night. . . . Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne."—Jer. xxxiii : 20–21.)
11. God Recognized in Adversity. ("And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries."—Ezek. xii : 15.)
12. God's Guidance in Words. ("For it is not ye that speak, but the Spirit of your Father which speaketh in you."—Matt. x : 20.)
13. Look Well to Your Foundations. ("For it was founded upon a rock."—Luke vi : 48.)
14. A Memorial of Disobedience. ("Remember Lot's wife."—Luke xvii : 32.)
15. Freedom in Obedience. ("Being then made free from sin, ye became the servants of righteousness, for when ye were the servants of sin, ye were free from (or to) righteousness."—Rom. vi : 18–20.)
16. The Earthly Crown. ("Behold I come quickly hold that fast which thou hast, that no man take thy crown."—Rev. iii : 11.)

PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

MARCH 25–30.—THEREFORE ; WHAT THEN ?—Rom. xii : 1, 21.

This "Therefore" has a backward and a forward look. The look backward is toward the whole magnificent march of argument with which the previous chapters have been filled, by which all men have been proven under sin, and so under necessity of being justified by faith, if justified at all. This justification, apart from law, has been provided by a merciful God, through faith in Jesus Christ. The look forward is toward the sort of life men, justified by faith, are to busy themselves in living. The thought is, since such mercies of God have been manifested to guilty men in free justification through faith, *therefore* be thus and do thus.

1. Be *consecrated*, v. 1. Make whole offering of yourselves. The word body stands for the entire man. Since Christ withheld nothing from you to save you, do you withhold nothing from him to serve him. Such consecration is holy, reasonable, acceptable.

2. *Be unworldly*, v. 2. Out of natures transformed by divine renewing must issue lives diverse from those

springing out of the usual and worldly state of carelessness toward God. but what the hand of faith receives as gift from God; remember, then, with sober seriousness, that you are dependent upon God and cannot be independent of him; and that therefore there is little place for swollen self-gratulation and conceit.

4. vs. 4–8. Whatever your gift may be, *use it.* Every Christian is somehow dowered of God. A Christian without some valuable gift is inconceivable to the Apostle. But gift is responsibility. Accept and be true to the responsibility with which every gift is weighted. Whether prophecy, or ministry, or teaching, or exhortation, or what not, *use* your gift. Do not envy another man's. There are varying gifts. Use yours.

5. v. 9. *Be sincerely loving.* Those saved from a common sinfulness by a common Saviour should rejoice in brotherhood.

6. v. 9. *Hate nobly.* He is a poor and flabby man who has no strong hate in him. Only let your hate run out against that which deserves to be hated. Abhor *that which is evil.*

7. v. 10. *Be contagious of sweetness and helpfulness.* In honor preferring one another, *i. e.*, "as to respect and kindness going before each other, or setting an example one to another."

8. v. 11. *Be Christian in business.* A fervent spirit and a desire to serve God in it will glorify the lowliest toil. It is high motive which makes high deed. It is possible to make work worship.

9. v. 12. *Be undespairing.* This 12th verse is a curing prescription for despondency. Rejoicing in hope—the God who justifies a man will not desert him; patient in tribulation—remember it is the flailing which disimprisons the golden wheat from the worthless chaff; continuing instant in prayer—all the time talk to God about what troubles you; no plight can be so black you may not pray. And God will send answer. It's a long lane that has no turning.

10. v. 13. *Be generous.*

11. v. 14. *Be so gracious you can pray for* your injurer.

12. v. 15. *Be sympathetic.* He who is justified by Christ ought to have something of the sacrificial feeling of Him who bore our sorrows and carried our sicknesses.

13. v. 17. *Be honest.*

14. vs. 17–21. *Trust God and win enemies by kindness.* The Eastern way of melting metals was by piling hot coals upon them. Therefore if thine *enemy* hunger, feed him; if he thirst, give him drink. Thus, instead of burning him you shall melt him; win him to yourself and to your Lord. Avenge not yourselves. God will take care of you.

Well, such is a hint of the ideal life of the man justified by faith. Let us, moved by God's mercy in our justification, strive toward it more and more.

APRIL 1–6. THE NOBLE CHOICE.—Joshua xxiv: 15.

Certain evident and momentous facts stand forth in our Scripture.

1. *We must choose.* It is the doom as well as privilege of the soul that it must avail itself of this power of choice. Choice, of some sort, is as necessary a condition of existence spiritual as breathing is of existence physical. Life stands between alternatives. For Joshua and these Hebrews the choice must be between Jehovah and the gods of the Amorites, in whose land they dwelt. We also must stand between alternatives. It is a momentous truth that the balances of decision are in each man's hand. There are three great sections of existence—material, animal, spiritual. That which marks most completely the abysmal chasm between this last and the other two is this regal faculty of choice. You share existence with the materias

3. *Be humble*, v. 3. All you are is

and the animal, but you tower above them into the spiritual, because there belongs to you the choosing power. Matter *must* be what it is, animals *must* be what they are; man *may* be, morally at least, what he will be. Of those we say must, of man we say may, can, *ought*.

2. *We may choose evil.* There is necessity of choice. Speaking generally there is no necessity as to the objects of choice. It was entirely possible that these Hebrews choose the gods of the Amorites. It is entirely possible that you or I choose to devote ourselves to ends unworthy of us. The sad fact is that so many men do choose Amorite gods of many sorts—appetite, lust, smirched money, bad pleasure, etc.

3. Choosing, we *must* accept the results of our choices. Here, even for us, an inevitable must comes in. While we are kings in the realm of choice, we are slaves in the realm of the results of choice. If these Hebrews chose to make their own the gods of the Amorites, there *could not* come to them what would have come had they chosen Jehovah. There is a mighty must about these results of choice. There is no principle men blur for themselves so constantly. Choosing evil they imagine they can slip the leashes of the results of evil. A young man once told me that he had determined to go on in an evil course because he was sure that while such choice had hurt others it would not him, and because when he had gone far enough he could and would repent and change. As though one could put burning coals in his bosom and not be burned. And besides, as though he were not as helpless beneath the tyranny of evil as any other man in this respect—that constancy of choice in one direction renders choice in the other direction constantly more difficult. It is thus that choice of evil manacles the will.

4. Since, then, you must choose; since, though you *may* choose evil, you yet *must* be held in the results of such choice of evil, make your own the noble choice of Joshua. *As for me and my house we will serve Jehovah.* Such choice is noble, because *right;* because, choosing thus, you gather for your help *all the results of righteousness;* because such choice is the path to *true prosperity;* it was for Joshua, it will be for any man. I like much the brave music of this poem by Dr. Norman Macleod, of Glasgow:

"Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble,
'Trust in God and do the right.'

Though the road be long and dreary,
And the goal be out of sight,
Foot it bravely, strong or weary,
'Trust in God and do the right.'

Perish policy and cunning,
Perish all that fears the light;
Whether losing, whether winning,
'Trust in God and do the right.'

Fly all forms of guilty passion,
Fiends can look like angels bright;
Heed no custom, school, or fashion,
'Trust in God and do the right.'

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man and look above thee,
'Trust in God and do the right.'

Simple rule and surest guiding,
Inward peace and outward light,
Star upon our path abiding,
'Trust in God and do the right.'"

APRIL 8-13. WHAT TO DO AMID FEARS.—Psalm lvi: 3.

Very pathetic and significant, the title of this psalm—"a golden psalm of David concerning the dumb dove among strangers, when the Philistines took him in Gath." And in severe plight this dumb dove found himself.

1. *David's fears.*—What time I am afraid.

(*a*) *They were fears amid which he had put himself unwisely and mistakenly.* For David just previously had lost his faith, therefore, he had lost his head. One of those constantly recurring crises in the long hatred of Saul had struck him. David's life

seems to himself like a taper held in a strong wind, almost blown out. In his extremity David appeals to Jonathan. A method is suggested to test Saul's feeling. Jonathan discovers that Saul is flaming against his friend. There is the sign agreed upon of the shooting of the arrows by Jonathan. For the whole story, see 1 Sam. xx. There is no hope for David. Not Saul's palace, not his own house can be longer safe for him. He must flee. But whither? He tries the sanctuary at Nob. But Doeg, Saul's chief herdsman, is there, a bitter enemy. And David, feeling that flight is his only safety, and taking counsel of his fears rather than his faith, posts off to the *Philistines* (1 Sam. xxi : 10). And here, amid the Philistines, of course he is involved in all sorts of difficulties and entanglements (1 Sam. xxi. 11).

(*b*) Also, David's fears *spring from the danger of wrested words* (Ps. lvi: 5). Well, it was like the Philistines to wrest the words of David. To do it is the devil's tactics. They tell how Jewel, the Bishop of Saulsbury, who died most godly and patiently, at the point of death used the versicle of the hymn *Te Deum*—O Lord, in thee have I trusted; let me never be confounded. Whereupon the priests and papists, suppressing the rest, published that the principal champion of the heretics, as they called them, in his very last words, cried out he was confounded. Let us beware lest we fall into the Philistine meanness of wresting words.

(*c*) Also David's fears spring *from the consciousness that the thoughts of others were against him.* Ps. lvi: 5. There is no state more mentally and spiritually depressing. It is a very hard thing to feel that many are bent on forming a public opinion against you; are sure not to think kindly of you; are certain to misinterpret your motives; will always look at you through colored glasses. Sometimes a young Christian, who has just bravely confessed Christ, is thrust into precisely such a state.

(*d*) Also David's fears spring from *ambuscading enemies* (Ps. lvi; 6). They were not open and fair enemies —these Philistines; they were sneaking ones; perhaps they wrote anonymous letters, etc.

(*e*) Also David's fears spring from the fact of *multitudinous enemies* (Ps. lvi : 2). The Christian has such—internal, the traitorous old nature; external, the world, the devil.

2. *David's resource amid his fears.* It was *faith;* what time I am afraid, I will *trust in Thee.*

I think that sound speech of John Bunyan's about faith: "There is nothing like faith to help at a pinch; faith dissolves doubts as the sun dries away the mists. And that you may not be put out, know that your time for believing is always. Let it rain, let it blow, let it thunder, let it lighten, a Christian must still believe. At what time, said the good man, I am afraid, I will trust in Thee." But suppose, like David, we have foolishly and mistakenly gotten into the Philistine Gath, is there yet this resource left us? Even amid the results of our faithless and willful mistakes may we yet cry, "amid such fears I will trust in Thee?" Yes, certainly. Only, amid such fears we are *not* to seek to extricate ourselves, as David did, by doubtful methods. David feigned madness (1 Sam. xxi : 13). But we *are* to seek to get out of our mistakes as soon as possible, as David subsequently did. He fled into the cave Adullam (1 Sam. xxii. 1).

But meantime, even before we can get out, and turning from every doubtful expedient, we are, *even amid our mistakes and their results,* to avail ourselves of this resource of faith. Ah, if we could only trust when we had never made mistakes I fear it would go hardly with the most of us. This is what we are to do amid fears—cry, as David did, *I will trust in Thee.*

"The mistakes of my life have been many;
The sins of my heart have been more;
And I scarce can see for weeping,
But—I'll knock at the open door.

"My mistakes His free grace will cover;
My sins He will wash away;
And the feet that shrink and falter,
Shall walk through the gates of day."

3d. And we have reason for faith in such a God. For as David goes on to sing of him (*a*) He is a God of a *particular providence*—Thou tellest my wanderings. Verse 8.

(*b*) He is a God of a *specializing sympathy.* "Put thou my tears into thy bottle." Verse 8.

(*c*) He is a God with whom *prayer avails.* Sings the dumb dove among the strangers. He has found his voice now since he has found his faith.—"When I cry unto Thee, then shall mine enemies turn back." Verse 9. And so they did.

APRIL 15–20.—THE CRUCIFIXION.—Mark xv : 34.

I, miles, expedi crucem—Go, soldier, get ready the cross; it must have been in some such words, as Canon Farrar suggests, that Pilate gave his final order.

The cross was a rough structure. They would waste no trouble on such an instrument of shame and torture. Any common wood, of olive or sycamore, which came first to hand would do. But it must be strong enough for its duty, and so the cross-beam is quite heavy. This cross-beam is laid on Jesus. He sinks beneath it. What wonder?

Consider, Jesus has been scourged already. Scourging itself was a terrific punishment; the long leather thongs, armed with bits of bone or iron, brought down with pitiless blows upon the bared back, bit to the quick and spat forth blood.

Consider, only the night before Jesus had been swept through with plunging tides of the deepest and tenderest emotion as he had said the farewell words to his disciples in that upper chamber. Consider, there had succeeded the midnight spiritual agony of Gethsemane. Consider, there had followed that, the arrest, the various trials, the journeys from the Sanhedrim to Pilate's house, from Pilate's house to Herod's palace, from Herod's palace back to Pilate's house, and the multiplied and various buffetings and derisions. Consider, that through all that tumultuous, torturing night, no sleep had laid its rest on Jesus for an instant.

Jesus is stripped of his robe. The back, lacerated by the scourging, is laid upon the uneven wood, the arms are stretched along the cross-beams, at the center of the open palm where the nerves tangle, a blunt nail is sent crashing through into the wood by blows of a mallet; also the feet are nailed; and, perhaps helped slightly by a projection, affording the body a little support, the body hangs there on the cross from "four great wounds."

Consider, what *physical* agonies must have centered in that sufferer. I am indebted to various authorities for the following statement: Dizziness, cramps, thirst, starvation, sleeplessness, fever, mortification of untended wounds, the constrained position of the body, the back cut by the scourgings pressed against the hard wood, the torture shooting from hands and feet where the nerves and sinews so thickly interlace broken and damaged by the nails, the circulation checked by the tension of such posture of body, the oppression of the heart as it vainly tries to drive the blood, the sufferer denied even the relief which would come from the free bleeding of the wounds—for such wounds could bleed but slightly—the blows of pain which smite the head surcharged as the brain must be with blood, the difficulty of breathing, the noon-day sun shooting its glare and heat, the hot wind drying up the moisture of the body, each moment more terrible than the last, and yet with no vital organ even

touched—the circumference of the life but grazed by wounds, the awful hours before, by such slow approaches, death could reach and vanquish the citadel of life—such physical tortures are centered in that sufferer.

Consider, the *spiritual* agonies pressing upon that sufferer. There is that cry which discloses them and yet veils them—My God! my God! why hast thou forsaken me? And at last, as Stroud asserts in his Physical Cause of the Death of Christ, and as I believe, there was literally the heart broken under the spiritual agony of such bearing of our sins.

I am sure it is not well, usually, to dwell on the sufferings of this awful scene in detailed description. I am sure it is well *sometimes* to gather into focus the statements of the Scripture concerning the Crucifixion, that we may gain some faint conception of what that atoning crucifixion, whence springs our forgiven life, means and cost.

1. Such sight is certainly of the *Divine love.* If Deity stoop to such sacrifice for us, nothing can more plainly set forth the divine love to us.

2. Such sight ought to show us the *danger* of the sinner. If only at such cost he can be saved, how great and real his danger.

3. Such sight ought to assure us of the possibility of *forgiveness.* He *was* wounded *for* our transgressions. Since *He* was, there is forgiveness for *me.*

4. Such sight ought to urge forgiven sinners to *instant and constant service.*

> "Were the whole realm of nature mine,
> That were a present far too small;
> Love so amazing, so divine,
> Demands my soul, my life, my all."

