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REVIEW SECTION.

I.—SYMPOSIUM ON THE "NEW THEOLOGY."

WHAT ARE ITS ESSENTIAL FEATURES? IS IT BETTER THAN THE OLD?

NO. VII.

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It seems to be agreed that "The New Theology" does not yet exhibit any fully or clearly formed system. What has received this name, or prefers to style itself "Progressive Orthodoxy," stands for a "tendency" in present thought, a sentiment belonging to the *Zeit Geist*, seeking larger freedom of view, and what seems to it broader and better horizons. Unquestionably, it is largely a rebellion against doctrinal conclusions as formulated in the orthodox creeds inherited from the Church of the past. It longs for a Church of the future less trammelled by defining dogmas, or, at least, with dogmas more rationally molded. It is breaking the old bottles, in the desire of more elastic ones for the reception of the fresh vintage of religious insight and truth gained by modern progress. It shows a strongly naturalistic temper, much inspired by the scientific theories and culture of the day, which, in some respects, it seeks to express in theological accommodations. It aims to harmonize, if not to identify, natural law with spiritual grace, to unite redemption and evolution, broadening the basis of the Christian verities by viewing them as part of the primeval order of creation.

It has not, however, shown any genius for constructive theology, and to a great degree its work has been that of chafing against dogmatic conceptions which heretofore have been held as expressing and limiting the Christian doctrines. Assuming that the true grasp and repose of faith come properly out of the questionings of doubt, the "New Theology" has indulged largely in the critical function. But, for the quiet theological revolution which it proposes, it is seeking to connect the new with the old by returning beyond the Latin or Western theology to the earlier Greek theology of the Schools of

Alexandria and Antioch, where the teaching endeavored to shape the Christian doctrines in harmony with philosophic gnosis.* It has now been beating against the barriers and seeking truer and larger views long enough, both to disclose the points of its most positive aversion and to foreshadow some of the features of the new system that is expected to come in place of the old. The object of this paper is, from the stand-point of the writer, to trace, if possible, the real trend of the movement, and to discriminate between the features of real gain and probable loss found in what it offers as both a "theological renaissance" and theological progress.

Because the movement has been gradual and not centered in any one great leader, it is difficult to find what may be held as authoritative statements of the new teaching. Apart from the germs discovered for it in some Greek Fathers, it may, however, be safely said to have its roots in the strongly subjective critical methods of Germany in general, giving direction and coloring to the writings of Dorner, animating and shaping the views and sentiments of J. F. Denison Maurice, F. W. Robertson, and J. Robertson Smith, of Great Britain, accepted and developed in our country by Dr. Newman Smyth, Dr. E. Mulford, Dr. Theo. Munger, Prof. A. V. G. Allen, Dr. Bascom, Prof. Geo. Ladd, and, especially, the able Professors who edit the *Andover Review*. The editorials of this Review, cautious, deliberate, and yet very positive and emphatic, as well as able, especially as since published in a volume, as "Progressive Orthodoxy," may be accepted as probably the best authorized statement.

1. The *principle* on which the "New Theology" claims its right to work is unquestionably valid—the principle of *theological development*. While the Holy Scriptures, as the only infallible rule of faith, are full from the completion of the canon, the Church's apprehension of their truth is progressive, under the help of the Holy Spirit, in the experiences of the Church age after age. The living Church, as well as the living Christian, is to grow in the knowledge of Christ. It is among the Church's highest obligations to adjust its creed to the fullest light that advancing time, experience, scholarship, and the Spirit's illumination afford from the word of God.

2. The *motives and spirit* which impel it must be conceded as not only reverent, but earnestly Christian. It is the spirit of all-embracing love or benevolence. Whatever perils may attend the dictation of the heart to the intellect or cold logic in the determination of truth, the benevolent sentiments are at once a true product of Christianity and a noble feature of the genuine life in Christ. What the "New Theology" is aiming at—the fullest, best adjusted, most thoroughly Christian theology and an optimistic view of the world—is an aim worthy of the highest commendation. And against the features of

* See Professor A. V. G. Allen's *Continuity of Christian Thought*

its spirit, as summed up by Mr. Moxom, in this symposium *—"increasing *frankness* in the utterance of religious conviction," "deepening *sincerity*," "deepening spirituality," and "a high degree of *hopefulness*,"—no fault can be found. It may, indeed, be questioned whether the "New Theology" really does surpass the old in these excellent virtues; but for any strengthened emphasis it may put upon them, or any increased power it may give them, its critics have no reason to find fault.

3. The starting-point of the new view is a changed conception of God's *immanence in nature and humanity*. The divine immanence has always been recognized by theology; but it is claimed that it was taught more profoundly by the Greek theologians than by Augustine and the Western teachers. This view is now taken up and pushed almost to an obliteration of the equal truth of His transcendence, and God is viewed as dwelling in universal humanity as an ever-illuminating and saving power. "The history of redemption is but the education of the human race under the tuition of an indwelling Deity." "The redemptive work of Christ is not so much a restoration of a broken relationship between God and man as the revelation of a relationship which has always existed." "God in Christ dwells in humanity as a continuous, living process, a divine, ever-present teacher speaking to men made in the divine image and constituted for the truth," so that "all authority for spiritual truth lies, in the last analysis, with the consciousness of man." This one-sided view of the divine immanence has evidently been transfused through Hegelian philosophy and evolutionist theories of nature. It has a strong flavor of pantheism. A change so fundamental and extreme affects every department of theology—for the most part, we believe, unfavorably.

4. One feature of the "New Theology," conceded to be gain, is its seeking to make theology *Christocentric*. It does this with emphasis. This is one of its leading features; and the fact discloses the source of the felt trouble, the chief wrong conception which malshaped the system from whose implications and limitations the "New Theology" is now trying to get away. The old Theocentric Calvinism, in which everything was made to revolve about the divine sovereignty, by its absolute predestination, is responsible for so contracting the design and scope of redemption as to introduce all the harsh and forbidding features that obscured God's love and perplexed human faith. His mercy was subordinated to the mere determinations of a sovereign will. His free, all-embracing goodness was abridged by a "præterition," not to say "reprobation," which limited its design as for only a part of the race. Everything took start from the "decrees," and was settled by them. Thus wrongly centered, the system gave but a contracted view of God's "eternal purpose" in the

* HOM. REV. for March.

incarnation and atonement. It threw the doctrine of justification by faith out of its true character, as presenting to all the open, genuine, available privilege of salvation, and fixed it in the different and subordinate relation of a simply decreed step in the predestinated progress of the elect toward their fore-ordained destiny. It measured all the purpose and movement of redemption in the movement, not of love, but of the absolute determinations of an all-ordering sovereignty. No wonder that trouble was felt whenever the scheme came to be vindicated under the light of the Fatherhood and love of God. As progressing theology came into fuller and stronger sense of the truth, that "God is love," the feeling deepened that the system had not fully measured and exhibited the blessed Gospel. The various doctrines failed to receive their true and full illumination. They did not present their true, full face.

Theology, as the science of God, must view Him in Christ. Christ is the "revelation" which is to give the doctrine of God. He is His "express image." "The only begotten Son, who is in the bosom of the Father, He hath revealed Him." It is only "in the face of Jesus Christ" that we know Him. The system of Christianity is a system whose truths are the truths of God in Christ. The whole circle of theological truth, therefore, centres in Christ. He is "the face of God." Making theology Christocentric, however, makes it not less but more truly Theocentric. "It is thinking God's thoughts after Him in His own disclosures of His being, character and will."*

In this great feature the "New Theology" is better than the old which it seeks to modify. And yet, in this, the so-called new is not new. It has returned to what has always been characteristic of the theology of the main line of Protestant orthodoxy. The Lutheran system has always been Christocentric; and if the present tendency in the Calvinistic development is at last accepting this principle, it is certainly to be recognized as in so far attaining better ground.

It does not, however, seem to us to be at all needful to a truly Christocentric theology, to connect with it, as this movement is now doing, the additional notion that the incarnation belongs to the order of creation apart from the fallen state of man and the need of redemption.† That the WORD would have been made flesh even had man not sinned, from ultimate reasons "in the ethical nature of God" and to complete the creational plan and process, is no necessary part of such a system. It seems added in the interest of the constitutional *immanence* of God in humanity. It may, indeed, be allowed as a theological speculation, but nothing can be more uncalled-for than the attempt to lift it to the rank of a dogma, and to assert that no truly Christocentric system can be reached until this idea is incorpo-

* *Progressive Orthodoxy*, p. 36.

† *Progressive Orthodoxy*, pp. 36-40.

rated and made basal for the incarnation.* Besides the fact, that the Scriptures clearly and uniformly represent the incarnation as in order to redemption, to rest it on a different basis removes the distinguishing grace of redemption and involves the metaphysics of creation in fresh difficulties. So far as the "New Theology" is trying to identify the Christocentric view with this non-Scriptural ground for the incarnation, and the notion that the Logos is immanent in humanity by virtue of a *creational* necessity, it is certainly not adding anything essential or anything which, if known to them, the sacred writers deemed of sufficient importance to mention distinctly. Rather, it is using it to shift the heart of redemption from the cross to the manger. To some degree it is perverting the Christocentric principle while receiving it.

5. The "New Theology" proposes seriously to modify the old conception of the Bible. It so enlarges the human element in it as to impair its reliability and completeness as a revelation. The very idea of revelation is so changed as to make it not so much a disclosure from God as a discovery of Him.† Says Mr. Moxom: "The growth of spiritual perception, the deepening of moral capacity, the enlarging of the soul, is the 'progress of revelation.'" Inspiration is made to mean merely the clearing and helping action of the believer's new life given by the Holy Spirit, a speaking or writing from the insight of his renewed and sanctified heart. It was not, it is represented, something unique and special afforded to the sacred writers, but rather a product of their Christian vitality and growing spiritual perceptions. "The pentecostal gift of living in a new and higher way was the fountain out of which flowed the divine teaching. The elements of the teaching were all the fruits of the new life. The revelation, of which each apostle was the bearer, was in essence his personal experience of Jesus Christ, in and through which he lived." "Not that they alone possessed the Spirit of wisdom and revelation. He is the Spirit of wisdom and revelation in every soul in which He dwells, and there have been some souls in ages since the Apostolic into which He has so abundantly shed the radiance of God's truth, that they have been the spiritual luminaries of their own and following centuries."‡ This levels away revelation and inspiration to the simple illumination given by renewal and sanctification in the ordinary supernaturalism of saving grace. As human experience touches up higher and higher into divine realities, it fetches down better and better revelations. The process is only that of clear-eyed faith's better and better insight. Inspiration is different, not in kind, but only in degree, from the common enlightenment by the indwelling Spirit. "In its highest action," says

* *Andover Review*, May, 1885, p. 472.

† Dr. Munger's *Freedom of Faith*, p. 10.

‡ *Progressive Orthodoxy*, pp. 201, 209.

Prof. Allen, approvingly expounding Clement of Alexandria, "it still corresponds in principle, however it may differ in degree, with the humblest insight of faith."*

Now, the ground of just complaint is not that the "New Theology" seeks to modify the old theories of a mechanical or artificial inspiration. This it might do, not only without detriment, but with the advantage to the authority of the Scriptures as the divine rule of faith and life. But in pushing the change to the extreme it does, it really empties the Bible of its unique character as God's authoritative and completed revelation. It is true that, even on this low conception of it, it could still be spoken of as *containing* a revelation—that of Jesus Christ; but so far as, in the New Testament, evangelists have attempted to trace the meaning of that revelation, or apostles have developed and expounded Christian doctrine, that high quality, in virtue of which we could appeal to their teaching as decisive for doctrinal truth, would be gone. Thus, this attempt to find a broader and more natural basis for the authority of the Bible broadens it out into a naturalism with too scanty a supernatural and divine quality to assure faith or obligate conscience.

7. Allied to this is the exaggerated authority given to the so-called "*Christian consciousness*." Under this favorite designation is introduced a large reliance on reason and the ethical sentiments in settling theological truth. Having reached the conclusion that the sacred writers spoke and wrote only out of their personal experience as men renewed by the Spirit—out of their Christian consciousness—it has found in such consciousness a co-ordinate source of real and continuous revelation. Having reduced the external authority, it exalts an internal authority. In the right of this, the new theologian may feel authorized to go forth into the realm of the unrevealed and settle "larger hopes" or other things. Once establish the principle that "the human consciousness is the ultimate source of authority in religious truth," and every man may make his own Bible.

8. The doctrine of the *incarnation* and of the *Person of Christ*, the "New Theology" accepts as in its main features correctly stated in the old teaching, but it puts it in such "new light" as greatly to change its meaning and place in Christianity. Even the cautious statement of it in "*PROGRESSIVE ORTHODOXY*" shows that whilst in some aspects it has been somewhat conformed to the Lutheran Christology, and therein made better, it has at the same time been shifted from its hitherto accepted relation to the atonement by Christ's death and adjusted to the idea of atonement by the divine immanence. In the extreme effort to identify the incarnation with the creational teleology, the new teaching makes the *redeeming* purpose of it only incidental. "The ultimate reason" of it is declared to be "an abso-

* *Continuity of Christian Thought*, p. 60.

lute purpose of divine self-revelation and self-communication." "It is not in its origin contingent upon sin." "Evolution looks to an Incarnation as its adequate goal." It is easy to see that the "New Theology" is about prepared to join hands with Darwinism and obliterate the doctrine of the Fall, as underlying the fact that "the Word was made flesh," "made of a woman, made under the law." All this is for the sake of "the absoluteness of Christianity," *i. e.*, its independence of the special fact of man's fallen state. And when it goes on to say that, unless the Person of Christ be thus viewed as above the contingent fact of sin, men "cannot be won to that absolute devotion to Christ which is essential to Christian living and Christian work," it becomes evident how far the "Christian consciousness" has, in its necessities, changed from what it was in the Apostle, who felt the love of Christ in *dying* for all quite sufficient to "constrain" him, 2 Cor. v: 14, 15.

9. In the doctrine of the *atonement* the "New Theology" departs still more from the old, and with more damage. This is shaped into the general conception of the organic connection of Christ with humanity, independently of the Fall. The *guilt* of sin is minimized, and the notion of *satisfaction* to God's holiness in the atonement almost wholly disappears. "It is not believed that the consequences of sin can be borne by an innocent for a guilty person."* The atonement is made "a divine act and process of ethical and practical import"—a reconciliation. By virtue of Christ's organic relation to the race, He can act for it, represent man in confession of sin and in suffering its consequences. So "the entire race repent in Christ, and Christ becomes the Amen of humanity to the righteousness of God's law to the ill-desert of sin, the justice of God's judgments." "Christ's sacrifice avails with God, because it is adapted to bring men to repentance." In its last analysis the new theory is a modification of the combined "mystical" and "moral influence" theories. It makes little or nothing of the guilt of sin as requiring expiation, of Christ's dying for our sins, "the just for the unjust," and seems to empty the whole idea of atonement into that of the resultant reconciliation.

10. Corresponding to this is the changed view of *justification by faith*. Faith is made justifying, not in virtue of apprehending Christ as having suffered for sin and wrought a perfect righteousness for man, but in virtue of its ethical force as working a new obedience—"a faith," says Dr. Munger, "that, by its law, induces an actual righteousness, a simply rational process realized in human experience." The ground of the acceptance is not the merit of Christ, imputed to the believer, but the free love of God, which is satisfied and pleased with the sinner's return to obedience and righteousness. It becomes justification through conversion and virtue. It is not so much a

* *Progressive Theology*, p. 49.

counting of the believer righteous as a making of him righteousness. No fault ought to be found with the "New Theology" for emphasizing the ethical necessity and movement of true faith; but when the ethical excellence of obedient faith is magnified into the ground of the sinner's acceptance, it is pushed into a dangerous extreme, a destructive error.

11. The "New Theology" extends its deviation from the Old into Eschatology—in belief in *probation after death*, especially in case of the heathen. This belief assumes that the final decision, in the Judgment, of each man's destiny, can come only when he has, by his own free act, in clear knowledge and view of the historical Christ, either accepted or rejected Him.* Where the opportunity has not been enjoyed before, it will be given after death. While this teaching harmonizes in many respects with the rest of the "New Theology," it does not seem to be truly consequent in it. Its general trend would seem to look to this conclusion less than does the old theology, which lays stress on Church and sacraments. For it accentuates Christ's immanent connection with universal humanity. "He is not a governor set over it, but is its life everywhere."† The relation is vital. "Christ's Person," says Prof. Harris, "is revealed as so constituted that it sustains an organic relation to the heathen as well as to Christians."‡ We would hardly expect this theology, with its emphasis on the immanent action of Christ in humanity, to turn upon its path and declare the insufficiency of the conditions in this life as a basis for Christ's final judgment of men. And yet, disallowing the logical implications of its own starting-point, it denies to a greater degree than the common theology the acceptableness, in consequence of the atonement of Christ, of those who in heathen lands live according to the light afforded them, and calls in the help of this unknown future probation.

Altogether, the drift of the "New Theology" does not seem to be toward a truer or more Scriptural system of the Christian doctrines. Its gains in some respects are annulled by its tendencies in others. Despite the learning, ability and culture with which its friends discuss it, the prospective system is not assuring. Its movement shows a strongly Pelagianizing tendency. Indeed, none of its views are entirely new, and many of them are easily recognized by the student of history as having been long ago canvassed and rejected by the *consensus* of the Christian creeds. Its chief service is probably the emphasis it puts upon the ethical intent and force of Christianity. Its permanent influence on the system of Christian doctrine is a thing of the future; but it may safely be predicted that it will accomplish less change from the old theology in the main doctrines than it is now seeking to effect.

* Prof. E. G. Smith, *HOMILETIC REVIEW*, April, 1886, p. 259.

† *Progressive Orthodoxy*, p. 44.

‡ *HOMILETIC REVIEW*, April, 1886, p. 288.

II.—OUGHT PROHIBITION TO BE MADE A POLITICAL QUESTION? IF SO, WITH WHAT LIMITATIONS?

NO. X.

BY PRESIDENT JOHN BASCOM, OF THE UNIVERSITY OF WISCONSIN.

I. THE first step toward Prohibition is the conviction that prohibitory law is just and necessary. This conclusion rests on grounds, near and remote, civil and moral, obvious in their urgency and obscure from their very scope. Many thousands, chiefly women and children, have no sufficient protection in their most urgent personal rights because of the tariff in intoxicating drinks; and the safety of all in person and property is, from the same cause, reduced. The burden of taxation is greatly increased, and that from the most unbearable of all causes—crime, imbecility and pauperism. Thus, within the closest circle of civil rights, to wit: that of protection and justice, the traffic is condemned.

It interferes, also, in a high degree, with thrift and productive energy. Industry is in many ways embarrassed by it, enterprise reduced, the sense of responsibility weakened, the efficiency of labor impaired. In the conflict between labor and capital, no one term is of such evil omen as the poverty, passion, and brutality incident to intemperance. There cannot be a redemption of the poor otherwise than by temperance.

The whole moral tone of a community is greatly lowered by this traffic. Men become accustomed to wretchedness and vice, and regard them as irremediable.

Drunkenness is set down as a necessary human infirmity, and coercive measures of relief are scoffed at. Christian sentiment bows to the burden, and toils within the limits set it by invincible debauch. Further progress in civilization and in a true spiritual temper must turn on our ability to deal with this evil, which bars the path of improvement. There are no form and no weight of worthy motive which are not found, directly or indirectly, urging this movement. The kingdom of heaven, in all its interests, is on one side only of this question—an immediate and decisive check of intemperance.

II. The second step toward Prohibition is a calm and clear assurance that the means, by which this most great and inclusive object is to be reached, are wise and sufficient. Simple moral persuasion has shown itself insufficient. The last quarter of a century in this country has been one of great activity and devotion among temperance advocates. Yet, in spite of this effort, the consumption of intoxicating drinks has steadily and rapidly grown, and with it crime has increased, especially the graver offences against life. The efforts to enforce the old forms of law, though made by law and order leagues,

have been, so far as any remedy is concerned, quite insufficient. Indeed, they proceed on the wrong idea, that citizens, who cannot, or will not, control the administration of law through its own proper officers standing for the community can yet control it by irregular and spasmodic effort.

A party, organized for the very purpose of framing and enforcing prohibitory laws, is the most obvious means of reaching this very difficult and very comprehensive object; and, under all experiences and every clear relation of cause and effect, is the direct and only sufficient means to this end. Temperance reform, in its legal aspect, is endangered by nothing more than by provisions of law which may not express the popular sentiment, or, if they do express it, have not so organized it as to make it effective in their enforcement. We fully recognize the very great difficulties which are sure to attend on Prohibition. We do not, therefore, wish Prohibition till it is accompanied by the conditions which are fitted to make it successful. Most prohibitory laws have been a loss rather than a gain to temperance as a civil reform. We wish Prohibition, but we wish it as a clear expression of the convictions of the majority of the people, firmly organized in all their political action to sustain this verdict of freedom. A law cast on the ordinary chances of enforcement is a great danger, and may readily be a great disaster. Such laws, in their failure, partial or complete, divide temperance advocates, disperse conviction, and leave a wreck behind them, as in Massachusetts, incapable of combination in any earnest effort, moral or legal.

These considerations are so plain on the face of them as hardly to admit of enforcement. They express the most direct and simple action of the mind on this subject.

We cast a little farther light on them by the consideration of a few objections:

III. It is objected that a prohibitory party puts political in place of moral forces. Not at all; it carries over moral forces into their most natural and direct political expression. One cannot maintain moral force if he refuses in action the just conclusions that follow from it. Nothing is more quickly worn out than persuasion if its conditions are not consecutively met.

Truisms, often repeated to those familiar with them, are not persuasion. If there is anything to be done, any fresh line of action, men will listen to you. They profoundly tire of old evils and well-known woes whose rehearsal leads to no remedy. And well they may. As a matter of fact, the most earnest, constant and effective persuasion is with those who are carrying their convictions straight through into the field of political action, where they naturally terminate. When we are sent to Nineveh, we may sail for Tarsus, but we are sure to be brought up in the whale's belly.

IV. It is thought that, desirable as prohibitory law may be when supported by a political organization, the effort for this object is and must be futile. It will be unto us according to our faith. The good man must always belong with those who believe that nothing which is desirable is impossible; that with God—that is, in the kingdom of God—all things are possible. What we have now to fear, far more to fear than labor and delay, is too ready success, too little effort. What we are about is social regeneration, and much toil and time may well be put into it. God forbid that we should be in haste to get through with His work. Having a most holy and comprehensive end in view, having means under consideration whose discussion is pregnant with social, moral and religious truth, we can well afford to spend time in enlarging, deepening and disseminating convictions of this commanding order. If we do this work, and do it well, the next undertaking will be comparatively light. Who are those who will venture to say that the stars in their courses are not fighting for us; that our war is not the warfare of God?

V. It is urged against us, you are preparing the way for that great evil, unenforced law. We beg pardon; that is the evil we are leaving behind us, and that is the evil we are guarding against. We are leaving it behind us. Every town and city and State, aside from Prohibition, are full of unenforced laws pertaining to this very traffic. We are now occupying that most fatal of positions, just laws systematically and contemptuously set aside. We are guarding against future neglect of law. We ask for no law, we wish for no law, till we can prescribe the methods of enforcement, and can elect the officers to whom enforcement is to be intrusted. We are not wading into, but out of, this slough of illegality.

VI. Ah! but this enforcement when it shall come will call for a stringency of method that will override all our liberties. The answer is double. A community that fears to put forth the effort to enforce a just and wise law will soon have no law well enforced. How happens it that more men are being lynched with us for murder than are executed by a legal process? * Because the community is so timid in asserting rights, that this timidity leads to a trampling of law under foot in this twofold form, in the crime itself and in its punishment. The fear that does not dare to do the thing that ought to be done, provokes an increase of every evil and every form of depredation.

A second consideration is, that this stringency will no longer be necessary when Prohibition covers a large territory and has all the machinery of law at its easy disposal. This state of things will overawe the lawless temper, and make resistance unsuccessful and unin-

* In 1882, there were 1,266 murders in the United States. Ninety-three persons were executed and one hundred and eighteen lynched. In 1883, there were 1,573 murders, and in 1884 they were reported as 3,377.

viting. Not only will each success prepare the way for a larger one, it will make all its conditions lighter. Prohibition is the easiest, as well as the most effective, regulation to which the traffic can be subjected.

VII. We notice but one more objection, for they swarm innumerable, like mosquitoes from stagnant waters—it is this: you are about to impose many and uncomfortable limitations on those either not at all at fault, or slightly so, in this matter of intemperance.

We acknowledge this objection in part, but regard their losses as quite contemptible when held up in clear sunlight, and contrasted with the immense gains of Prohibition. We have no social nor civic war with those strictly temperate in the use of intoxicants. We would much rather regard their wishes if experience showed it to be possible in connection with the general well-being. This it is not; and they, with all the rest of us, must accept the burdens imposed by the common life. We do not propose to hinder them in their easy purchase of intoxicants as long as they are the majority. Nay, we expect to pay a large share of the expense and the penalty incident to their indulgence. But when we shall be the majority, these temperate men will not only be a minority, but a very small minority; and then it will be a most surprising claim that we, the majority, shall sacrifice our own interest and the safety of the State in behalf of an appetitive pleasure on the part of the few.

If we add women and children to the majority of male voters; if we remember that all criminals and inebriates, and that the makers and sellers of intoxicants, are with the minority, we shall see that those whose legitimate enjoyments are to be unfortunately shortened by Prohibition are few indeed. Well may they gracefully yield to the public safety; but, if they will not so yield, let the public safety be sought nevertheless.

Is there any real difficulty in understanding that the progress of society, its just and wise development, does bring some limitations to individuals even in things otherwise harmless? None of us can take the preposterous position that all good things are saved by true progress at all times, in all places, for all persons! What mean labor and self-denial but this very thing, that much is left behind, and, for the time-being, lost by growth; that to wisely waive the lower in winning the higher is the very secret of Christ? Certainly, if one stood on no terms of responsibility and fellowship with those about him, the law of just action on this subject, and many another, would be profoundly altered. We should not be called on to make Paul's assumption: If meat maketh my brother to stumble—nor to follow him in his conclusion—I will eat no flesh for evermore. With the conditions of charity, the method of charity is constantly changing; and I would interpret the words and acts of Christ reverently under the

law of his own time, resting on him; and not irreverently under the law of a later time, not resting on him. In the fact that we would not do this, in the understanding of Scripture, lay one of the difficulties that we found, or rather made, in settling the slavery question.

That deep gulf which lies between a conservative and radical temper evidently divides in thought the disciples of regulation and of Prohibition respectively. Thus, Dr. Chambers, in the article immediately preceding our own in this series, renews arguments which appeal for their force to a mind heavily weighted by existing sentiment. He starts by infringing the patent of the Democratic Party on the phrase, "sumptuary law"—a convenient form of words for those who seek to waive the entire discussion. He then enforces the point, that the use of intoxicating drinks is not "*a malum in se.*" Here we readily assent. This is followed by the familiar assertion that Prohibition does not prohibit. We, with our radical temper, read this chapter of history in this wise: The faults of method being duly considered, Prohibition has been as successful as we had any right to expect it to be. With improved methods, it promises increased efficiency. He then urges, as a fourth point, that the efficacy of a law must depend on the moral support of the people. Third Party Prohibition recognizes this fact fully, and is the only temperance action that does completely understand it.

The fifth reason offered is that of "unwholesome alliances." Here, again, the Third Party Prohibitionists have learned the lesson enforced on them, and stand at the very head of the class.

This is followed by the assertion, that the true spirit of reform must be moral. This affirmation is every way just. But social relations involve the carrying forward of moral convictions into civic action, and any movement loses its moral basis when this action is refused it. Deny the corollary, and you deny the proposition on which it rests.

Gentlemen, you have either not studied our position, or you fail to show the skill we have expected from you. In striking at us you strike for us, and that, too, with our own familiar weapons.

Dr. Chambers thinks that the method of regulation has the foreground as compared with that of Prohibition, and may first claim full trial. So history has decided, and we look in vain through many dismal years and many dark places for any success, or promise of success, in regulation. The radical eyes with which we read the events of the past century and the past dozen years disclose one clear, unmistakable fact,—the utter failure of all half-way measures.

Dr. Chambers concludes by commenting on the extravagance into which the advocates of Prohibition have fallen, and the excessive emphasis they have laid on one sin. Doubtless our zeal sometimes eats us up, yet, in the multiplicity of human infirmities, this is among the more pardonable offences.

The Prohibitionist takes his stand on the prayer, "Thy kingdom come," believing it to be a kingdom both of inward conviction and outward force. He may not perfectly understand this kingdom, but he vividly conceives it, and is earnestly pushing for it; and this effort is the divine school of greater patience and more knowledge.

III.—A PHYSIOLOGICAL VIEW OF FAITH CURES.

BY PROF. ARCHIBALD CUTHBERTSON, NEW YORK.

ONE great end of Divine Revelation appears to be largely for reducing the amount of suffering, which is the inevitable consequence, either in this life or the next, of sin. Since the gospel of Christ has been so powerful in purifying the moral or spiritual condition of people, and since also associated with it marvelous things have been done for the cure of bodily diseases, some think the continuation of the bodily power possible. One sect of those who believe thus, say its existence depends on the sincerity and perfection of the Christian character, and is the great boon to all who attain to the proper standard of spiritual life. Others say, all who believe in salvation through Christ ought, as an indispensable factor in their profession, to believe that God will cure bodily as well as spiritual diseases.

There cannot be any doubt that those who are true Christians are, by that very fact, improved in both soul and body; but, while the spiritual benefit is direct, the bodily is indirect. When a man believes that a certain injurious action is wrong, he is, by that belief, immediately improved in soul, but the body is not affected till the mental principle has been put into practice, and this, we believe, gives the key to the whole difficulty about Faith Cures.

It may, to some, appear almost superfluous to say anything about this mode of healing, since, in theological, scientific, and literary periodicals, there has lately been so much discussion. We think, however, that the main point at issue has not been made as prominent as it ought to have been. There is not any need of giving either a history of this movement or even an outline of instances and examples, as both of these have been well done by others who have taken part in this discussion, one of the best accounts being given by J. M. Buckley, D.D., in the June *Century Magazine*.

It does not appear, however, that satisfactory evidence either for or against Faith Cures can be got by merely enumerating instances. A different investigation requires to be made, and that is, what is a bodily cure, and how can such be accomplished? This leads back to the prior question, namely, what is bodily disease, what is sickness or weakness? These may be divided into two prominent classes: first, mere weakness arising from lack of strength; second, injured tissue. Hence, to restore the body to strength when it has been weak, or to

purify diseased tissue, is a cure. How, then, can either of these be brought about? If we can find conditions which will answer these two questions, we may get some light as to the probability of Faith Cures.

It is necessary for us first of all to consider how any bodily function is performed. Every movement is caused by impulse from the motor nerves. This power may be sent by the will, or by a call from a sensory nerve. The life of each item of the body as well as the general health of the whole organism depends on the amount of strength supplied to the various parts. When a living body is being brought into existence, during the process of growth, its progressive life depends on the fact of both sensory and strength-giving nerves, as pioneers, ramifying every speck of matter belonging to the organism. And these life-giving and life-guiding threads are the last to quit the field when death takes final possession. When, then, a piece of tissue is diseased, its cure depends entirely on the power supplied to it, by means of which it may be able to dispose of the impurity or injurious elements. If a whole organism is weak, its future health depends on regaining its proper amount of stimulus.

BODILY STRENGTH.

Bodily power is something which appeared to scientists as a great factor in explaining both physical and mental phenomena, and having begun this study they followed it in some such mode as the following: They noticed that while a mollusk moved slowly through the water, a little fish much smaller could move quite rapidly. The mollusk had much more muscular tissue than the little fish, why, then, did it not move the quicker of the two? One marked difference was noticed to be that the little fish had a fully developed nervous system, including the in cepalic ganglion, or brain, the spinal cord, and various other ganglia throughout the body, while the mollusk had only one ganglion, from which a few branches radiated to the different parts of the body.

Following this line of investigation up through the whole animal kingdom, it was found that rapidity of motion and durability to continue at work were conditioned, other requirements being normal, on the amount of nerve matter in proportion to the muscular tissue. A horse with only about two pounds of nerve matter, including brain and spinal cord, ordinarily lives to be about twenty years of age, while man, who has about four pounds, including brain and spinal cord, lives to be fully three times the age of the horse. Amongst human beings it has been noticed that small people and larger people who have big heads—*i. e.*, a large proportion of nerve matter—are bodily more durable than those who have less brain matter. For further information on this wonderful subject, our readers are referred to any lately published standard work on the structure and function—bodily only—of the nervous system. All are cautioned against such descriptions as

are associated with theories of mind, for these do not give sufficient prominence to the purely bodily functions.

Another point requires to be remembered, and that is, the two means by which nerve stimulus is liberated or sent forth—these are the will and sensory nerve impressions. The will may control a large number of organs, such as the hands, feet, eyes, tongue, and external movements of the body generally. The other class of organs is guided by sensory nerves—*e. g.*, stomach, liver, intestines, etc. The feeling-nerves in these indicate the need of strength, and, as these nerves end where the feeling ones begin in the various ganglia, the arrangement for sending out power in response to feeling is perfect. We have no voluntary power over the stomach, but when the food touches the inside of the stomach that fact is recorded at the seat of power, and instantly power is directed to the needy part.

There is still another factor to be considered in the control of stimulus, and that is, the emotional means, or an idea in the mind. When we see a ridiculous sight, the check which is generally on the expenditure of energy is suddenly, although momentarily, relaxed, and instantly the whole muscular system receives a shock, but most especially the abdominal muscles and the diaphragm. The result being that the air in the lungs is suddenly expelled, and this is the physiological explanation of laughter. We thus see that a pleasant idea in the mind will accelerate the flow of stimulus, while, on the other hand, a disagreeable one will check it. Joy enlivens, grief depresses; all, however, is conditioned on the amount of stimulus in the reserve fund and throughout the organism.

HOW IS NERVOUS STIMULUS GOT?

This question cannot be definitely answered, but the following requisites are suggestive: First, people who have the proper amount of good muscular tissue are stronger than those who have too little, or a large amount of the wrong kind—fatty especially; second, those who use their bodily energies in good muscular effort during each day properly are stronger than those who do not; third, after a proper amount of activity there must be sufficient rest, especially sound sleep. These are facts, and suggest the conclusions that there is a very intimate relation between the wearing away of good muscular tissue and generating energy, and between sound sleep and gathering it. We must, by the possession of a strong body, work and sleep to get our bodily strength as inevitably as we must eat for the purpose of keeping up the supply of blood. On the other hand, we have no more evidence that God will give us strength—bodily—any other way than that He will give us blood in an unnatural way. We must eat for the purpose of getting blood; in like manner we must, by muscular effort, obtain strong bodies, and they must be maintained by the same means, *and thus only can we get bodily strength.*

The Spirit of God guides in the right use of bodily powers, and in this way we are strengthened in body by God's Spirit.

DISEASED TISSUE.

This also, as previously said, depends on the amount of power or stimulus in the body. It is now a recognized fact with medical doctors that many wounds and sores become chronic and cancerous in old age which would easily have healed during younger years. In taking the statistics about cancer especially, it is found that a very large percentage of them occur after fifty years of age, and after this age not one in a hundred is cured; the older the person having cancer the less possibility is there of a cure. Thus, we see, that the possession of vigorous strength is a necessary condition for the healing of diseased tissue. Since this is the great thing to be supplied, how shocking it is to read the various quack remedies offered and tried on so many incurable cases! How vain and presumptuous to try to find a substitute for human bodily vitality!

FAITH CURES.

Having now collected these physiological data, let us try a few test cases. But first we shall point out some defects of so-called faith cures. (a.) There are many instances—some striking ones given in the *Century* article referred to—where there was assurance from God that a cure would be accomplished, and the sufferer died within a few days afterwards. (b.) Many cases of recorded faith cures were cases of mere hysteria, there being no disease, the whole was the result of imagination. (c.) Many cases of cures effected, when medical doctors had given the patients up, afterwards proved to be instances where the medical diagnosis was wrong. Such mistakes frequently occur with heart and lung troubles. (d.) Cures which have been reported as effected by faith were merely momentary, the sufferer relapsed, to be worse than ever before. These different kinds of cures dispose of a large number of faith-cure instances.

APPARENTLY IN FAVOR.

There are many cases of sickness which require, as the chief element in the cure, only a hopeful state of mind, and there is not a more commonplace fact in the whole of ordinary medical practice than this. For instance, if a physician is called in to see a patient who has been dissipating and perhaps eating the wrong kind of food, the doctor will see at once that there is not any need of medicine. There is nothing organically wrong. The two most necessary conditions are dieting and a little more sleep than usual. But the patient does not understand this, neither is he disposed to listen to a lecture, however short, on the power within himself to overcome his weakness. He has been accustomed to believing in an internal element, and cannot do without it. M. D.'s are well aware of this, and know the folly of any other method, so give something like burned

sugar and water. The patient feels something within, which feeling produces a hopeful idea in the mind, which idea accelerates the flow of stimulus, which is the most perfect kind of faith cure known, and the most common cure in existence. But it is neither more mysterious nor supernatural than the process of breathing.

(b.) The most prominent kind of cure which seems to favor faith-healing is that which is accomplished through the emotional influence, and is only an exaggerated form of the kind spoken of in the preceding section, and was also called a third means of liberating nervous energy.

Suppose a person to be weak and languid: two means may be used of restoring feelings of strength, and these are: either wait patiently till strength naturally returns by the surplus of stimulus accumulating, or call it forth artificially by a tonic. Few have the intelligence and patience which enable them to wait for the natural return of strength, hence apply for a tonic.

If a person in such a state should come under the influence of a faith-cure medium, the emotional nature could be operated on by religious excitement or a hot or cold spring of water as well as by a tonic, and with better results, because there is always a waste of stimulus in medicine. The following instance is a good illustration of what is implied here: An elderly gentleman had become blind, but retained all his other faculties normally. So he continued during years, till one day, when straining at a heavy lift, his sight suddenly rushed back to his eyes, and he saw quite well afterwards.

A quite natural explanation of this, and similar cases is, that the optic nerve did not transmit enough stimulus—the man could see dimly through the space of a few feet—then, when at the straining lift he was impelling stimulus along all the motor nerves, the optic ones received a proper amount. Had this man been of an excitable nature, and in a religious meeting which would have stirred the emotional nature, a similar result could have been produced by an expenditure of stimulus through the emotions. If a man in such a condition had been plunged into a very hot or cold spring, the sudden shock might have caused such an expenditure of energy as would have restored his sight. Either of these means would have caused credulous people to believe that something miraculous had been performed, while the cure was effected without either this or any other man's consent, or even expectation.

(c.) When a cure is possible at all, it is much better to do without medicine, because the nervous system is always weakened by effective medicines. If the hopeful state of mind can be got without an artificial stimulant, the faith means is by far the more preferable of the two. A secretary of a Y. M. C. A., having expressed his belief in the supernatural power of faith-healing, was asked why he had such

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confidence. He replied that a case which the doctors had given up had been subsequently healed by faith. It is to be regretted, but still it is a notorious fact, that people are coming to be as safe left to their own bodily resources as to a course of medical treatment, so the fact of being given up by an M. D. does not assist the faith-healing theory very much.

There must be both curable and incurable cases of sickness and disease, but it will be difficult for our faith-healing friends to show that they have obtained a cure which could not have transpired by perfectly natural and ordinary means. God has done wonderful works in the past, even for bodily suffering. He may be doing marvelous things now, and we do not know what He may do during the future, but let us be careful that we do our duty both as to acquiring knowledge of bodily health, and obeying that knowledge.

The writer has gone several times to hear and see the Rev. A. B. Simpson, of N. Y. City, one of the prominent advocates of faith-healing, and at the first hearing of this gentleman could see that he possessed many natural qualifications which enable him to live according to his theories. Mr. Simpson has a very large head, which indicates great bodily durability. Second, he is a comparatively large-boned man, which prevents him from expending his nervous energy too quickly. It is a fact, in the experience of those who have studied the subject, that large-boned people have much less muscular tissue than small-boned people. Hence, since muscular tissue drains away stimulus much more quickly than bone does, small-boned people will exhaust themselves the quicker of the two. Again, Mr. S. being a man comparatively thin in flesh, he is free from the ordinary dangers of congestion. Then, he is now past the very active time of life, and such principles as he advocates for strength, are much more congenial to his age than they would be to younger people. Recuperation for young people demands activity, while older people are strengthened by rest, and need less activity.

A final point about the Rev. Mr. Simpson, and every other *human being*, is predisposition. His ancestors may have so lived and acted, that it is comparatively easy for him to regulate his life by his principles, while there may not be another in a thousand qualified as he is, and, as a *man*, there will be only *one* during the whole history of the world. This, we think, is the great objection to all such theories, viz. : *one man* trying to bring *all humanity* to his individual standard, morally, intellectually, and bodily, because what might regulate Mr. Simpson's life might, in a short time, kill thousands of others.

OBJECTIONS TO THIS SYSTEM.

Christianity is a religion which makes all its believers intelligent, and that for the purpose of rendering them as independent of each other as possible—*i. e.*, each must look to the Great Source of all good.

But we do not see any advance if we are all to go on in ignorance of bodily laws and expect God to cure the results of our excesses. We have no right to expect God to do anything for us till we have done all we can for ourselves. To neglect bodily work and dissipate, by going too frequently to evening meetings—yes, even religious ones—is the very reverse of doing all we can for ourselves. All disease is the result of excess either in ourselves or others, and we have no right to expect God to assist us till we cease from excess in any form. Neither can there be any improvement if we remain in ignorance of bodily laws.

Again, there is going to be positive inconvenience if all must go to some medical Mecca. Had Christ remained on earth He could not have been accessible to all, but now He is. So ought it to be with bodily disease; each person ought to have sufficient intelligence to guide him in all ordinary cases.

If, as we think it has been shown, health depends on gathering a sufficient amount of strength each day, and using it properly, are we not the worst kind of spendthrifts if we foolishly throw away our strength and expect God to replace it miraculously? If a man spends his money in pleasure during the night, he cannot have the same money to spend in buying necessary food during the following day; so, also, if a man uses his bodily vitality in dissipation during the evening, such cannot have it as the power by which to work during the following day. Mrs. Beecher Stowe has truly said in her book, entitled "Little Foxes," we can dissipate by an overdose of prayers and preaching as well as by fashionable folly. And, irrespective of how we throw away our bodily vitality, God will no more replace it without our own efforts than He will miraculously put food into our mouths.

An advocate of faith-healing ended a sermon, a short time ago, by saying, we needed the Spirit of God, that was the great power; it made a man strong in body and caused even the pulse to beat more regularly. Such statements as these ought ever to be qualified, for a man may have a large gift of the Spirit of God, and yet be quite weak in body. Few men can expect to have more of the Spirit of God than had the sainted Mr. Cheyne, yet his earthly life was cut short by lack of bodily strength, his death being caused by having fallen off a horizontal bar in the garden of a friend with whom he was staying.

Spiritual power must be got by spiritual means, bodily power by bodily exercises. The restoration to strength and healing of disease ought to be treated by spiritual instructors intelligently. Above all things, let us have less mystification, especially about physical conditions, which may be known.

We are fearfully and wonderfully made. If an artery the size of a

hair becomes ruptured in the brain, death will follow in a short time; if the heart should make a few irregular beats, death might be the result. If the poison, which the body is ever producing, is not taken out of the blood regularly by the kidneys, corruption, ending in death, would inevitably follow. All these are the effects of mysterious laws upon which God has conditioned our lives. The health and soundness of every separate organ, and consequently of the whole organism, depends on the manner in which we obey bodily laws, and our obedience to laws depends on whether or not we know they exist, and understand them. Three important bodily conditions must be understood and obeyed by *all*, and these are proper dieting, sufficient sound sleep, and vigorous muscular activity.

From the consequences of violating these laws there is no escape. Those who eat fine, rich food, for the purpose of gratifying mere taste, must suffer with indigestion and constipation. If any one uses, for even religious meetings, the time which God's law—*i. e.*, the law of their health—demands should be spent in sleep, untold suffering will inevitably follow. Again, should any one neglect bodily exercise, which is the only means of obtaining physical strength, such a one will be a continual pauper respecting bodily vitality. This wonderful thing is like the manna in the wilderness: no one can gather as much during one day as will do for a number of days. All God's providences, with ignorant people, point to causing them to make *daily* bodily effort, till they become so intelligent and high-principled as to act from duty and for purity. Neither spiritual, intellectual, nor social standing can purchase immunity from this physical law. When God made man, He placed him in a garden, which Adam had to trim and keep: he was not made to be either an inactive, intellectual recluse, or a sedentary living person of any kind. If the first man whom God made could not live without bodily labor, much less can his descendants. According to the evolution theory of the origin of man, *bodily activity* has been the great law of *progress*, but *inactivity* has ever resulted in either *partial* or *complete death* to such organ or organism so treated.

The great equivocal word is "work." A bank president or cashier, sitting at his desk, works; a minister, sitting writing a sermon, works; a painter, either standing or sitting at his canvas, also works; and the dressmaker, sitting sewing from day to day, works; and so on, we might go through a long catalogue of such workers. But each one must understand, if the occupation does not require general bodily activity, then it must be taken artificially, or certainly injury to health will be the result; and that whether the one so doing is a prince or pauper, a pope, priest, preacher, or mere pew-holder. This, we believe, is going to be the great purifying principle both for the health and morals of the community. This of works first, and faith for all that is higher.

IV.—THROUGH DOUBT.

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

LOTZE'S remark about philosophy applies equally to theology: "In our day there is less need of originality than of definiteness." The prevalent critical spirit insists on destroying the structures of fancy, and on making all constructions conform to the rigid laws of reason. Hence the foundations are subjected to the most thorough scrutiny. That doubt is the mighty impulse leading to the deepest inquiry was taught by the Greek sages; and it is not accidental that language, the repository of so much hidden wisdom, makes "to question" the synonym of doubt and thus connects it with inquiry and investigation. If we put investigation instead of doubt, we simply put a process for the state which sets it in motion.

One need not be enamored of the inquisitive spirit, as Lessing was, in order to see in doubt a blessing in disguise. The teacher who arouses the mind, and inspires it to inquiry and research, is the one who awakens wonder and creates doubt. A mind that does not question receives no answer; conceit is folly that imagines itself wise, and neither investigates the basis nor the limits of its supposed knowledge. The place of Socrates in history is determined by the fact, that he threw the mind back on itself, revealed to it the depth and breadth of its ignorance, and then led it to attempt to answer its own questions. The father of philosophical ethics knew full well that only by constant questioning could the pretensions of the Sophists be overthrown. Socrates, the questioner, is an embodiment of that spirit which is absorbed in the search of wisdom, and which lays no claim to its discovery; but if we find in him little or no ripened fruit in the way of finished dogmas, we must not forget that the divine Plato belongs to his school, and that Plato was followed by Aristotle.

This is not intended as an apology for doubt. For its existence in our day, no apology, no special incentive, is required, the mind itself and the environment create and develop it. Doubt is a deep and broad fact, with which the religious teacher and thinker must constantly reckon. But, instead of looking on it as an evil which threatens religion itself, Christianity, as well as philosophy, teaches us to see in it the means for higher attainments. It is not to be mourned over, but to be studied, used and mastered. Nathanael questions whether any good thing can come out of Nazareth; Thomas doubts that the Lord has risen from the dead; but both saw and believed. Scripture itself teaches us to prove all things, but to hold fast that which is good. Not doubt itself is a curse, but the diseases often connected with it make it fatal to the religious life. These diseases, as well as healthy doubt, are worthy of profoundest study by the spiritual pathologist.

Doubt is neither an acceptance nor a rejection of religious faith, but a halting or vacillating between the two. It varies greatly in depth and extent, sometimes pertaining to the fundamentals of religion, and thus affecting all that rests upon them; at others, relating only to particular facts or dogmas. Not the existence of doubt is a peculiarity of our age, but its radical character and its wide prevalence have given our times a peculiar skeptical stamp. The assumptions of materialism rob man of spirit and the universe of God, put fate instead of freedom, natural law in place of faith, and the despair of pessimism in place of hope. Religion is thus reduced to a phantom of the brain, which must vanish in proportion as the problem of the struggle for existence in this world is appreciated, a struggle to which religion has already been voted a hindrance by socialism.

Materialism is subjective, psychological, not an objective fact. On the Continent it prevails chiefly among physicians, while those who study the mind as well as the body, and philosophy as well as mechanical law, reject materialism as shallow and inadequate. A man may not be what he eats, as materialists claim, but his mind does take the coloring of the things it contemplates. By allying materialism with science, all the power of scientific authority is claimed for it, and this accounts for its deep effect on many eager students. If it is true, then morality and religion are impossible; there is not even a chance for doubt, since positive atheism is the only logical possibility.

Historical criticism can never do more than attack historical events and the doctrines associated with, or based on, them. It may, therefore, affect theological dogmas, but never the root of religion itself. Spirituality may have a reliable basis in the nature of things, and be a legitimate demand of our nature, even if it were possible to overthrow the great historical events on which religious creeds are based. Only when historical criticism is associated with a particular philosophy or with materialism, as in the case of D. F. Strauss, does it aim at the destruction of religion itself. But then it is the underlying philosophy, or the materialism, not the historical criticism, which is so radically destructive.

But whether the origin of doubt be in the assumptions of science, in the speculations of philosophy, or in historical criticism, we must not confound its occasion with its psychological character; that would be assenting to a general mistake in our day—the mistake of taking the historical account of an object as the explanation of its essence.

We must distinguish between the doubts of such as have never believed and of those whose former faith has been shaken. Those who never cherished faith in spiritual objects may have a vague notion of them and give a general assent to them, but they have never seriously inquired into them, or else their inquiries have not resulted in positive conviction. Such persons may, for years, or even for life, halt be-

tween two opinions; but their doubt is mainly theoretical. Very different is the doubt of those who once really believed. Faith has assimilated their whole nature to its objects; they have found in religion a spiritual home, a satisfaction for their longings, and a completion of their being. According to the preciousness of religion, and the depth of spiritual experience, will be the intensity of the agony of doubt. They know that to be without God means to be without hope in the world; therefore, to deprive them of faith in spiritual objects, robs them of the better part of self, and destroys both the value of life and the hope of immortality.

Religious doubt, then, does not mean the overthrow of faith, but it destroys its certitude. It is a hesitation, an uncertainty, a trembling between two poles. Fear and hope alternate. It is a state of unrest, perhaps of painful anxiety. With the mind intent on determining the truth, the heart is deeply agitated because its treasures are in jeopardy, and life itself becomes unsettled on account of the uncertainty. "One must know whither he would climb, before he sets up the ladder," is a German saying; and will one set up a ladder where one doubts if there is a place to hold it? Doubt implies faith; were there no faith, there would not be doubt but certitude; not the slightest inclination to spiritual objects, but a positive rejection of them. Those who esteem religion but little, let it go assailed by doubt. Rootless piety—seed on strong ground—easily yields to adverse circumstances; the strong forest tree may sway hither and thither in the storm without being uprooted.

We of course exclude from religious doubt the triflers who affect skepticism respecting questions they have never considered seriously, and which they cannot even appreciate. There are profane babblers who think it sharp to propose puzzles on sacred things, and who like to seem more than ordinarily profound by questioning what Christians generally believe. A cheap notoriety may be gained in some circles by sheer eccentricity, even if it be the product of levity and folly. But it is a misnomer to call this child of vanity and irreligion religious doubt.

The serious doubt of deep and earnest natures may have its inspiration in the love of truth. Peter's love induces him to follow Christ when other disciples flee, and this became the occasion of his temptation. Just because one esteems truth above all else, and prizes faith and hope so highly that he is unwilling to let them rest on a false basis, he may be led into deep inquiries respecting religious doctrines. The emphasis which Christ places on truth, particularly in John's Gospel, implies that Christianity encourages the utmost search for truth. When an early apologist called Christ "the Master of truth," he indicated the spirit which should animate every believer—a spirit intent on truth and truth only. And here is the point where religion and philosophy meet and perfectly harmonize.

No one who understands the age can question that much called doubt has its source in a bad heart; but we stultify ourselves and weaken ministerial efficiency by shutting our eyes to other causes. Whoever strives with all the power of his being to pass out of the darkness of doubt into the light of truth, cannot but be repelled by statements which imply that his doubt is wicked and does not deserve careful consideration. There is honest doubt, and it must be honestly met. It is a spiritual state which requires the wisest counsel. Indeed, there are certain cases which can be treated successfully only by those who themselves have come through the furnace of doubt. It was the fact that Tholuck had himself experienced the difficulties with which young men came to him which made him so efficient in dealing with them.

While thus vindicating for doubt that place which it occupies in many deep, earnest and inquiring natures, we cannot overlook the fact that in many instances its continuance indicates a lack of character. Sometimes it becomes a habit of the mind, so that indecision is made the normal state. Doubt becomes valuable as means to deeper inquiry and to a higher and more solid stand-point; but it may lead to weakness just because it does not go deep enough in its inquiries, or because there is not character enough to seize the truth that is seen. The temperament, the disposition, the total mental and spiritual character, particularly the will, as well as the occupation and environment, may be potent factors in the peculiar form of doubt in different individuals.

Doubt should therefore be what the Germans call a *Durchgangspunkt*; something through which one passes, but in which no one wants to rest. It is a question, not the answer; a process to truth, not the truth itself. But the objects of religious faith are such that in some respects a full and final answer may be impossible. There is a Christian as well as a philosophical agnosticism, and even an apostle sees some things as obscure reflections from a mirror, stands in wonder before the mysteries of godliness, and at the close of the doctrinal discussion in Romans pronounces God's judgments unsearchable, and His ways past finding out. Thus there are points on which doubt may run parallel with faith, and respecting which the maturest Christian confesses himself in a state of suspense.