5. Such sight ought to startle us *at the hopelessness* of those who reject such sacrifice. Having given His Son to such sacrifice for man's redemption, even God can do no more. Deity has reached its limit. There can remain no more—no other, greater, sacrifice for sin.

APRIL 20-27. LESSONS FROM THE ASCENSION.—Luke xxiv: 51.

The Ascension was the appropriate bloom and culmination of the Resurrection. Had Christ, after the Resurrection, died a natural death, or had he simply disappeared from view into unknown obscurity, the Resurrection, as a proof of his divine power, and pledge of his undimmed and undiminished existence would have gone for nothing. And the Ascension of our Lord has some most precious lessons for us.

1. Since our Lord has ascended we are *never to think of him as dead.* A French writer suggested *the* parallel to me. Out from the southwest extremity of Africa a cape is thrust which, in the earlier times, was held to be a fatal barrier to navigation. Many had been drawn by wind and current into the swirling waters round it, but, it was said, none had ever reappeared. They called it the Cape of Storms. But at last, a bold navigator determined, is possible, to vanquish the dreaded cape. He sailed resolutely round it. He opened for Europe the route to the East Indies. He changed the Cape of Storms into the Cape of Good Hope.

So was there thrust out into human life the black, stormy, inscrutable Cape of Death. What became of those who at last had rounded it? Whither had they disappeared? On its thither side was there any land of activity and life, or were they submerged in the dark waters?

That had been the ceaseless, wondering question of humanity for ages. For that question man, of himself, had never been able to gain perfectly clear and satisfactory reply. There is no sadder page in literature than that in which John Stuart Mill represents himself as hanging about the tomb of his dead

wife at Avignon, with the hope of his life gone out, and with no vision for the future that was not shut off and ended by that grim tombstone.

But, right in this very region of death Christianity is full of speech and certainty. Christianity points with unhesitating finger to her risen Lord. *He* has rounded the black and inscrutable Cape of Storms, and changed it for us henceforth into the Cape of Good Hope. He has brought life and immortality to light. He is death's victor. And the Ascension is assurance that death hath *no more* dominion over him. Therefore, since Christ has *risen* and *ascended* we are never to think of him as dead.

Since our Christ is thus alive we are to be sure that *all the great offices* pertaining to his exaltation are in *active exercise.*

(*a*) He stands in heaven to-day the *living Head of his redeemed church.* We are members of his body. Not till the head dies can the body die.

"Since Christ and we are one,
Why should we doubt or fear?
If he in heaven has fixed his throne,
He'll fix his members there."

(*b*) He stands in heaven to-day *our priestly advocate.* It is the purpose of our lives that we sin not; and yet if we do sin, we need not despair; we have an advocate with the Father, even Jesus Christ the righteous—His advocacy evermore avails in our behalf.

(*c*) He stands in heaven to-day *as the controller of all things in God's providential government.* "*All* power is given unto me in heaven and in earth." It is his pierced hand which is on the helm of things. What a foundation for faith!

2. Since our Lord has ascended we are *never to think of him as distant*—believe it; those apostles who saw and conversed with Jesus, who walked by his side, who rested in his bosom, who sat at his feet, were immeasurably more distant from him than we may be to-day, if we will have it so. Contact of spirit with spirit—nothing can be nearer, more intimate. To those he stood by in actual, bodily shape, he could be but *external* form, *external* voice, *external* shape. John and Peter could not get nearer to him than we can now get to one another, through eye-glance, ear, touch, bodily companionship. But now, having ascended, our Lord has sent *his Spirit* whose office it is to unite in subtle and deathless companionship our spirit with his own omnipresent Holy Spirit. His *inner* presence by the Holy Ghost is the special boon and issue of his ascension. "He hath poured forth this." We are never to think of our ascended Lord as distant, since the adorable Paraclete is with us.

"Closer is He than breathing,
And nearer than hands and feet."

3. Since our Lord has ascended we are never to think of him as *different.* "He that descended is the *same* also that ascended." Our Lord has not laid aside his brotherhood with us. He wears yet our human nature. Though glorified man, he is *man* still. So to our Brother's heart *prayer must* find its way; from him to us a *perfect sympathy* must ever flow.

EASTER SERVICE.

The Resurrection Body.

With what body do they come?—1 Cor. xv: 35.

NOT the same *flesh.* 1 Cor. xv: 37: "That which thou sowest, thou sowest *not that body that shall be,*" etc.

This change of substance does not, however, destroy identity. It is only in inorganic things that sameness consists in unaltered *material*—*e. g.*, a stone. In art the identity is preserved in the *form* alone; *e.g.*, Thorwaldsen's "Morning" is the same whether in bronze, marble, or picture. In living things identity is in the *life principle*—*e. g.*, the tree under which you

played as a child is the same as that which shelters your old age, though totally changed in fiber and shape. Your body is the same in bowed senility as it was in tiny babyhood, though no particle of matter and no line of contour remains. Thus the sameness of the resurrection body will require only a perpetuation of the manhood principle.

Observe the Greek words used for body, σαρξ and σῶμα, the former meaning strictly *flesh*, the latter the body as an *organism*. In speaking of the resurrection the Bible does not use the first of these words except to deny its applicability. 1 Cor. xv: 50: "Now this I say, brethren, that flesh (σαρξ) and blood cannot inherit the kingdom of God. Neither doth corruption inherit incorruption," *i. e.*, this flesh as at present constituted of perishable particles, when it perishes, never revives. But the σωμα, the organism, shall revive.

Observe, also, the language of the famous passage, verses 42–44: "It is sown a *natural* body (σῶμα ψυχικον), *i. e.*, in its present life principle. Spoken of a brute animal the psychic principle, that which makes it to be a peculiar kind of animal, horse, bird, etc., would be indicated by the expression. Spoken of a human animal it would indicate his humanity in distinction from brute or angelic nature. In verse 45 we have this psychic idea expressed: "The first man Adam was made a *living soul*," (ψυχὴν). But it is not simply as a σῶμα ψυχικὸν that it shall come forth. This body is good enough for our present use as human animals. It is gross, but admirably fitted to take its place in the outward struggle for existence. Yet we feel that it does not fully minister to our higher natures. The brain, becoming wearied, clogs our thought; the physical passions tempt our consciences from beneath; the flesh holds down our spirituality. Now, in the fully-redeemed estate the spiritual is to be dominant; and as this body fits the man as he is, so his new body will have higher endowments adapted to its higher use. Therefore we read, "It is raised a *spiritual* body," (σαρξ πνευματικόν) The body principle, real manhood, is fully retained in conscious identity, but the special spiritual adaptations and refinements are added.

How the spirit takes on the new body affords a fascinating speculation. Does the spirit weave about itself its organic environment, using the material it finds, as the tree principle draws out of earth and air those elements that it can weave about itself and make into a tree, and the animal principle assimilates that which makes the animal body? This seems to be Dr. Lange's view. "The righteous shall clothe themselves with the refined elements of the renovated earth; they shall shine as the sun. The wicked shall be clothed with the refuse of the earth (their grosser spirits absorbing only grosser elements). They shall awake to shame and everlasting contempt." We can see almost a prophecy of this in every-day life. A man who seeks only lower or sensual enjoyments: as opposed to intellectual and spiritual, will develop a grosser sort of flesh, less capable of responding to higher emotions, more clogging to even his intellectual action—as Cicero said to a young man: "Hold off from sensuality, or soon you will be unable to think of anything else." When such a soul comes back from its long dwelling in the abode of lost souls, where it has been developing only evil desires and habits, it will spin about itself a body of its own kind. A "resurrection unto damnation," that will be without any formal judgment. But when a pure soul comes back from its long abode with the souls of the pure in Christ's presence, having become fully Christ-like through His communion, it will weave about itself a body like unto "Christ's glorious body." L.

Easter Thoughts.

THE WISDOM OF A HOLY IMPULSE.

Who shall roll us away the stone?—Mark xvi: 3.

THIS question did not occur to the women until they had reached the sepulchre. Had they deliberated they would have recognized the exceeding difficulty of their entering the tomb—the stone, by its very size, constituting both door and lock—and would probably not have left their homes to make the attempt. Did their eager impulse blind their judgment, or did it give them a sort of prescience that the way would be opened? Alas, how many enterprises are not begun because cool calculation, worldly judgment, can not see the end! Some of the best things that have happened in the world have been the outcome of loving impulse at which wisest people shook their heads; for example, the whole rise and progress of Christianity against the maxims of the ancient world; the entire system of modern missions, pronounced chimerical by the majority of even Christian people at the start; the Reformation, etc. Does God sometimes inspire people with such a resistless impulse to do great things that they are made blind to human policy as by the very brilliance of the flash of his decree that so it shall be? Does He turn all the light that is in us into heat, convert all our wisdom into energy, so that we are impelled to accomplish the seeming impossible? The words are surely true: "The inspiration of a loving heart has the gift of prophecy. Its insight is its foresight, because it is taught of God."

Easter (Estera) was once a pagan, but an innocent, festival. Its transfiguration into a Christian observance is typical of that new light which Christ is sending through all human life and society, glorifying the commonplace with the luster of heaven. L.

EASTER SERMONS, HINTS AND SUGGESTIVE THOUGHTS IN FORMER VOLUMES OF "THE HOMILETIC REVIEW."

A Risen Redeemer Our True Life—Sermon,	Vol.	III.	Page 365
The Cemetery a Garden, Christ the Gardener,	"	"	" 576
Christ's Resurrection the Prophecy and Promise of our Own,	"	"	" 468
An Easter Sermon,	"	V.	" 416
The Joy of Easter, by Canon Liddon,	"	VI.	" 575
Easter Morning,	"	VII.	" 513
Easter Sunday Service,	"	VIII.	" 356
Christ's Death,	"	IX.	" 342
The Resurrection of Christ,	"	XI.	" 361
Easter Sermon—Rev. D. O. Clark,	"	XIII.	" 328
Paul's Grand Conclusion,	"	"	" 353
The Power of Christ's Resurrection,	"	XV.	" 371
Easter Thoughts,	"	V.	" 415
" "	"	VI.	" 337
" "	"	VIII.	" 357
" "	"	IX.	" 343
" "	"	XI.	" 362
" "	"	XIII.	" 355
" "	"	XV.	" 373
Suggestive Themes,	"	VIII.	" 357
" "	"	IX.	" 343
" "	"	XI.	" 362
" "	"	XIII.	" 354

EXEGETICAL AND EXPOSITORY SECTION.

STUDIES IN THE PSALTER.

BY TALBOT W. CHAMBERS, D.D.

No. IV.—The Twenty-fourth Psalm.

The Ark's Triumphal Entry into Zion.

THIS Psalm is remarkable for the fine evidence it furnishes in its first half of the spirituality which underlay the old dispensation, and for the poetic fire and beauty of the second half, a picture full of life and action. The idea common to both parts is the supremacy of God both in holiness and majesty. There seems to be no reason for departing from the common opinion that the occasion of this inspiring lyric was the removal of the ark of the covenant to Mount Zion, as described in II. Samuel vi., and that the first part was sung while the procession was on its way and the second upon

its arrival at the gates of the city. But whether this be so or not, the general purport of the psalm is not to be mistaken.

I. The Requisites of the True Worshiper (vv. 1–6).

The earth is Jehovah's and the fullness thereof,
The world and they that dwell therein;
For it is He that founded it upon the seas,
And made it firm upon the floods.
Who shall go up into Jehovah's mountain?
And who shall stand in his holy place?
He that hath clean hands and a pure heart,
Who hath not lifted up his soul unto vanity,
And hath not sworn to a falsehood.
He shall receive a blessing from Jehovah,
And righteousness from the God of his salvation.
This is the generation of them that seek Him,
That seek thy face (Jehovah), even Jacob.

The song is appropriately introduced by a reference to the immeasurable greatness of Jehovah, who is no local or national deity like the gods of the heathen, but a universal sovereign. His wide sway rests upon the fact that he is creator and upholder of all. The pronoun in the second verse is emphatic. *It is He*, and no one else. The mention of seas and floods is no doubt in reference to the account of creation in Genesis, where the dry land is said to have emerged from the water. The writer of course does not mean to teach any geological speculations, but simply describes natural phenomena, or things as they appear to the eye; the earth raised above the seas and apparently resting upon their waters. He who brought this about is the rightful sovereign of the earth and of whatever it contains. In the next couplet is a very beautiful transition from the world-wide dominion just described to the single mountain which He chose to hallow as his resting-place, and from God's relation to all mankind as their creator to his peculiar relation to the chosen people among whom he dwells. The life and vividness of the poet are seen in the sudden and repeated interrogation. Who, who is to have the honor and the bliss of approaching the earthly dwelling-place of this great Being? A question well worth asking, since that place is holy, as becomes the abode of the God of the whole earth.

The remainder of the strophe gives the answer to this important question—an answer every way remarkable, both for what it contains and what it omits. It makes no reference to lineal descent from Abraham, none to circumcision, none to any feature national, ritual, or external, but simply and solely to purity of heart and life. A holy place requires holy worshipers. It wants purity in the hands, the tongue, and the heart as the organs of outward act, speech, and feeling. To "lift up the soul" is best explained as setting the heart or desire upon. "Vanity" is a comprehensive term for whatever is wrong, false, or worthless. He who does not thus "lift up his soul," subdues all inordinate desire and conquers the inward principle of all ungodliness, and thus is made meet for communion with the Holy One of Israel. Such a worshiper will not find his service vain. He shall receive a blessing, a term, the vagueness of which, rather increases than lessens its significance. He who is blessed of Jehovah must be blessed indeed. But it is defined in the other member of the parallelism as righteousness—conformity to the divine will and nature, an attestation of innocence afforded by the experience of God's favor. The next verse reaffirms the general sentiment of the strophe, that holiness is indispensable to any near access to the Most High. This, emphatically this, and no other, is the race of acceptable worshipers. This is Jacob, the true Jacob, the people really entitled to that name. As thus understood the last line of the strophe completes the writer's thought by insisting that mere blood-descent does not qualify a man for access to God. He must be a real, and not merely a nominal Israelite, or, as the New Testament

phrase is, must have the circumcision which is not outward in the flesh but that of the heart; in the spirit and not in the letter (Rom. ii. 29).

"The distinction here made between the nominal and the real Israel was peculiarly necessary on occasions which were suited to flatter the national pride of the chosen people, such as that of Jehovah's solemn entrance into Zion as the peculiar God of Israel" (J. A. Alexander). It shows, too, how greatly they err who consider the Old Economy as nothing but a burdensome ritual, a round of ceremonies, never penetrating beneath the surface. Here, in the praise-book of the nation, in the songs of the sanctuary, is incorporated an utterance that passes by altar, and sacrifice, and incense, and makes no mention of ancestral names however great or sacred, and insists simply upon purity of heart and conduct as the prerequisites for acceptable worship. In what other sacred literature of the ancient world is such a clean-cut statement to be found?

II. The Entrance of the Ark (vv. 7–10).

Lift up your heads, O ye gates,
Yea, lift up yourselves, ye ancient doors,
And the King of glory shall come in.
Who, then, is the King of glory?
Jehovah, strong and mighty,
Jehovah, mighty in battle.

Lift up your heads, O ye gates;
Yea, lift them up, ye ancient doors,
And the King of glory shall come in.
Who is he, the King of glory?
Jehovah (God), of hosts,
He is the King of glory.

There is a very sudden transition from the first strophe to the second. It is explained by the supposition that the company of priests and scribes who were escorting the ark to its permanent resting-place had now arrived at the gates of the walled town. The occasion was one of great interest and importance, well styled by Prof. Briggs ("Mess. Proph." 145) "a turning-point in the history of Israel." The true dynasty was now on the throne, the possession of the land of proise was sealedm by the capture of Zion, the rocky fortress which had so long defied the efforts of Israel. Its inhabitants had prided themselves on its inaccessible position, and believed that even the blind and the lame could defend it. Nevertheless the courage and daring of Joab prevailed and the stronghold was taken. It was at once additionally fortified and became the capital of the kingdom. Hitherto unhallowed and profane, it was now to be sanctified as not only the political, but the religious center of the nation. It became "The Holy City"—a title still perpetuated in the name, *El-Khuds*, used by the present inhabitants of the land. To give it this character it must become the seat of worship and have the established symbol of the divine presence. The ark of the covenant was to cease its long wanderings and have a settled abode in the city of David. In the accomplishment of this work the solemn procession stops beneath the walls, venerable with unconquered age, and the singers utter the loud summons demanding entrance. The gates are called to lift up their heads, either because in the East these were usually low in stature, or because a port-cullis grate would require to be raised, or, what is more in conformity with the poetry of the psalm, they are summoned to an ideal expansion corresponding to the dignity of the Great Being who is to enter, and for whom they are too mean and diminutive. They are called ancient in reference to their antiquity. For centuries Jebus had been a strongly fortified place, and its acropolis had no small fame from the fact that although it stood in the heart of the land, and was situated between Judah and Benjamin, it had never been subdued until David's time. The vivid apostrophe of the psalm recognizes this fact in calling these grimy portals "doors of perpetuity." They

may have been set up by that King of Jerusalem whom Joshua conquered Josh. x: 3, 26), or even have existed in the days of Melchizedek. Never before had they been summoned to admit such an illustrious monarch as was now about to enter. He is the King of Glory, one whose whole being and doing is glory, and for whom these ancient doors might well open themselves high and wide. To this bold summons the poet's imagination represents an answer made in the form of a question, intimating that entrance is not to be allowed lightly or without reason. "Who, then, is this King of Glory?" Who is it whom you thus describe and on whose behalf you make your claim? This dramatic action gives occasion for a concise, yet weighty, announcement of the person and the character of the new comer. It is JEHOVAH, strong and valiant. It is no deity such as was known among the old inhabitants of Canaan, but one with a distinctive name indicating His self-existence and eternity; the heroic God who had shown his power again and again upon Egypt and Amalek, and Moab and Philistia, and had enabled Israel to wrest this very citadel from the Jebusites by the sword. Hence the repetition, "Jehovah, valiant in battle," a God of irresistible might. How picturesque and striking the whole representation! The words are few, but every one of them tells. Then after the fashion of lyric poetry, the whole scene is repeated with one or two slight variations. Again the summons is heard. Once more the venerable gates are called on to lift high their heads, and instead of barring the way, to invite the entrance of the august visitor. They make the same answer as before, only intensifying somewhat (by an additional pronoun in the Hebrew) the desire for information, "Who then is he that approaches, and whom you call the King of glory?" In answer to this comes the name Jehovah, with a new and far more expressive title, "Jehovah Zebaoth." According to Hebrew usage *Jehovah* as a proper name cannot be construed with a genitive directly. This difficulty was met in the LXX by making Zebaoth itself a proper name, and hence the phrase which is found twice (Rom. ix: 29; Jas. v: 4) in the New Testament, "Lord of Sabaoth." But the better method is to consider the two words as an abridgment of the full form given elsewhere, as *e. g.*, in Hosea (xii: 6) and Amos (iv: 13), "Jehovah, God of Hosts." This term *hosts* is sometimes applied to Israel, but more frequently to the heavenly bodies (as in Deut. iv: 19) and to the angels (as in Ps. ciii: 21). The phrase therefore is not to be considered as meaning God of Battles or the God of War, but rather as the sovereign of the material heavens and of their inhabitants. Thus understood it makes the last verse of the song re-echo the sentiment of the first, the universal dominion of God. Every way worthy is it then that the fortified portals of Zion should open wide to receive the great Being who had not only shown his victorious might on earth in conquering the foes of his people, but held a sway which took in the heavens as well as the earth, controlling alike the stars in their courses and the angels that excel in strength. The introduction of the ark into Zion signified that here was the residence of Jehovah among his people, and here the center from which his manifested presence was to make itself known to the ends of the earth. According to the account in First Chronicles, David exhausted all his resources to do honor to the enthronement of the ark in its permanent habitation. The whole people assembled with the priests and the Levites. Sacrifices were offered again and again. The singers lifted up their voices with joy. The cymbals clanged and the trump-

ets pealed long and loud. Harp and psaltery put forth their best notes. And the shout as of a victorious host rang through the valleys as the procession wound up the steep ascent that led to the fortress. But all this splendid pomp and parade, as well as the lyric fire and dramatic action of this exquisite psalm, fall short of the dignity of the underlying truth that the Living God here took up his earthly abode in the capital of his chosen people. Not more certainly did the pillar of cloud by day and of fire by night go before the camp of Israel during their journeys than did the manifested presence of the Most High occupy the inner shrine of the sanctuary.

Ewald maintains that this psalm is composed of two songs which belong to different periods, the second having been sung when the ark was transferred to Zion, while the first is a purely didactic hymn which presupposes that epoch-making event; and that therefore we must suppose that it was some subsequent editor that joined these two together for use in the temple service. Dr. Cheyne adopts the same view, yet adds that it was not done out of pure willfulness. "The great God may be conceived of as coming either to his people collectively, or to each member individually. But as are the individuals, so is the nation; the psalm begins therefore with a testing description of the worshiper whom the King of glory will own when he enters his citadel." But I contend that this gives up the case. If there is a real and appropriate relation between the two parts, so that they may be intelligently read or sung together, no reason can be assigned why the author of either might not also be the author of the other. What was to hinder that devout son of genius from writing in a single lyric a moving picture of Jehovah's transcendent majesty and a lively account of the holiness required from his worshipers? Even his unaided abilities were equal to such a combination, but how much more competent was the Sweet Singer of Israel when happened what he said in his last recorded utterance (2 Sam. xxiii: 4).

> The Spirit of Jehovah spake by me,
> And his word was upon my tongue.

Is it to be supposed that some poor prosaic compiler, in a period barren of inspiration, had the wit to select two relics of a former age which had no connection of themselves, and so unite them as to make such a beautiful, spiritual, and thrilling lyric as the psalm now presents?

THE PROPHECY OF THE VIRGIN MOTHER. Isa. vii: 14.

BY PROF. WILLIS J. BEECHER, D.D., AUBURN, N. Y.

Hebrew. "Behold [thou] the virgin art pregnant, and bearing
Septuagint. "Behold the virgin shall be pregnant, and shall bear
Matt. i: 23. "Behold the virgin shall be pregnant, and shall bear
a son, and shalt call his name Immanuel."
a son, and shalt call his name Immanuel."
a son, and they shall call his name Immanuel."

THERE are some variations of reading in the copies of the Septuagint, but none that affect any point to be considered in this article.

The Hebrew lexicons tell us that the word *almah*, here translated virgin, may denote any mature young woman, whether a virgin or not. So far as its derivation is concerned, this is undoubtedly the case; but in biblical usage, the word denotes a virgin in every case where its meaning can be determined. The instances are, besides the text, that in the account of Rebekah. (Gen. xxiv: 43), that of the sister of Moses (Ex. ii: 8), the word used in the plural (Ps. lxviii: 26 [25], Cant. i: 3, vi: 8), its use

in the titles of psalms, (Ps. xlvi; I Chron. xv: 20), and its use in Prov. xxx: 19. The last passage is the one chiefly relied on to prove that the word may denote a woman not a virgin; but, "the way of a man with a maid" there spoken of is something wonderful, incapable of being traced or understood, like the way of an eagle in the air, a serpent on a rock, a ship in the sea, and it is only in their application to that wonderful human experience, a first love between a man and a virgin, that this description can find a full and complete significance. The use of the word in the Bible may not be full enough in itself to prove that *almah* necessarily means virgin, but it is sufficient to show that Septuagint translators probably chose deliberately and correctly, when they chose to translate the word, in this passage, by the Greek word that distinctively denotes a virgin, and that Matthew made no mistake in so understanding their translation.

This word has the definite article, in both the Hebrew and the Greek, and it is an error to omit the article in translating. In Matthew, the King James version commits this error, and both versions, in Isaiah, remit the definite sign to the margin.

The question whether the sentence in Isaiah is in the second person or in the third depends properly on the verb "call." The two English versions represent a very respectable consensus of opinion when they render the passage in the third person, though the King James version rather inconsistently puts into the margin the alternative reading "thou [O virgin] shalt call." It seems to me, however, that the following reasons are entirely decisive in favor of rendering the verb "shalt call," and making the whole sentence correspond with it. First, the verb is *qaruth*, the regular form of the feminine second person singular for verbs of this class; the third feminine would be *qar'ah*; if this verb is third person, it is a quite unusual form for the Hebrew. Secondly, this particular form of this verb occurs only here and in Jer. iii: 4, Gen. xvi: 11, and Isa. lx: 18, and in all these other instances it is in the second person feminine; while the third person feminine occurs, in the regular form for it, in Gen. xxix: 35, xxx: 6, 1 Chron. iv: 9. Thirdly, the Septuagint translator renders the verb in the second person. As the Greek stands, it makes Ahaz, and not the virgin, the subject of the verb; it does not follow that the translator regarded the verb as second person masculine, for it is quite as likely that he neglected to notice that the lack of a feminine designation for the Greek verb would render the meaning of the Greek different from that of the Hebrew. And fourthly, it is a fact that has been neglected that the phraseology of this verse is quoted from older phraseology; and this fact not merely accounts for the use here of the second person feminine, but shows this use to be a necessary part of the structure of the sentence. This will be clear, if we compare our passage with the statements made concerning the birth of Ishmael (Gen. xvi: 11), the birth of Isaac (Gen. xvii: 19), and that of Samson (Jud. xiii: 5, 7). In the following translation, the words that are identical in English represent words that are identical in Hebrew:

Isa. vii: 14. "Behold [thou] the virgin art pregnant, and bearing a son, and shalt call his name Immanuel."
Gen. xvi: 11. "Behold thou art pregnant, and bearing a son, and shalt call his name Ishmael."
Jud. xiii: 5, 7. "Behold thou art pregnant, and bearing a son."
Gen. xvii: 19. "But Sarah thy wife is bearing to thee a son, and thou shalt call his name Isaac."

In this exhibit of the verses, I have put "thou" of the first line in brackets, as being supplied in translation; but it would be really more correct to regard it as implied in the verb, and omit the brackets. In this line, the words "the virgin," used in the second person, correspond to the pronoun used in the other lines.

From this we see the true explanation of the second person feminine as here used by the prophet. He was not, as some have supposed, addressing some woman then present, but was using, by quotation, phraseology that was somewhat familiar, and he used it in the grammatical form in which it had become familiar.

What did the prophet mean by this statement? What did those who originally heard it understand him to mean?

The words occur in the midst of the prophetic discourse which might fairly be entitled The Discourse of the three Children (Isa. vii–xii.), which consists of several brief recapitulations of earlier prophecies uttered at different times, followed by a fresh prophecy based on these. The words which connect the recapitulated prophecies with the fresh prophecy are:

"And I will wait for Jehovah, the one hiding his face from the house of Jacob, and will hope in him. Behold I and the children whom Jehovah has given me are for signs and for prodigies in Israel, from with Jehovah of hosts, the one dwelling in Mount Zion" (viii: 17, 18).

The three children mentioned in the discourse are, First, Shear-Jashub, *Remnant-will-return* (vii: 3). Compare x: 20, 21, 22, xi: 11, 16. Second, Immanuel, *God-with-us* (vii: 14). Compare viii: 8, 10, and third, Maher-shalal-hash-baz, *Haste-spoil-swift-prey* (viii: 1, 3, 4). Compare x: 2, 6. Each of the three is the subject of one of the recapitulated introductory prophecies, and each is again introduced later into the argument of the discourse. So far, Immanuel is on the same footing with Shear-Jashub and Maher-shalal-hash-baz.

The introductory prophecy in which Immanuel is mentioned is the passage vii: 10–25. Apparently Rezin and Pekah were still threatening Jerusalem, and King Ahaz, instead of relying on Jehovah's promise of rescue, was sending to Tiglath-pileser, King of Assyria, for aid (vii: 1–9, 2 Ki. xvi: 5–18, 2 Chron. xxviii: 5–21). To lead Ahaz to a better course Isaiah offered him the priyilege of asking a sign from Jehovah, and on his refusal to ask gave him the prophecy concerning Immanuel as a sign. Before the child should be old enough to choose good and reject evil, the deliverance from Rezin and Pekah would be accomplished; but although Jehovah would thus keep his promise, this sign-rejecting Ahaz should find that the Assyrian whom he thus insisted on calling to his aid would prove to be a worse scourge than the other invaders had been. Here again the child Immanuel is, within certain limits, on precisely the same footing with the other two children of the discourse. Considered merely as a sign to Ahaz, this case is entirely parallel with that of Maher-shalal-hash-baz; perhaps, indeed, the two are identical. The sign to Ahaz, so far as the matter directly in hand was concerned, was simply the fact that a child that moment conceived would not become old enough to tell good from bad before Jehovah's promise would be fulfilled.

But at this point Immanuel parts company with the other two children. The significant names of the other two appear in the second part of this discourse, in the passages already referred to, but no dignity or importance is ascribed to the children themselves. With Immanuel the case is different. His name does not appear in the second part of the

discourse, but appears in the fourth of the short introductory prophecies (viii: 5–10). There the mention of Immanuel is personal in its character and presents him as a wonderful and awe-inspiring person. Ahaz has persisted in his refusal. He has sent for Tiglath-pileser. The latter has come up and conquered Damascus, and Ahaz has gone thither to pay him homage. He has there committed himself to the principle that he will worship the gods that have smitten him; that is, the Syrian gods who give rejoicing to Rezin and the son of Remaliah (2 Chron. xxviii: 23, 2 Ki. xvi: 10–16). Compare Isa. ix: 12 (13); x: 20. In these circumstances, I suppose, Jehovah's message came to the prophet:

"Because this people have refused the softly flowing waters of Shiloah," (that is, the waters that were sent them) "and [have chosen] that which rejoices Rezin and the son of Remaliah, therefore behold the Lord is bringing up upon them the strong and many waters of the river, even the King of Assyria and all his glory; and it shall come up above all its channels, and shall go over all its banks, and shall glide on into Judah, shall overflow and pass on, shall reach unto a man's neck, and its outstretched wings shall fill the width of thy land, O IMMANUEL" (viii: 6–8).

But on recapitulating this message, though it bears on the face of it a threat that the Assyrian shall be successful, the prophet breaks out in the next verse into exclamations of exulting defiance:

"Be ye evil, O ye peoples, and be ye broken in pieces!
And give ear all ye far places of earth,
Gird yourselves, and be ye broken in pieces,
Gird yourselves, and be ye broken in pieces!
Devise ye counsel, and let it be broken,
Speak ye a word, and it will not stand;
For—IMMANUEL!"

This conception of Immanuel as a being of such a character that Judah can appropriately be called Immanuel's land, this conception of him as himself constituting a reason why, even when Jehovah's people are in the flood up to the neck, their representative can exult in the assured overthrow of those who do them evil, differentiates him as widely as possible from Shear-jashub and Maher-shalal-hash-baz.