Some earnest natures, on account of, or even aside from, these unsolvable problems have a vein of doubt running all through their lives. Particularly is this the case where reason and the heart are equally balanced, and where an effort is made to harmonize faith with philosophy and science. The problems involved are endless, and it is not strange that the inquiries can never cease. Such problems become especially prominent in periods of great intellectual activity, when new discoveries are made and new theories are proposed, periods in which there is a transition from the old to something new. Even if

the principles of religion are not affected, there may be difficulty in adjusting it to the new demands and the new circumstances. But in such periods religion is more deeply studied than at others, and the very things which threaten it may lead to its purification and progress. With our confidence in the truth, we cannot doubt that the fire through which religious thought is now passing will be a purifying one.

While doubt may destroy spirituality, it may also be the means of quickening it. Down into the depths it leads, and from the depths the soul cries unto God. What pathos in the prayer of the father whose son the disciples could not heal! Jesus said: "If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said, with tears, 'Lord, I believe; help thou mine unbelief.'" Here is faith blended with unbelief, and faith praying that unbelief may be removed. There is much doubt which yet believes enough to come to Christ and to beseech Him to grant relief from the ills of self as well as others. Speculation never ends, theories never cease, and perplexing problems never vanish; but, in spite of these, a faith is possible that can trust and pray and wait and work. Much of the pain of doubt springs from a false view of the relation of faith to knowledge, and from mistakes respecting the requirements of religion. Many believe far more than they know; all that is required is the development of the mustard-seed of faith in them. Some must learn by their very efforts at demonstration that there are things which can be seen but not proved, which can be felt but not discovered by speculation; and they must learn that the best things of the soul must be loved in order to be found, and must be lived in order to be appreciated.

For the honest inquirer after spiritual truth, a significant hint is given by the obscure writer but deep seer, Jacob Boehme: "Above all things, one ought to examine himself to determine for what purpose he desires to know the divine mysteries, whether the knowledge he seeks is intended for God's glory and the neighbor's welfare, for dying unto his own earthly will and for attaining the same mind as that for which search is made. Whoever has not this aim (and indeed many seek the solution of these mysteries only for the sake of the world's regard) is not yet prepared for such knowledge."

V.—THE PULPIT ON PROFANITY.

BY REV. W. H. LUECKENBACH, GERMANTOWN, N. Y.

SOME subjects, of course, require more frequent treatment in the pulpit than others. But "the whole counsel of God" includes some subjects which I have observed, during a ministry of more than twenty-five years, are not, and have not been, presented in the pulpit as often as their importance demands.

One of them is common swearing. That a vice so prevalent and inexcusable, so low and mean, so useless and ungentlemanly, and so destructive of all reverence

for the Supreme Being, without which it is morally impossible to persuade men to love and serve Him, should be so generally either entirely ignored in the pulpit, or, if mentioned at all, only in an incidental manner, is certainly somewhat remarkable. How can this silence of the pulpit, touching one of the most shameless sins of the day, be explained? Either of two views may satisfactorily explain it to some minds, although neither strikes me as being Scriptural or reasonable enough to justify or excuse it.

1. The first may be called the *æsthetic-religious view of the criminality of swearing*. This view rather admires cursing as a fine art—"cursing," in distinction from "profane swearing." There is in it—the *art of cursing*—the fascination of real eloquence, even though its concomitants, such as "force of word, sound and gesture," and its animating spirit—"the darkest passions of anger, rage and malice" are simply and purely "elaborate diabolism." Its beau-ideal of such denunciatory eloquence is "the Oriental who . . . has perfected the art . . . to a point little less than sublime." There attaches to it "the dignity of earnestness," and it "has in it elements of consistent wrath," which finding expression in the impressively appropriate language and dramatic contortions of the honest, impassioned, "solid curser," invest him with a poetic glory which will be ignored, or depreciated, only by such unæsthetic minds as have no sense of the sublime. As "the power of being a poet," says Montgomery, "is a power from heaven," to seriously protest against such exhibitions of sincere wrath, as are thus all aglow with a poetic halo, is equivalent to a denial that the artistic curser is really inspired. If an "Arab boatman," then, attempting to cross "an Eastern lake," should upset his "leaky skiff" before he reached the farther shore, and his involuntary immersion should constrain him to groan out, "Billah!" which means "By God," or "Walloth," which means "My God," a hundred times, and if his "substantial" oaths are accompanied with such appropriate dramatic gestures, genuflections and facial expressions as he could observe without much inconvenience while floundering in the water, to attempt to rebuke him for his only *seeming* impiety would not only betray one's ignorance of what constitutes one of the fine arts, but it would amount also to an officious interdiction of the pious Arab's mode of prayer.

But the æsthetic, fine-art-ico, semi-religious sentiment touching profanity is even more apologetic and accommodating. It finds "nothing said in Scripture of profane swearing." They are bungling exegetes who interpret "the commandment that reads, 'Thou shalt not take the name of the Lord thy God in vain,' as at all including the useless, flippant and blasphemous habit of interlarding His name with the low slang of the ruffian, the witticisms of the buffoon, and the frothy ebullitions of the braggadocio. It "forbids *perjury*" only—"the crime of willfully making a false oath," and this is *not* putting "the name of the Lord thy God to a vanity, a nothing," as "in Hebrew it reads."

"The only instance" "in the Bible" in which "swearing and oaths" do not appear to be "substantial things," and, therefore, worthy rather of admiration than of censure, is that of Peter. And he "only *seems* to do" his swearing imperfectly. *He* made bungling work of it. A little more regard to the necessary details of attitude, facial expression and tones of voice, and he would not have appeared to us as having leveled himself with the common swearers of his day, but we would have ranked him with the glibly eloquent Oriental, who is simply "perfect" in this sublime art. In all justice, we ought not to censure him severely for his blundering work, since his dead earnestness and "excess of terror" very greatly modify the criminality of his demoralization.

Finding nothing in Scripture, then, that authorizes the pulpit to rebuke the sin of common swearing—the habit of "useless playing with sacred names," this æsthetic-religious appreciation of the perfected art of profanity bases its protest

against the practice on other ground. It is more an offence against good taste and good manners than a sin against God. The swearer degrades himself more than his Maker. His habit is not a violation of any divine command, but is silly, vulgar and wrong, as transgressing the rules of decorum. It is criminal more in the sense that there is no refinement about it, than that God Himself has forbidden it. God's displeasure is not to be feared by the swearer so much as the offended sentiment of cultured people. In short, the most serious, solemn, logical and religious reason why common swearing should not be indulged is, that it is not gentlemanly!

I have thus briefly sketched a view of the wickedness of profanity, which may partially account for the indisposition of the pulpit to lift up a bold, scathing and uncompromising voice against it. To show the reader that I have not been "beating the air," or criticising the pulpit at random, I beg to refer him to a sermon in THE HOMILETIC REVIEW of September, 1885, on "Swearing and Cursing."

2. But another, which may be termed *the prima facie view of the criminality of swearing*, has no such taste for it as a fine art. To this view of profanity there is nothing admirable about it, but, on the contrary, it is an unmixed, unmitigated evil. It has not the shadow of a claim to our respectful consideration. It is never fascinated by the glamour with which the æsthetic view invests the poetic curser—so deeply impressed by the sublimity of his dramatic exhibition, that it doffs its hat before him and bends in deferential acknowledgment of his superiority.

It is too evidently a *sin*—a gross, shameless, inexcusable sin—to need any argument to prove it. It seems as useless to depict its malignity as to show that darkness is night, since swearers *know* that it is sinful, without any pictorial instructions to this effect from the pulpit. Though there is no literature on the subject, except a few printed sermons and an occasional tract or leaflet, yet to write a book exhaustively discussing its demerits and exposing its destructive tendencies would appear very much like a "work of supererogation." Indeed, merely a whole discourse on the subject would be less likely to do good than a part of a discourse or an incidental allusion to it; or, in other words, the less that is said about it in the pulpit the more the swearing portion of the people will be convinced of the folly and wickedness of the vice!

But does either of these views of the criminality of profanity explain satisfactorily the quietness of the Christian ministry, in general, touching the vice? I know that some ministers, acting upon the latter view, have never preached a whole sermon on common swearing, and there is evidence afforded, which cannot be ignored, that the former semi-religious and semi-apologetic view of its character is not an invention of the writer. Without discussing the merits of either view, I have presented them, in order, if possible, to elicit from the pulpit some more satisfactory explanation of its silence on this neglected subject than I have been able to supply.

VI.—SEED THOUGHTS FOR SERMONS.

NO. IX.

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

LXV. *Christ's Intercessory Prayer*.—John xvii. Carefully studied, it reveals a clear order of thought: *Security, sanctity, unity, glory*. These four petitions in behalf of believers comprehend everything desirable for them, and the order cannot be changed. Sanctity prepares for unity, and unity and sanctity for glory. I. *Security*. The same grace that saves from sin saves from falling. God must keep us. We have no greater foe than the world; its antidote is the power of the world to come. Security is to be found in *separation*. This is demanded by the

law of the new nature—for Christianity is essentially unworldly: by God's design, choosing us out of the world, Jno. xv : 19; by the testimony we are to bear (vii : 7), and by the conditions of growth, Matt. xiii : 22. II. *Sanctity*. The word is the main instrument. 1. It determines our conceptions of truth and duty. 2. Stores the memory. 3. Corrects and enlightens conscience. 4. Moulds practical life. III. *Unity*. Here is a hint. 1. As to its character: such as exists between the Father and Son, a unity of sympathy, love, nature. 2. Its dependence on sanctity. Disciples get nearer each other as they get nearer to Christ. 3. Power as a witness to the world. 4. Perfection of fellowship in Heaven. IV. *Glory* consists: 1. In being with Jesus, where he is. 2. Beholding and reflecting His glory. 3. Knowing God as revealed in Christ. 4. Sharing His glory and reign.

LXVI. *Past Feeling*. There are sensibilities of the spiritual nature correspondent to the bodily senses—correspondingly delicate, sensitive to impression and to injury. They may, as Paul says, “be exercised to discern both good and evil,” or be blinded, seared, darkened, hardened. There are voluntary methods of deadening them, such as resistance to truth, to conscience, to the spirit of God; familiarity with evil, voluntary continuance in sin. There are involuntary ways of hardening, such as simple neglect of holy things, or novel-reading and theatre-going, which excite sensibilities, but offer no natural vent in benevolent activity. People weep over fictitious misery in the novel and play, and have no tear for real misfortune. The results of such hardening are: loss of spiritual perception, of moral repugnance to evil, and final fatal choice of sin.—Comp. Romans i : 18–21, 23, 24, 26–28.

LXVII. *Light and Fire* are conspicuous and consistent figures or emblems in the Scripture. God is the original and uncreated *Light*. His ministers are “*flames of fire*”—seraphs, “burning ones.” Satan, a *fallen seraph*, in whom the flame is perverted, turned inward for self-torture, turned outward for destruction—“fiery darts.” All disciples are *lights* in the world. The source of service is the *tongue of fire*. Heaven is the glory of the inapproachable light. Hell is the consuming flame. All depends on our *relation* to the fire, whether it warms and refreshes and cheers, or burns and tortures and destroys. The story of *Semele* in the Greek mythology is significant. She besought Jupiter to appear to her in the same splendor as to Juno. He warned her to desist, but in vain; and, having vowed to grant her every request, he fulfilled her desire; but she was consumed by the lightning of his presence as the Thunder God.

LXVIII. *Origin of Weights and Measures*. A curious fact it is, that we have to recur to nature for standards of uniformity. The word “*grain*” occurring in Troy weight, and “barley corn” in long measure, show, that in England the originals or natural units resorted to as the means of fixing, and, in case of need, restoring, the value of measures, were *natural objects*. A statute of Henry III., A.D. 1266, enacts that an English penny, called the sterling, round, without clipping, shall weigh 32 grains of wheat, well dried, and gathered out of the middle of the ear; and twenty pence (penny weights) to make one ounce, 12 ounces a pound, 8 pounds a gallon of wine, and 8 gallons of wine a bushel, which is the eighth part of a quarter.” Edward II., A.D. 1324, provides that the length of 3 barley corns, round and dry, shall make one inch, 12 inches a foot, etc.

LXIX. *Montezuma II*. When this last of Aztec emperors received the official announcement of his election to the imperial dignity, the humble priest and brave soldier was sweeping the sacred stairs in the great temple of Mexico. He was a man of most remarkable gravity, reserve, and pride of character. He cared more for humiliation than any other calamity, and died of a broken heart.

LXX. *Effective Preaching*. Were all preaching judged by its *effectiveness*, how speedily would the pretensions of some brilliant pulpit orators have a disastrous fall. Sir Astley Cooper, visiting Paris, was asked by the chief surgeon of the empire

how often he had performed a certain wonderful feat of surgery. "Thirteen times," said he, "I have performed that operation." "Ah! but Monsieur, I have done him 160 times." "How many times did you save the patient's life?" continued the curious Frenchman, looking into the blank amazement of Sir Astley's face. "I saved eleven out of thirteen—and how many did you save out of 160?" "Ah. Monsieur, I lose dem all! but de operation was *very brilliant*." When you remember that, on the whole, Mr. Spurgeon has been the most *effective* preacher of the century, you see how puerile become some of the *criticisms* which have been hurled at him.

LXXI. *The Touchstone*. A kind of siliceous stone, or of flinty jasper, otherwise called "Lydian stone," or basanite; velvet black and densely hard and smooth, used for testing precious metals. When metals were rubbed across it, the streak left on the stone, when compared with that left by touch-needles, revealed to the experienced eye of the assayer the relative proportions of metal and alloy. The Divine touchstone of character is Romans viii : 9.

LXXII. *The Butterfly is a Good Type of a Worldly Life*. The great object and aim of a worldly mind is to break loose from the rough, plain, coarse envelope of poverty and obscurity, and on the shining wings of a fashionable, luxurious self-indulgence, attract attention and admiration, pass a few years in the sunshine of prosperity, fluttering and flitting from flower to flower of worldly enjoyment, gaily sipping sweetness from each new cup till it is exhausted, then flying to some other; dazzling others with the glitter of wealthy display, and seeking all varieties of sensual and sensuous pleasure.

LXXIII. *The Carnal Mind*. See Bunyan—"Interpreter's House"—the man who could look only downwards, with a muck-rake in hand. One above his head held out a stary crown, but he neither looked up nor regarded, but raked in the dust of the floor for sticks and straws. Depravity shows itself in nothing more than in man's earnestness about trifles, and indifference about the infinities. Compare Isa. lv : 2; Jno. vi : 27. Beau Brummell spent \$4,000 a year for his tailor's bill, and took hours to display to his fellow fops and dudes his skill in tying a starched cravat.

LXXIV. *Searching with all the Heart*.—Jerem. xxix : 13. Kepler, first in fact and in genius of modern astronomers, deservedly called "the legislator of the heavens," sought with all his heart to solve astronomical problems. With agony he strove to enter the straight gate and narrow way that led to the secret chamber of science, and explain the enigmas of six thousand years. Vainly did the secrets of planetary and stellar worlds seek to elude him. He forged key after key, that he might unlock the doors of these mysteries. His courage and patience transfigured even failure into success. If one theory proved inadequate, there was at least one less to try, and so the limits became narrower within which truth would be found. He exhausted eight years of toil, only to prove worthless nineteen successive experiments. At last, driven to abandon the *circular orbit*, he founded his twentieth hypothesis on the curve which is next to the circle in simplicity, viz., the *ellipse*, and as all the conditions were met, the problem was solved. Bursting with enthusiasm, he cried: "O, Almighty God, I am *thinking thy thoughts after thee!*" Pressing his research further, he established his second and third laws, and, almost wild with triumph, exclaimed: "Nothing holds me! I will indulge my sacred fury! The book is written to be read either now or by posterity; I care not which! It may well wait a century for a reader, since God has waited 6,000 years for an observer." If Kepler was the minister of science, Agassiz was her missionary. He had no time to make money; but was found wandering alone on Pacific slopes, a pilgrim, to gather specimens of flora and fauna, minerals and metals, shells and pebbles, for the cabinets of science. What would not such zeal accomplish in religion!

SERMONIC SECTION.

WHO IS MY NEIGHBOR?

BY KARL GEROK, D.D. [LUTHERAN],
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And behold a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, etc.—Luke x: 25-37.

Go, and do thou likewise! Indeed, beloved, this word that concludes our gospel strikes home; it is the best possible sermon on the whole text. Go, and do thou likewise! If each of us had given proper heed to this exhortation from the Lord's lips, each taken it to heart, then whatever we preachers might desire to add would "come of the evil one"; it would be better to dismiss you, so as not to interfere with the exercise of your Samaritan well-doing, to the right hand and to the left, far and near. In just these present times, no one among us will be likely to stand long inquiring, Where ought we to "go"? To whom shall we "do likewise"? Such dreadful news has lately reached our ears, so many needy have appealed to us from near and from far, since even last Sunday. Whether we bear in mind the contributions now solicited for our peasants whose crops have been injured by the hail-storms, and whose promise of a rich harvest from their fields and trees, whose value of labor and cost of living for an entire year were all beaten down in one fatal hour, or whether we remember those who were burnt out, who barely escaped from the mad flames

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with their lives, and who celebrate their Sabbath to-day over the ashes of a hundred and fifty houses,—beloved, what a Sabbath! Or whether we reflect on many a lamentable scene our own eyes have witnessed, many a deed of outrage committed in our very midst—everywhere we have a wide field for benevolence, everywhere much work for the true spirit of the Samaritan.

But have we not the Samaritan disposition? Are not our newspapers full of urgent calls, as well as of long acknowledgments of donations from the benevolent? In spite of all we complain of in our times, must we not accord to the present at least this praise, that here in our province of Wuerttemberg, and, especially in our city of Stuttgart, love towards humanity is unceasingly active, and a great amount is given for benevolence?

That is true, beloved, much is done, but far from enough. Many are doing much, but all are doing far from enough. Much is bestowed, if we examine the list of amounts, and sum up the guildens and the kreutzers, but far from what should be when we look at the sum of misery, and think of what could be done considering the blessings showered upon us by God. If we consider the external works, then it seems as if much were done; but, if we consider the disposition from which they flow, we perceive that it is far from enough. The true spirit of the Samaritan still remains rare throughout Christendom, and many of us have something to learn from the question of this learned man in the Scriptures, *And who is my neighbor?*

Let us now take this question into consideration, and see how it is answered by three different kinds of people in our parable:

1. By thieves and murderers.
2. By priests and Levites.

3. By the good Samaritan.

"And who is my neighbor?" the lawyer continued, wanting to justify himself and to conceal his confusion because so clear and simple a reply had been vouchsafed to his question designed to tempt Jesus, "Master, what shall I do to inherit eternal life?" And Jesus answered in this hearty, life-breathing parable of the good Samaritan, discovering to him the extensive sphere of love for one's neighbor, showing that by three different kinds of people who had very different views on the subject of their neighbor.

I. First: came thieves and murderers. Usually in this parable we pass these quickly by, and with good reason, they are not prominent figures in the narrative; and I would prefer to do that again to-day. Indeed, when I took up this parable to prepare a sermon upon it, because it is generally my weakness to see the good more than the evil, and to prefer speaking of beauty rather than of what is ugly, I intended to preach only on the spirit of the Samaritan, the extensive sphere for it, its noble office and true source. But this time, beloved, I could not so easily get past the priest and Levite, nor even the thieves and murderers. "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." Did not some of you experience horror in your souls during the reading of this passage? Did it not arouse bloody recollections of recent occurrences in our own immediate neighborhood? This was between Jerusalem and Jericho, in a wilderness notorious for its robbers. But what took place here last week, took place twice, between Stuttgart and our nearest village, hard by our city gates, on the public highway, beside blooming gardens and green vineyards? It was with horror that we recently heard of the bloody execution done by Turkish sabres in distant Syria, and thanked God that we live in a Christian land. But here, right in the midst of our Christian land, in the pious capital

of this Christian country, where, ten days ago, crowds of devout pilgrims were assembled to attend Bible and missionary conventions, are not things happening which might sooner be looked for among Turks and Heathen? The blood-stains upon the vineyard stairs have been washed away by the thunder-storms which the gloomy heavens have been pouring steadily over the spot; but the disgrace to our city, is that washed away, too? The victims to the slaughter, felled by the stabs of a knife, are under the ground, but has the blood-guiltiness also been buried? Do not think it my aim to goad you into pronouncing any pharisaic woe upon the perpetrators of these crimes. Do not now direct your thoughts to the prison where those unfortunates are incarcerated, who, in a moment of passion, perhaps without even knowing what they were about, stained their hands with blood. They are more unfortunate, but not worse, than hundreds of us who are now crying woe unto them. No, beloved, let us beat our own breasts, let the commission of such deeds startle us concerning our own sinfulness; for such occurrences, what are they other than the bloody breaking out of a general pestilence stealing through the darkness of a widespread destruction that wasteth at noonday? What are they but a few wild outbursts of the sentiment of thousands living among us—of that carnal spirit which no longer loves any neighbor as itself because it no longer fears a God above; no longer holds any commandment of the second table sacred; not the fifth, Thou shalt not kill; not the sixth, Thou shalt not commit adultery; nor the seventh, Thou shalt not steal; nor the others, because it tramples also upon the commandments of the first table, Thou shalt love thy God more than all beside. Possessed of such a carnal spirit, of course no one longer inquires, Who is my neighbor? But only, What is my heart's desire? That no longer enables us to perceive in the world about us a sphere of labor for the exercise of love toward a neighbor, a field to sow with

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seed for eternity, in the question, What shall I do to inherit eternal life? No, nothing but a playground on which to let loose the passions to plunge about like wild, unemployed stallions, never asking on what they are trampling; only a feeding-place whereon the flesh, like a hungry brute, may greedily graze to glut its desires; nothing but a hunting-ground for the lusts, whereon avarice, immoderate longing after pleasure, lust of the eyes, the lust of the flesh and the love of display, can prowl about without inquiring, "Am I perhaps on forbidden paths? Am I encroaching upon my neighbors' rights? Am I not overstepping the sacred bounds of the divine Commandments?" Such hunters in the service of lust, such robbers of the possessions, or the honor, of a neighbor, such murderers of both their neighbor's soul and body, have their being. Oh, my beloved, not in the wilderness between Jerusalem and Jericho alone, but right here in our own city. Here they do not carry daggers or guns, but may be apparelled in very fine coats, adorned with most polished manners, people highly distinguished who pass for extremely amiable among the fashionable world. And the unfortunate victims of thieves and murderers, swindled of their honor and wounded in their souls—alas! so many are lying half dead in a city like ours! We find here poor girls whose innocence, honor and happiness for life have been betrayed by unscrupulous tempters and temptresses, unhappy wives mistreated and trampled upon by heartless men who first robbed them of their marriage portion in earthly possessions, or in youthful strength and bloom; young men whom their evil companions have deprived of their faith, their good principles, their powers of body and soul. These compel us to declare, "They have fallen among murderers." Now and again, we come across some honest man, an industrious laborer, who, by painful sacrifice, has accumulated small savings, which have fallen into the hands of an unscrupulous speculator, or a hard-hearted creditor,

or a malignant rival, or some thoughtless friend, under whose hands the whole of it has been frittered away, and now his troop of small children suffer poverty. Oh, such people are to be pitied, unfortunate victims of unscrupulous self-seeking! But still more unfortunate than they are the thieves and murderers, even though the majority of them may never appear before a human court of justice; they are approaching a great Judge of whom it is said, "It is a fearful thing to fall into the hands of the living God." Already, here below, they bear about their sentence in their conscience a hell within their hearts, of which the Lord says, "Their worm dieth not, and the fire is not quenched."

Oh, my beloved, whatever we engage in let us take well to heart the question, "Who is my neighbor, and what do I owe him?" Face to face with the omniscient One, let each examine himself, inquiring, "Am I, perhaps, a murderer; if not of my neighbor's body, yet of his soul? Is my conscience clear not only of the blood but also of the tears of any wronged fellow-being? Have those roots in my heart been destroyed from which such evil fruits might ripen to-day, to-morrow, or any day; the self-seeking that forgets God and neighbor; the lust of the flesh which wars against the Spirit, and that lovelessness of which the apostle says, "Whosoever hateth his brother is a murderer"? Let us repent of what we ought to repent, make reparation for what we can still make reparation, and bring that for which we cannot atone penitently to the cross of the Redeemer of the world, and with it fall humbly before the mercy-seat of the Eternal Propitiator to whom David lifted up his blood-stained hands imploring, "Have mercy on me, O God, according to thy loving-kindness, according unto the multitude of thy tender mercies, blot out my transgressions. For I acknowledge my transgressions; and my sin is ever before me. Deliver me from blood-guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of my righteousness!"—(Ps. li.)

II. And even if you are innocent of blood-guiltiness, dear Christian, the question forces itself upon you for an answer, Who is my neighbor? Although your attitude toward the question may not be that of a thief and a murderer, may not your views be those of the priest and the Levite? "And by chance there came down a certain priest that way; and when he saw him he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side."

Now, these were neither thieves nor highwaymen. Of course, these servants of the Lord were pursuing their way most irreproachably, not only from Jerusalem to Jericho, but throughout their whole earthly career. Indeed, if their conversation had been directed to this experience, they likely would not only have expressed the most virtuous indignation at those ruffians, but, also, beautiful sympathy for the unfortunate victim, all the while producing most satisfying reasons for their course under the circumstances. Either they were on business that required haste, so they could not delay without disturbing their whole plan of travel. Or they had reason to think the man already half-dead, and that nothing could be done for him. Or they had no bandages, no remedies along; and, besides, were liable to feel faint at sight of blood. Or, they did not know but those cutthroats might still be prowling in the neighborhood, and, unless they made haste, they, too, might be attacked; and what good would that do the wounded man? Come to think, this bleeding fellow might have been some dangerous rough, who had brought these injuries on himself in a fight, and his misfortune be all his own fault. Who knows, he may have been a Samaritan, one of those half-heathens! Of course, if it had been some acquaintance, one of their neighbors, they would then have spared no pains for his rescue. In short, these were men of the highest respectability, concerning whose conduct in this, as in every other respect,

certainly no evil could be spoken—however, alas, no good! Not anything more than is rigidly demanded for duty! People whose entire righteousness consisted in the pharisaic merit, "I thank thee, O God, that I am no thief, not unjust, not an adulterer." To the question, Who is my neighbor? this would have been the response from their inmost heart, "Charity begins at home."

And now, beloved, how much fellow-feeling this priest and Levite would find among our highly respectable people to-day? How many, even among us, can sum up all their righteousness when they say, "No one can accuse me of anything bad!" No, nor of anything good! "I do my duty"—but never anything beyond! "I would not harm a chicken"—no, nor benefit a human being! But let some violent deed occur anywhere, and, oh, they overflow with virtuous indignation, neither the police nor the law interpose swiftly enough. And when, be the agency human or providential, fire or water produces great destitution, how eloquent their sympathy, how full of benevolent wishes for their fellow-men! But, one thing you must never require, that they do anything, or give anything, or take any risks, or make any sacrifice, or suffer in any way for their neighbor. If you demand that, they will pass by like the priest and the Levite, and have a thousand ways of getting out of it, a thousand excuses for not helping. If it is a question of giving, they tell you that this matter of begging and solicitation has no end! Besides, either the damage is so small, "The people can get along of themselves," or it is of such magnitude that "My gulden or groschen will not mend matters." "And, then, can we place confidence in the reports; who really knows whether it is not exaggerated, or whether we can trust those who receive the contributions, or whether our money will be wisely dispensed?"—and their money remains in their pockets. Require some personal service in the case of a stranger in need, a sick person who ought to be visited,

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some poor person who should be looked after, or ask them to unite with some benevolent association—and either they will have “no time,” or they “suffer from a natural aversion for any scene of distress,” or they “fear to be too much affected,” or “the association contains this one or that one” with whom they are “not on good terms”—and they remain away. But the true reason underlying all is their reflection that charity begins at home. However, in case some unusual impulse should float a priest or Levite like that out beyond his precious self—who, then, is his neighbor? His own flesh and blood, his wife and child, brother and sister, some one whom he loves, just as a brute loves its young; some one for whom he naturally exercises care, just as a bird provides for the brood in its own nest, from a blind impulse of nature. And you want to make a virtue of that? “For if ye love them which love you, what reward have ye? do not even the publicans the same? And if you salute your brethren only, what do ye more than others? do not even the publicans so?”—Matt. v: 46, 47. Or, when the charitable impulse occasionally wins an unusual victory, so that really, for once, some one beyond the most intimate circle receives some benefit, it has cost an inner struggle, and is yielded only to escape humiliation or disgrace; or it is accompanied with secret self-applause under the impression that now something really beyond one’s due has been achieved; or, it is given grudgingly, after anxious calculation lest it might cost too much, since the deep undertone of their being is the never-ending refrain, “Charity begins at home.”

Oh, ye icy souls, ye hearts of rock, what would God’s world look like if such as you had had the management and the keeping of it? No orphan’s home for the fatherless would ever have been erected, no hospital ever founded for the poor and the sick, no missionary have sailed out to the blind heathen, no hero ever marched down to death for his fatherland, no work of faith ever

been accomplished, no deed of love performed, none would have heeded, though poor humanity had gone on bleeding to death from its thousand wounds, physical evils and moral injuries;—and you, you would wash your hands in innocency, sit under your own fig-tree in peace, your motto would remain: “Charity begins at home.” But what if God the Lord were to measure you with the measure you mete, were to harden His heart against you, to close His hands unto you, to grant you only what you deserve, and nothing more, to abandon you to your human weakness amid the thousand dangers which threaten you unawares, and to wrap himself up in His divine glory and confine himself to His blessed heaven—what would become of you? Is it not on grace that you depend for all that you have and are, on unmerited grace? Is it not love, free love, by which you live and have your being? Are you not the recipient of compassion, pure compassion, with every piece of bread you eat, every draught of water you drink, every breath of air you breathe? And has this kindness of your Creator and Keeper never yet so touched your heart as to make it well up in gratitude toward Him, and in compassion for His creatures? And having experienced this most God-like rapture, did you never long to taste that “to give is more blessed than to receive”? And has your soul never been overcome by that most human of all impulses, to “weep with those that weep”? Pursue your way, then disappear from the world like the priest and the Levite in the parable, leaving no trace, no gratitude, and no blessing. A nobler figure claims our attention.

Let us revive our hearts in the good Samaritan. “But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two-

pence, and gave them to the host, and said unto him: 'Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.' Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him." He, beloved, comprehended the question, Who is my neighbor? What, and if yonder unfortunate were strange to him according to the flesh, a foe as to nation, he a Samaritan, the other a Jew, enough for him that he was human and unfortunate, and that God had laid him in his way—"Therefore now he is my neighbor, I cannot pass him by, I must do for him what I can!"—That is what our Samaritan thinks, or rather what he feels, for love never occupies itself long with thinking—it feels; but it does not only feel, it acts. And that is what our friend proceeds to do. To his brotherly eye which perceives his neighbor's wants, and his brotherly heart which feels his neighbor's distress, he now adds the brotherly hand which clasps that of his neighbor, rich in help; and then he binds up his wounds with care, lifts him upon his beast, a hard task, waits faithfully upon him in the inn, and, never wearying in well-doing towards the poor sufferer, makes provision for the price of his board, recommending him specially to the landlord's care until he come again to repay the trouble. Oh! who would not wish to clasp that kind Samaritan's hand? With such a pattern before us, who longer haggles with the question: Who is my neighbor?

Every human-being like yourself—even if a perfect stranger; every one in distress like the man half-dead in the wilderness of Jericho—or even though the misfortune be not nearly so great; and every one whom you can help as the Samaritan did—even if not in so thorough a manner—is your neighbor! Oh, for a clear Samaritan eye! Oh, for a warm Samaritan heart!—and there will be no lack of opportunity to do good, of fellow-mortals to assist. If your heart has grown warm, so that you now exclaim: "Tell me who my neighbor is, I

would like to do good where there is urgent need," then I am willing to show you; but your own heart must indicate to you sufferers enough. Behold, all the afflicted again rising before us whose calamities we called to mind at the beginning! First, our countrymen and compatriots, flesh of our flesh, bone of our bone, like those in the Oberland, who, with their shelterless families, were burned out of their homes; and, all around us, our people whose harvest has been destroyed by the hail; besides, many a poor soul is to be encountered in this parish whom your heart must admonish, "This is your neighbor." The Word of God exhorts you, "Deal thy bread to the hungry, and bring the poor that are cast out to thy house; when thou seest the naked cover him, and hide not thyself from thine own flesh."—Isa. lviii. You may not be able to imitate yonder open-hearted citizen of a parish in the Unterland, whose fields this year brought him a rich profit; at harvest time he sent for the help of a father of a family whose own grain had been ruined by the hail; the poor man, glad of the opportunity to earn ever so small an amount as a day's wages, came in the evening to receive his reward, and was told, "No, not what you have earned belongs to you, but what you have reaped. God has prospered me and you are in misfortune; you have been reaping for your own use, load up your sheaves and haul them away home!" Although such a Samaritan deed may be more than you can afford, you must, at least, have a small contribution for your countrymen who have been overwhelmed with disaster.

And see: next there rise before us the brothers of our own household of faith, united with you by the spiritual bonds of our precious evangelical confession, whose cause was pressed home upon our hearts at the meeting of the great Gustavus Adolphus Association, at Ulm, a few days ago. Oh! if you had been there to hear the entreaty and the lamentations of those evangelical people dispersed from the Baltic to Africa, and

from Lyons to Hungary, who have no schools, no churches, no shepherds for their souls, no divine service, while we are so abundantly supplied—your heart, communing with itself, would have said: "These are neighbors of mine," and God's word would have admonished: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. vi: 10. Though you may not feel able to contribute 10,000 thaler to the association, the donation received a few days ago from one of our rich manufacturers in Saxony, you can imitate the poor peasant children of a tiny village in Odenwald, who, this summer, have been voluntarily bringing their pastor a krentzer for each basket of cranberries they could sell, their contribution to the Gustavus Adolphus Association. Go and do likewise!

And, behold, the heathen rise up before us, whose temporal and spiritual destitution was so vividly pictured to our minds at our recent missionary festival. Hear them, as they cry, "Come over and help us!" If we cannot go as missionaries, cannot ourselves lay hands to the work like the Samaritan, we can send gifts of love accompanied with prayer; the rich his gold, the poor his silver. Go and do likewise! Yes, beloved, wherever there is a human-being, flesh of our flesh, bone of our bone—whoever is in distress and needs our help, every one whom God leads into our way, for whom it is in our power to do anything, is our neighbor. If any one present, confronted by all this destitution, and face to face with the Samaritan in our text, can still inquire: "Who is my neighbor, where ought I to do good, how shall I do good?" If any among our number, amid this accumulation of distress, has done nothing as yet,—oh, may God open such hearts and hands, and touch and move them by His own heavenly compassion! Pure love towards humanity, not a mere spasmodic ebullition, but that which is active, patient, sacrificing, unwearying, can only spring from love to God. Only he who loves God with

all his heart, and soul, and strength, can, for God's sake, love his neighbor as himself. But our love to God emanates from His love toward us. We must appreciate His love toward us, must experience His compassion for us, before we can exclaim: "We love him because He first loved us!" Behold, beloved, how appropriate the words of our text: "Blessed are the eyes which see the things that ye see." Our eyes are indeed blessed, for we behold in Jesus Christ eternal love and compassion; we behold in Him who lived for us, and who died for us, the true heavenly Samaritan who took compassion on the poor among their murderers, the lost world; and poured oil and wine into its wounds, paid the debt to make it free, and healed it by His own blood. Oh! may the Lord enable us to recognize and experience more and more of His love, then our joy and our gratitude will not permit us to help loving Him, and for His sake, the brethren. Amen.

GOD'S GREAT DAY-AND-NIGHT ENGINE, AS A WITNESS AGAINST SKEPTICISM.

By GEO. LANSING TAYLOR, D.D. [METHODIST], BROOKLYN, N. Y.

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, etc.—Jer. xxxiii: 20-26.

"Day and night in their season" are God's perpetual challenge to unbelief, His sublime witnesses to the perpetuity of His Church. Skeptics and easily discouraged believers are always discovering the imminent peril, the hastening failure, of Christianity. It has always been so, and always will be so, so long as skepticism and weak faith exist. It was so in Jeremiah's time. The doubters of those days saw, or thought they saw, in the captivity of Israel already accomplished, and that of Judah foretold as nigh at hand, the complete breakdown of all God's plans and promises as to His people and His Church. They said: "The two families (Judah

and Israel), which the Lord did choose, He hath even cast them off." "There's an end of all our fine expectations! Prophecy breaks down! God can't keep His contract! Religion is a failure! We told you so!"

But what does God say to them in reply. "Thus saith the Lord: . . . I will cause a Branch of Righteousness to grow up unto David. . . . David shall never want a man to sit upon the throne of the house of Israel. . . . If ye can break my covenant of the day, and my covenant of the night . . . then may also my covenant with David be broken. . . . If my covenant of day and night stand not, if I have not appointed the ordinances of heaven and earth; then will I also cast away the seed of Jacob, and of David my servant," etc. Thus God reminds the skeptic and the doubter that His covenant with His Church is as firm as that with day and night, and when man can break the one he can break the other, and not sooner. The coming captivity of Judah, instead of being the knell and end of the Church, was only to discipline and save the Church for a purer and mightier future. Skepticism should see its folly in due time and be silenced. Those who trusted God should have their reward. And so the end proved for both.

Now, as it was in Jeremiah's time, so it has ever been, and still is. We of to-day are in the midst of a skeptical age, and some good people are alarmed at the growth of doubt, and at coldness and troubles in the churches. Some of the ministry, godly men too, are uneasy, and fearing desolations in Zion, a decay of faith, and an age of moral and spiritual darkness. These good men firmly believe in the truth of Christianity, but they seem to have lost something of their faith in its conquering power. They lack that grand and sublime confidence in the Gospel they preach, and which has God for its author, that the glorious old Greek had in the power of the machines he himself had built. "*Dos pou stō, kai ton kosmon kinēsō!*"—Give me where I may stand, and I will move the world!"

It was Archimedes, the greatest mathematician and mechanic of the ancient world, who said that, as, sitting in his chair and working the lever of his compound windlass and pulleys with one hand, he drew the fully manned and loaded galley across the sands to the feet of his astonished king, Hiero. It was a bold saying, that he could "move the world," but he knew of a harder thing than that to do. Pythagoras had taught, at Crotona, the true theory of the solar system, in its substance, two hundred years before Hiero reigned in Syracuse. And so Archimedes, who was also a great astronomer, must have known of the earth's diurnal and orbital motion. And thus he knew of a far harder thing than to move this swinging world, a trifle in its elastic path: namely, to stop it from moving! His hand could move the lever of his windlass and draw the loaded galley; and any modern "house-mover," with his jack-screws and horse-capstans, his compound pulley-blocks, cables and rollers, can do far greater things. But what arm of flesh, what human mechanics, shall turn or stop the crank that revolves this world upon its axis!

And yet, it is just this stupendous rotation of the globe to which God appeals as the perpetual and most palpable of all witnesses of His power; and as a witness that he will keep the kingdom of Christ and His Church and ministry at their glorious work till time shall be no more. What does God mean by His "covenant of day and night?" Why, we of to-day know just what that means. Whether Jeremiah understood the motions of the earth or not, we cannot say. He lived a century before Pythagoras, but Pythagoras brought his philosophy from Egypt and Babylon to Greece and Italy. It is probable that the knowledge of planetary motion is as old, at least, as the book of Job, possibly far older. Certainly, correct Chinese and Babylonian astronomical records go back beyond David's time. But, at any rate, God knew what He meant, for He made the worlds and all their laws. He knew that to speak of "breaking

His covenant of day and night in their season" was equal to saying: "If you can stop the daily rotation I have given to this earth, then you may stay the onward rolling wheels of my Messiah's chariot from the conquest of the world!" That's what God meant, and He has thus far made good His word. Judah, like Israel, for her sins, went into captivity. But, unlike Israel, Judah was brought back to do God's work for ages longer; and perhaps for more work in the future than we now understand. The Davidic and Aaronic lines of genealogy are indeed lost. Not a Jew on earth can prove his descent from either the one or the other. But the "Branch of Righteousness" has "grown up unto David." "Great David's greater Son" reigns, with ever-widening sway. "David shall never want a man to sit upon his throne." The "man Christ Jesus" is King on earth and in heaven. Our "Great High Priest" ministers forever for us in such a "Holy of Holies" as Aaron never knew. The Church lives and grows. Her ministers are thousands of thousands. "As the host of heaven cannot be numbered, neither the sand of the sea measured," no more can her people. The earth rolls onward, bringing "day and night in their season," and the sun hears the missionary Angelus chiming around the globe.

The Boston infidel, George Chainey, declared at a recent Freethinker's convention: "Science has conquered. . . . Miracles and Providence must go out before immutable law; God must give up the ghost before the indestructibility of force and the motion of matter, etc." So the poor chatterer has served an eviction notice on God. He must vacate the universe He has made, and which exists only as the visible expression of His upholding power. Ah, it will be a wild day for Chainey when God lets things drop! And yet we see no signs of God's going. His old witnesses fail not. The earth rolls on. The old covenant of day and night stands. They still make good their old time-tables, to a second, every day in the year. God still stands at the crank of nature, and

she comes to time on the second, age after age. Laplace has demonstrated that the earth's rotation has not varied the hundredth part of a second since the observations of Hipparchus, 2,000 years ago! Nature goes to the dogs very slowly indeed! And just so God's Church moves on, growing, building, saving souls, enlightening the world, taking the earth for Christ. And what are skepticism and atheism going to do about it? Have they ever comprehended the infinity of that Power against which they are measuring themselves?

My brethren, have we ourselves ever thought of the grandeur of Jeremiah's witnesses for God, the motions of the worlds in space? Let us study this sublime illustration for a few moments. Look at the daily rotation of this globe, and imagine the power necessary to produce and maintain this rotation. I confess myself very fond of steam-engines, and proud that my understanding was gained with my hand on the steam lever as well as in the college class-room. There is more of moral grandeur, more of character-building power, in a great steam-engine, in splendid order and gloriously doing its useful work in the world, than in any other material work of man. It is the highest expression of human power. Now suppose we see what God's oath of day and night means when represented by steam mechanics. Let us build our engine and run this revolving globe awhle by steam power.

The earth is not a flat fly-wheel set upon its edge, but a massive sphere, 8,000 miles in diameter. So, by the ratio of size of shaft to size of paddle-wheel on a large steamboat, the earth must be slung on a steel shaft about 250 miles in diameter and 10,000 miles long. It must be driven by an engine whose cylinder should measure 1,200 miles bore and 2,000 miles stroke, having a piston-rod 100 miles thick and 2,500 miles long, working by a connection rod 3,000 miles long on a crank of 1,000 miles arm, with a wrist 200 miles long and fifty miles thick. The piston of this engine will make but one revolution daily; but to do that it will travel

4,000 miles, at an average velocity of nearly three miles a minute. The working capacity of this engine will be about fourteen thousand million (fourteen billion) horse-power. It must be controlled by an automatic governor of infallible accuracy, and supplied with inexhaustible fuel and oil; and so run on, day and night, never starting a bolt, nor heating a journal, nor wearing out a box, age after age. The iron bed-frame for this machine must be 10,000 miles square and 4,000 miles high, and not tremble a hair under the stroke that drives the equatorial rim of this fly-wheel globe up to a steady velocity of seventeen and one-half miles a minute, twenty times the velocity of a lightning express train! Who'll take the contract to build and run this engine? Who'll furnish our Archimedes his "pou st6," the where it may stand? Who'll build the masonry underpinning for that vast bed-frame? But it can have no underpinning. The vast mass must fly through space in the earth's orbit around the sun, with a velocity of more than 1,100 miles a minute. The Armstrong 100-ton steel rifle sends its 2,000 pound steel projectile at the rate of 1,600 feet per second clean through a solid wrought-iron plate 22 inches thick. But God fires this globe, 8,000 miles in diameter, through space with 60½ times the velocity of the monster projectile, and 2,000 times that of an express train at 34 miles per hour. And our engine that gives it its day-and-night rotation must fly with it, at that speed, and never lose a stroke! And these are very slow among the velocities of the starry worlds. And yet these velocities only represent what God does every moment by the abiding force of that first impulse He gave to this silent spinning globe when He shot it from His creating hand like a top from a boy's finger! "The indestructibility of force and the motion of matter," instead of banishing God from nature, demand and demonstrate an *Infinite Volitional Energy* behind them, as the only ultimate force in the universe; as the highest philosophy now concedes.

Now, it was our God who built this flying machine, and set it at work revolving out our day and night, and flashing the rosy miracle of sunrise and sunset around the world! And it was that same God who also framed the plan of our redemption by His Son, and set up His kingdom on the earth; and He says to the skeptic: "When you can stop the *one*, you can stop the *other*! Just you try your hand on my day-and-night engine first, and then see about Christianity:

"Once have I sworn by my holiness;
I will not lie unto David:
His seed shall endure forever,
And his throne as the sun before me.
It shall be established forever as the moon,
And as the faithful witness in the sky."

—*Elhan the Ezerahite, in Psa. lxxxix: 35-37.*

Now, imagine the infidel trying to seize, in its mighty sweep, the flying crank that runs this globe, to stop its revolution! What then? Did you ever see a man caught and whirled and mangled on a little factory shaft, reduced to a shapeless pulp in a moment? Even so it has ever been with those who have tried to stop the engine of Christianity, Judas Iscariot tried it before the Divine Machinist had fairly got it running. But his effort to stop it started it going, and its first revolution struck him—and he made haste to hang himself. Herod Agrippa I. tried it. He "killed James the brother of John with the sword; and when he saw that it pleased the Jews, he proceeded to seize Peter also." But God's angel unlocked Peter, and sent the worms, as God's sheriffs, to seize Herod. Julian, the Apostate, the most gifted, learned, and active of all the Roman emperors, tried it, with all the culture of Greece in his head, and the sceptre of the Roman empire in his hand—and died, exclaiming in despair: "Thou hast conquered, O, Galilean!" Voltaire, the wit of Europe, tried to stop it, crying and writing for years: "Crush the wretch! Do crush the wretch!" meaning Jesus; and earth and heaven fled from the ghastly recantations, the unendurable horrors of the most hideous death-bed of the centuries! Poor, vulgar, besot-

ted, though able, Tom Paine, tried it. When he had published his "Age of Reason" (which Benjamin Franklin, himself, like Paine, a Deist, conjured him to burn rather than to publish), he said, in his vanity, that he had "passed as an axeman through that gloomy and miasmatic forest called Christianity, and hacked and felled and grubbed it beyond all possibility of ever sprouting again!" Poor fool! He had only noisily woodpeckered a few rotten limbs that had already fallen! The glorious forest still waved on in health and majesty, shaking down its golden fruit that feeds a thousand ages! Paine, too, died horribly in New York, after being pulled out of the gutter for several years at New Rochelle. His uneasy bones have tried to rest in two continents, and failed in both. His cenotaph, at New Rochelle, is being destroyed for relics by the vandalism of his own disciples. His house and farm were the property and home of one of my Methodist "stewards" during my pastorate there, and the room in which he wrote his insane "Age of Reason" I enjoyed as the "Prophet's chamber" for Methodist preachers! To-day, the very press that printed the "Age of Reason," in Paris, is owned by a Geneva Bible House and kept for printing only Bibles! That's how Paine stopped the engine of Christianity! To-day, that poor, brilliant, blaspheming mountebank, Bob Ingersoll, and a host of lesser lunatics like him, are frantically clutching at the tremendous crank! When it hits them, as, alas! it some day must, we shall hear from them—if there is anything left to hear from.

And so, brethren, day and night move on, and the glorious engine of Christianity moves on also, and under higher and higher pressure, age after age. It will stop when day and night stop, and not sooner. When, some day, sunrise arrives an hour behind time, or this revolving globe stops with a sudden jolt, and we fly off into space like water from a grindstone; then may we believe that infidelity has seized earth's flying crank and ended Jehovah's covenant

of day and night; and then Christianity will go next. But not till then may we believe that the "Great Salvation" has broken down, and that it is a vain thing for a poor sinner to put his trust in Him whose most glorious name is "Mighty-to-Save."

But there is more than our mundane "day and night" in Jeremiah's figure. God quotes His "ordinances of heaven and earth," the solar system and the whole stellar universe, as the witnesses to His oath concerning the perpetuity of the Church. We must imagine an engine planted in the sun, which shall have force enough to run this little orrery of worlds, which we style "the solar system," as though there were not millions of solar systems! This engine must drive a crank shaft, strung with drums of different sizes, according to the velocities to be given to the several planets which their belts must drive. One belt 92,000,000 miles long, and double, will drive our little earth. A belt of 500,000,000 miles, double, will drive mighty Jupiter. A belt 3,000,000,000 miles long, and double that, will drive far-off Neptune, and shoot him around his orbit of 18,000,000,000 miles circuit once in 165 of our years. From his orbit the sun has only 1-1000th part of his size, as seen from the earth. What an engine it would take to drive such a system of worlds! And yet this "solar system" is only *one* flying speck in our own starry cluster of suns, the "milky way"; and this, in turn, is only *one* of the countless "milky ways," the starry clusters that dust the fields of space with magnitudes immeasurable and velocities inconceivable. Think of the *Infinite of Force* that floats and whirls this universe of universes; yet, He who framed and runs this maze of sun-drifts like an infinitely complex and infinitely perfect watch, framed also the moral and spiritual salvation of an undying being who is capable of studying the watch, and of adoring the Watchmaker. He meant, too, that His salvation should, in this world, make us morally fit for any other world He has made. Who, then, shall fear to

trust His work, and the workman of such work? Who shall fear for the ultimate victory of truth and righteousness in this world of His making? God's own Son, "by whom also He made the worlds," is the "Head of the Church" and the "Captain of our Salvation." He reigns and saves here as He reigns and saves in heaven itself. And He shall still reign and still save when the nightmare of doubt and the insanity of unbelief are over and gone forever.

ONESIPHORUS.

BY HENRY M. BOOTH, D.D. [PRESBYTERIAN], ENGLEWOOD, N. J.

The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently and found me. The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he ministered unto me at Ephesus, thou knowest very well.—2 Tim. i: 16-18.

ONESIPHORUS comes into view as a ship appears upon the ocean when she crosses the pathway of the moon. Very little is known of his life before or after this brief contact with the life of Paul. The radiance which the Apostle casts upon the page of history makes Onesiphorus visible. In this light the beauty of a noble character, whose gentle ministrations were the solace of one of God's servants, is evident. The moon discovers the model of a ship, and also her course; and an acquaintance is formed with a stranger of the ancient time because he stands near to and sympathizes with a notable man. So true is it that life depends for its efficiency and its estimate upon the relations which it sustains, and that obscurity and fame are determined by the perspective.

The Apostle was a prisoner in a Roman dungeon. The comforts of "his own hired house" were no longer his. Nero was the Emperor. Christianity had been charged with political designs. The sword of the persecutor was red with blood. There was little hope of a favorable verdict at the bar of Cæsar.

One companion after another had found it convenient to leave Paul. "Only Luke is with me," was the sad announcement which Timothy read when he opened the last letter of his honored friend. It was not safe to visit such a prisoner. He was a marked man. The caprice of the Emperor was ready to seize upon any protest. His spies filled the city. A single word from his lips meant instant death. He had determined to hold Christianity responsible for a great disaster which befell Rome upon the 19th of July, in the year 64. For then a fire broke out in the valley between the Palatine and Cælian Hills, and marched steadily on its downward course for six days and seven nights. Some one must be punished, and Nero selected the Christians as the victims of his wrath. His own gardens—the site of St. Peter's Church—were offered to the populace. There, in the midst of a gay and reckless throng of pleasure-seekers, among whom the Emperor himself was conspicuous in the dress of a charioteer, many of the purest, sweetest saints endured the agonies of martyrdom, perishing by the flames, or by the rage of wild beasts. "The gardens," says the historian, "were thronged with merry crowds, among whom the Emperor moved in his frivolous degradation, and on every side were men dying slowly on their cross of shame. Along the paths of those gardens on the autumn nights were ghastly torches, blackening the ground beneath them with streams of sulphurous pitch, and each of those living torches was a martyr in his shirt of fire. And in the amphitheatre hard by, in sight of twenty thousand spectators, famished dogs were tearing to pieces some of the best and purest of men and women, hideously disguised in the skins of bears and wolves. Thus did Nero baptize in the blood of martyrs the city which was to be for ages the capital of the world."