The fact already considered, that the phraseology of the promise of Immanuel is that used in the older Scriptures, in the accounts of certain theophanic appearings of Jehovah, also marks a clear difference between this child and the other two children of Isaiah's discourse. The fact presupposes that the older phraseology was familiar to some of the prophet's original hearers, and that they would thus be led to associate the offered sign with Jehovah's earlier and well-known promises to his people.

In its general meaning this idea of the birth of a child as a realization of the truth, "God is with us," reappears in this discourse in the two sections, ix: 1–6 and xi. The first of these sections includes the passage:

"For a child is born to us,
A son is given to us,
And the dominion is upon his shoulder,
And his name is called Wonderful, Counsellor, a hero God,
Eternal Father, Captain of Peace.
"To the multiplying of the dominion and to peace there is no end,
Upon the throne of David, and upon his kingdom,
To prepare it and to found it in judgment and in righteousness,
From now, and even forever;
The jealousy of Jehovah of hosts will do this."

The second of the two sections begins thus:

"And there shall come forth a shoot from the stem of Jesse,
And a branch from his roots shall bear fruit,
And the spirit of Jehovah shall rest upon him," etc.

In each of these passages we have the mention of a child born in fulfillment of the promise that had been made to David, to the effect that his seed should be eternal—should have eternal dominion—and in that do-

minion should wield a peaceful scepter. In this second half of his discourse on the three children Isaiah thus reiterates the promise that had been made to David, and insists upon it. He makes it the foundation of his rebukes to the people for their corruptions, and of his encouraging exhortations to the "disciples," now that the predicted calamities from the Assyrian have come upon the nation. But there can be no doubt that the same ideas were familiar to him and others a few years earlier when he spoke to Ahaz the prophecy concerning Immanuel. Reaching this point we reach, I think, the true reply to the question what Isaiah was understood to mean by that prophecy.

Those who heard him understood that when Ahaz refused to ask the offered sign the prophet repeated to him, in a new form, Jehovah's promise concerning the seed of David, and made that to be a sign that Jehovah would both keep his present pledge and punish Ahaz for his faithlessness. It may be doubted whether any of them had in mind the idea of just such a person as Jesus, to be born of a virgin, in some future century; but they had in mind some birth in the unending line of David which would render the truth, "God with us," especially significant. Compare Luke i: 31-33. If to them the word *almah* strictly meant virgin it gave something of mystery to the prediction, suggesting, however, that things which are naturally impossible are yet within the power of Jehovah for carrying out his appointed purpose. In fine, this prophecy falls into rank with most of the Messianic prophecies quoted in the New Testament, in that it is a repetition of the one great promise made to Abraham, to Israel, to David—that promise which was always being fulfilled in the older history, but always looking forward to larger fulfillment in the future.

OUR LORD'S KNOWLEDGE.

BY HOWARD CROSBY, D.D., N. Y.

THE fact that the Eternal Word, when He became flesh and dwelt among us, emptied himself of his omniscience is proved by the following scriptural statements:

1. He was first a "babe, wrapped in swaddling clothes" (Luke ii: 12). A babe knowing everything would have been a monstrosity.

2. "He increased in wisdom" (Luke ii: 52). Wisdom is so united to knowledge that we cannot sever the one from the other. If Jesus increased in wisdom, then his wisdom was not as great at one time as at another. To suppose that his wisdom grew but that his knowledge was always infinite would be a reproach to the Lord.

3. "Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press and said, who touched my clothes? (Mark v: 30). We are obliged to accept here one of two alternatives, either that Jesus knew who touched him, and hence the looking for her and inquiring who it was was a feigning, or that he actually did not know. The first impression of the words certainly is in favor of the latter supposition. The only knowledge here predicted of Jesus is his knowledge that virtue or power had gone out of him. The source of this knowledge we are not told. It may have been instinctive in a miracle-worker, or it may have been revealed. However that may be, it is not said that he knew *to whom* the power had gone out, which we should have expected, if such knowledge had been his.

4. "He marveled because of their unbelief" (Mark vi: 6). Marveling is the result of a surprise, the beholding of what was unexpected. A man who went to a place fully expecting to be rejected could not marvel at the rejection. Jesus apparently made this second visit to

Nazareth in hopes that his townspeople would receive him and honor him as sent of God. At their unbelief in spite of teaching and miracle he marveled. The language is inconsistent with the theory of our Saviour's knowledge that such would be the result.

5. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark xiii : 32). Whatever the day or the hour may refer to, the Son was in the same condition of ignorance as angels and men regarding them. To say that his human nature did not know, but his divine nature knew, is to trifle with the sacred words. *The Son* did not know. "The Son" included both divine and human natures. Our Lord told his disciples that *he*, who was then before them, did not know.

This abandonment of omniscience on the part of our Lord was of that humiliation which made him "like unto his brethren" (Heb. ii : 17). So that in all points he was tempted as they, but without sin (Heb. iv : 15).

Such passages as "He knew what was in man" (John ii: 25); and, "He knew who should betray him" (John xiii : 11), are to be paralleled with Elisha's knowledge of absent Gehazi's action (2 Kings v : 26), and Peter's knowledge of Ananias's thoughts (Acts v : 3). All this was knowledge supernaturally given to the prophet of God.

The circumscription of our Lord was not laid aside until his expiatory work for our salvation had been accomplished at Calvary.

EUROPEAN DEPARTMENT,

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

CATHOLICISM.

THE pitiable whining of the Pope over his imprisonment continues; but except for his devoted adherents who whine with him, his querulousness has lost all significance. When the ultramontanes of Bavaria send him an address of condolence without even mentioning the needs of the church, it is evident what the great concern of the faithful is. There is much complaint that the age lacks backbone; and who can doubt it when the successor of Peter, at the place where Peter and Paul are said to have suffered martyrdom, adds his lamentations to those of the atheistic pessimism of the day? All the claims of infallibility, and the blasphemy of the assumption of attributes which belong only to God, but serve to make this human weakness in its hankering after temporal power the more striking. Christ's pretended vicegerent, and Peter's pretended successor present a picture which makes manhood, to say nothing of heroic Christian self-respect, blush, while a Protestant emperor with no especial reputation for religiousness bore sufferings of the severest kind, amid circumstances the most painful, without a murmur, and left to his son the maxim, "Learn to suffer without complaining." If the pope rules the world, as his devotees claim, why need he, like a beggar, constantly open his sores to attract the vulgar gaze of a profane world? In the name of religion, forsooth! Has there ever been a more humiliating spectacle than this, which makes the efficiency of the spiritual power depend on temporal possessions? It is a confession that external pomp and worldly authority are necessary in order to bolster up the waning spiritual authority.

These unmanly complaints, which have neither a prophetic nor an apostolic ring, and which lack the pathos of a requiem by Mozart and the sweetness of a funeral march by Mendelssohn, are uttered against Italy, which

has been the paradise of the hierarchy, where bishops and cardinals have sprung like mushrooms from the soil, where the education and the souls of the people have been in the hands of the priests, where Protestant influence has been rigorously excluded, and where the church has had unrestrained power to prove its beneficent influence! They are directed against Rome, where for ages there has been no power but that of the pope. Luther said of the city, "If there is a hell, Rome is built over it." What the popes have sown and cultivated for centuries the pope is now reaping; and the nations are invited to behold the harvest and take part in the papal lamentations!

In view of the existing state of Catholicism in the various Latin countries, where that church is supreme, one is amazed at the claims made respecting the prerogatives of the pope and the Catholic Church. They are laughed at in Catholic countries, but that may be the very reason for uttering them with a trumpet-blast and with sublime impudence in Protestant lands. In the Prussian Legislature, Windhorst, leader of the Catholic Center, has demanded that the religious instruction in the schools should again be brought under the supervision of the church. The concessions made by the state to the Catholics has only served to increase their demands. One need but read the voluminous ultramontane literature of the day to be convinced that in its assumptions that church simply echoes its views as formulated in the Middle Ages. Thus in the *Journal for Catholic Theology*, published quarterly at Innsbruck, the Jesuit Noldin writes: "The Church of Christ is a visible society, and this visible church, compared with the state, is exalted above it (the state), just as the soul is over the body; and in many respects the church affords the state services, just as likewise the soul, in a certain sense, serves the body." It would be difficult to find a figure more completely subordinating the state to the church. Of course only the Catholic Church is meant. Another Jesuit in the same journal declares that "it is in the ecclesiastical authority that Christ continues to live and to work." So Christ is said to continue to live in "the apostolic succession." Political authorities are pronounced earthly and fallible, while the ecclesiastical is of "divine origin, full of the Divine Spirit." The church is pronounced the embodiment of culture and the saviour of culture. "Our faith is the victory over the world; Christ continuing to live in our church is the power which saves culture."

A pamphlet by Prof. Nippold, entitled "Catholic or Jesuit," calls attention to the important distinction between the two terms, but at the same time furnishes indubitable proof that Catholicism is being swallowed up by Jesuitism. Prof. Doellinger, who has not joined the Old Catholics but persists in opposing the decrees of the Vatican Council, has also repeatedly shown that Roman Catholicism has come to mean Jesuitism and ultramontanism. Painfully as he realizes his ecclesiastical isolation, he cannot do otherwise than to oppose with all the weight of his vast learning the papacy in which he has been trained, and which before the Vatican Council he vigorously defended.

Much of the ultramontane literature forces the inquiry: Can the writers mean what they say? Sometimes the spontaneous reply comes: It is simply whistling to keep up its courage. That literature is only possible on the theory adopted, that individual convictions must be suppressed, and that the abstract church, as represented in the pope, is the sole arbiter of truth. But in taking a survey of Europe, the conviction is not produced that the

claims of mediæval Catholicism have made any impression outside of Catholicism itself. The power of that church over outsiders is not in its principles but in its compact unity, in its æsthetic worship, in its practical zeal, and in its wonderful machinations to gain political influence. Whether we look at the pope himself, or at the church, particularly in Protestant countries, we are convinced that in many of the noisiest instances, the spiritual power is exerted chiefly for the sake of secular interests. This has become so evident that politicians recognize the fact and act accordingly.

Not to its theories but to its act in zeal and to the serpent's cunning the papacy owes its recent triumphs in Europe. But there are indications that a reaction has come. Protestants have been aroused by the danger of Catholicism transformed into Jesuitism, and vigorous efforts are made to stem the tide of ultramontane aggressions. Thus the organ of the Old Catholics, *Der deutsche Merkur*, in giving a review of 1888, declares that during that year the papacy had scarcely anything to record but defeat and retrogression. Especially was the visit of Emperor William II. to Rome full of disappointment to the papists, because since then, in spite of the protests of bishops and of the Catholic world, the question of the pope's temporal power may be regarded as buried. Another severe blow was given in Italy by the passage of a bill against the machinations and agitations of the priesthood. To this must be added the slight results of the pope's jubilee, the pilgrimages to Rome not being very numerous. The nations are less anxious than formerly for the favor and blessing of the pope. Regardless of the unceasing demands of the Centre, Prussia has not made any more concessions to the Catholic Church. In Baden the authorities have refused to permit the religious orders to return. In Bavaria, the Prince-regent even refused to receive the bishops, who desired to present an address of an ultramontane character. Cardinal Larrigerie, preaching in the pope's name a crusade against the African slave-trade, is rejected. The human family does not need the pope in order to practice humanity.

The above list is not complete. Another journal adds that in Ireland, too, the pope has gathered no laurels, but was almost obliged to apologize for his address to the faithful of that land. Then, with all the persecutions and efforts at repression, the Old Catholics still exist and are slowly growing, so that beginnings of that movement are found in Paris, Spain, Italy, and America. The conclusion of a survey of the whole field is: "All these facts indicate a wonderful reaction against the papal fortune so marked since 1870."

That the reaction against this fortune must come was evident. Even if forcibly turned back, the hand on the dial will move forward again. Papal infallibility is an anachronism; and all the mighty machinery of an ultramontane press is required to make even those within the magic ring of the papacy believe that by putting a man on stilts he really occupies a throne. The morality of the Jesuits and the dangers of the confessional are again living topics—and that is enough. All but those deaf to the clanking of their chains are anxious to break the priestly fetters that bind them.

The pope has been pronounced sagacious; and it may be that from his point of view pessimism and querulousness are rational, if not Christian.

France.

As a rule the Catholics are numerically much stronger in Protestant lands than the Protestants are in Catholic countries. Thus one third

of the inhabitants of Germany are Catholic; two millions, or about one-twelfth, of those of England belong to the same faith; in the United States about one-seventh of the people are Catholics; while in Switzerland the majority of Protestant inhabitants is not great. On the other hand, Italy, France, Spain, and Portugal contain only about three-quarters of a million Protestants. Every student of history knows that the inquisition, which is again lauded as a holy institution, did its work of exterminating Protestantism but too thoroughly. Fire and sword have been the potent factors in the contest with Evangelical Christendom, which gave full liberty to Roman Catholicism. Austria at one time closed hundreds of Protestant churches; France required a St. Bartholomew's night to check the progress of the gospel; the *autos-de-fe* of Spain have shed their lurid light over ages; and Rome itself, by precept and example, became the model of the papal world in the condemnation and persecution of Protestantism.

Spain has lost its former glory; France has become the scandal of Europe; Austria is full of the most serious agitations, and the throne of the proud house of Hapsburg has repeatedly trembled during the century, and has recently received a terrible shock; and Italy has only experienced a revival of hope since it cast off the papal yoke. Catholic Austria and Italy receive strength from an alliance with Protestant Germany. Ultramontanism was dominant in France, and was intent on humiliating the stronghold of evangelical Christianity, but has itself been cast to the ground. The three dominant nations of the world are Protestant Germany, Great Britain, and the United States. Having helped to reduce its own lands to weakness, if not to imbecility, the problem which the papacy now attempts to solve is—how it can renew its own strength by capturing the strong Protestant countries.

The corruption of Protestant lands is a standing theme in the Catholic press. Eloquence is exhausted to weariness to prove that these corruptions are the fruit of the Reformation, and that their only cure is in the return to Catholicism. Of course, the presumption is all the time that the papacy has produced in its lands an ideal state of perfection.

Not in a spirit of retaliation, but in the interest of truth, we want to cast a glance at France. Verily, its religious condition needs no extra coloring to make the degeneracy striking. The ultramontane press of that land gives the most gloomy details of the prevalent atheism and godlessness, and of the indignities heaped upon the church. The flood of vile literature from that land threatens to deluge other nations, and earnest efforts are made to check the pollution. And yet, in that land, as in Italy, the papacy has exercised unlimited control, being dominant in the state, in the press, and in the school, as well as in the church. And what results!

The number of Protestants in France is 750,000; of these, 550,000 are Reformed, the rest are Lutherans, or belong to the smaller bodies. At the time of the Reformation, nearly one-half of the country is said to have been Protestant; and after all the fearful persecution of the Huguenots, there were some 2,000,000 Protestants about the middle of last century.

The extermination of Protestantism has by no means been the only mission of the Jesuits in France, who, together with the pope, have had free scope since the day of Louis XIV. This monarch gave the schools into their hands, and the result is witnessed in the France of to-day.