While Christianity was thus enduring persecution, Onesiphorus, an Ephesian, who had befriended Paul in his own city, reached Rome. He learned that

the Apostle, aged now and infirm, was in prison and in chains. He determined to go to his relief. His courage was equal to his sympathy. "He sought me out very diligently, and found me," is the grateful testimony, which implies that the task was by no means an easy one. Then, when the search was successful, he came again and again to cheer the prisoner of the Lord, doubtless bringing to him messages of sympathy from timid friends, and assurances of God's presence and help from his own soul. How long this continued we have no means of knowing; but it would seem that it could not have been very long. For, in writing to Timothy, Paul does not send a greeting from Onesiphorus, which would have been the case if the worthy Ephesian was still his visitor; nor does he send a greeting to Onesiphorus, as he would have done if the good man had returned to his home. But he simply breathes a prayer for and extends a salutation to the family of his devoted friend. We may venture the suggestion that the fidelity of Onesiphorus cost him his life, and that, before Paul was beheaded at the Ostian Gate, this truly noble Christian man had secured his reward. Thus, his heroism is gratefully commemorated by one who enjoyed its fruitage, and, at the same time, the earnest desire and hope are expressed that Onesiphorus may find mercy of the Lord, who once said that, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

As we read these few sentences of Paul's letter to Timothy, we are impressed with the unflinching courtesy of the Apostle. He appreciates the attentions of his friends, and he never fails to acknowledge them with great delicacy. His letters are models of correspondence, so dignified, so sincere, so frank, so affectionate! They are filled with personal allusions, which exhibit the social character of this eminent man. In the case before us, we witness the refinement of a cultivated gentleman who wishes to express his appreciation

of a friend's attentions, "The Lord give mercy unto the house of Onesiphorus." "The Lord grant unto him that he may find mercy of the Lord in that day!" How heart-felt! How genuine! How delicate! This sturdy soldier of the cross, whose valor has been displayed upon many a battle-field, commends the truth of the Gospel by his courtesy. He does not repel men, but wins them. One of the wise sayings of Hillel, the distinguished Jewish Rabbin, was this: "Be thou of Aaron's disciples, loving peace and seeking for peace, loving the creatures and attracting them to the Law!" Hillel himself was a beautiful illustration of his own teaching. His gentleness of manner was associated with firmness of principle and strength of conviction. Paul, as a Pharisee, must have been familiar with the many traditions which were current among the Jews concerning the renowned teacher, and his own character must have been somewhat affected by his admiration for one whose virtues were praised in the schools of Jerusalem. "Let a man be always gentle like Hillel, and not hasty like Shammai," was an oft-repeated injunction. Gamaliel, the teacher of Saul of Tarsus, was the grandson of Hillel, and the school which the future Apostle entered was pervaded with an atmosphere of courtesy. Then, when our Lord taught that zealous Pharisee and led him to realize the sinfulness of his mistaken zeal which had made him a persecutor, and gave him a new appreciation of the excellence of humble service and gentle ministrations, he advanced to a new recognition of the duty and the opportunity of courtesy.

I regard courtesy as one of the *efficient* graces of the Christian life. It is the polished mirror which reflects the most light. Bluntness, coarseness, rudeness, are not evidences of strength. The courtesy of Lord Chesterfield is not the courtesy of Paul. For Chesterfield, in his letters to his son, exhibits his lack of sincerity, his want of principle. His courtesy is only a thin veneer, which has received constant rubbing until it

is worn out. Paul's courtesy is the real wood, which is solid down to the heart. The Christian heart is always ready to sustain the Christian manner; and the Christian manner is Christ's manner. He commended truth by his address. "The common people heard him gladly." Little children rejoiced in his welcome and smile. The wretched outcasts of society heard from him those words of considerate hope which stimulated them to seek a better life. The afflicted felt the tender pressure of his hand when he reached out to them a sympathy which is divine. "Thy gentleness," the Psalmist said, in his prayer to God, "hath made me great." Take almost any incident of the life of Christ; that, for the present, connected with the restoration of the child of Jairus, and how wonderfully courteous our Lord is! Jairus approaches him in an agony of despair. His little daughter is dying. He has exhausted every resource save this one. He casts himself at the Master's feet and beseeches him to heal the child. The response is prompt. Jairus finds an answer to his prayer. Even when they are met by certain messengers, who announce that death has made further efforts unnecessary, a calm, gentle voice reassures the sorrowful parent: "Be not afraid, only believe." At the door itself of the chamber, where death has secured a momentary triumph, there are the same restful assurances as before: "The damsel is not dead but sleepeth." And at the couch of the maiden, how tenderly does he speak, saying, "Talitha, cumi, Damsel, arise!" Can you wonder that such courtesy as his secured him many friends among the poor and suffering? Does it seem strange that a similar courtesy has led mankind as with magnetic power? And yet, we carry too little of it with us into the practical work of daily life. There is many a man whose business hours never hear a single kind word—a "thank you"—an "if you please." Service becomes drudgery. The rich and the poor draw apart. Hostile camps are organized. Men who should be friends look angrily

at one another. There is a better way for the home, the shop and the counting-room. It is Christ's way, and Paul's way, and the way of all who manifest with them the true spirit of love. When we come to realize that we evidence our strength by our courtesy, that a strong man can be truly courteous, we shall prize this beautiful Christian grace, and shall endeavor always to obey the Golden Rule. Then we shall commend our religion, and shall induce multitudes to accept it.

Paul's considerate desire for the welfare of the household of Onesiphorus, and his fervent wish on behalf of Onesiphorus himself, are a striking illustration of the method by which the blessings of heaven recompense the services of earth. The Apostle is not able to make a return in kind. He has to confess as Peter did, "Silver and gold have I none." Onesiphorus has ministered unto his wants in Ephesus and in Rome, but he cannot repay him, except as he gives to him and to his family his cordial sympathy. He will fondly remember the dead, while he earnestly continues his prayers for the living. His good friend's name is engraven upon his heart. God must behold it there.

This is a commerce which has always obtained among the saints, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" "God hath chosen the poor of this world, rich in faith." They often have treasures which are more valuable than gold or silver. Happy are the heirs of power or of wealth who can exchange some of their possessions for the especial interest of the humble people of God! When George II. was upon the throne of England, there came once into the royal presence a simple-hearted old minister, who was the bishop of the forlorn diocese of Sodor and Man. Instantly recognizing him, the king stepped out of the circle of his courtiers, and, taking the bishop by the hand, said, "My Lord, I beg your prayers." Thus did the royalty of a frivolous and corrupt age pay deference to the saintly character of Thomas Wilson, whose

greatness was evident as a devoted servant of God. Such lives as his are the salt which preserves society. The prayer of Abraham secured the promise that wicked Sodom should be spared if ten righteous men could be found there. Paul made frequent and large collections for the poor saints of Jerusalem as he went among the Gentile churches, and he always announced the principle that this is a matter of obligation rather than of charity. "If the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things."

There is, after all, more of an equality in the distribution of blessings than at first sight appears. The most precious gifts of God are not the wealth and the honors which men applaud. For grace has treasures which satisfy and spiritualize and ennoble. These treasures never disappoint. They do not make one selfish. They are not accumulated to be left behind at death. They go with their possessors to Heaven, where they discover anew their excellence. Was Paul in his dungeon a richer man than Nero upon his throne? Would Paul have been willing to have exchanged treasures with the Emperor? We have his answer. Once, when he stood before King Agrippa, who, with Bernice and a splendid court, had invited him to speak, he took occasion to say, "I would to God that not only thou but also all that hear me this day were both almost and altogether such as I am, except these bonds." He was satisfied. His poverty was better than their luxury. He carried a conscience void of offence, and he had a hope in Christ, which always cheered him. I do not think that we should be envious. If God has given us His grace, He has given us the very best of all gifts. Disappointments may trouble us, and our distress may be hard to bear. But our consolation is real, and Heaven will quickly banish from our minds all thought of injustice. If we can learn to estimate life as Christ did, if we can accept His standard, we shall be ever

coveting the best gifts. The poor Christian should be more to us than the rich profligate. We shall love his company and we shall promote his welfare. There is something very fine about this conduct of the large-hearted Ephesian. He was evidently a man of substance, for he had the means at his command which enabled him to help Paul in Ephesus and in Rome. Yet, when he visited the Imperial City, where a money-value was placed upon almost everything, he went about through the streets and among the prisons to find a despised Jew—one Saul of Tarsus—whose name had become a by-word and a reproach. Social life needs an illustration such as this. We are apt to forget, alas! we are apt to despise, the poor. Yet but for the poor, God's own poor, social life would perish in its corruption.

Let us then, my brethren, appreciate these godly lives, which are often so dependent. Their presence is a perpetual benediction. Their prayers are worth everything to us. We may think that we are doing a great deal, when we give these saints food and raiment now and then, and yet their prayers for us, offered in love, bring God's angels to our assistance, and secure for us the blessing of the Holy Spirit. I have heard of a poor woman, whose poverty kept her from active service in Christ's cause, and whose prayers for members of her own congregation were unceasing. Selecting individual after individual, she made each a subject of prayer until a confession of faith in Christ was witnessed. I have known of another Christian, whose prayers for Foreign Missions were signally answered by God. In a rural neighborhood, there once lived a lawyer, who had become a skeptic. No arguments could reach him. He seemed to be given up to his pride of unbelief. But a certain humble shoemaker began to feel anxious about him, and one day ventured into his office to speak to him about his soul. Terrified beyond measure at finding himself in such a presence, the humble Christian could

only say, "Oh, sir, I am anxious for your soul." But the arrow hit the mark. It aroused conviction. The skeptic lawyer became a follower of Christ.

It is well for us to appreciate the intimacy of this dependence, which obtains. Spiritual treasures are to be regarded as wealth. We must traffic more. Gold and silver must be exchanged for sympathy and prayer. The material blessings of this life are to be distributed just as the spiritual blessings are. The rich are to live for the poor, and the poor are to live for the rich. The man, whose talents qualify him to command armies, is to be the protector of the weak, and the man, whose appreciation is sensitive, is to be the teacher of the ignorant; the man who has this world's goods is to supply his brother's need, and the man who can prevail with God is to realize his responsibility in prayer. "Now there are diversities of gifts, but the same spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."

The ministrations of Onesiphorus exhibit the watchfulness of God, which is exercised through His servants. The poor saints understand this better than the rich saints can. Their poverty affords many occasions for the manifestation of special providences. And in their lives, these special providences are very numerous. God feeds them, as he did Elijah by the brook Cherith. There is a wonderful adaptation of supply and demand. Some one is led to send a supply which exactly meets the demand. If this should happen once, or infrequently, it might be referred to chance, but where it happens again and again, under many different circumstances, devout men recognize it as God's answer to prayer. And if there is such a thing as God's providence, there is no reason why there should not be this sort of activity. God hears the cry of his hungry children, and is acquainted with their wants; of that, we

may rest assured. Then He so affects the minds and the hearts of men and women who have plenty, that they are inclined to give, and to give in a particular direction. Any one who occupies a central position as a pastor or a missionary will be impressed with the evidences of Divine control which he witnesses in the administration of relief. The voice of God seems to be audible. His purpose is evident. He brings forward the supply just as it is required.

There is assuredly comfort in such a fact as this. It is not to be pressed unduly, and thus to be torn from its relations to other facts of divine revelation. No one has a right to use it for the encouragement of idleness. God does not promise to relieve idleness or profligacy. But it is for the comfort of the needy in their distress. They may hope in God. His good pleasure may be their confidence. The belief that "all things work together for good to them that love God" may sustain them. So they can wait. Even if they feel that they must wait until death comes, they will wait trustingly, knowing that such is the will of God. But ere death comes, such a trusting spirit will find many occasions to trace the hand of God in the experiences of daily life. He will send His servants, as He sent Onesiphorus to Paul, and thus He will "supply all your need according to his riches in glory by Christ Jesus."

Nor should we fail to discover the dignity which is ours when we are selected by God as His messengers. Subjects always appreciate the preference of a Sovereign. God honors us, if He makes us His almoners. Let us appreciate the honor, and let us seek to discharge such duties with considerate love. "Blessed," says the Psalmist, "is he that considereth the poor." This is something more than giving; for it includes the manner of the giving. I wish that I could realize this myself, and that I could make you realize it. The life of service is the only noble life. Away with the vain, empty-headed, hollow-hearted conceptions of

life, which are eager to be feasting and dancing, and frolicking all the time ! Ah ! friends, Christ frowns upon these conceptions. They are not to be cherished by Christians. The sick and the afflicted and the degraded and the dying are all around, and can we spend our days and nights

“ Just as if Jesus never lived,
And as if He had never died ? ”

England has forgotten many of the leaders of fashion who were in favor thirty years ago, but she will never forget that cultured woman who went as nurse to the soldiers of the Crimea. Florence Nightingale once wrote that “ the strong, the healthy, wills in any life must determine to pursue the common good at any personal cost, at daily sacrifice. And we must not think that any fit of enthusiasm will carry us through such a life as this. Nothing but the feeling that it is God’s work more than ours—that we are seeking His success and not our success—and that we have trained and fitted ourselves by every means which He has granted us to carry out His work, will enable us to go on.” Christianity waits for such service. The army seems to be halting. Oh ! that we might advance with renewed consecration, filling each his place in the ranks, and performing each his own personal duty !

When Onesiphorus came into helpful contact with the life of Paul, he secured an unconscious immortality. His is not a principal figure in the Scriptures. He is of secondary rank or importance. But he has secured a grand immortality, while other men, greater, wiser, more conspicuous than he, are forgotten; and this immortality was secured by self-forgetfulness on the part of Onesiphorus. He did just that which a prudent man would have advised him not to do. He went to the relief of an imperial prisoner in a time of unusual excitement. Worldly prudence would have urged him to hold back, but the spirit of his Master sent him forward on his way. He put his life right into the existing demand, not caring much whether he left it there or brought it

out again for future use. His name lives; but, better than that, his service lives in the precious Epistle that Paul wrote with the strength and courage given him by Onesiphorus.

There is a twofold immortality which may become the ambition of service—the one is eager to secure personal renown, to be widely and honorably known, to live by name upon the page of history. This ambition is almost certain to meet with disappointment. The meshes of the sieve of history are very large, most of us will drop through, and be lost sight of soon after we die. A stern hand shakes that sieve. History expends no sympathy. We must be too big for the meshes, or else we must go through. What does our generation know or care about the last generation ? We cherish a few great names, and we consign all the rest to oblivion. Suppose you, that the next generation will institute a new criticism in our behalf, or will we be treated as our ancestors have been ? This is the rule. Visit any great cemetery with an aged man, and he will surprise you by his conversations, which are suggested by names upon the monuments, to you unknown. We are moving rapidly. We do not linger long over the commonplace. The average of life has reached so high a standard, that any one life must be conspicuous to be noticed or remembered. It is not safe, therefore, to make personal ambition a controlling aim. The young man who does so will probably spend his life selfishly, and will die unwept and unhonored. The great dramatist, whose philosophy of life was so keen and thorough, has placed upon record his estimate of ambition in Wolsey’s address to his confidential servant, Thomas Cromwell :

“ Thus far hear me, Cromwell;
And when I am forgotten, as I shall be,
And sleep in dull cold marble, where no
 mention
Of me must be heard of, say, I taught thee,
Say, Wolsey, that once trod the ways of glory,
And sounded all the depths and shoals of
 honor,
Found thee a way out of his wreck to rise in;
A sure and safe one, tho’ thy master miss’d it.

. . . Be just and fear not;
 Let all the ends thou aim'st at be thy country's,
 Thy God's, and truth's; then, if thou fall'st,
 O Cromwell,
 Thou fall'st a blessed martyr."

But the immortality of service makes another appeal. In this the work is all, the workman nothing. There is no thought of personal honors. There is no eager craving which can never be satisfied; on the contrary, there is a recognition of the grand opportunities which call for heroic endeavors, and a determination to do something to make the world better. This is an immortality which we may all of us secure. It is within our reach. We are to do with our might whatsoever our hands find to do. The workman, who is thinking of himself, will never paint as Fra Angelico did, who crept through the cells of the Convent of St. Mark in Florence, refusing to stand upon his feet, while he covered the walls of the old convent with matchless pictures of his Lord. If we are always thinking of ourselves and of what we are to have, we shall never accomplish the grand work of those patient scribes who copied page by page the sacred writings. If self is to be prominent, then we must all be leaders, and the victories will never be recorded which have liberated enslaved races and opened a way for the Word of God. If we cannot work unless we are sure of a recognition, we shall have no part in the sweet charities which make life tolerable. We must learn of the coral insect, whose instinct teaches it to build until it dies, and which, by building, slowly lifts an island out of the seas, upon which flowers may bloom, and trees may wave, and man may find a home. This, my friends, is our immortality, sure and blessed. "We are laborers together with God." It may be that we can do but little. Never mind! We will do what we can. Perhaps we can sing a song, perhaps we can speak a word, perhaps we can help some one to resist a temptation, perhaps we can utter a thought which will shape the destiny of a continent, perhaps we can

open a channel, in which the water of life will flow. God knows what we are trying to do. And He is well pleased with every honest effort of our hands.

Onesiphorus brought his life into its perspective when he touched the life of Paul. Paul's life was the light, in which the life of Onesiphorus became visible. Every life for its perfection requires a similar contact, and a greater than Paul is here, crossing Paul's life. Onesiphorus resembled a ship in the pathway of the moon. Having contact with the life of Christ is to live in the glory of the sunlight, clear and warm, and this glory is a present reality, inasmuch as the Sun of Righteousness has arisen and is shining now with heavenly rays. Let us bring our lives to Him in humble consecration, seeking from Him, as we may, the transformation, the refinement, the beauty, and the service which will prove our immortality.

THE MYSTIC CHAIN.

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Great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—1 Tim. iii. 16.

This text is one of the most suggestive and comprehensive in the whole Bible. It is a great chain of Bible truths. Other chains are destroyed by time, but the ages have burnished this chain and made it stronger. Other chains can be broken by the weight that is put upon them, but unbelief, for eighteen centuries, has thrown the whole weight of its adverse criticism upon this chain in vain.

This text is in a sermon itself, a volume of sermons, a whole Body of Divinity. It focuses the firmament of Divine Truth.

But let us examine this passage of Holy Scripture. Great is the mystery of what? Men are saying with Darwin: "Great is the mystery of development, and of the origin of species, and of the survival of the fittest." Others are say-

ing with Huxley: "Great is the mystery of molecules, and atoms, and protoplasm." Others are saying with Spencer: "Great is the mystery of matter and force." But let us still say with St. Paul: "Great is the mystery of godliness." This is the old mystery, and it is, after all, the great mystery.

But what do we understand by "Godliness?" The word has a double meaning, and if we are not careful it will mislead us. On its human side it is synonymous with godlikeness or goodness, it suggests the thought of the imitation of God; but on its divine side, which is the sense in which it is used in our text, it refers to the Being of God Himself. Great is the mystery of the Deity. And not now of the whole Godhead, for that would hardly need asserting, but of so much of it as has been revealed to us, even that is mysterious. The text is a description of the human life of God, or of the life of Christ. Great, then, is the mystery of the Incarnation, the Plan of Salvation, the Gospel.

It is not proposed to attempt to cover the whole ground suggested by this text, but merely to follow a single thought which runs through it all, and that is the thought suggested by this word *Mystery*.

There are those who object to mystery in religion; they declare that they will not believe what they cannot understand. Such persons will have a very short creed, for this world is full of mysteries. The simplest processes of nature are as mysterious as the most complex. We know nothing about life itself. What is the mystery which is wrapt up in this kernel of wheat which I may hold in the hollow of my hand? We know no more about it than the Egyptians did three thousand years ago. We probably never shall have the slightest idea of what it is. The immediate forms and manifestations of vegetable life would fill us with wonder if they were not so familiar. For instance, here are two dahlias growing on the same stalk, one white, and the other red; why is it? It is a mystery! Why

is it that plants of one sort always turn around their support from right to left, while those of another sort invariably twine from left to right? It is a mystery. Wherever you plant your foot upon this earth you plant it upon a mystery. Mystery is only another word for ignorance. What is understood is no longer mysterious. When we shall have taken up the bounds of our knowledge, and carried them out and made them coincident with the limits of divine knowledge, then, and not until then, we shall have succeeded in annihilating all mystery. But we are not about to do that, for the simple reason that the range of our knowledge, as well as of our vision, is limited. We cannot see the bottom of the ocean, not merely because the water is turbid, but because it is so deep. "Thy judgments, O God, are a great deep." We can no more comprehend the life of God than the fish can comprehend the life of the eagle flying above the highest mountain tops. "Such knowledge is too high for us."

A God understood would be no God at all. "To think God is as we think Him to be is blasphemy." We are not surprised, therefore, to find mystery in religion. We should have been surprised not to find it there.

Let us analyze our text:

First Link in the Chain. "God was manifest in the flesh." This flesh, which belonged to Solomon the carnalist, to Peter who denied his Master, to Judas who betrayed Him, and which belongs to you and to me, how could God have taken upon Himself the human form? Can it ever be anything but a mystery? But how is my soul related to this body? How could my immortal spirit have taken upon itself this flesh? What keeps them together? How do they effect one another? Explain the process by which my will flashes its commands along the electric wires of the nervous system to the extremities of my limbs and causes them to do its bidding? The relation of mind and matter in man is the one staggering mystery in all of our philosophies. Our boasted science

has not a word to say about it. Now, when you have explained this mystery, it may be possible to throw some light upon the relation of the divine and the human in the person of Him who was Immanuel.

Second Link in the Chain. But this is not all. The mystery does not end here; it only begins. This manifestation of God in the human form was "justified in (or by) the Spirit"—that is to say: it was certified to, authenticated, by the Spirit. Our Lord was conceived by the Holy Ghost, the Holy Ghost descended upon Him in baptism; He taught and wrought by the power of the Holy Ghost. Some of the Jews acknowledged that no man could do the things which He did except God be with Him, and the Pharisees were convicted of the sin against the Holy Ghost because they attributed these things to Beelzebub. But what do we know about God the Holy Ghost—His relations to the other persons in the Trinity—His relations to the human soul? It is a subject that is shrouded in mystery. Our Lord compares the operations of the Holy Ghost to the wind. We hear the sound of it, but we know not whence it cometh or whither it goeth. Thus it is with every one who is born of the Spirit. Shall we drop this revelation of God from the Creed, and repudiate so much of the Trinity because we cannot understand it? God forbid! The "one thing needful" in religion is God the Holy Ghost. The imminent, paramount revelation of God to you and me to-day (I say it with all reverence) is not by the Christ of God, but by the Spirit of God. We have no power to recognize God in Christ but by the power of the Holy Ghost, and the Bible is but the record of what holy men of old were impelled to say by the Holy Spirit. It is not necessary, however, to detract from one manifestation of God in order to exalt another. All are indispensable. Without God the Holy Ghost, we are ships at sea without steam or wind or current; without God in Christ, we are mariners without pilot or chart or compass.

Third Link in the Chain. This mysterious manifestation of God in the human form, thus mysteriously authenticated, was "seen of angels." We have their testimony as to its genuineness. The angels followed Christ when He left His Father's house, and set out on His mysterious errand. They hovered over His cradle. They were with Him in the wilderness; ministered to Him in Gethsemane; assisted at His resurrection. As men forsook Him He turned more and more to the angels, so that those that were with Him were more than those that were against Him. His conversation was in heaven. And now, the angels! What are they? Not the souls of just men made perfect, as some seem to think. The Bible never speaks of them as such. They are mysterious beings somewhere between God and man. They hide their faces with their wings. Inscrutable! But even if we use the word in its borrowed and popular sense, what do we know about the angels, angelic life, the hereafter? The whole subject is so shrouded in darkness that the most mature Christian, when about to depart, may be pardoned for exclaiming: "Now for the great mystery."

Fourth Link in the Chain. This mysterious revelation of God was "preached unto the Gentiles." The Jews were an exclusive people. All early religions were national, and hence partisan. It had to be so, and in the case of the Israelites it served the ends of divine Providence. They were God's Peculiar People, but for general purposes, for the world's benefit, and not in a way that gave them any right to say to others: "I am holier than thou." They became, however, spiritually proud, self-righteous, arrogant, and as a nation, and as individuals, laid claim to a monopoly of God's favor. Our Lord came at the appointed time, and threw down this inner wall of separation, proclaimed the common brotherhood of man, and declared that henceforth there should be neither Jew nor Gentile, Greek nor Barbarian, but that all men should be new creatures in Him. If any one doubts that this fact deserves

to be classed with the mysterious, let him look around him and see how men still refuse to extend the exercise of the Christian virtues beyond the old limits. Our boasted philanthropy goes no further than the frontier, it stops at the Custom-house. What do we care if there is a famine in Europe so long as we have wheat to sell? How we still hate one another in the holy name of religion! We think we have God in our country or in our section of the Church, or on our altar. It would be easier to say to yonder mountain: "Be thou removed, and be thou cast into the sea," than to say to the mountain of sectarian hate and narrow-mindedness, inside and outside the Church, "Be thou removed, and be thou cast into the sea of oblivion." Now this spirit characterized the old Dispensation to a far greater degree than it does the new, and the Jews were simply astounded at this universal promulgation of the kingdom of the Messiah; they could not understand it; it was a mystery. The apostles went forth, and synagogues and pagan temples resounded with this new doctrine of the universal fatherhood of God, and in an incredible short time the cross was planted upon every mountain-top in Europe. Every thoughtful student of history will concede that the sudden rise and rapid spread of Christianity deserves to be regarded as a mystery.

Fifth Link in the Chain. "Believed on in the world." What shall we say about the mysterious character of human belief? Who can understand it? How can I lay hold with such tenacity upon that which is beyond my reach? How can I see that which is out of sight? Faith! What has it not enabled men to do and suffer? What dungeons and caverns and catacombs have echoed with the hymns of Christian faith! What tortures have fallen impotently off the souls of thousands of martyrs who, electrified by faith, have died for Christ! And yet, on the other hand, what crimes, what enormities have been committed in its name! The history of religious belief is mingled with conflicting pages of good and evil. The grandest,

meanest, thing is man. Is he not a riddle?

Sixth Link in the Chain. Finally He was "received up into glory." All heaven had been waiting to receive Him. The inhabitants thereof had watched His course from the beginning. When cruel men took Him, whom the Psalmist called "Wonderful," and nailed Him to the cross, they averted their faces with horror from the inexplicable act; but there came a reaction, and there was a revolution of joy, and it was a gala-day in heaven, when He broke the bonds of the tomb and ascended up on high and led captivity captive and gave gifts unto men. But the glory into which He was received was not waiting for Him when He ascended. Wherever He was there was glory. He needed no chariot of fire, like Elijah of old, to make His ascension glorious. He filled the whole heavens with His own glory. He came down to this earth, and the moment His feet touched it, it blossomed with beauty. He took upon Himself the human form and life became luminous. He touched the cradle and filled it with loveliness. He touched the home and it was heavenly. He touched the workshop and labor was illustrious. He touched suffering and it was radiant with love. He touched the tomb and darkness fled, and it was gilded with light and glory. And now we behold Him sweeping through the gates of glory. "Lift up your heads, O ye gates, even lift them up ye everlasting doors, and let the King of glory in."

Yes, "without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory."

THE HEART OF THE GOSPEL.

By REV. C. H. SPURGEON, LONDON, ENG.
Now then 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, etc.—2 Cor. v: 20, 21.

THE heart of the gospel is redemption, and the essence of redemption is the

substitutionary sacrifice of Christ. They who preach this truth preach the gospel, in whatever else they may be mistaken; but they who preach not the atonement, whatever else they declare, have misled the soul and substance of the divine message. In these days I feel bound to go over and over again the elementary truths of the gospel.

I begin my discourse with the second part of my text: "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

I. First, then, I will speak upon THE GREAT DOCTRINE.

1. Consider *who was made sin for us?* Our Surety was spotless, innocent and pure. "He was not, He could not be, a sinner; he had no personal knowledge of sin. Throughout the whole of His life He never committed an offence against the great law of truth and right. The law was in His heart; it was His nature to be holy. He could say to all the world, 'Which of you convinceth me of sin?' Even His vacillating judge inquired, 'Why, what evil hath He done?' When all Jerusalem was challenged and bribed to bear witness against Him, no witnesses could be found. It was necessary to misquote and wrest His words before a charge could be trumped up against Him by His bitterest enemies. His life brought Him in contact with both the tables of the law, but no single command had He transgressed. As the Jews examined the Paschal lamb before they slew it, so did scribes and Pharisees, and doctors of the law, and ruler and princes, examine the Lord Jesus, without finding offence in him. He was the Lamb of God, without blemish and without spot."

II. WHAT WAS DONE WITH HIM WHO KNEW NO SIN?

"He was made sin." It is a wonderful expression: the more you weigh it the more you will marvel at its singular strength. Only the Holy Ghost might originate such language. It was wise for the divine Teacher to use very strong expressions, for else the thought might

not have entered human minds. Even now, despite the emphasis, clearness and distinctness of the language used here and elsewhere in Scripture, there are found men daring enough to deny that substitution is taught in Scripture. With such subtle wits it is useless to argue. It is clear that language has no meaning for them. To read the 53d chapter of Isaiah, and to accept it as relating to the Messiah, and then to deny His substitutionary sacrifice, is simply wickedness. It would be vain to reason with such beings; they are so blind that if they were transported to the sun they could not see. In the church and out of the church there is a deadly animosity to this truth. Modern thought labors to get away from what is obviously the meaning of the Holy Spirit, that sin was lifted from the guilty and laid upon the innocent. It is written, "The Lord hath laid on him the iniquity of us all."

III. We pass to notice WHO DID IT!

"He hath made him to be sin for us."

1. In appointing the Lord Jesus Christ to be made sin for us, there was a display of *divine sovereignty*. 2. A display of *divine justice*. 3. An infinite display of *grace*.

IV. *What happens to us in consequence?*

"That we might be made the righteousness of God in him." "Oh, this weighty text! No man can exhaust it. No theologian ever lived who could ever get to the bottom of this statement. 'We are righteous through faith in Christ Jesus,' 'justified by faith.' More than this, we are made not only to have the character of 'righteous,' but to become the substance called 'righteousness.' I cannot explain this, but it is no small matter. It means no inconsiderable thing when we are said to be 'made righteousness.' What is more, we are not only made righteousness, but we are made 'the righteousness of God.' Herein is a great mystery. The righteousness which Adam had in the garden was perfect, but it was the righteousness of man; ours is the righteousness of God. Human righteousness failed; but the believer has a divine righteousness

which can never fail. He not only has it, but he is it; he is 'made the righteousness of God in Christ.'

I close with the second part of the text—the GREAT ARGUMENT: "Now then we are ambassadors for Christ," etc. Note the words: *as though God beseech you by us.* This thought staggers me. I could bury my head in my hands and weep as I think of God beseeching anybody!

"*We pray you in Christ's stead.*" "Since Jesus died in our stead, we, His redeemed ones, are to pray others in His stead; and as He poured out His heart for sinners in their stead, we must in another way pour out our hearts for sinners in His stead. 'We pray you in Christ's stead.' Now, if my Lord were here this morning, how would He pray you to come to Him! I wish, my Master, I were more fit to stand in thy place at this time. Forgive me that I am so incapable. Help me to break my heart, to think that it does not break as it ought to do, for these men and women who are determined to destroy themselves, and, therefore, pass thee by, my Lord, as though thou wert but a common felon, hanging on a gibbet! O men, how can you think so little of the death of the Son of God? It is the wonder of time, the admiration of eternity. O souls, why will you refuse eternal life? Why will ye die? Why will ye despise Him by whom alone you can live? There is but one gate of life, that gate is the open side of Christ; why will ye not enter and live? 'Come unto me,' saith he; 'Come unto me.' I think I hear Him say it: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.' I think I see Him on that last day, that great day of the feast, standing and crying, 'If any man thirst, let him come unto me, and drink.' I hear Him sweetly declare, 'Him that cometh to me I will in no way cast out.' I am not fit to pray you in Christ's stead, but I do pray you with all my heart. You that hear my voice from Sunday to Sunday,

do come and accept the great sacrifice, and be reconciled to God. You that hear me but this once, I would like you to go away with this ringing in your ears, 'Be ye reconciled to God.' I have nothing pretty to say to you; I have only to declare that God has prepared a propitiation, and that now he entreats sinners to come to Jesus, that through him they may be reconciled to God."

THE UNTRAVELED AND IRRETRACEABLE WAY.

BY REV. T. S. SCOTT [PRESBYTERIAN],
KNOXVILLE, TENN.

For ye have not passed this way before.
Josh. iii: 4. *Ye shall henceforth return no more that way.* Deut. xvii: 16.

THE common route from Egypt to Canaan ran north-eastward, skirting the Mediterranean shores and entering Canaan at Gaza. But God led His people south-eastward, across the Red Sea, down into the Sinaitic Peninsula, and thence northward to the east bank of the Jordan—a most difficult and circuitous route.

The Divine reasons for this were (1), by this route Israel were less easily pursued. On the other, a perpetual miracle would have been required to save them from capture. (2), by this route they were out of reach of the great hostile nations. (3), but chiefly it was for purposes of discipline and national organization.

When Israel left Egypt, they were without national laws, customs, and ritual. During that forty years' journey, a feeling of national unity arose, laws were given, customs observed, a worship established, and an army trained and equipped. When, therefore, they entered the Promised Land, Israel was prepared for conquest and occupation.

The custom of treating the journey of God's people as allegorical of spiritual life and experience is as ancient as the N. T. itself. Egyptian bondage, the exodus, the Red Sea, Mara, the Jordan, and Canaan, are eloquent of sin, regeneration, providence, discipline, death, and heaven. The whole history

of Israel reads like a biography of some deep Christian experience. The points of analogy are many and striking.

I will name a few:

I. Our life, like Israel's journey, is by a new way. "Ye have not gone this way heretofore." What others have felt and done is no sure chart of what we shall do and feel. The ship just coming in cannot predict what will be the voyage of the one just starting out. Like a journey in an unfamiliar, mountainous country, every step is into a new region, strange and unexpected scenes arise.

II. Life is also by an irretaceable way. "Ye shall no more return that way." Like Israel, we look for the first and the last time upon the scenery as we pass through it. We may change the direction of life, correct its tendencies, find pardon for its sins and follies, but we never can retrace the steps already taken.

III. Our experiences, like those of Israel, are for purposes of discipline. Looking back upon the completed history of Israel, it is easy to see, in that national unity, laws, worship, and army, a justification of the hard and devious way by which God led them.

The same beneficent purpose runs through every Christian life. There is a reason for the necessary ups and downs of experience. There is a moral strength, patience, perseverance and trust, gotten by the valleys we traverse, the steeps we climb, and the magnitudes we see. One day Divine wisdom will be justified in all eyes, for this uneven, circuitous, and uneven path of life.

IV. Our journey also leads to the Promised Land, and fidelity will bring us there. We are not in doubt as to whither we go, however unforeseen the way may be. Calebs and Joshuas even now bring us marvellous clusters of fruit as foretastes. We climb, here and there, Pisgahs, to be refreshed by the prospect. We are sure that when our feet touch that "darkly flowing river," it will part, and we shall easily go over.

However uncertain the future, some

things are sure. A few great truths, sunk deep in the heart, are all we absolutely need for the journey. God never leaves the soul without *some* light. As Chas. Kingsley said, in the London fog: "There is always light enough to get home."

"Lead, kindly light. Amid the encircling gloom,

Lead thou me on.

The night is dark, and I am far from home,

Lead thou me on.

Keep thou my feet. I do not ask to see

The distant scene. One step enough for me."

THE CONSTRAINING POWER OF THE LOVE OF CHRIST.

BY REV. NORMAN F. NICKERSON [REFORMED], GLENVILLE, N. Y.

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

I. INCENTIVE IS THE SOURCE OF ALL ACTION. Were it not so, all things would stagnate, *i. e.*, the action will never rise above the incentive, nor at all without it.

The Order of Nature is to bring forth: if properly cared for, it will be fruit; if not, thorns and thistles will be the product. Man's incentive to the exercise of this care is that he must eat: "If he work not, neither shall he eat."

II. THE DEGREES OF INCENTIVE.

1. *Physically*, some have (a) just enough incentive to "live from hand to mouth." (b) Others, enough to "live day by day." (c) Others, "in sunshine look out for a rainy day." (d) Still others, provide for their progeny.

2. The same *intellectually*. (a) Some individuals are satisfied to know just enough to be "hewers of wood and drawers of water." (b) In others, the incentive is strong enough to induce them to educate themselves and perhaps their children. (c) In others still, the incentive rises that much higher as to induce them to the founding of schools and colleges for the enlightenment of future generations.

In every case the phenomenon presents itself, that, the higher the incentive rises the higher becomes the object aimed at.

III. THE RELIGIOUS INCENTIVE.

1. Pagan—fear. 2. Jewish—mixed. 3. Mahometan—sensual hereafter. 4. Christian—LOVE: "For the love of Christ constraineth us."

The higher our religious zeal and devotion rises from the incentive the greater will be the constraining force.

Paul, from the moment he was stricken to the ground by the power of Christ, was "in bonds" (literally, the love of Christ held him secure), so that he could suffer, and "count all things but loss, for Christ's sake." In fact, with irresistible power, it limited him to one object—*i. e.*, to serve Christ acceptably. Immediately, he cast off the bonds of Rabbinicalism and thrust himself into the bonds of Christ. His soul found perpetual relish in duties dictated by this love. "For whether we be beside ourselves it is unto God, or whether we be sober it is for your sakes."

Love to God and benevolence to man was the incentive principle which actuated, constrained, him, as it should us. It ought to force us on as the winds waft the vessels into their destined harbors. (*a*) Our souls finding perpetual relish in the movements thus constrained, and (*b*) let it become the continual spring of spiritual thoughts, meditations, etc. "In his law do I meditate day and night."

1. Paul was liberal in non-essentials. Witness his Nazarite vow, his willingness to "eat no meat," etc.

2. But He was "Rock" for essentials. Witness his controversy with Peter, and the risk of his own life in combating the prejudices of his own countrymen.

3. From our Savior Himself he had caught the flame of universal love and the idea of salvation for all mankind, if they so will. Most of the other teachers clung to Judaism, with its clogs of rites and ceremonies.

We must review his entire Christian course—"The regions traversed and evangelized, the converts gathered, the churches founded, the trials he endured, the miracles he wrought, the revelations he received, the discourses and letters in which he so ably defends

and unfolds Christianity, the immeasurable good which God by him accomplished, his heroic life and martyr death"—in order to understand the constraining force, as an incentive, the love of Christ can be in a man of faith.

AN EXEGETICAL STUDY.

BY REV. C. H. WETHERBE [CONGREGATIONAL].

Be ye, therefore, perfect, even as your Father, which is in heaven, is perfect.—Matt. v: 48.

This text has been forced, quite unnaturally, to render service in favor of the doctrine of sinless perfection; and, hence, it is a very favorite text with all perfectionists. Perhaps there is no other text in the Bible which has been more frequently quoted in support of the theory that absolute perfection is not only possible, in human experience, but also that it is a duty enjoined upon every Christian. And if this be so, it will follow that ministers of the gospel are under obligation to present such a view of the subject, and press home upon the hearts of their hearers the duty of obeying this command.

But, does this passage really teach the absolute perfection of Christians? We think not. In order to obtain a correct view of the passage, we are to study its vital relation to the preceding context. By reference to the context, we shall find that the passage itself is a logical and luminous climax of a series of practical instructions relating to personal conduct. The Savior refers to several proverbial methods of dealing with offences of a personal character, and sharply inveighs against the spirit and practice which too commonly obtained at that time. He says: "Ye have heard that it hath been said, 'An eye for an eye, and a tooth for a tooth': but, I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." Again: "Ye have heard that it hath been said, 'Thou shalt love thy neighbor, and hate thine enemy.' But, I say unto you, love your enemies, bless them that curse you,

etc." And, then, in contrast with the spirit of vicious revenge, and as an illustration of our Father's exhibition of a wisely - forbearing disposition, Christ declares that "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." And then, He hints that Christians should manifest their love in a fashion quite superior to that which is exhibited by others. Instead of rendering evil for evil, and loving only those who love them, the children of God should render good for evil, and love those who hate them. This, He says, is the way that God does. He lets the warm beams of His sun shine as freely upon the sinner as He does upon the saint; and He showers His refreshing rain upon the unrighteous as generously as He does upon the righteous. Christ uses this illustration of the Father's merciful and forbearing beneficence as an indication of the spirit and temper which should mark the conduct of His followers. Hence, He says: "Be ye, *therefore*, perfect, even as your Father, which is in heaven, is perfect." The word *therefore* is the logical link which binds the text and context together, and is as much as to say: If your manner of conduct be such as I have just outlined and illustrated to you, "ye, therefore, shall be perfect, as your heavenly Father is perfect." This last quotation is found in the R. V., and suggests that those who possess and exhibit such a spirit, as is indicated in the context, are perfect. But this kind of perfection is not absolute. It simply means wholeness, or entirety, and has in view the exhibition of a forbearing and fraternal spirit, which embraces the whole race. In this sense every Christian may be perfect.

MEANS TO AN END.

By REV. JOHN W. CLINTON [METHODIST],
OF INDEPENDENCE, IOWA.

The end of the commandment is charity.—
1 Tim. i: 5.

I. THE ADAPTATION OF MEANS TO AN
END IS A UNIVERSAL LAW.

1. It is observable in the material

world. (a) The construction of a fish for swimming. (b) The formation of a bird for flying. (c) The laws of light for seeing. (d) The laws of sound for hearing.

2. It is traceable in the intellectual world. (a) Note the philosophy of Locke—Bacon. (b) Premises and rules of. (c) Reasoning given to reach conclusions.

3. Nowhere is this more plainly seen than in the moral teachings of the Bible.

The Commandment a means; Charity the end sought.

II. WHAT IS TO BE UNDERSTOOD BY THE
COMMANDMENT.

1. Comprehensively, it means God's law or charge to man.

2. The law as found in the Bible is divided into three departments. (a) The civil law of the Jews, given to regulate their internal affairs as a nation. (b) The ecclesiastical laws given to regulate and direct in the services of the Jewish religion. (c) The moral law, summarily comprehended in the Decalogue and taught throughout the Bible.

3. The Jewish civil law ceased to be of obligation when the Jews ceased to be a nation. The ecclesiastical law of the Jewish Dispensation terminated in the death and sacrifice of Christ. But the moral law is of universal and eternal obligation, not only upon man, but also upon all the citizens of God's vast empire. The moral law is the Constitution of His universal empire. It can never be annulled. It is that "law that is perfect, converting the soul."

III. The end of all this moral teaching in the Decalogue, and throughout the Bible, IS TO BRING MAN BACK TO A STANDARD OF CHARITY OR LOVE, AT FIRST ENJOINED IN PARADISE.

1. Love, or charity, was lost in Eden through disobedience or violation of law. 2. It is regained in Christ, who is the end of the law for righteousness to every one that believeth. 3. The object of the teachings of the law is to restore man to the controlling influence of charity.

(a) Supreme love to God as our Father. (b) And love to man as our brother.

SALVATION.

OUTLINE OF A SERMON BY MASSILLON,
1663—1742.

My time is not yet come; your time is always ready.—John vii: 6.

THEME—The world never ready for Christ's salvation, but always ready for its own secular pleasures and profit.

I. THE ABSORBING EXCELLENCE OF CHRIST'S SALVATION.

1. We fail to properly esteem it.

2. Or, confessing its excellence, we are too indolent to give it the preference over our other pursuits. Other things take our time and energy.

3. Or, proposing to pursue it, we do not make it our sovereign pleasure.

(a) This is because of our vitiated taste.

(b) We do not acquire the liking for religious duties by sufficient practice of them.

(c) Or, if we give them time, we do not give to them more than half our hearts.

II. HELPFUL RULES.

1. Study the reasons for Christian life until you have a strong conviction regarding them.

2. In all doubt, be reminded that Christian life alone has a hope set before it. Let this determine the scale.

THEMES AND TEXTS OF RECENT
LEADING SERMONS.

1. The Danger of Moving into a Bad Neighborhood. "And Lot dwelt in the cities of the plain, and pitched his tent toward Sodom."—Gen. xiii: 12. Rev. H. S. Jordan, Taylorville, Ill.
2. The Great Sin of Doing Nothing. "But if ye will not do so, behold ye have sinned against the Lord; and be sure your sin will find you out."—Num. xxxii: 23. Rev. C. H. Spurgeon, London, England.
3. Is It Well? "Is it well with thee? Is it well with thy husband? Is it well with the child?"—2 Kings iv: 26. T. De Witt Talmage, D.D., Brooklyn.
4. Praising God in the Sanctuary. "Praise God in the sanctuary."—Ps c: 1. Henry White, D.D., Chaplain to the Queen of England, in Trinity Church, New York.
5. Wisdom only for Those who can Appreciate it. "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?"—Prov. xvii: 16. A. T. Pierson, D.D., Philadelphia.
6. The Holy Road. "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean," etc.—Isa. xxxv: 8. Rev. C. H. Spurgeon, London.
7. The Resistance of Evidence. "Pilate said unto them, Whom will ye that I release unto

you? Barabbas or Jesus? For he knew that for envy they had delivered him."—Matt. xvii: 17, 18. A. T. Pierson, D.D., Philadelphia.

8. Man's Normal Condition that of Need. "From whence can a man satisfy this multitude with bread here in the wilderness?"—Mark viii: 4. Prof. Clark, Trinity College, Canada, in St. George's Episcopal Church, New York.
9. Jesus Christ Head Over All Things. "Thou sayest that I am a King. To this end was I born, and for this cause came I into the world," etc.—John xviii: 37. Rev. A. W. Ringland, Duluth, Minn.
10. God's Work and Workers. "Brother Saul, the Lord Jesus that appeared to thee in the way that thou camest, hath sent me that thou mayest receive thy sight and be filled with the Holy Ghost."—Acts ix: 17. C. N. Sims, D.D., Chancellor of Syracuse University, in Brooklyn, N. Y.
11. Physical Testimony for Christ. "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus"—Gal. vi: 17. R. S. McArthur, D.D., New York.
12. Love's Measure. "The breadth, and length, and depth, and height."—Eph. iii: 8. Alexander MacLaren, D.D., Manchester, England.
13. "A Glorious Church."—Eph. v: 27. Prof. F. L. Patton, of Princeton, in Brooklyn, N. Y.
14. Personal Acquaintance with Jesus. "That I may know him," etc.—Phil. iii: 10. Rev. Louis Albert Banks, Boston, Mass.
15. The Commonwealth of God. "Our citizenship is in heaven."—Phil. iii: 20. Rev. Richard G. Greene, Orange, N. J.
16. Soul Insurance. "I know whom I have believed and am persuaded that he is able to keep that which I have committed to him against that day."—2 Tim. i: 12. Rev. George Elliott, Baltimore, Md.

SUGGESTIVE THEMES.

1. The Urgency of Duty. ("There was meat set before him to eat; but he said, I will not eat until I have told mine errand."—Gen. xxiv: 33.)
2. A Dangerous Adversary. ("And God's anger was kindled because he went; and the anger of the Lord stood in the way for an adversary."—Num. xxi: 21, 22.)
3. The After-Battle Bravery. ("Likewise all the men of Israel, which hid themselves in Mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them, in the battle."—1 Sam. xiv: 22.)
4. God Surprising Humility. ("On whom is all the desire of Israel? Is it not on thee? . . . And Saul answered, . . . Am I not a Benjamite, of the smallest of the tribes . . . of Israel? and my family the least," etc.—1 Sam. xxviii: 29.)
5. A Religion that Destroys. ("For he [Ahaz] sacrificed unto the gods of Danians, which smote him."—2 Chron. xxviii: 23.)
6. The Past Reproaching the Present. ("O that I were as in months past."—Job xlix: 2.)
7. The Mighty Past. ("That which hath been is now, and that which is to be hath already been, and God requireth that which is past."—Ecc. iii: 15.)
8. A Temporal Calamity no Measure of God's Disapproval. ("Think ye that they were sinners above all men."—Luke xiii: 4.) [Also the experience of Job.]

9. Bible Heart Disease, and Bible Heart's Ease. ("An evil heart of unbelief."—Heb. iii: 12. "Let not your heart be troubled."—John xiv: 1.)
10. Paul's Grand Theistic Argument. ("The God that made the world and all things therein, he being Lord of heaven and earth dwelleth not in temples made with hands," etc.—Acts xvii: 24-28.)
11. The Deceitfulness of Appearances. ("And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete."—Acts xviii: 13.)
12. Purity and Spiritual Illumination. ("Blessed are the pure, for they shall see God."—Matt. v: 8.)
13. The Infinite Sweep of Example. ("For we are made a spectacle unto the world and to angels and to men."—1 Cor. iv: 9.)
14. A Message from the Heart. ("Out of much affliction and anguish of heart I wrote unto you with many tears," etc.—2 Cor. ii: 4.)
15. The Climax of Human Attainment. ("And to know the love of Christ."—Eph. iii: 19.)

THE PRAYER-MEETING SERVICE.

By J. M. SHEERWOOD, D.D.

OCT. 6.—THE CONVERSION OF CITIES.—
Luke xxiv: 47.

"*Beginning at Jerusalem*" is the keynote of God's plan for evangelizing the world. Jerusalem was the metropolitan city of the Jewish Church and the centre of Christ's teaching. There He was crucified; there He rose from the dead; there He planted the banner of the Cross; there He inaugurated the new Dispensation on the day of Pentecost. And He instructs His Apostles there to open their royal commission and begin their mighty work. He fully comprehended the importance of founding His kingdom in the ancient city of God, in the very heart of the religious world, and thence, as persecution arose, and a footing was gained in other cities, the disciples went forth everywhere from that centre of Christian truth and Christian life, carrying the doctrine and the power of the new faith.

This recognition of the importance and power of *cities*, on the part of Christ and His great commission, was acted upon by the apostles and immediate disciples. Paul and his co-laborers devoted almost their entire time and effort to the leading cities of the Roman empire. They gathered large churches in Ephesus, Corinth, Antioch, Philippi, and even in Rome, and in "Caesar's household" made converts, and from these great commercial, social and political centres "sounded out the word of God" over all the country. Had not the early disciples given their chief and earnest attention to the chief cities of the Roman Empire, Christianity could not possibly have gained such headway, and in so brief

a time conquered the Roman world for Christ.

This is the true theory of missions. *Convert the cities for the sake of the country.* The cities first and chief. Concentrate effort there, and make them great centres of vital Christian influence. Our cities hold the destinies of the country, the destinies of the world, in their hands. There humanity centres; there depravity, corruption, wickedness, and crime and misery assume huge proportions, and will run to riot and overflow and devastate the country, if not checked and purified by the Gospel. There the Church must plant her strongest institutions, array her mightiest forces, accumulate her saving influences and agencies, and send out floods of light and life to save the country and the world.

The Church of Christ in past generations has departed from primitive practice in this matter. In this country, at least, our anxiety for the "great West," and for the heathen world, proper as it is, has led to a fearful neglect of our *cities*. Millions of souls are already congregated in them whose social condition is but a step above barbarism, while spiritually they are essentially heathen! What is to save New York, Chicago, Philadelphia, New Orleans, St. Louis, and San Francisco, from utter moral and social corruption, and from political anarchy and overthrow? What means have been devised and put in force to reach these uncounted masses of ignorant, vicious, churchless, Christless sinners, and reform and save them? *Something* must be done, and done speedily and effectually, to evan-

gelize our cities, if the Church is even to hold her ground.

Two or three facts bearing strongly on the subject are patent :

1. Our leading cities are growing with unprecedented rapidity, so rapidly as to astound the world.

2. The growth of our city population is tenfold greater than of the country district: in a few decades the ratio has advanced from 4½ per cent. to 22½. Many country districts in New England and New York are decreasing and churches dying out, so great is the drain to the city.

3. The moral and social, political and religious condition of the great cities of the world has unquestionably changed for the worse during the last few decades. There is no denying this fact—the evidence is overwhelming.

What a great burden of prayer should this subject lay upon the Church of Christ !

Oct. 13.—GOD'S RESPECT TO THE LOWLY.—Psalm cxxxviii: 6.

Humility is a beautiful and priceless grace. The words of the Psalmist are noteworthy: "Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off." There is no one grace that Christ personally exemplified more conspicuously than humility. Witness the washing of the disciples' feet! Can anything be conceived of more touching and expressive? What a rebuke to pride, to ambition, to strife for place or preferment, to all feeling of exaltation or personal worthiness! Could those rebuked disciples have ever forgotten the lesson?

The same great lesson is taught by Christ in the parable of "the two men who went up into the temple to pray, the one a Pharisee, the other a publican." The lesson is made the clearer and the more emphatic by the sharp contrast in which it is presented. The characters are diametrically opposite. The Pharisee stands forth in his saintly robes, and erect posture, and bold attitude, and perfect assurance, and sublime

self-complacency, as the very impersonation of spiritual pride, self-righteousness, self-satisfaction, burning incense in the temple of God to his own virtue and flaunting that "filthy rag" before heaven and in the face of the publican, his fellow-worshipper.—The publican, trembling and abashed to find himself in the holy temple, overwhelmed with a sense of his sinfulness and unworthiness as he comes into God's presence, "standing afar off," afraid so much as to lift up "his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner"—impersonates the virtue of Christian humility—acts out the spirit of genuine repentance and Christ-like humility.

There can be no genuine religion without humility. Even if we were not sinners, the dust would become us; God is so exalted, so holy, so infinitely just, and we are "nothing and less than nothing, and vanity." The very angels who surround the throne veil their faces and cast their crowns at his feet, and cry, "Holy, holy, holy, Lord God Almighty!" But we are sinners, rebels, all defiled with sin, and how shall we come before God? How take His sacred name on our lips? How offer acceptable worship to Him? How find favor at His hands? Surely, the attitude, the spirit, the prayer, of the publican becometh every sinner in the presence of God.

Is it any marvel that the proud, self-glorifying, boasting Pharisee, praying in the temple, found no audience with God, and went away without a blessing? God "afar off" knew and judged him, while the lowly-minded, heartbroken and contrite publican, "went down to his house justified."

APPLICATION. We have here a *test of our religion*. The Pharisee had all the outward signs of a religious character. He was a *Pharisee*, the strictest class of religionists. He was a member of the Jewish Church. He was a moral, charitable and correct man. And we find him here in the temple praying, as doubtless was his wont. What more? He was not "lowly." The awful pride

of sin filled his heart. He felt no need of Christ. He claimed justification on the ground of his works. And the holy God abhorred and refused to own him.

Is our religion the religion of profound humility—that of a broken heart, a contrite spirit, deep lowliness of mind—the religion that abases itself before God “as a worm and no man,” and smiting on the breast, cries, “God be merciful to me a sinner”? No other will stand the test.

Oct. 20.—THE DANGER OF INDECISION IN RELIGION.—Acts xxvi: 28.