In 1881 there were 29,201,703 Roman Catholics, or 78.5 per cent. of the entire population; 7,684,906 per-

sons declined to make any declaration of religious belief! This large number has probably been increased since then. In this year of the centennial of the French Revolution, public affairs reveal an atheistic spirit. If in political matters religion is still recognized, it seems to be a mere matter of expediency or courtesy. How else could an avowed atheist become the minister of religion and education, as has been the case!

There were 200,000 persons under vows in 1881, besides 45,000 ecclesiastics who also belonged to the various orders and received pay from the state. The secular clergy numbered 54,000. There are only 700 Protestant pastors. The number of Roman Catholic congregations is 36,000. The hierarchical machinery is well organized, with 18 archbishops and 65 bishops. Surely, with this enormous force, and with the supreme control of the school and the church for ages, and often, too, in the councils of the state, Roman Catholicism has had abundant opportunity to demonstrate the character of its leaven.

The intolerance of ultramontanism has developed an equally intolerant atheism. Jesuitism is viewed as Christianity *par excellence*, just as Pharisaism was held to be the climax of Judaism. No other Christianity being known, Christianity itself is treated as the enemy of humanity and the death of all progress. Atheism is now intent on removing all religious influence from the schools, so as to make the rising generation theoretically and practically godless. A few years ago the Anti-Deistical society was formed in Paris. The following article in the statutes gives the reason for its existence: "It is the aim of this association to suppress the name of God in all languages of the world; for since God is only a myth, his name has no significance, and consequently no right to existence." According to the third article, the poets, authors, and other members shall use such names as God and Providence only for the sake of antagonizing them. At the instigation of this association, the Paris council passed a resolution to remove from the public schools the works of Corneille, Racine, Voltaire, Victor Hugo, and others, because in them the name of God occurs!

No wonder that even some of those who have opposed religion are frightened at the condition which they themselves have promoted, and look with dread into a godless and hopeless future. Thus a Paris journal, whose usual spirit is frivolous, said recently: "Alas! the spirit of infidelity is spoiling the whole of society. Our scorn has emptied the churches and temples. Our principles have vanished before the brutality of existing facts. Our glowing imaginations have perished amid the wickedness of men. We no longer have chapels where we kneel; no longer any faith which offers support; no longer a God to whom we can pray. Our heart is empty. Our soul has been robbed of its ideals and of hope."

Verily, it is not in a spirit of triumph that the condition of France is contemplated as the legitimate fruit of ultramontanism. But when the Jesuitic press does its utmost to exaggerate the evils prevalent in Protestant lands and to proclaim Protestantism a failure, and Jesuitism the only hope of the church, of nations, and of the world, we may be permitted to look startling facts fully in the face. Nations have been subject to spiritual decay in proportion as ultramontanism has had the control of affairs. And now, like a parasite which sucks the life from the tree which supports it, Jesuitism seeks new vigor in strong Protestant lands, where a free gospel has promoted spiritual vigor and freshness. How characteristic, too, that Jesuits are busy writing biographies of the world's eminent Protestant literary characters, for the sake of proving

that the evil in them was due to Protestantism, while their good was a Catholic leaven! Shakespeare, Schiller, Goethe, Longfellow, and others, have already been subjected to this treatment; and more biographies are in process of preparation by Jesuits, for the same purpose.

THE MONARCHICAL SPIRIT IN EUROPE.

AMERICANS are apt to overestimate the contagious influence of republican institutions. European journals do not make a specialty of disseminating what is best in the political affairs of the United States; many of them, in fact, delight in the selection of what is most detrimental. Americans abroad are often justly indignant at the unjust reports about American life and politics. There are journals which seem to make it their business to malign us for the very purpose of destroying the political effect of our institutions. The welfare of our country is not attributed to its form of government, but to its favorable situation and natural resources, while the prevalent evils are attributed directly to the rule of the people. The frequent change of our officials, and the consequent inefficiency in various parts of the service; the corruptions in public life; the outrages perpetrated at elections; the misrule in our large cities, the frequency of mobs; the enormous amount of crime, and the numerous failures of justice; the frequent cases of lynching; the prevalence of monopolies, and the growth of a haughty moneyed aristocracy in spite of the pretended equality of the people: these topics are put to usury for the sake of proving the failure of government by the people for the people. Before me lies a German paper, which says: "The 114 cases of lynch murder in the Republic of the United States last year can only serve to strengthen our conviction that we need a strong monarchy." Even among German liberals the enthusiasm for our institutions is concentrated on the abstract principles on which they are founded, rather than on their practical workings.

Still less powerful is the influence of France in favor of republicanism. The century inaugurated by the French Revolution is regarded as full of the most earnest warnings against republicanism. France to-day is furnishing the strongest arguments for the monarchical spirit. Its 24 ministries since 1870 are but one of the numerous signs of instability and dissatisfaction; and the first century of republican experiments may end with a monarchy or an empire as the only escape from anarchy.

Thus the experiment of republicanism has led many to treat it as an axiom that a strong, a just, and a good government means a monarchy. The career of Emperor William I., under whom Germany achieved the victories over Austria and France, and realized the long-cherished dream of unity, has exerted a powerful influence in favor of the monarchical spirit. Here as elsewhere nothing succeeds like success. The Hohenzollern family is praised alike by liberals and conservatives; and the former are eager to repel all insinuations of the latter that liberalism is anti-monarchial. Although the course of Bismarck toward Emperor Frederick was interpreted by the liberals as actual hostility to the monarchical principle, the conservatives regard it as the maintenance of that principle in opposition to the influence at the court of Frederick.

Still it is true that the monarchical spirit has received severe shocks; and their effect is the deeper and the more lasting because they came not from enemies, but from the rulers themselves and their families. Aside from all questions of justice and injustice, the 99 days of Emperor Frederick's reign proved that even the conservatives care less for monarchy as a principle than for a monarch who

represents their views; so that even in the country where the monarchical spirit seems to be strongest it is likely to be seriously affected by the character of the reigning monarch.

Even men who are not strict moralists do not want libertinism exalted to the throne. The time is past when the throne makes the man; the character now casts its glory or its shame on the throne.

Princely libertinism is not less despicable because princely. If princes see fit to live in filth, their example will re-act on themselves as well as on public morality. The suicide of the crown prince of Austria has appalled; but the first shock was followed by a feeling of disgust mingled with pity. The fact that a career was possible which made life, a mighty throne, and honor itself seem worthless, suddenly opened the eyes of Europe, and revealed an abyss which was not thought possible. The suicide of one with such hopes for the future stands alone in history; and no wonder that men shrink back in horror as they learn the details of the crime. Even liberal papers see in these details evidence of a state of society which must be changed or else rush to ruin. The pretext of mental aberration on the part of the crown prince is regarded as a mere palliative, and as intended to secure from the Catholic Church burial in consecrated ground and religious ceremonies for a suicide.

The effect of the career and end of Crown Prince Rudolph is telling on the monarchical spirit. Thus a strongly monarchical paper says: "The pessimistic view of the world has received great accession from the highest circle. The most strenuous efforts of all regents is required in order to strengthen the thrones at a time so unfavorable to the monarchical spirit." The social democrats use the occasion for attacking both the throne and religion. There are persons enough in all European lands to make capital of unworthy monarchs and princes, and to declare it an outrage to be subject to the rule of persons whom they cannot even respect. Were the character of the crown prince of Austria isolated among princes the case would, of course, be different.

The difficulties of monarchs and the tragedies on and near the throne are also being discussed, and they do not promote the idea that monarchy necessarily means stability and strength. The uncle of the Emperor of Austria was obliged to abdicate forty years ago in favor of his nephew, the present ruler. The brother of the emperor, Maximilian, would now have been crown prince if he were alive and had not chosen to become Emperor of Mexico. Pius IX. urged him to suppress all worship in Mexico but the Catholic, and to put the public and private instruction in charge of the Catholic priests. "In vain did the Empress Carlotta attempt to induce the papal nuncio and the pope to abandon this purpose. After a painful audience in the Vatican, in 1866, her reason was dethroned, and she spends the rest of her sad days in the castle of Teroneren, near Brussels." Maximilian himself was shot in Mexico. Little is said about the probable successor to the emperor; certainly there is no evidence of any especial hope or enthusiasm on the subject. France is preparing to celebrate the event which led to the beheading at Paris of the daughter of a former ruler of Austria. The King of Bavaria, cousin of Crown Prince Rudolph, committed suicide a few years ago. The present nominal king is a hopeless imbecile. Alexander II. of Russia was murdered. His oldest son, who had been trained for the throne, died, and the present czar had to be prepared as quickly as possible for his present position. He is in terror of his own subjects, and much of his life is spent in seclusion in order to

insure his safety. Napoleon III. was defeated, lost his empire, and died in exile; his only son was murdered in Africa by savages, and Eugenie is spending her days of solitary mourning amid strangers in England. With a large part of his people the King of Denmark is thoroughly unpopular; and the King of Sweden has repeatedly experienced difficulties with his subjects in Norway. Servia and Bulgaria need but be named to call up a long series of troubles. Even Spain, on which the shadows of the Middle Ages still fall, has repeatedly made its monarchs tremble, and now its king is an infant. And while the above includes the most prominent tragedies and trials which have recently affected European thrones, they do not exhaust the list. Surely they are enough to weaken the confidence in the stability of the monarchy in comparison with republics.

It cannot be said that republicanism has undergone a revival, but no more can this be affirmed of the monarchical principle. Public opinion on the subject is unsettled, and necessarily must be, so long as socialism continues. There is little confidence in the permanent peace of Europe; and it is generally believed that the next European war will be one of unparalleled magnitude, and will be waged in the spirit of annihilation. From the present views it is not safe to predict what changes may be expected in governments and constitutions; but it is apparent that in politics as in thought and literature Europe is in a crisis. Events seem to tend toward a new epoch; but the present spirit is too indefinite and too transitional to indicate the character of the coming era. Now the vast armies are the centers of power; and there is no question that the masters will be those who succeed in controlling those armies.

A German pamphlet has just appeared with the significant title, "Monarchy, its Need and its Dangers." *Needed but endangered*, expresses the conviction of the warmest friends of monarchy.

PROBLEMS IN STUDY.

1. The learned material has become so vast that a selection of the most valuable portion is extremely difficult. Yet, for economy of time and effort, and for the best results, this selection is absolutely necessary. Hap-hazard reading and study means the failure to attain the greatest efficiency, if it does not mean total failure. Wisdom in the selection of literature includes wisdom in the exclusion of literature. Even if the scholar devotes himself severely to any of the important specialties of the day, he will find that the amount of material presented for investigation is so great that he must limit himself to what is most essential for his purposes. The very specialties have become seas over which one may wander aimlessly, and be lost instead of reaching a desirable haven. A definite aim, a properly limited purpose in pursuit, a well-defined course to which everything is tributary, are essential conditions of success.

2. Only what is best, and in proportion as it approaches the best—that is the rule in study. But on what principles make the choice of works? The occupation or profession is to be considered. The greatest possible efficiency in one's calling belongs to faithfulness in that calling. Where can efficiency and faithfulness be expected if not in the peculiar mission of life? Very properly the Germans emphasize it as the very heart of ethics, that from the emperor to the humblest subject the chief thing is faithful efficiency in the chosen calling of life. But there may also be other considerations, though the above must be made unconditionally first. Thus there may be secondary aims, specialties

within or besides the main purpose. Or there may be peculiar circumstances and occasions, with peculiar demands. So a man's tastes and endowments must be taken into account. It is probable that the line in which a man can accomplish most is the one to which his inclinations will lead him to devote special study. All these things will be carefully considered by the student, and wisdom will select subjects and books with a view to making the most of the opportunities of life.

3. The aim of all study is two-fold, namely, to develop the soul in knowledge and in all excellence, and to enable that soul to give the best expression of itself and its attainments. Let us call this aim the culture and the manifestation of the soul. The gospel and all religious training; our educational institutions; all our intellectual pursuits; the study of ethics and æsthetics in particular, are included in this general aim. Unless there is this two-fold aim, we rear a broken instead of a finished column. This aim rejects the shallow view of learning as if it were a kind of drapery of the mind, rather than a constituent element of the mind. All true scholarship makes the man himself before it makes a sermon, an essay, or a volume. Works for study are therefore valuable in proportion as they make the soul itself great and enable it to manifest itself.

4. Much that now floats on the surface attracts the gaze of men; it absorbs the attention just because it is on the surface. Yet the flood of years will sweep it away, and it will not even form a bubble on the current of history. There are scientific as well as æsthetic and literary fashions which change with the seasons. There are burning questions now which will not even leave a deposit of dead ashes for the next generation to behold as an evidence that something has been consumed. Religious problems may change. The religious agitators of an age may be like the waves of the sea, which subside and leave no trace of their existence. In contrast with the evanescent red of the morning and evening sky there are real signs of the times which are momentous. These signs, with their meaning and whither they point, are the concern of the student. These signs are the seeds of the present—seeds whose genesis in the past is worthy of study, and the genesis of whose future development must be traced if a prophetic glimpse into coming events is to be obtained.

5. Mere nomenclature, an accumulation of facts and mathematical formulas are not science, but only its materials. Details are for laws, laws are for systems, and systems are for ultimate principles, so as to find the solution of the problem of the universe. Our age is in danger of losing itself in details. Instead of growing deeper, broader, and stronger, many a mind is buried under the mass of facts accumulated. The beautiful statue is but an individual object; yet in it we behold the artist's ideal; and in that ideal is represented the idea of beauty—an idea which is general and has significance for all æsthetic contemplation. So in details the true student sees laws; in a mere fact he searches for a principle; in what is local he inquires after the universal; and in what is temporal he tries to discover the eternal. And in this study the student strives to raise himself into harmony with what is universal and eternal. From what is merely subjective and peculiar to himself he wants to rise to what has objective value, and is significant for all who are rational. Out of narrow selfishness then, into what is universal and eternal: that is the problem for the study to solve. Each one will see that this means in the deepest and best sense—into the gospel of Christ with its fatherhood of God and

brotherhood of man, with its principles for all ages, all men, all conditions, and all circumstances. The kingdom of self is exchanged for the kingdom of God. And the soul developed into this kingdom will also make the aim of its influence the leading of others into this kingdom.

APHORISMS ON INDIVIDUALITY.

THE leveling processes in society are hostile to individuality. The common ground on which all meet has no room for what is uncommon. Etiquette is the social routine in which all are expected to move, and which indicates the summit of social excellence. Degrees are, of course, possible in this routine; but the routine itself is not calculated to promote distinctive personality and sharp individuality. Society masses persons, and, therefore, tends to suppress what is peculiar and characteristic. Yet if one wants to make the most of himself he must be free to express and exercise his peculiar powers and gifts. Restraint means suppression, and is in place only when exerted against what is false. Men are distinguished only by what makes them distinct from others. Distinction consists in what is uncommon or peculiar. It is a mark of superiority, either because a person has an excellence which others lack, or because he has a common excellence in an unusual degree.

PECULIAR endowments divine are indications that individuality has a mission which ought not to be sunk to any common social level. Epochs start with personalities of marked peculiarities. The excellence, at first individual and so distinct as to be maligned and martyred, only gradually diffuses itself and becomes a general characteristic. Only what is uncommon is thrust from vulgar marts and profane streets, and is deemed worthy to enter some consecrated temple where it is sacrificed on a holy altar. Men cannot see beyond their limited horizon, nor seize what is above the level of their standpoint. Can the public be expected to set the seal of popularity anywhere else than on a spot where they can press the seal with their own hands? Centuries may have to pass before what is best in a hero receives a monument.

EVEN in the greatest human personality that which is an individual and peculiar characteristic constitutes but one side of his being. All that belongs to humanity is a tie which connects him with the feeblest of the human race. No less marked is man's solidarity than his individuality. All are parts of the same universe; the fatherhood of God constitutes the brotherhood of man, and as all are children, so all are brothers; in essence, the human powers and interests are the same. Society is not a dead aggregation, but a life in which the individuals are the organs. If there is a social communism which wipes out individual peculiarities and personal characteristics, so there is an individual selfishness which ignores the solidarity of the human family. We must recognize the peaks; but they are peaks of the same earth, and they are themselves earth. The sunshine reflected and the shadows cast by the highest summit belong to the earth on which they fall.

MANY philosophers have fabled about God becoming conscious and personal in each individual human being. So the consciousness of man has been represented as but an individualization of the consciousness of God, so that in man we find a concretion of the infinite and the absolute. God in man is one thing as taught by Christianity, but entirely different as taught by pantheism. Even as a fable the doctrine has a deep meaning. The individual is to learn what the universe is, and what God is; and thus in the possessions of his

mind the universe and God himself are to attain consciousness. The limited self is to be enlarged by a constant study of creation and its Creator, and in character and in being is to approach the divine likeness.

Thus what is general is to become individual; it is to be a characteristic mark of personality. What is peculiar is valuable in exact proportion as it is a personal embodiment of what is of universal significance. Truth, goodness, beauty, reason, are in themselves universal; but they have not become universal manifestations in individuals. So far now as they become concrete reality in an individual they constitute the excellence of that individual. An excentricity may be only an individual mannerism; an excellence is always an expression of something that has universal meaning. A valuable peculiarity is necessarily the revelation of universal truth, goodness, and beauty.

Here, then, is the harmony between the general and the individual. The individual is an embodiment and expression of what is general; and he is valuable as an individual in exact proportion as he becomes a revelation of what has universal significance. Every peculiarity is precious only if it can be diffused as a leaven. What is universal is to become individual; and it is to become individual in order to become general.

THE FAILURE OF AGNOSTICISM.

In thought, nihilism; in heart, pessimism; in life, anarchy. These are among the most characteristic marks of deep and extensive tendencies in Europe. Men lament the religious condition of nations, as if that condition were exceptional, forgetting that religion is in sympathy with all the movements of the day, and necessarily partakes of their general character. Christianity is, in fact, in a much more settled condition than many other prominent factors in our present civilization. Especially is this true as compared with the forces intent on its destruction.

In England, as well as on the Continent, the opponents of Christianity agree in their negations, but not in their positive tenets, if they have any. The effort to discover the affirmations of infidelity proves it to be the emptiest and most chaotic of systems. Can it be dignified with the name of system? Its essence is attack; it is a battering-ram, not a stronghold. So intent is it on mere destruction that it does not even stop to consider the constructive forces necessary to rear a new edifice from the ruins.

Agnosticism, an avowal of ignorance respecting spiritual objects, a mere profession of non-belief, has neither positive nor constructive power. To every thinker this is self-evident. Nevertheless, Mr. Frederic Harrison deserves credit for his emphatic statements on this subject in an article on "The Future of Agnosticism," in *The Fortnightly Review.* It is not a laborious task to prove that from nothing nothing comes. The author, being as much opposed to Christianity as agnostics themselves, cannot be charged with Christian prejudice. It is simply a case of the opponents of the gospel divided against themselves. Strange that the age needs proof that emptiness is nothing, and that nature abhors a vacuum. "Whatever the logical strength of agnosticism as a philosophical system, as a social creed it must share the inherent weakness of every mere negation." Such negations will likely serve to make more apparent the value of the substance of the Christian religion. "The net result of the whole negative attack on the gospel has perhaps been to deepen the moral hold of Christianity on society. Men without a trace of theological belief turn from the neg-

ative attack now with an instinctive sense of weariness and disgust." Certainly. Even where Mephistopheles does not confess himself the spirit of negation, whose mission is to destroy, men discover the cloven foot.

Not less significant is Mr. Harrison's claim for the necessity of religion.

"All that has been said by preachers and prophets, from Moses and Isaiah down to Keble and Cardinal Newmann, as to the importance of religion to life, as to the paramount necessity of a central object of reverence, devotion, and faith, is not by one word in excess of the truth. . . . For some two centuries criticism has exhausted itself in battering down the doctrines and methods of the current religion. But not a rational argument has ever been put forward to show that religion of some kind is less necessary than before, less inevitable, less dominant. Agnosticism says to the churches: 'I decline to believe in your religion.' But the necessity for some religion remains just as it did before."

Not only is religion a necessity, but its absence deserves the severest censure.

"The profound instinct of all healthy spirits recognizes that a state of no-religion, of deliberate acquiescence in negation, of non-interest on principle in these dominant questions, is weak, unworthy, even immoral. . . . The instinct of all good men and women tells that a man without a genuine religion, a man to whom the relation of Man to the World, Man to his fellow *Men* is a mere academic question, a question to be put aside—is a source of danger and corruption to his neighbors and the society in which he lives; that selfishness, caprice, anti-social self-assertion, or equally anti-social indolence, are his sure destiny and his besetting weakness."

Suppose a Christian preacher had said this? Religious bigotry and intolerance would have been extremely mild terms as a description of his character on the part of infidels.

Much more of the same sort abounds in the article, but a few other quotations must suffice. "All that agnosticism has done is to assert that theology has not solved the religious problem. It has not offered a shadow of a suggestion as to what that solution is, nor has it cast a doubt on the urgency of the problem itself." It need hardly be added that agnosticism, after being dealt with as only worthy of contempt, is declared to have no future. "As Charles Darwin so pathetically tells us in his diary, it affords no permanent consolation to the mind, and is continually melting away under the stress of powerful sympathies. It destroys, but it does not replace."

He strongly hints that agnostics are really as ignorant about some important mundane affairs as they profess to be about spiritual objects.

"The question of the place of religion as an element of human nature, as a force in human society, its origin, analysis, and functions, has never been considered at all from the agnostic point of view. What eminent agnostic has ever attempted to grapple with the problem, except by the unmeaning phrase of Mr. Spencer, that the business of religion is with the consciousness of a mystery that cannot be fathomed? This meager formula about a very real and vast power is obviously only the flourish of a man who has nothing to say and who wishes to say something. Apart from this, what agnostic has ever told us what religion is, what it ought to be, what part it plays in life and in civilization? . . . In other words, agnosticism as a religious philosophy *per se*, rests on an almost total ignoring of history and social evolution."

Strange that after such strong statements in favor of religion Mr. Harrison should advocate what "August Comte propounded as the Religion of Humanity." That abstraction, "Humanity," as an "object of reverence, devotion, and faith!" One wonders whether he seriously takes that for religion, and whether it is any better than agnosticism. If we can go with Harrison against the agnostics, we shall go with Professor Huxley against Comte and his worship of humanity. Huxley vigorously opposes the religious views of positivism, and speaks in anything but complimentary terms of its founder. In an article on Agnosticism, in *The Nineteenth Century*, he says:

"When the positivist asks me to worship 'Humanity'—that is to say, to adore the generalized conception of men as they ever have been and probably ever will be—I must reply that I could just as soon bow down and worship the generalized conception of a 'wilderness of apes.' . . . I know no study which is so unutterably saddening as that of the evolution of humanity, as it is set forth in the annals of history."

If Mr. Harrison shows that agnosticism is utterly empty, and consequently both powerless and unsatisfying, Prof. Huxley retorts with a contemptuous sneer at Mr. Harrison's "absorbing labors as the *pontifex maximus* of the positivist religion."

The study of the spirit and the tendencies of infidelity is very instructive. It reveals attacks and negations and destructive fury; but as soon as you ask for positive and constructive elements there is endless confusion. With all its diversities, Christianity is unity itself compared with the antagonistic views and chaotic opinions of skepticism. But there are still other lessons. Agnosticism is simply dogmatism of the worst kind. It postulates absolute ignorance in spiritual matters as final, and as if with a divine fiat it cuts off all further inquiry. Therefore it is the enemy of progress in the very highest region of human concerns. Positivism is equally dogmatic in that it makes final the fiction of a religion of humanity. Humanity worships itself! Who can blame Prof. Huxley for his withering contempt?

The logic of agnosticism is—not its present dogmatism, but inquiry. If ignorant, why rest in that ignorance instead of making the most earnest effort to get light? And if there are regions in which knowledge is not obtainable, why not do in religion as in all other matters—seek a reliable basis for faith?

If agnosticism and positivism are both found unsatisfactory, perhaps we may look for an era of the most earnest investigation into religious objects. Deep and serious inquirers instead of empty deniers: that seems to be the true logic of doubt and skepticism.

MISCELLANEOUS SECTION.

How I Became a Successful Pastor.

BY THEODORE L. CUYLER, D.D.*

A PREACHER may get his theology from books, but he must get his knowledge of human nature from people. I have said again and again that the pastor's study of human nature during the daily visitation of his people is a hundred-fold more important than any study from books. No man can preach practical, helpful sermons who is not *en rapport* with his people. Next to the Bible he will obtain his matter for sermons from the daily intercourse with the members of his congregation. My maxim is, "Study your Bible in the morning, and the door-plates on the houses in the afternoon."

Every week as I go among people I find in contact with them the material for sermons. What am I dealing with—dead books? No; live people. By keeping up an intercourse with live people all the time, I come to know their feelings, their spiritual conditions and necessities. Ordinarily a minister who is not among his people loses prodigiously his power. A church-member will say: "A sermon always sounds better to me on Sunday when I have had a shake of the minister's hand during the week."

A minister should visit each family in his congregation once a year, and make extra calls when they are deemed necessary. Let him find out where they live. If a business man has met with losses, let him go to him and give him his sympathy. If a member of a family has met with misfortune or disgrace, he should be on hand to give comfort and counsel, and the moment he hears that a parishioner is sick he should lose no time in visiting him. In pastoral visits all attempts at gossip should be frowned upon; people should be encouraged to talk about the church's services, and the pastor should in that way obtain suggestions from them as to their spiritual needs.

*An interview obtained expressly for THE HOMILETIC REVIEW.

If you once begin this kind of pastoral work, you have got to keep at it. I find I am completely in it. If by any chance I happen to overlook a parishioner, he will remind me that it has been just so long since I had been to see him; I have led my people to expect pastoral visits. Occasionally, by oversight, I have lost a family from my church, but nobody has ever said: "I have not dropped away from your church because your preaching does not suit me, but because the dominie has forgotten me." Nobody has ever said: "I have left your church because I was not fed on gospel truth."

A preacher once sneeringly alluded to this phase of my pastoral work as "going around to tea and talking with old women." Pastoral work, from the days of Richard Baxter to the present time, has been very different from "taking tea with old women;" my idea of pastoral visitation is as different from that as preaching is from shaking nonsense out of your sleeve. It means that the pastor shall keep himself in constant communication with the souls that he is sent to feed; and how is the minister to know what his people need if he does not go among them, and bind himself to them, and get them to bind themselves to him?

A minister will sometimes urge, as an excuse for not making pastoral calls, that his congregation is too large. There is about one minister (or two) in every generation who is so situated that he cannot be a visitant of his vast flock. Charles H. Spurgeon is that man in the present generation. With a church membership of 4,000 souls and with the charge of various religious enterprises, he cannot be expected to visit eight or nine hundred families. But in our own country the late Dr. Stephen H. Tyng, with a large church membership, made regular pastoral visits, and, in our own time, Dr. John Hall and Dr. William M. Taylor, each having large congregations, keep up the practice.

In my own church last Sunday there was not a vacant seat in the house, and if I were asked what had kept this church up to its strength I would say it has been two things: first, steady preaching of the *old* gospel, and, secondly, constant pastoral work. Some years ago Rev. Matthew Hale Smith, the New York correspondent of the Boston *Journal*, wrote about my church that the waves of sensationalism had been raging around it for many years, but it still stood unbroken as a rock; "the reason is the dominie holds on to them with a tight grip"—and, it may be added, that that "grip" was pastoral work. As it has been said, a house-going minister makes a church-going people.

Your people will stand any amount of plain talk on Sunday if you do not neglect them during the week. If you are with them in their trouble they will stand plain preaching; if you lose personal interest in them they will say that you had no business to talk in that way. I never yet knew a minister to fail, however pointed his sermons might be, provided he kept up his personal interest with his people. A brilliant sermon may make a congregation proud of the minister, but the personal attention of the minister and affectionate sympathy with each individual bind our congregations to us with hooks of steel.

Several years ago a large congregation fell away. Some said the pastor had driven the people out on account of his denunciations of slavery. That was not the fact. That church would have stood any amount of bombarding of slavery. The real reason was that the clergyman became so entirely disconnected with the people pastorally that he did not know where they lived. He became so absorbed in his books that he had to be told when it was time

to go to the pulpit. The reason why the people dwindled away from that church was because the pastor had lost his personal grip on them. He had as fine a congregation as there was in New York, and it was broken up simply because he neglected pastoral work.

I recall that some years ago some one gave a fling at pastoral work and said it was not manly business, that it was a sort of womanly affair; that a pastor's work was in studying the great questions of the day. I wrote an article on that suggestion, entitled: "Is Pastoral Work Manly?" and I alluded to the work of Christ and his apostles. Was it manly for Christ to talk on salvation with the woman at the well? The pastor does just exactly what our Lord did at the well of Sychar when he met a human soul and devoted an hour of his talk to her. The manly men have done the same sort of thing from the days of Richard Baxter, who felt that the study of the human heart was as important as the study of any books, or the discussion of evolution theories, or anything else that this modern "manly" man does. It is the business of the minister to meet the spiritual needs of man, woman, and child.

The snare of many a gifted preacher now-a-days is that he will devote too much attention to books and too little to human nature, and he will find himself discussing in the pulpit books and questions about which ninety-nine one hundredths of his congregation do not know or care anything.

Most people do not go to church for the purpose of quibbling with metaphysical problems, to enjoy an oratorical treat, or a display of scholarship. Most of our people do not care about evolution, or about "Robert Elsmere." They have not read "Robert Elsmere," and, if they do read it, they read it as a literary curiosity, and say it is a great bore. If I die to-morrow, I claim it as being to my credit that I have not read the book.

Your people want you to preach practical, gospel truth; they want their spirits quickened; they want to be told their duty, and to be made better men and women. Our business is to preach God's Word and meet the wants of dying men. Life is too short to waste time in chasing all the devil's rabbits. If a book is to be discussed, that is the work of the religious papers, not of the pulpit. It is not our business to advertise novels. People will say, "You are reviewing a book I have not read; how do I know that you are reviewing it fairly?" When you preach about books you are preaching about books that people must read. They may say, "We do not care for reviews of books; you are here to preach the gospel and not "Robert Elsmere." It is not the business of the preacher to be an intellectual instructor. Preaching on what are called "topics of the time" may get a man's sermons reported in the newspapers, but such sermons will not draw souls to Christ.

Preparation for the Pulpit.

By Rev. G. S. Plumley.

Every successful preacher has his own methods of special preparation for his pulpit work. Each one also discovers some process by which his powers are stimulated for the task.

Among a group of such preachers the question was raised: "What do you find most helpful for putting your mind at its best before you write?" The replies were as many as the individuals present.

One said, "I spend half an hour in prayer; I read several psalms; I take up a volume that secures continued and absorbing thought; I go at my theme, to quote Dr. Johnson, 'doggedly.'"