Agrippa is a representative sinner. There are tens of thousands like him in our sanctuaries every Sabbath. They hear God's message and believe it, and are almost persuaded then and there to surrender. But that fatal *almost!* Millions upon million of anxious, convinced, and even weeping sinners, has it ruined for eternity! A lingering doubt remains. An evil heart suggests delay. To-morrow will do as well. Not quite ready. The high resolve is lacking. The spirit of God moves, the truth convicts, a thousand solemn motives plead for immediate decision. But the soul reluctates, the door of the priceless opportunity shuts, and they are farther than ever from the kingdom of God. Oh, this is the sad experience of multitudes who throng the highways of life to-day in the sweet sunlight of gospel mercy. And, alas! it is the bitter experience of millions of gospel sinners who have passed beyond the offers of salvation and the opportunity of life.

We suggest a few practical considerations:

I. IT IS OF NO AVAIL TO BE ONLY ALMOST PERSUADED. If this is all, it were just as well to remain in absolute ignorance and unconcern. The *almost* persuaded sinner is still at an infinite remove from salvation. The awful calamity is not lessened by perishing on the very threshold of life.

II. THE GUILT AND DANGER OF THE SINNER ARE ENHANCED BY BEING ONLY ALMOST PERSUADED. The *guilt*, because greater light, stronger convictions, and a higher

measure of the Spirit's power, are resisted and sinned against. The *danger*, because such periods, such crises, are rare in one's experience, and if not improved are sure to result in disaster—in “grieving the Spirit,” in hardening the heart, in a loss of power in the gospel and in the means of grace, to do their appointed work. Pastors are familiar with such cases. Many a tear have they shed over them. They tremble, and justly, when they see a sinner, in Agrippa's state of mind, do as he did. Convictions trifled with are seldom renewed. It is so hard to reach those who have passed through revival seasons and have once had and lost a tender, anxious, inquiring spirit. Agrippa lost this one opportunity!

III. ETERNITY WILL BE GREATLY EMBITTERED BY SUCH AN EXPERIENCE AS AGRIPPA'S IN THIS LIFE. It immensely aggravates a loss to know that it might have been avoided. It infinitely adds to the burden of suffering to feel that we have wantonly brought it all upon us. The keenest pang we can conceive of in the breast of a lost soul will arise from the reflection that “he knew his duty and did it not”—that, at times, he felt the tender wooings of the Spirit, saw and confessed himself a sinner, and was just ready to yield to the attractions of the cross—that his feet, once or more, pressed the very threshold of the kingdom, and a step more in advance and he would have been saved, everlastingly—and yet he perished! Great God! deliver the writer, deliver the reader, from such an eternal and inexpressibly bitter an experience as this!

How ought pastors—how ought the whole church—to be on the watch for souls who are in this hopeful yet critical state, and by wise counsel and tender pleading and earnest and united prayer, do all that can be done to make the persuasion *complete and prompt!*

Oct. 27.—THE SENTENCE AGAINST FRUITLESS PROFESSORS.—Mark xi: 12-14.

The barren fig-tree has passed into a proverb, a monument, a warning, of deep significance and awful import. Its

lessons are for all time. They come home to every heart and every life.

1. THE FIG-TREE WAS BOUND TO HAVE FRUIT THEREUPON. It was made for this end; fruit-bearing was the law of its nature. It stood in God's earth. It took in the air and sunshine and rain of His goodness. It was *capable* of producing fruit, for it was green with leaves. It fulfilled all the conditions of its being save the chief one for which it was ordained. It bore no *fruit*. So in God's spiritual kingdom. The end of life and culture is fruitfulness in grace. For this we were made and redeemed, and have been called and planted in God's vineyard and His husbandry bestowed upon us. Mere foliage, mere ritual, mere profession and outward observance, passes for nothing with Christ. The heart, the life, the actual state of the soul, the genuine fruits of the Spirit—these are what He looks for—these alone have any real value in His sight. Wanting these, the loftiest tree, the most promising (seemingly) in His great vineyard, is absolutely worthless, and the sentence goes forth, "Cut it down; for why cumbereth it the ground?" or, "No man eat fruit of thee hereafter forever."

II. CHRIST JESUS HAD A RIGHT TO EXPECT FRUIT FROM IT. We must assume that the tree was *habitually barren*. It had forfeited the right to stand there.

Its "leaves," in advance of "the time of figs," seems but a mockery, and provoked a just and terrible doom. So in the kingdom of grace. The Lord of the vineyard *expects fruitfulness* of every professed disciple—soul virtues, a holy and useful life—He has a right to expect it, and He will not fail to exact it. He will not put up with mere "leaves," *Fruit* alone will satisfy Him. A barren profession, a barren service, will not save the tree from its deserved doom. Sooner or later, in this life or the next, the awful words of Justice will go forth to blast every fruitless tree.

III. SEVERE AS THE JUDGMENT WAS, IT WAS DESERVED. It was not greater than the offence. What husbandman would let a fruitless tree stand year after year in his vineyard in spite of his best husbandry? A fruitless tree has no *right* to be. It is an incumbrance. It cries from the ground for judgment. It is of no use, only a provocation, a nuisance. Let it be cut down, is the cry of reason as well as of justice. And so will it be in the realm of grace. Barrenness in the church of the living God, under all His patient and wondrous husbandry, is an offence so rank as to draw down heaven's great thunderbolts of wrath.

Take heed, O my soul; take heed, man, woman, whoever thou art, lest that thunderbolt strikes home.

HOMILETICS.

CONDUCTED BY PROF. J. M. HOPPIN, D.D.

1. *Will you give the best method of preparing sermons especially with reference to the use of books, commentaries, sermons, etc., upon the theme in hand? How much and how should they be used?*

2. *How much may one use another's thought without plagiarism, and without degrading himself?*

3. *What course of study would you recommend to a young minister, in order to develop and enlarge his mind? Is general reading in a special line best suited for this purpose?*

THE questions embody an important subject—the intellectual life of the minister. To a man of noble aspiration

the intellectual side of the ministry offers great attractions. As it deals in mind, it must almost always be that, in Shakespeare's words,

"nature is subdued

To what it works in, like the dyer's hand."

The shrewd temptation of intellectual men, however, is to turn the ministry wholly into a matter of mind, to make a sermon the development of an idea only—an argument or a doctrine ending entirely in the reason—to resolve all into logic, and to lose that moral earnestness, that spiritual purpose, which rises higher than the intellect, and strives for men's salvation in their

actual restoration to God's love and obedience. To preach in order to evolve a thought merely, however clearly and brilliantly, to establish a proposition, to make our statement good, to save ourself, so to speak, is not the prime work of a sermon; but only when we save others, when we lodge the truth in them, when we bring our hearers out from darkness to light and from the power of Satan unto God, does the sermon become a sermon and show its power. The intellectual aim in preaching, high as it is—and no one can hold a higher conception of it than I do—has got to be modified. It is not the highest measure of power in the pulpit. I listened, not long since, to a finely-written and thoughtful discourse, preached by a minister of reputation, who was, nevertheless, a stranger to me; but there was not a discernible purpose or current of remark in it which showed that it was addressed to another person: it was wholly introspective; it might have been delivered as a monologue, without a single hearer; it did not reach forth a tentacle of desire to another mind or heart; the speaker himself stood like a post, without feeling or action; he apparently did not know or care that there was an audience before him; he had not even the inspiration of a pagan prophet on a tripod, but seemed as a dead man lifted up in the pulpit, and gifted with vocal power for half an hour, and then the voice ceased. Is this the way to preach the Gospel of love and life, let Plato even be the speaker? With his admirable clearness and fullness of thought, he should, somehow, have done something with his sermon for the good of men. If the desire were in him, it should show itself. To speak is in order to convince. There must be the love of men in the speaker, the resolve to save men by preaching. Preaching is the communication of life. Yet the intellectual element is essential. Let us have not less but more of it in our preaching—I mean, let the whole mind be thoroughly aroused and filled with a higher purpose for this great work. The minister, above all, should

not be a narrow man, since he is the interpreter to humanity of the divine in its fullness. But ministers, like others, may be narrow men, if they yield their minds to the complete bondage of human systems. While these systems, containing much that is true, are so rigidly formulated that they admit of no enlargement or modification, they retard intellectual growth, not allowing the following on and out where truth, and, above all, the Spirit of God, may carry, and which, therefore, prevent good men, who shut themselves up in them, from being the best instructors or educators. If ministers do not cultivate the scientific mind, nor keep abreast of the age intellectually, but submit implicitly to human authority, they must cease to be leaders in the discovery and development of truth. Indeed, it is almost a simple thing to say, that preachers should know more now than they once knew, because their audiences are better educated, and knowledge is more widely diffused. They should also necessarily be men of large intelligence, since the kingdom of truth is one, and all that partakes of the nature of truth springs from a common centre. The most insignificant physical fact has a relation to and a bearing upon the highest spiritual truth, and upon divine doctrine itself.

The intellectual culture of a minister and the studies he should follow are mapped out for him in the theological seminary, as the result of the combined wisdom of many minds, but there is also a self-education that must go on, as a constant mental nourishment, needful for the daily and yearly demands of his professional life. The wide-casting preacher, as well as pastor, must keep up his reading, to be a safe as well as stimulating guide in the broadening opportunities and growing knowledge of an advancing Christian age, where many new forces of intelligence other than the pulpit are at work. But, in the world of knowledge, a man's intellectual attainments should be proportioned to his wants. He cannot compass everything. He may spoil the whole by in-

tellectual pursuits which are totally unproductive, and which lead him away from the main object. But it is difficult to draw the line. If, as Quintilian said, ages ago, the "orator should know all things," the preacher, who interprets the mind of God, should be surely a no less knowledgeable man. As there is something sadly limiting and degrading in ignorance, and as voluntary ignorance allies itself to evil, the ignorance of the "minister of light" is peculiarly dishonoring.

I am not one of the advanced who would do away with the study of theology. A knowledge of the philosophy and history of doctrine would seem to be fundamental. Christian doctrine is, also, in one sense, the staple of preaching, since preaching rests back upon it for its support, or for its real body and authoritative plant, without which it is unsubstantial and ineffective. If the man who sits in the pew need not be a theologian, the teacher who expounds to him divine truth should be familiar with its principles, as the teacher of any physical science should be grounded in the laws of that science. He should have painfully gone through them in their more hidden and inner relations of thought. It is not only the great facts, but the fundamental ideas, the philosophy of knowledge, that the preacher should be conversant with, if he is expected to have that depth and reach of appeal irresistible to the reason and moral nature. Every sermon—even the most practical—strikes its root in this philosophy of doctrine. The science of religion—not only the doctrine of God, but the doctrine of man in his relations to God—forms a minister's life-study. He is bound, as far as his opportunities allow, to pursue this study, and to read the best theological books, past and present. His sermons should show the influence of this reading in their general philosophic deepening of thought rather than in their dialectic forms that the common mind tires of. He is assuredly a shallow teacher who does not enlarge his field of the knowledge of those truths of consciousness in revela-

tion that have regard to the manifestation of God in His Word, in the human soul, and in the moral and natural universe. He is not to think that this is a closed book, and its last word has been said. Theology is a progressive science. While he is a delinquent to his professional duty not to have informed himself to some real extent of what has been thought and taught in the past in the writings of the Apostolic Fathers, the literature of the early Greek Church that came so near the spirit of the Gospel, the period of Augustine, the old mystic theology of Germany, the theology of the Church of Rome in the Middle Ages, and that of the Reformation which contended with it, the later developments and antagonisms of Christian doctrine in Europe, and with the writings of leading German and English theologians, he should, at the same time, not neglect the phases of the most modern thought, influenced, as it is, by the enlargement of scientific and philosophic knowledge; and, as there has been continual advancement in the past, so he should look for it in the future. The difficulty with some is that they have locked themselves up into a school. They have given over their minds' independence to the keeping of a human master. They do not study the Word as a divine source of light, and thus exhaustless. This is all right if their conscience is satisfied, and if they take no further interest in the progress, even conflict, of thought. But their sermons will show this. The living thought of the day will not be in them. They may suppose that they hold fast what is good, but they do not prove all things, and have settled down into the opinion that what is new is bad. The uses of the study of theology to the preacher are great, both in deepening his own thought and giving steadiness and force to his appeal to the mind of his hearers; but in the future, it is to be hoped, that the theology, in the sermon itself, will be of a less scholastic and dead sort, will translate thought into life, will tend directly to the establishing of God's law in men's souls, to the building of

righteous character. Doctrinal preaching, it is often said, is going out of fashion. That kind of doctrinal preaching which is drawn from a theological system rather than from the Word of God, which is wholly dialectic and abstract, ought to go out of fashion. Just so soon as truth is crystallized into a theory, into a system, it loses its life. It may be good as a guide, or a fence, but it is no longer a living thing that affords nourishment to the soul. But the pure "teaching," or "doctrine," of Christ, however deeply dwelt upon by the reason, and made the subject of thought, is a very different thing.

If the preacher is also called upon to understand man, in order to apply the truth to his mind, he must know and must continue to inform himself about the human mind. We do not reach the mind accidentally or in a confused way. The laws of will, conscience, and feeling—those principles or faculties which belong to the constitution of mind, which are the innate and governing forces of rational being—should be studied in a comprehensive way and with the aid of all lights of modern scientific thought. Cannot a simple preacher of the gospel do without them? Verily; but it certainly does him no harm to know the laws of human activity, in bringing to bear upon the soul higher motives than those that move men in trade and the ordinary affairs of life. It is the same mind still, though approached for a different purpose. The preacher gains a decided vantage-ground from this knowledge of what mind is organically, and what are its moving powers. Who, for instance, that attempts to teach morality, can afford to know nothing at all of the ethical works of such writers as Rothe, Dorner, Martineau and Maurice? They discuss the same problems, though under other forms, that Jonathan Edwards, John Wesley, and every earnest preacher of Christ deals with constantly. One may not accept all the conclusions of these writers, he may not yield his mind entirely up to

them, any more than to other human authorities, but may he not derive stimulation and suggestion from communion with them? The reading of many books (to come closer to my correspondent's question) does not "dwarf" the mind when it is done for a true purpose and in the right way. The resultant of right reading is thinking, is to excite independent thought, and this is the test of reading, that it awakens the mental energies to reason, compare, judge, investigate. It is not to furnish the mind with the ideas of others, but to arouse its powers of individual reflection, and to give it, at the same time, a wider field of material for thought. I am of the opinion that a general course of reading of the best authors upon such subjects as Theology and Ethics, is far better than reading at the time upon the special theme of a sermon. The preacher should do the special work himself. We may be, truly, in danger of plagiarism, if we read other writers, other articles, other sermons, perhaps of very able men, upon the specific subject of the sermon. This getting up of a sermon by special reading is not the best way. It is the wrong sort of inspiration. If we do read the works of others, full time at least should elapse for the mind to recover its power of independent thinking, to cast off the spell of a mightier mind. It is better to go further and deeper than the immediate need, to fill the mind with principles, to master the philosophy of a subject, than to suffer our thinking upon the relations of truth to a particular theme to be done by others. Let us prepare our minds by general study for preaching, but let us make our own sermons.

The subject, for example, of Ethics is a grandly opening field occupying now the best thinkers, for the minister's study and reading; I am not sure that the study of theology itself is not to take a more ethical turn, that is, to become imbued with more of the human, or the human-divine, element, and to grow less purely metaphysical, than in the past. It belongs more to Christi-

anity than even to philosophy. If Ethics be the science of moral law, it is still the law of life. Christian ethics concern the living affections, motives and functions of mind that go deepest in moulding character, and it is permeated with the idea of love, which is the motive-power of the gospel and the essence of Christ's sacrifice for humanity. And, at the present time, the very noteworthy expansion of this noble science so that it takes in the moral relations of men not only, severally, to God, but also, generally, to one another in the social and political sphere, the laws of good conduct and citizenship, the better regulating of society by the application of the same principles of justice and love that govern the individual man, looking forward to the establishment of a righteous state on earth and the coming of the kingdom of God among men—this gives a new import to ethical studies. The minister is most deeply interested in these questions—in the laws of right and wrong to be observed among men, the

defence of the oppressed and weak, the reformation of the criminal class, the elevation of the masses sunk in ignorance and vice, the wise treatment of the temperance question so as to check the evil effectually; prison discipline, peace reform, the laws of trade and relations of capital and labor, the great subject of popular education, the cleansing of civil corruption in towns, cities, and the nation, the wide field of benevolence and almsgiving,—all the hard problems of political economy and sociology, which can never be solved without the aid of the Christian principle; taking in also the relations of the industrial and the fine arts, of science, or whatever really influences men for good or evil in their social and public relations.

This subject of reading, especially what and how to read in order to prepare the preacher to preach, so that he may be "a workman that needeth not to be ashamed, rightly dividing the word of truth," will be continued in the next article.

PASTORAL THEOLOGY.

CONDUCTED BY PROF. WILLIAM C. WILKINSON, D.D.

I.

A METHOD OF PIETY FOR PASTORS.

WHY should it be out of place to preach here a little homily to pastors? This is a homiletic periodical, and the present is a department devoted to Pastoral Theology.

These words will meet the eye of many a minister, as, with the opening of autumn, he is entering upon a fresh campaign of aggressive work among his people. It cannot but be timely for him now to be reminded that piety is an indispensable qualification for the pastor. This, every so-called evangelical minister would certainly, in words, admit and avow; but by no means, certainly, does every such minister vividly feel it as he should. In fact, we are compelled to think that old-fashioned piety as a pastoral equipment is a little disparaged nowadays in the secret estimation of not a few pastors of churches. Assuredly, however, it is not more disparaged

among ministers themselves than it is among members of churches in general! We feel like preaching to preachers a warm-hearted plea for a revival of good old-fashioned personal piety among them.

But what is piety, true piety? It is not orthodoxy, it is not pietism, it is not—but we shall best define what we mean by piety if we proceed, without more delay, to propound that which our title has led our readers to look for, namely, a certain method of piety for ministers.

It is the method, not of faith, not of love, but of OBEEDIENCE. The method of faith and the method of love are, both of them, by their very terms, sentimental methods of piety. We use the word "sentimental" thus in no bad sense. We mean to imply nothing against a method of piety, by describing it as a sentimental method. Undeniably, however, faith and love belong among the

sentiments. The method of piety, therefore, which faith and love, either of them, would constitute, may justly be designated a sentimental method.

Do we, then, discard faith and love as principles in a proper method of piety? By no means. We adopt and include them. But we do not make these, either of them, the sole, or even the central, the unifying principle; that is all. The unifying principle, in our proposed method of piety, we place in something that, in its nature, is not merely sentimental, but both sentimental and practical. We place it in obedience.

In all confidence, and with the deepest earnestness, we commend this idea to the consideration of our brethren in the ministry. The very simplicity, the childlikeness, of what we mean, will be likely to hide our meaning from some minds. We mean nothing more, nor less, than for each soul to take the revealed will of God, as that is found in the Bible, and decomposing it into its innumerable component parts, or rather recognizing it decomposed, in the separate precepts, permissions, entreaties, persuasions, encouragements, spread profusely everywhere over the sacred, blessed page, try to reproduce these, one and all, to realize them, in life and experience.

You will find yourself exhorted to faith; exercise faith. You will find yourself invited to love; exercise love. You will find yourself charged, in that ineffably serene, that high, and deep, and wide, imperative from above, "Let the peace of God (or 'of Christ,' as the revised Bible has it) rule in your heart"; try, instantly and simultaneously, to "let" that lovely benediction usurp your heart. You will read, "Be patient toward all men"; give up promptly, at that signal, all your ruffled, all your intolerant, feeling, perhaps unspoken, toward others. You will read, "Be courteous"; take the direction literally, and cultivate everywhere (even at home!) the spirit, and the word, and the act, of courtesy. You will read, "Pray without ceasing"; do not say, "That is not literally possible," and not try at all to

realize the thought that God had for you in so glorious a hyperbole of commandment. Nay, undertake the impossible, and, in reward, experience how, with God, nothing is impossible. Interlard your conversation, especially when you are engaged in controversy (if you ever are), with silent ejaculations of prayer. As you walk along the street, pray silently. Interrupt, without interrupting—nay, with much expediting—your work, whatever your work is, with secret appeal to God. Be sure God did not use the rhetorical figure of hyperbole in order to express a small, a niggard meaning, when he said, "Pray without ceasing."

Of course, we only illustrate in these few instances. The number of imperatives from God to you, expressed and implied, in the Bible, the number and the variety, are greater than you have ever dreamed. The method of piety that we propose to you, is to meet these, one and all, with instant, implicit obedience. The conscious adoption, the faithful carrying out, of this method of piety, the method by obedience, would create an era in your personal experience of religion. (Religion, in its last analysis, in its unifying principle, is obedience to God—or obedience to Christ, who for us is God.) If you can make your people follow the same method, it will create an era in the life of your church. For a method of piety for pastors, if sound, will be equally a method of piety for peoples. Try it, and you will be fulfilling that word of Christ, "Ye are my friends, if ye do *WHATSOEVER I command you.*"

There is no better rule for you of true Christian pastorship than to make it the conscious aim of effort with the individual souls of your flock, to apply to them, under the varying circumstances of their state, outward and inward, the same method of piety we have here recommended for your personal use to you. It is a holy art, an endless study, of spiritual therapeutics, to prescribe and administer to souls in need just those hints of God's will concerning them, to obey which would heal them of every hurt.

II.

HINTS TOWARD MAXIMS RELATING TO PASTORAL VISITING.

1. Study the ways of other people's consciences, by studying the ways of your own conscience, always in the light of Divine Revelation, and with invocation of the Holy Spirit.

2. Make a separate study of each particular case, as the wise physician does in his practice of bodily therapeutics.

3. Constantly remember that health for the soul is a state of harmony with God, and that every act of obedience to Him is a step of return toward that harmony.

4. Seek, therefore, those particular points in God's revealed will in which obedience, or a better obedience, seems, in each present case, to be most instantly demanded, and select those points to press urgently home on the conscience with which you are dealing.

5. Enlarge, and at the same time sharpen, your conception of what a full obedience includes, and so learn to adapt accurately the prescription to the need.

6. Acquire this larger and sharper conception by studying the word of God with the earnest purpose to obey it fully yourself.

7. Then, making a difference, to the heart that rebels, teach submission; to the heart that distrusts, teach trust; to the heart that desponds, teach good cheer; to the heart that chafes, teach peace; to the heart that is hard, teach tenderness; to the heart that covets, teach giving; to the heart that hates, teach love; to the heart that loves, teach more love: ceaselessly inculcating on all men the true rule and reason of right behavior, namely, "*This is the will of God, even your sanctification.*"

III.

QUESTIONS AND ANSWERS.

1. What is the true rule for the pastor's use of "pulpit helps" in their various kinds?

Except that the foregoing question has a vital ethical bearing, it might, perhaps, fairly be considered to belong rather in the homiletic than in the pastoral department of this magazine. But

the pastor's conscience, almost equally with his intellect, is involved in the problem thus proposed.

The solution seems to us very simple. All human thought, like all revealed Divine thought, too, belongs to every man who will take possession of it. There is no monopoly here. You have a full right to appropriate to yourself whatever sound mental conclusion you anywhere meet. It is properly yours by your simply making it your own.

But how make it your own? Not surely by simply committing to memory the form of words in which somebody before you has sought to give it expression. Much less, by simply copying off such a form of words into your commonplace book—thence, in due time, to be transferred to your sermon. You must think the thought for yourself. This means, that you understand its terms; that you form an intelligent judgment of your own as to its soundness, its value, its applicability. You must criticise the thought. You must criticise the expression. Probably you must change the expression somewhat, not for the childish purpose of making it different, but for the manly purpose of making it better. You must discover a new reason for the thought, a new bearing of it, a new use to which it may be applied. When you have thus manipulated the thought, modified it, added to it, improved the expression of it, set it in new relations, it is legitimately yours. This process takes time. It is better to let fresh thought, suggested from without, lie for an interval in your mind unemployed, there to be subject to the mind's subtle, secret, digestive, assimilative processes. Therefore, avoid making immediate use of new material acquired. Keep acquiring material, the more the better; but use the material you acquired last month, or even last year, in preference to the material that you acquired yesterday.

We believe we have thus indicated the sound rule, sound for the conscience as well as for the mind, to guide in the use of *all* books, "pulpit helps" included. For an obvious reason, "pulpit

helps" are likely to be less valuable treasures of thought to the minister than are books not expressly dedicated to this end. The thoughts contained in "pulpit helps" are already adapted to homiletic purposes; but it is the very process of adaptation itself, thus forestalled to the minister, that might have given him his needed opportunity of making the thoughts furnished properly his own, through elaboration in his mind.

2. How shall I go to work to increase the mental activity, the culture, the *general* intelligence of my people?

Your preaching ought to be such as will directly, though, of course, subordinately, tend to this result. But

probably the preaching of a minister who raises the question above given, is such in character. Happily, there already exists a means of help to the pastor for the mental improvement of his people which does at least half the work for him, before he need begin to exert himself at all. This is the CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE. By all means, acquaint yourself with that organization and see if it is not exactly what you need. A postal-card of inquiry addressed to "Miss Kate F. Kimball, Secretary C. L. S. C., Plainfield, New Jersey," will promptly secure to you full information on the subject. This is the very time of the year for you to begin.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

HEINRICH HEINE.

THE nearly nine hundred pages of the two large volumes of Stigand's "Life, Work, and Opinions of Heinrich Heine," will alarm the patience, if they do not paralyze the purse-strings, of the ordinary student, and prevent the work being read by many who would find themselves well paid for its perusal. Mr. Stigand need, however, offer no apology for the length of his production, since in so many pages he allows Heine to speak for himself—large portions of the volume being devoted to very judicious selections from the poet-philosopher's writings.

Heine's life was as full of vicissitudes as his character was of enigmas and contradictions. Born a German, he became a citizen and pensioner of France. The nephew of one of the "golden-bellied" bankers of Europe, Solomon Heine, of Hamburg, and a friend of Baron James de Rothschild, the poet was but a precarious liver, compelled to warm himself with the fleece of his songs, or rather with what was left of said fleece, after his books had passed through the hands of Campe, the prince of skin-flint publishers. Heine was in fellowship with the Socialists for a time, an ardent hater of the powers that were; and yet he had even less sympa-

thy with Democracy than he had with Caesarism. Much of his life was spent in open profligacy; his unsavory verses were not merely over-spiced with the poet's imagination, but putrid with his well-known experience—his highest boast in virtue being that he was "never a woman's first lover nor her last"; yet, for many years, he was a model of marital fidelity, and his letters to his wife are as tender and true-hearted as if he had been reduced to the Adamic state with but one Eve in his Parisian Paradise. A confessed pleasure-seeker, advocating, with the Saint Simonians, the "rehabilitation of the flesh," he became the prey of absolute physical prostration, spent many years as a hopeless paralytic in a darkened room, raising with his finger one drooping eye-lid that he might look upon the faces of his friends, and using another's hand to write out the groans of his disappointment as he lay in his "mattress-grave." He was an inveterate jester, the brilliancy of his wit seeming to dissipate all seriousness; he said that his "passion was for love, truth, freedom, and *bisque-soup*"; and his readers would imagine at times that his devotion to the former was no stronger than his taste for the latter. Yet, at other times, his voice was the grandest

of all the trumpet-tones that called the people to their rights, and the sweetest that sung the deep aspirations of the soul. His religious sayings are a curious mixture of irreverence and prophetism; as he himself characterized them, "blasphemously religious." Heine attempted to give the world a consecutive history of his changing convictions and motives, but we may doubt if there was any orderly growth of either, or that he, at any moment, knew himself. He was a medley of the synchronous sort. What he says of the marriage festival of a faithless woman might describe his own strange inner life:

"There goes on a clanging and throbbing
Of trumpet, and drum, and bassoon;
But there's a wild groaning and sobbing
Of good angels after each tune."