The last said, "I find, for the preparation of my Sunday morning ser-

mon, nothing so inspiring as the sight of Saturday evening's sun descending behind the western hills."

These were frank and confidential utterances from practical and practiced pulpit-workers, and they suggest the variety of methods employed by different minds in obtaining success in sermonizing.

One master of homiletics has, for a quarter of a century, followed this routine of preparation: He makes a record of themes suggested to his mind by reading, reflection, or sudden inspiration. When about to write a sermon he selects the particular one of these themes that, at the moment, seems to strike him as most likely to accord with his present mood, and best adapted to draw forth his powers, but he never thus selects, or prepares to write for immediate use in public.

To this subject he fits an appropriate text, and rapidly covers page after page, as for dear life. If interrupted, he leaves his manuscript on a particular table in his study. Returning to it again, he writes as before as rapidly as possibly, with no erasures, no thought of criticism, no reference to brevity or length, until the sermon is completed. Then it is thrown into a drawer where are piles of similar productions.

But the day arrives when he must prepare for the next Sunday. He wishes to compose a discourse appropriate to a particular occasion, the circumstances of the congregation, or the public demand and expectation. To his manuscript drawer he goes, looks over the hasty preparations in it, seeks one on the topic desired, or on a kindred topic, and sets himself to work.

At his new task he says, "This text is not so fitting for the sermon as another. This introduction would better suit some other discourse. Here is an argument unduly extended. Here are paragraphs requiring more illustrations, and here are pages with illustrations too numerous. The conclusion requires amendment. Numerous words, even some passages, should be stricken out."

Such criticisms arise spontaneously as he reads his rapidly composed discourse, and, as he progresses in its perusal, they are all noted along the margin.

And now begins the preacher's real effort of preparing the special sermon designed for immediate use. Upon it he lavishes all his strength. He regards all the criticisms and amendments that suggested themselves, and, correcting accordingly, when the sermon is completed he finds it as he wishes it for delivery.

This man has many hearers outside of his own denomination. Of him, as a preacher, it has been said that his sermons always have a beginning, a middle, and an end: that there is always an interesting introduction, and a fervid conclusion; that his argument is sound, well lighted up by striking illustrations, and his hearers are never wearied by any semblance of labored effort. To them the discourses never smell of the lamp, but seem as fresh and flowing as if they were lively, unpremeditated, and extempore utterances. It has also been remarked that they are remembered, many of them, at least as to text, outline, and illustrations, for years. So that this preacher's method has been, in his own case, a true success.

Comparative Piety.

REGARDING Jesus as the center of a circle, we may indicate the characters of His disciples by a series of concentric lines, or zones of piety.

I. The outermost zone is that of those who believed in Christ to an extent, but were *devoid of all real spirituality.*

Here we must place Judas. To do so we must dismiss the idea that he was a conscious hypocrite, and give him the benefit of the most charitable

theory regarding him, viz.: that his faith only entertained the idea of Jesus' secular kingdom. So long as he was allowed to anticipate the establishment of that he seemed faithful and, with the other disciples, self-sacrificing. But when the spirituality of the kingdom was fully declared he could follow no longer. It may be, as some imagine, that his surrender of Jesus to His enemies was designed to bring that matter to an issue, hoping still that at the last He would assert His temporal kingship, rather than allow Himself to be put to death.

Into this zone we may place also the nine lepers who had faith in Jesus' healing power, but no spiritual sense leading them to express their gratitude by following the Master.

II. An inner zone is that of those who had *real faith and spirituality, but were without promptitude in devotion.* Nicodemus came to Jesus by night confessing privately that He was from heaven; but it was not until three years had elapsed that he spoke aloud his faith, and even then only by intimation, as when he asked the Sanhedrim to be careful lest they condemn the guiltless. Joseph of Arimathea was "a disciple, but secretly for fear of the Jews," until brought squarely to the issue of openly rejecting or acknowledging Jesus; then he "would not consent to the counsel or deed" of the Sanhedrim.

III. An inner circle still is that of those who had *true devotion but lacked nerve and daring.* Nine of the disciples are in this group. They were faithful for three years, but in the last shock they all forsook Him and fled.

IV. Coming closer, we find the line of *full devotion, which however lacked the utmost fineness of quality.* Here is Peter. When the others fled, he returned to follow Jesus. He went to the hall of the high priest, doubtless to be of any service he could. But there he was convinced that he could not help. His Master had seemingly submitted, as He said He would, to be put to death. Why should Peter add himself to the sacrifice? Why uselessly die with Jesus? Indeed, in any new emergency, it would be well for Jesus to have a friend who was free. Therefore Peter refused to allow himself to be implicated. He went so far, in his mistaken casuistry, as to deny his discipleship. He failed, not in the amount of his devotion, but in that he did not appreciate the *quality* of true devotion. He did not think it his duty to die just for love's sake and truth's sake. His devotion was grand, heroic, but did not attain the utmost refinement of the idea of consecration.

V. The innermost circle, close to the Master, showed *devotion absolute,* both in quantity and quality. As Jesus Himself was about to die for simple righteousness' sake, John, and perhaps the three women, were willing to die for their very love's sake, without raising the question of practical results. John did not stop in the outer chamber of the high priest's house, to be of service if needed, but went into the chamber of audience, to stand by his Master whether needed or not. He, too, stood by the cross to make another useless protestation of faith and love. There the women also gathered, near enough at the very last to hear Him speak to them. This is devotion's utmost refinement, when the sentiment would express itself even in offering life just for the sentiment's sake. This is the incense of consecration rising from the absolutely pure spices. Was it for this offering that the Master rewarded the women by the first news of His resurrection, and John, by opening to his eyes the Apocalypse of the rejuvenated ages? L.

PREACHERS EXCHANGING VIEWS.

Consecrated Giving.

VOLUNTARY, systematic, and consecrated offerings unto God are acts of Christian worship. In what spirit shall we give? How shall we honor the Lord with our substance, and the first-fruits of all our increase? Acceptance with God is better than worldly success in handling church money. The Lord's treasurer may sell his cause for thirty pieces of silver while betraying the Master with a kiss. Consecrated giving seeks to honor God in both the amount and the method of our liberality. Upon the first day, while the cross is in view, while we eat and drink in memory of His sacrifice for us, while conscious of His blessing for body and soul, with grateful and cheerful hearts, we lay by in store as he prospers us, giving a tenth and more as we purpose in our hearts. Such is the Scriptural idea. Thus the poor widow cast in all the living that she had. Thus the early Christians gave their own selves unto the Lord. Contrast the Scriptural idea of consecration with the modern money-making schemes. View the entertainment plan, or the begging system, or the endless provisions for chances, shares, etc. Young men are drawn into this social vortex of the church, and they often thank their stars if they escape without taking a few turns on borrowed capital, casting in a living which belongs to another. Oysters and ice-cream are advertised as a church supper, where the unconsecrated elements are administered by the most fascinating hands. Fifteen dollars is raised on an "estimate" as to how much a certain fellow can eat. The boys run up a lunch-basket on a lover until he pays tenfold the value of his prize. A crazy quilt brings twenty times its value in the fever-heat of a church auction. Raffles, lotteries, grab-bags, broom-drills, guessing-matches over a doll or a pumpkin, with cake walks, bung-whittling contests, and like things are the funny features of a popular scheme which makes the church a place of questionable merchandise, without a shade of reference to the Scriptural idea of consecrated giving. Yet God says that he will not accept this incense from Sheba and sweet cane from a far country (Jer. vi: 20). We should prove this good, acceptable, and perfect will in our offerings. The educational tendency must be considered. If our giving evidently tends to a Scriptural recognition of God's claims, and is in the spirit of consecrated worship, the amount and the method will be alike pleasing. His kingdom is "not meat and drink; but righteousness and peace and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God and approved of men."

Fairs or no fairs, we must please God rather than men. Buying or selling, giving copper or gold, on the street or in the sanctuary, the Master's eye takes in the whole life, our love, our faith, or faithfulness, while we cast pennies or pounds into his treasury.

His gift was made perfect in love. Here is our model. Love to God, and love to men—in all the affairs of life—is the rich fragrance of an acceptable offering. Christian nations control the wealth of the world. Let no beggarly spirit put our blessed Lord and his holy cause to an open shame before the gainsayers. In generous devotion we should anoint the feet of Jesus with costly spikenard, adding hundreds upon hundreds for the poor, who are always with us.

ROANOKE, VA. J. E. BUSHNELL.

"Let the Dead Bury Their Dead."

AFTER reading the exposition of Matt. viii: 22; Luke ix: 60, given in your March number, and the "outline" furnished in the January number, it occurred to me that the possi-

bility of getting at the meaning of Christ's words was not so hopeless as these communications might lead one to suppose. May not our Lord in uttering these seemingly harsh words—"Let the dead bury their dead"—have sought to indicate that there was a duty which took precedence even of a son's burial of his father? Certainly, as Rev. Mr. Cobern says, we are familiar with such an idea.

"Sons on the battle-field have seen their fathers fall, and moved on to the call of a higher duty than even that of filial tears. A husband by the bedside of a wife lying in anguish and danger of death, may be pardoned even if he go not to his father's funeral."

When two duties conflict we follow the higher and more pressing duty. So in the case before us, though in this case it is by no means certain that the duties *did* conflict. These duties were, on the one hand, what the man owed to God, and on the other what he owed to his unburied father. His plea, "Suffer me first to go and bury my father" sounds filial and proper; it seems altogether praiseworthy. But in Christ's sight it may have been *a mere excuse* for evading the higher duty which he owed to God. Had he discharged this higher duty then and there by joining the company of Christ's disciples and accepting Christ as his master, the very first duty which Christ might have given him to perform might have been this self same duty of burying his father!

Surely there was time enough for *both*, provided the more important one were put first; for in this man's case Christ did not have to be sought. He was not far away, but near at hand; nay, it was he who had said "Follow me." All that was needed was obedience. And had there been a ready mind, discipleship would have been attained in a moment. Was there ever a case which required *less* time? Was there ever a man who came nearer to the kingdom of heaven—and missed it?

Instead, then, of drawing from these words of Jesus an inference which savors of harshness, we are led to see the importance which Christ attaches to right conduct. Some duties take precedence of others. Certainly, those which we owe to God take precedence of *any* that we owe to men. Until we are Christ's the highest of duties, that of loving God, remains undone.

Moreover, until we are Christ's our souls are in the greatest peril. How real that peril is to the thought of Christ, appears from the incident before us. *So* real that he would have a man escape it even if to do so he had to leave the burial of his own father to others.

And yet the emphasis is not so much upon the peril of the individual as upon the obligation which he owes to God! an obligation which is so binding that nothing in the world is a sufficient excuse for neglecting it.

What Christ teaches, then, is not disrespect to parents—that he neither did nor could teach—but that even higher respect than we owe to them is due from every one of us unto God.

S. C. BUSHNELL.

ACUSHNET, MASS.

Ministerial Unrest.

A GREAT deal has lately been said upon this subject. It is doubtless true that some of the unrest is due to the spirit of natural restlessness which afflicts some ministers; but careful observation will show that it is the unrest of churches, for the most part, rather than the unrest of ministers, which causes so many short pastorates. Of course, other things often contribute to unsettle a pastor, such as ill health, a too scanty salary, and the impossibility of longer securing a suitable house to dwell in where there is no permanent parsonage. But these things do not make full account of the general condition of such affairs. We cite a case or two which fairly represents a large number of instances where pastorates have been

made remarkably short by churches. A certain church, not many years ago, gave a unanimous call to a minister, which he accepted. His previous record was excellent, and this church regarded him as being a good preacher. After being there a year and a half, one of the deacons told him that he ought to resign. When the pastor asked him the reason for such a request, the deacon tried to evade making any direct reply, but finally said that he thought the pastor was "not the man for the place." The deacon said he was not authorized by the church to make the request, but took the responsibility of doing so. And he afterwards took the responsibility of using his influence to get the pastor to leave, and succeeded. In the same county, another pastor, who had been on the field about two years, got word from a clique in the church that he had better leave. They regarded him as a superior preacher and a loyal Christian, but he was not very sociable. Another still, after a brief pastorate, had hints that his services were not wanted any longer. They believed that he was a devout Christian, and pronounced him a very good preacher; but on the whole thought it better to have a "change." One of his critics had observed that for three whole weeks he did not make a pastoral call! But the fact was his health would not permit him to visit all the while. Of course, he left them. He was a victim of churchly "unrest." C. H. WETHERBE.

Dr. Stone Accepts the Criticism.

IN the March number of the HOMILETIC (p. 214), it is said that Christ "first healed the palsied man and then forgave his sins. The first deed was to get a leverage for the second." The reference is to Mark ii: 3–12, with the parallel passages in Matthew and Luke, that being the only detailed account of the cure of the palsy by our Saviour. But in that case the forgiveness of sins preceded the cure of the body, as if the Saviour saw that the burden of conscious guilt lay heavy on the troubled soul and must first be lightened, before the shattered nerves could be made calm and strong. C. W. C.

WAUKESHA, WIS.

In reply to this the author writes us:

"The criticism as to the special case is just. In treating of the general principle, I mistook the order of the special instance, which does not properly come under it."

Salvation a Gift.

IN the HOMILETIC [Jan., p. 90], a critic says: "The good brethren occupy different theological stations; J. S. K. views the question with Calvinistic eyes (when he simply quotes: 'By grace are ye saved through faith; and that not of yourselves; it is the gift of God,' and 'The wages of sin is death, but the gift of God is eternal life'), while M. F. S. has an Arminian bias (in claiming that salvation is a 'condition of soul into which the penitent believer comes'). There's the trouble."

Why think there is any trouble? Why say a brother has either a Calvinistic or an Arminian bias when he simply quotes the Scriptures in answer to a question? If there be a trouble, what is the way out of it? Which Scripture shall we believe? Or shall we reject both in order to avoid Calvinism and Arminianism.? Out West, if a man should quote the Scriptures in answer to the question, "What must I do to be saved?" he would be apt to be called a Campbellite. Such is the disposition to think of theology instead of what the Lord says. "*The trouble*" is not in recognizing the truth that salvation is a gift—not a *direct* gift, like the rain or the sunshine, but still a gift—bestowed through the means, divinely appointed, on those who, by using the means, come to Jesus that they may be saved. Our daily bread is the gift of God, yet he doesn't put the loaf on the table, but has ordained that we shall have bread

through the means of his appointment. When we use the means we have the bread; and it is just as certainly a gift from God as though he did put the loaf on the table. It does not matter whether there be any Calvinistic or Arminian bias in this. Such bias will not change the truth on the question of bread, nor on the question of salvation, nor indeed on any other question. O. A. CARR.

SPRINGFIELD, MO.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

The Baptism of Jesus: Was It the Baptism of Repentance?

Suffer it to be so now; for thus it becometh us to fulfill all righteousness.—Matt. iii: 15.

MANY writers assume that John's baptism, as applied to Jesus, must have had a radically different significance from that it had when administered to ordinary men; that it lost its meaning as a baptism of repentance, and became merely a formal recognition of John's mission, an inauguration of Christ's ministry, a symbol of the moral purification of our Lord, etc.

But do we not miss a deep truth regarding our Lord's purpose when we are thus "wise above what is written," and seek to give a meaning to the rite other than that it commonly had? I love to think of Christ submitting to the baptism of repentance, though he had no sins to repent of. So far from his sinlessness rendering that act an idle formality, I conceive that rite to have been never before, or since, so heartily, indeed so heart-brokenly, observed. For Jesus *felt* sin, as no other man in the crowd at the Jordan felt it. He felt it not on his conscience, but, by that infinite sympathy that bound him to sinful humanity. He bore the load on his heart; so that it was perfectly natural for him to bow with men in that form of humiliation.

Not long since a young man was asked by the court to say why sentence should not be passed upon him for a crime it was proved he had committed. An old man rose with the criminal, and, putting his arm about the younger form, he said, "Your honor, *we* have nothing to say. The verdict against *us* is just; *we* only ask for mercy." The old man was the criminal's father. In the stress of his grief he had forgotten himself. His affection seemed to have identified him with his boy. As he thought of the crime, he himself felt its shame; it broke his heart. He was not anxious merely for his boy's escape from penalty, but realized even more keenly than the culprit did, the majesty of outraged law. Did he repent of his son's crime? No. But he felt it. There was as deep moral propriety in his impulsive act and words as in the formal proprieties of the court-room which he had broken, and neither judge nor sheriff thought of rebuking him.

Christ's sympathy with sinning men was absolute. He stood nearer to them than friend, or father; for he said, "I *in* them." Do not think that he assumed mere responsibility for sin in his body on the tree. His heart, his whole sensitive nature felt the pang, the shame of it, and as the "Son of *man*" he bowed with men, sharing through sympathy their contrition, bearing their sin, as he afterward bore it away by his sacrifice. Therefore he said not, it is necessary that I should be baptized, but, "Suffer it to be so now;" "It becomes us." My heart urges the propriety. Have I not given myself to men, body for body, soul for soul, character for character? Then John "suffered him,"—and we should suffer the record of it to remain without interpreting away its most affecting meaning. L.

The Soul's Anointing with Power.

Thus it becometh us to fulfill all righteousness.—Matt. iii : 15.

THE last act of Jesus's simple humanity before he was declared the Son of God with power, was to go to the Jordan, and by submitting to the baptism of John to "*fulfill all righteousness;*" then as he was *praying* the heavens opened, etc.

When any one of us shall consecrate himself to "fulfill all righteousness," and then open his heart in prayer, it will be the last of his common humanity; for then will come down upon him "the power to become the Son of God."—John i : 12. Then common nature will become "partaker of the divine nature."—2 Peter i : 4. L.

Untrodden Paths.

Come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.—Joshua iii : 4.

THE crossing of the Jordan, the coming of age of the Jewish people. Their entrance on the untrodden path of their majority, when, as never before, they assumed responsibility for their own actions.

We are constantly coming of age. Even to old age new duties and responsibilities arise, leading us into untrodden paths.

Untrodden paths,

1. Are by that very fact unknown to us. No matter how much we may know about an experience, we cannot actually know it until we pass through it.

2. Unknown to us, are clearly and fully known to God, who, seeing the end from the beginning, has both power and willingness to use his knowledge for our benefit.

3. Are successfully entered upon and pursued only as we watch and *wait* for divine guidance. B.

Paul and the Ministry.

Gal. i–ii (R. V.).

I. Predestined to the ministry by God. (i : 15–16.) "God, who separated me, *even from my mother's womb* . . . that I might preach him."

II. Called to the ministry by God. (i : 15.) "God, who . . . *called* me through his grace."

III. Prepared for the ministry by God. (i : 11–12.) "The gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but *it came to me through revelation* of Jesus Christ."

IV. Guided in the ministry by God. (ii : 1–2.) "After the space of fourteen years I went up . . . to Jerusalem . . . and *I went up by revelation.*"

V. Attested in the ministry by God. (ii : 8–9.) ("He that wrought for Peter unto the apostleship of the circumcision *wrought for me* also unto the Gentiles.) And when they perceived the grace of God that was given unto me," etc. W. B. J.

MACON, GA.

Revival Service.

His Fullness.

And of his fullness have all we received, and grace for grace.—John i : 16.

Two thoughts in this Scripture—fullness and adaptability.

1. Of *Fullness.*

There is in Christ fullness.

(*a*) Of *revelation;* (*b*) of *brotherhood;* (*c*) of *victory;* (*d*) of *forgiveness.*

2. Of *Adaptability.*

Grace for grace means grace *instead of* grace. The special grace we need in the special circumstance is ministered, out of his fullness: *e. g.*, instead of grace of forgiveness is ministered grace of service. Instead of grace of service is ministered grace of patience. Instead of grace for living is ministered grace for dying, etc.

There is thus, divine adjustment of grace to our varying needs.

Lessons: (*a*) Do not too much bewail

mistakes. Christ's grace can manage them if we trust him. (*b*) Let us be brave toward the future, certain that out of his fullness will be supplied to us the sort of grace the future may demand. W. H.

Funeral Service.

Death Always in our Path.

There is but a step between me and death.—1 Sam. xx: 3.

WE associate death only with conscious danger, with sickness, decay, old age, etc.; and hence, while young, vigorous, unexposed, if we think of death at all, it is as a *far-off* enemy, an event that lies in the dim, distant *future*. Fatal mistake!

I. Death is as nigh to us in youth as in extreme old age.

II. Death is as nigh to us in the full flush of health as in the hour of wasted strength and consuming sickness.

III. Death is as nigh to us in the moment of seeming security as in the hour of extremest seen peril.

IV. Death is as nigh to us in the mart of business, in the scene of thoughtless revelry, in the haunt of dissipation, in the experience of a thoughtless, prayerless, ungodly life, as in the quiet home, the sanctuary, the hour of solemn reflection, the sick-chamber, the dying bed!

V. Death is as nigh to us in the seclusion of our chamber, in the hour of sleep, in the circle of loving friends, as when we tread the rough ways of active life and face the conflicts and the perils of society.

Yet how few believe that death is *always* near them—in their very path, by their very side, in every step of life! Whitefield, in one of his sermons, uses this illustration to show the sinner's imminent danger:

"See yonder *blind* man, with feeble step approaching a fearful precipice. He pauses on its very brink, as if he felt an instinct of danger. But only for a moment. He lifts his cane and his right foot, and they are suspended over the giddy precipice!" At this instant, Garrick, the actor, who happened to be present, was so carried away with the vivid description that he rose and shouted, "By heaven, he's gone!"

Substitute death for that precipice, and you have the fact of the case in regard to every one of us. Our path across the plane of probation lies along the very brink of that precipice—and any day, any hour, in any experience, at home or abroad, in youth or middle life, or old age, thoughtless or prayerful, ready or not ready, our plans of life accomplished or incomplete—in a moment, the fatal step may be taken and we drop into eternity! J. M. S.

Communion Thoughts.

A Loving Teacher and His Dull Pupils.

Jesus saith unto him: Have I been so long time with you, and yet hast thou not known me, Philip?—John xiv: 9.

JESUS expected more from Philip as the first-called.

I. Christ's chief solicitude to get *himself* comprehended. That "the world knew him not" was hard enough, but those *disciples* after all these years of association!

II. He strives to reveal himself by his word, spirit, ordinances—especially the communion—and his work for and in us.

III. We are slow to learn, because (*a*) naturally unspiritual; (*b*) our studies are neglected—more newspaper than New Testament; (*c*) too little alone with him—he can only fully reveal himself in the quiet of retirement; (*d*) we shrink from the fellowship of his sufferings and the spirituality of his aims.

IV. He is ready to reveal himself, now, and in the most intimate and entire confidence to make us his bosom friends. Let us not pain him further by our heedlessness.

LIVING ISSUES FOR PULPIT TREATMENT.

The Relation of the Pulpit to the National Government.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.—Rom. xiii: 1.

A NEW administration has just entered upon its duties at Washington. For four years it is to guide the affairs of the nation. Will it guide them well? That will depend very largely upon the attitude of Christian people, and especially of Christian ministers.

It is safe to say that no public official enters upon his work without a sincere desire to make his administration of his office helpful to the best interests of the people. His conception of what constitutes their best interests may not be of the highest, but the desire is genuine and sincere. There is something in the very fact of high position and great responsibility that rouses even an intensely selfish and lazy man to do his best for the good of those whose welfare is placed in his hands. Again and again has this been proved in history, even in the degenerate days of Rome or the effete lands of the East. It is especially true of our own land, and of those who have occupied the Presidential chair.

How, then, does it happen that seldom, if ever, does an administration meet the anticipations of its friends, even the most charitable? To few it is given to leave the White House without feeling that in some measure their work has been a failure, at least has not achieved the best success possible.

Some of the causes may be briefly stated as follows:

1. Physical inability to meet the demands upon time and strength. Every man in active life realizes the utter impossibility of doing all that he would like to do, or ought to do, in his own line of business. Now, let him add to his own line the almost innumerable other lines that affect a community, and then broaden out the community into a nation, with not only internal needs, but external demands, and he will form some idea of the strain that comes upon the nation's chief executive. It is inevitable that much is left undone, or but partially done, from sheer physical inability to do all.

2. Ignorance. Presidents, as a rule, are smart men; but they do not know everything. To be thoroughly posted on the varied topics that come up, so as to give a correct judgment, is more than is within the power of one man. The old adage, "Know something about everything, and everything about something," has been exploded times without number. Men who try it invariably die before they get through the first part, and in real influence are *nobodies*. It is true that the President surrounds himself with those who are qualified to give advice in the different departments, but after all the ultimate decision must rest with him, and he is charged with any failure that may result.

3. Party prejudice. Political parties are a necessity. Criticism and critics are inevitable and most important elements in the body politic. The opposition has its rights, but among them is not that of universal condemnation. There are some people who seem to think that the very fact that a thing is done by their party opponents is sufficient reason for its condemnation. The President is President not only of his own party, but of all parties. He cannot do his best for all so long as he feels that he is the object of the suspicions of some. When he knows that any act of his, no matter how conscientious, is going to make him the target of personal party abuse, it is impossible for him to judge and act as wisely as he would were he assured that while criticism would be offered

it would be in a kindly spirit, that the best and not the worst construction would be put upon his decisions. It is not surprising that not a few, finding it utterly impracticable to win cordial support or even ordinary tolerance from all, have come to the resolution to please their friends, and let their opponents go. This may not be divine, but it is human, and Presidents are human. There are, of course, many other elements that enter into administrative success or failure in our government. These, however, are among the most important, and will indicate the position that Christian people, and especially Christian ministers, should hold.

1. There should be constant prayer for the President and all associated with him in authority. Not merely now at the commencement, but all through the course of the administration. And the prayer should be earnest, heartfelt, sincere. Surely none need it more. And the effect will not only be seen in the government, but in the people. No man can abuse or treat unjustly one for whom he really prays. He may not agree with him, but he will be honest with him.

2. The pulpit should set forth the true principles that underlie all relations of the citizen to the government. That relation is not merely one of compact and agreement. There was, and still is, a sense in which government exists by divine right, and can claim the adherence and support of the citizen by virtue of that right. Factious, unreasonable opposition to government is treason, and treason is not merely, politically, crime, but morally, sin.

General Harrison enters upon his Presidential duties with the hearty good-will of all the land. The more than electrical search light of a political campaign has failed to fix a single stain upon his character. Recognizing his limitations, he makes few promises, but seeks the help and support of a united people. The record of the next four years will depend very much upon the support he receives from the Christians of the land. They may differ from his views, may offer earnest opposition to his policy, but let it be with candor, recognizing his right to form his own judgment, and to fair interpretation of that judgment. Above all, let them recognize that just as he is responsible to God, as well as to the nation, for the measures he takes, so they are responsible for any hinderance they may place in his way. If this is felt, and they with him, seek for him and his associates, the divine guidance, the record will be one of success.

EDITORIAL NOTES.

Marriage and Divorce.

THE statistics on marriage and divorce, prepared by Carroll D. Wright, United States Commissioner, and issued in abstract by the National Divorce Reform League, furnish some of the saddest reading of the day. We can now only refer to them, but in our next issue shall speak more fully. They ought to be in the hands of every minister in the land, not merely for cursory perusal, but careful study. Statutes represent popular convictions, and popular convictions on moral questions depend very much upon the pulpit. Every pastor should know the record of his own section, and be able to act intelligently and powerfully whenever opportunity can be found or made. In every congregation are those who will soon enter the marriage relation. It is the pastor's duty to see that they understand, in some measure at least, the holiness of the bond, its duties and its dangers, as well as its joys and blessedness. To do this wisely, either personally or through some trustworthy friend, requires not merely tact, but an in-

tense appreciation of the great importance of the rite, such as perhaps can only come from a study of such results as appear in these tables. When personal advice is impracticable, some ministers have found that the presentation to the newly married couple of one of the little manuals on marriage has brought many grateful acknowledgments and done great good.

Prison Reform.

SIDE by side with the questions of divorce and intemperance, in their practical relation to the clergy of the country, is that of prison reform, not merely theoretical and legislative, but practical; such as lies within the reach of every Christian man, especially the Christian minister. We shall be very glad if our readers will send us as full answers as possible to the following questions:

1. What prisons and poor-houses are there in your immediate vicinity, and what is the average number of inmates?

2. What is the condition of the buildings? Are they well kept, clean, and healthy? How much space is allowed each individual?

3. What efforts are being made to reach the inmates with the gospel? Are there Sunday and week-day services, and what proportion of the inmates attend those services?

4. What results of Christian work among the inmates are seen in the adoption of Christian life, during and after confinement? What proportion, so far as can be ascertained, lead a reformed life after serving the term of sentence?

THE recent disclosures by Dr. E. M. Hunt in regard to some of the prisons in New Jersey reveal a condition of things that would be supposed impossible in Christian America. To confine eighty-five men in twelve rooms, each seven feet by nine, thus giving to each man scarcely nine square feet, barely enough to lie down in, is only less inhuman than the exile systems of Siberia. The women fared somewhat better. There were only nineteen, black and white, of all ages and nationalities, in a room twenty feet by thirty! What hope of reform to those who are herded together in this way? Yet each one of them has a soul, a soul for which Christ died, and for which the Master will hold his disciples, at least in a degree, responsible. Brother pastor, do you know about the prison, or the poor-house in your own vicinity? Are you doing all in your power that those who have broken the laws of men as well as of God may know of the pardon for all, and the hope for each, however degraded, of attaining to the glory of the Saviour's image?

THE popular verdict on the recent outrage at Wesleyan University, at Middletown, Conn., and the discussion in regard to the "fast set" at Harvard, are indications that the public is genuinely alive to the welfare of those who are soon to take the lead in national life. That there has been a great advance in the general tone of college life will be admitted on all sides. There is, however, still room for improvement. Churches, parents, and especially pastors, should keep in mind that character grows during vacation just as fast as during term time, sometimes faster, and that outbreaks of college life are largely but the natural result of home and community influence, or perhaps lack of influence. Pastors, keep an eye on your college boys when home for their vacation. Sympathize with them, encourage them, check them if necessary, help them all you can.

A GENTLEMAN, well known in literary circles, was speaking the other day about patience, and said:

"There is one thing that almost everybody, especially a minister, needs; that is *intellectual* patience. You get hold of a good idea. You feel sure it is good. But somehow it doesn't develop as you would like. You work at it, twist and turn it, but it stays about the same, and you are very apt to let it drop, with the feeling that perhaps it was not so good as you thought. Be patient. Let it rest. Ideas, like children, and grown people, too, have to sleep. Don't drop it, but quietly lay it aside for the time being. After a day or two take it up again; it will probably have grown. Wait a little longer and you will be astonished at its development."