The utter inconsistency of the man is clearly exposed by the history of his relation to religionists of various schools. He was born a Jew, but his strong mind naturally rebelled against the bigotry of the sect, and he joined the party of Jewish progressionists, which was born in the great soul of Moses Mendelssohn, and numbered among its leaders such men as Jacobson, Auerbach, Gans, Zunz, and Moser. He later submitted to Christian baptism, yet confessed that he did it from no change of conviction, but simply for temporal advancement. The German laws were of such bigoted tyranny, that only through Protestant subscription could one have a fair chance with the world. "With the exception of the calling of a Jewish trader or school-master, there was no other outlet for him in Germany." He wrote, a little before his baptism: "I have not the strength to wear a beard, and to let people call 'Judenmauschel' after me, and to fast." A little after that act of apostasy he wrote: "I assure you, if the laws had allowed the stealing of silver-spoons, then I would never have been baptized."

Yet Heine never forgave himself for this act of hypocrisy. "I often get up in the night and stand before the glass and curse myself." Perhaps there was in this loss of self-respect but little of

the essence of spiritual regret; for he speaks of the event thus: "Now I am hated alike by Jew and Christian. I do not see what I have been the better for it since then. On the contrary, I have ever since known nothing but contrarieties and misfortunes." His only excuse was expressed in such theses as the following: "The certificate of baptism is a card of admission to European culture." "That I became a Christian is the fault of those Saxons who changed sides suddenly at Leipzig; or else of Napoleon, who had no need to go to Russia; or else of his school-master, who gave him instruction at Brienne in geography, and did not tell him that it was very cold at Moscow in winter." "If Montalembert became minister, and could drive me away from Paris, I would become Catholic."

As we might expect, Heine did not long remain in a merely indifferent attitude toward Christianity, which he had so unworthily confessed. He was one of its most caustic opponents. His respect for Jesus Christ was limited by his notion of the political influence of Jesus' mission—"Of a truth, the Redeemer freed His brethren from the ceremonial law and from their nationality, and founded cosmopolitanism." Heine condemned the doctrine of Christ, as teaching the "mortification of the flesh and a supersensual dissolution into absolute spirit"; while, with the Saint Simonians, he would exalt the flesh to the full domination of life in this world.

From opposition to the peculiar teachings of Christianity, Heine soon advanced to the most irreverent attacks upon the doctrine of the Divine Being, even as held by the Jews. The personality of God he asserts to be the invention of the Israelites, the idea having been improved upon until it appeared in Christian Theism: "I believe this God-pure Spirit, this parvenu of heaven, who is educated now to be so moral, so cosmopolitan, so universal, nourishes a secret grudge against the poor Jews who knew Him in His first rough estate, and who now put Him in

mind daily in their synagogues of His former obscure national relations. Perhaps the ancient Herr would like not to remember any more that he was of Palestinian origin, and was the God of Abraham, Isaac, and Jacob, and was called Jehovah."

The depth of Heine's infidelity was a gross form of Pantheism. To his own personality, not in its highest spiritual essence, but as "rehabilitated flesh," he ascribed as much divinity as he associated with any heavenly throne. He said he "gave no especial importance to any particular form of appearance of human thought, since he himself stood at the fount of all thought."

Yet there was no especial sense of intellectual or moral excellence back of this conceit. Heine could stoop as low as ever did a human conscience. At the time of his marriage, that the ceremony might have the sanction of the Roman Catholic Church in France, where he had become resident, he signed a concession that the children born of this wedlock should be brought up in the Romish religion. He says: "I accepted this condition *de bonne foi*, and should certainly have fulfilled honestly my undertaking. But, between ourselves, since I knew that I had small talent for paternity, I could sign the said obligation with so much the lighter conscience, and as I laid the pen aside my memory was tickled with the exclamation of the fair Ninon de l'Enclos, 'O, le beau billet qu'a Lechastre.' I will make my confession complete and admit that at that time, in order to obtain the dispensation of the archbishop, I would not only have signed away my children, but even myself to the Catholic Church. But the Ogre de Rome contented herself with the poor unborn children, and I remained a *Protestant!*"

It would be a pleasure if our object in this article allowed a review of Heine's literary career, which was fascinating, notwithstanding the background of his character. His genius for song gave him rank among the foremost poets of modern times. For deep insight of human nature, combined with

philosophical acumen, he was surpassed by but two of his countrymen, Goethe and Schiller, while for the real graces of poetic art, the witchery of rhythm and play of fancy, he was, perhaps, the superior of either. But our study is limited to his character and religious opinions.

During the latter years of the poet's life a change passed upon him. He thought more earnestly upon the great problems of human being and destiny. There was a marked alteration in him as early as 1836, when he was thirty-seven years of age. He had hitherto been in the full flush of youthful blood and conceit. He had imagined that the world was on the eve of its greatest revolution, and that a new order of society was to appear at the bidding of such free-thinkers and *doctrinaires* as himself and his coterie. But events had dashed that hope. He had warred valiantly upon the existing order of things, and could show for it little but his own scars of disappointment. Saint Simonianism was being buried beneath its own mistakes, or rather vanishing like one of its own dreams. German despotism was only freezing its tyrannical hold upon the people. France, reacting from the Revolution, was settling into the *tertium quid* of the reign of Louis Phillippe. Heine's books were proscribed in his fatherland, and his *confres* in the labor of liberating mankind were proving to be a lot of literary lazzaroni, who were living off his reputation for brains, and, when they could get the opportunity, off his purse. Of the strong men on his side of the combat many had fallen. Heine began to ask himself "For what am I laboring?" and to take the first wholesome lessons in self-distrust. His expressions remind one of those of John Stuart Mill, when there came upon the Englishman a similar disenchantment. His verse exposes his soul:

"Unconquered—I have done what could be done,
With sword unbroken, but with broken
heart."

Mill says this feeling in his case was accompanied by one not unlike that

which Methodists call "being under conviction of sin." Heine does not note the same analogy, but his writings show it. He was humbled. The pride of genius was seen to be a delusion, and he realized that he was but one man, like others, an atom of humanity.

The hollowness of Parisian life soon began to echo mockingly and wearied him. He left the Boulevards and the Latin Quarters, and married—a grisette, indeed, but a healthy, sensible woman, though without culture. In his domestic retreat he boasts that "one of Matilda's best qualities is that she knows not an atom of German literature, and has not read a single word of my writing, or that of my friends or enemies."

But if there remained a lingering delight in the sensual world, it was soon dispelled by a grim fatality. Heine was stricken with paralysis. There is something as exquisitely tender and sad as it is poetically beautiful in his account of his taking a forced farewell of all Parisian delights. He was enamored of the beauty of the Venus of Milo in the Louvre, and often sat before the marvelous statue—a devotee of love and art which were enshrined within the marble. The broken arms of the statue did not mar the fairness of the vision with which his ardent nature haloed it.

"It was in May, 1848, on the day in which I went out for the last time, that I took my departure from that sweet idol which I adored in the days of my happiness. Only with pain could I drag myself to the Louvre, and I was nearly exhausted when I entered the lofty hall where the blessed Goddess of Beauty, our dear lady of Milo, stands on her pedestal. At her feet I lay a long time, and I wept so passionately that a stone must have had compassion on me. Therefore, the goddess looked down compassionately upon me, yet at the same time inconsolably, as though she would say, 'See you not that I have no arms, and that therefore I can give you no help?'"

So terrible was his realization that the outer charms of life were gone forever for him.

For eight years Heine was shut up to the study of truth, without the diversion of the glare of the world. Beyond the communing with his own spirit and the

recreation of his eagle-winged fancy, he had little to solace him except the love of his faithful Matilda, the sympathy of such friends as would climb the long steps to his apartment, and the knowledge that his pain-wrought poems and prose writings were spreading his fame. But friends became fewer as the generation outgrew the recluse. Fame soon ceased to deeply gratify him. Hear him:

"What lists it to me that at banquets my health is drunk out of golden goblets and in the best wine, if I myself, meanwhile, separated from all the joy of the world, can only wet my lips with the insipid *tisane*? What lists it to me that enthusiastic youths and damsels crown my marble bust with laurels, when on my real head a blister is being clapped behind my ears by my old sick nurse? What lists it to me that all the roses of Shiraz glow and smell for me so sweetly? Alas! Shiraz is two thousand miles from the Rue d'Amsterdam, where I get nothing to smell in the melancholy solitude of my sick room but the perfume of warm napkins."

His wife's fidelity and his affection for his aged mother far away in *waterland* were his only earthly consolation. He asks if there is not some truth to be discovered in unearthly things which will sustain his patience? Is there not a God, after all? Is there no better life beyond?

The religious sayings of Heine while lying in that "mattress-grave" do not show that he had any deeply satisfactory faith. He was the victim of his own genius. The brilliant flashes of his mind lured him away from the systematic study of Christian evidences; and the joking habit, "strong in death," prevented his giving due expression to his most serious convictions.

We note in Heine, however, a struggle between his rationalistic pride and the knowledge he had of what his soul needed. Should he accept the teaching of his head or of his heart? He becomes the disciple of the latter; but not a docile one; a rebel against what he was fain to confess. In 1849 he said to a friend:

"A religious reaction has set in upon me for some time. God knows whether morphine or the poultices have anything to do with it. It is so. I believe again in a personal God. To this we come when we are sick, sick to death, and

broken down. Do not make a crime of it. If the German people accept the King of Prussia in their need, why should I not accept a personal God? My friend, hear a great truth. When health is used up, money also used up, and sound human senses used up, Christianity begins."

To another he wrote:

"I, too, now have my faith. Do not think that I am without a religion. *Opium*, that also is a religion. If, when a pinch of grey powder is shed upon the fearfully painful wounds of my burns, the pain immediately ceases, shall it not be said that there is quieting power in this, which shows itself active in religion? There is more relation between opium and religion than most men dream of. See, here is the Bible; I read much therein. It is a wonderful book—the book of books. I can endure my sorrows no longer. If I cannot destroy my foes I leave them to Providence; if I can no longer take care of my affairs, I give them up into the hands of God."

Yet he adds, jocularly, and conscious of the greed of his faith, "I would rather take care of my affairs myself."

In the preface to the "Romancero," he took the public into his confidence: "When one lies on one's death-bed one becomes very tender-souled, and would make peace with all the world. I confess it, I have scratched many, bitten many, and was no lamb; but, believe me, these admired lambs of meekness would bear themselves less piously if they possessed the teeth and the claws of the tiger. I can boast that I have seldom made use of those weapons which I was born with. Since I myself have felt the need of the mercy of God, I have granted an amnesty to all my foes. Many a pretty poem which was addressed to very mighty and very humble persons have, on this account, not been brought into the present collection. Poems which contained only a half-and-half sort of way anything uncomplimentary about '*den lieben Gott*,' have I delivered to the flames with anxious zeal. It is better that the verses burn than the versifier. Yea, even as with the creature, so have I made peace with the Creator, to the great vexation of all my enlightened friends, who reproach me with having backslided into the old superstition, as they are pleased to term my return to God. . . . Yea, I have returned back to God, like the Prodigal Son, after having kept the swine with the Hegelians for some time. Was it my wretchedness which drove me back? Perhaps a less miserable reason. A sort of heavenly home-sickness fell upon me and drove me forth, amid forests and gorges, across the dizzy mountain-paths of dialectics. On my way I found the god of the Pantheists, but I could not make use of him. This poor, dreary being is interpenetrated with the world and grown into it, imprisoned in it, as it were, and yawns at you will-less and impotent. To have a will, one must have a personality, one must be a per-

son, and, in order to manifest it, one must have one's elbows free. If one desires a God to help one, one must accept his personality, his externality to the world and his holy attributes, his all-goodness, his all-wisdom, his all-righteousness, and the like."

In all this faith we find him driven chiefly by his necessity for comfort, not led by reason, nor winged with any spiritual pleasure. One day he said to a friend:

"If I could go out on crutches, do you know where I would go? Straight to church. Quite certainly to church. Where should one go to with crutches? Faith! if one could walk without crutches, I should prefer to stroll along the lively boulevards, or to the Jardin Mabille."

There was, however, another reason for his aversion to his old atheism beside the knowledge that it offered his wretched soul no help. He saw that it gave the *people* no help. Communism, which he had come to detest, was an ally of irreligion. "I saw that atheism had struck a more or less secret alliance with a horrible, most naked, unfig-leaved, common communism."

We shall not enter upon the discussion whether, in the needs of his own soul and in the needs of society, Heine did really find sufficient reasons for believing in theism. The cry of his own nature and the deep world-cry needed to be made articulate. It is interesting to note what directed the vague longing toward God. In a preface to his work on German philosophy, he wrote:

"I attribute my illumination entirely and simply to the reading of a book. Yes, and it is an old, homely book, modest as nature, also as natural as she herself—a book which has a work-a-day and unassuming look like the sun which warms us, like the bread which nourishes us—a book which looks at us as cordially and blessingly as the old grandmother who daily reads in it with her dear trembling lips and with her spectacles on her nose; and this book is called shortly *the book*, the Bible. With right is this named the Holy Scripture; he who has lost his God can find Him again in this book, and he who has never known Him is here struck by the breath of the Divine Word."

Together with the acceptance of theism, and for a similar reason—taught by his heart—we find Heine looking for *immortality*. To a friend he said:

"All my reason, all my knowledge, tells me that the belief in a personal continuance after death is an illusion."

But, in the preface to the "Roman-cero," he wrote:

"How does our whole soul revolt against the thought of the cessation of our personality, of eternal annihilation! The *horror vacui* which is ascribed to nature is much more a native property of the human mind."

That is a solemnly fanciful dialogue he represents as taking place between his soul and body:

Soul to the Body: "I will not leave you, I will remain with you, I will sink with you into death, and night, and direct destruction. Thou wert ever my second 'I,' which so lovingly encircled me as with a festal robe of satin, lined with ermine. Alas for me! now must I waken, so to say, quite without a body, quite abstract, pine away as a blessed nothing up there above in the kingdom of light—in those cold halls of heaven, where in silence the eternities pass along and yawn at me. Oh, remain with me, thou beloved body!"

Body to the Soul: "I am the wick of the lamp, I must needs burn away, then the spirit will be clearer up there to shine as a little star of the purest splendor. Now, farewell, and console thyself. Perhaps, too, one amuses oneself better in heaven than you imagine. If you see the Great Bear there in the hall of the stars, salute him for me a thousand times."

But the light of Heine's faith in God and immortality had not sufficient glow in it to make death attractive to him. In one of his last poems he wrote, "O God! how ugly-bitter it is to die! O God! how sweet and snugly one can live in this snug, sweet nest of earth!"

Some hours before he died, a friend asked him if he was on good terms with God. He replied, "Set your mind at rest, *Dieu me pardonnera, c'est son métier.*"

His last will and testament gives, doubtless, as much of his real faith as he was surely conscious of:

"Although, by my baptismal act, I belong to the Lutheran Confession, I do not wish that the clergy of this church should be invited to my funeral; also, I decline the official assistance of any other priesthood in the celebration of my funeral rites. This desire springs from no fit of a freethinker. For years, now, I have renounced all philosophic pride and am returned back to religious ideas and feelings. I die in the belief of one only God, the eternal creator of the world, whose pity I implore for my immortal soul. I lament that I have at times spoken of sacred things without due reverence, but I was carried away more by the spirit of my time than by my own inclinations. If I have unwittingly violated good manners and morality, which is the true essence of all true monotheism, I pray both God and man for pardon."

But the great soul of the poet found truer expression in one of his last poems, dedicated to his wife:

"My arm grows weak, death comes apace,
Death pale and grim; and I no more
Can guard my lamb as heretofore.
O God! into Thy hands I render
My crook; keep Thou my lambkin tender.
When I in peace have laid me down,
Keep thou my lamb, and do not let
A single thorn her bosom fret.
Oh, keep her fleece from thorn-hedge harsh,
And all unstained in mire and marsh.
Above all, too, before her feet
Make thou the best of pasture sweet,
And let her sleep without a fear."

So died Heinrich Heine, Poet, Philosopher, the German "Heathen No. 2" (Goethe being called "Heathen No. 1"), Atheist, Deist, Theist; his soul a cry! and —

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

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

MONTHLY BULLETIN.

Rev. Moses A. Hopkins, minister resident in Sierra Leone, is cabled, dead. He was of African blood, and did grand work in training up a ministry among colored people at the South before his departure for the Dark Continent.

Captain Bray, after eight years' service, retires from command of "Morning Star" to become Y. M. C. A. General Secretary at Oakland, Cal. Capt. N. W. Turner, of San Francisco, succeeds him.

CUBA.—The Spanish Government votes to free 26,000 slaves. Senor Labra moved, in the Spanish Chamber of Deputies at Madrid, that the Government free, as soon as possible, the remaining 26,000 slaves in Cuba. The Government agreed, and the resolution passed unanimously. The president of the Chamber congratulated the members on the "crowning of the glorious work of the abolition of slavery."

AFRICA.—Lieut. Von Nimptsch made

a journey with Herr Wolff, and a new navigable river, the Kassai, was discovered, which Von Nimptsch regards as of greater importance to commerce than the Congo itself. This river is within the great curve made by the Congo in its course from the S. E. to the N. and back to the S. W. It opens with its affluents a navigable water-way of 3,000 miles through a country of the utmost importance for its products; and in traveling east from the Atlantic, by leaving the Congo at the mouth of the Kassai, the Stanley Falls is avoided *en route* to Nyangone and Lake Tanganyika.—Mr. Hornaday, in a letter in the *New York Tribune*, shows the awful work of rum, as introduced into the Congo region. He cites a shocking case where an English trader smuggled liquor into the territory of a native chief who had banished it from his domain. Mr. Hornaday pleads for the union of England, America, Germany and Holland against this rum traffic, as likely to put a death-blow to the hopes of the Congo Free State.—*Uganda*: Mr. Mackey recently baptized nine, one of them a young chief. A plot laid by King Mwanga to have missionaries murdered was discovered and thwarted.—Mongwe Station pleads for a forty-dollar bell. Why do not individual donors supply such needs, and have the joy of knowing that they are ringing out the call to worship in these mission fields?

JAPAN.—The Fakuin Sha Press produced Christian books last year to the extent of 4,000,000 pages, an increase of 33 per cent. on the year previous; and the sales reached \$589, an increase of about one-sixth over the year before.—The last annual report of the Japan Mission of A. B. C. F. M. is: Missionaries from U. S., 17 men and 32 women; native male laborers, 42; churches, 31, 26 of them self-supporting; added on profession, 866; making total membership, April 1, 3,465; average attendance at S. schools, 2,527; total contributions, \$8,215.—The Japanese paper, *Kioto-Kyo Shinbun*, reports statistics from all the Protestant churches, as follows: *Three years' growth*: 151 churches from

88; 11,604 members from 3,769, and contributions \$18,500 from \$10,000.—Mr. Nishimura lectured before the Buddhist society *Gaku-Shi-kai-in*, in April, comparing Christianity with Buddhism, and pronouncing Buddhism superior—meanwhile the churches have increased 30 per cent. the past year!—Kobe reports many new inquirers, chiefly from upper class; the Bible school for women has 18 students, all it can accommodate, and many more applicants. Girls' school, which recently celebrated its tenth anniversary, has over 100, of whom about half are church members.

INDIA.—Eighty-five years since, the Directors of the East India Company placed on record, in a memorial to the British Parliament, "their decided conviction," after "consideration and examination," that "the sending of Christian missionaries into our Eastern possessions is the maddest, most extravagant, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast." A few months ago, the present Lieutenant-Governor of Bengal, Sir Rivers Thompson, said: "In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country and the true saviors of the Empire."—The Society for the Propagation of Gospel in Foreign Parts reports nearly 47,000 Christians connected with the Madras district of the Society, over 2,000 baptisms during the year, and over half-a-million dollars income.—Dr. Stepan, a native of Marash, and a finely-trained Christian physician, and teacher of physiology in the High School, is dead, and is deeply lamented.—At *Melar*, a "Little Drops of Water" Society is doing grand home mission-work, sending out an evangelist, who in three months visited 170 villages, preached to 2,500 people, and sold Bibles, books and tracts.—Keshub Chunder Sen prophesied just before his death: "Christ will surely reign over India. Already His benign rule has brought

about many and grand blessings, and soon, in the full light of His complete revelation, darkness will pass away, and the full and everlasting light shine, never to set again; for India is already won for Christ."

TURKEY.—Dr. and Mrs. G. W. Wood, after almost forty years of labor, have left, and the Protestants of Scutari gave expression to their grateful love for them. Marsooan reports healthy growth in every direction for ten years.—In the Central College at Aintab, a Goodell professorship of Intellectual and Moral Philosophy, etc., is now endowed to the extent of \$12,000; it is named from Dr. Wm. Goodell, the missionary, and Rev. Hohannes Krekorian, a native Armenian, a student of Amherst and Yale, is the incumbent of the chair. Further donations of \$4,000 have been made, but the college buildings are crowded to excess, and dormitories are greatly needed. Robert College has graduated a class of twenty men. Hon. S. S. Cox made the address.

BULGARIA.—Samokoo "American and Theological Institute" has had a present of a printing-press, and the donor, Miss E. M. Stone, of Chelsea, has received formal "thanks." There is great need of \$150 worth of new type.

BURMAH.—The Christian Karens of the Baptist Mission, owing to war between Burmah and England, and rebellion in the country, have undergone much suffering, but without swerving in faith and fidelity.

SYRIA.—Number of missionary societies at work, 30; laborers, 800, of whom 200 European and American; preaching stations, 140; church members, 1,000; schools, 300, with 15,000 children; medical missions, 14, with 80,000 patients treated. But work of the press, in some respects, more conspicuous than all the rest.

CHINA.—Rev. Frank P. Gilman is the only clerical missionary on the island of Hainan, with its 1,500,000 population. Rev. B. C. Henry, of Canton, spent a month in Hainan lately, itinerating, and found the people unusually impressi-

ble; he baptized twelve, and had over fifty inquirers. He regards this as *one of the most promising of all the open doors of missions.* There is no opposition, and universal readiness to receive missionaries. This island is the counterpart of Formosa.—At *Formosa*, where the Canadian and English Presbyterians are working, Dr. McKay recently kept his 14th anniversary, and 1,273 converts gathered at Tamsui to greet their spiritual father. Within ten days afterward he baptized over 1,200 *more!* A third Presbyterian church has been dedicated at *Canton*, the members being chiefly from the Tartar Community. A poor paralytic, whose arms and legs were helpless, borne on a chair to the chapel, preaches sitting, or even lying down.

KOREA.—Doctors Allen and Heron have been honored by the king, who has conferred on them decorations of the third rank. These honors show the high esteem in which these medical missionaries are held, and indicate the work they are likely to do, with Government support so cordially extended.

TAHITI AND SOUTH SEAS.—The first missionaries landed at Tahiti in 1797; labored for sixteen years without any success. Then a revival swept converts into the fold, and a spirit of evangelism was awakened, which in 1821, eight years after, sent out natives as evangelists to the *Hervey* group; then in 1830 to the *Samoa*; and in 1839 Samoan evangelists went to the *New Hebrides* and the *Loyalty Islands*; and finally, in 1870, *Loyalty* evangelists became pioneers in bearing the cross to *New Guinea*. Nothing is more remarkable than this apostolic succession—the gospel no sooner gets a real foothold on these islands than they become Foreign Missionary Centres!

NEW ZEALAND.—The Maori King of New Zealand, when in England, pledged himself to a total abstinence policy. Now nearly 12,000 of his subjects wear the blue ribbon.

The Baptist Missionary Union has under care 785 preachers, ordained and

unordained, 45 stations and 957 out-stations, with 56,439 communicants, of whom 3,450 were baptized last year. The native Christians contributed \$36,163.26. The receipts from all sources in this country were \$384,996.73, or \$22,970 more than the year previous.

A. B. C. F. M.—All the revised historical sketches of its missions, except Micronesia, may be had of Mr. C. N. Chapin, 1 Somerset Street, Boston, for 35 cents. What excuse is there for popular ignorance of missionary work?—The death of Chas. Hutchins, the publishing and purchasing agent of the Board, is greatly mourned.

The Eastern Question.—It is reported that Russia has agents in Macedonia and Bulgaria; has massed an army of 200,000 in Bessarabia, on the frontier; has closed the free port of Batoum, on the Black Sea, in violation of the Treaty of Berlin; and is advancing in Afghanistan. Russia has compelled Turkey to maintain a large standing army for nine months past.

The contributions of the "Titled and Wealthy Classes" of England, Rev. H. P. Grubb finds to be only *one-twentieth* as much as the contributions of the missionary-boxes of the poorer classes.

Over thirty new missionary workers from A. B. C. F. M. are either at their new fields or are on the way, or soon to leave: ten of them being for Turkey, and as many more for Japan.

A proposition for a new missionary organization in this country, upon the same general basis as the China Inland Mission, is being now extensively discussed among friends of missions, who feel that existing societies are inadequate to the work.

The first Sabbath of November is to be observed as a special day for foreign missions by Baptists, Congregationalists, and Presbyterians. *Why not by all Christians?* What a stupendous result might be secured, if, in all parts of the world, in every Christian pulpit, on that day, missionary information might be spread before the people, prayer be earnestly offered, and offerings universally gathered! Why not have simul-

taneous missionary gatherings, in connection with all our great cities, to feed the flame of missionary zeal with the fuel of facts, and seek a new anointing of the spirit of missions?

Inter-Missionary Conference again held, at Thousand Island Park. Six denominations, and ten countries represented. The Park Association freely entertained for a week sixty missionaries present. It was a most inspiring gathering.

THE TWENTY-EIGHTH PSALM.

By REV. J. E. SCOTT, MISSIONARY TO INDIA.

IN treating this beautiful Psalm, there are four things worthy of special consideration. I. Its Exegesis. II. Its Authorship and History. III. Its Analysis. And IV. Its Cardinal Doctrines.

I. ITS EXEGESIS.

Here it may be well to give a new rendering of the original, with running paraphrastic notes, explanatory of the text:

1. "To Thee, O Jehovah, do I cry! My Rock, be not silent from me, lest, if Thou be silent from me, I become like them going down to the pit" [*i. e.*, the grave]. In this verse several changes have been made. Following Lange, Delitzsch and the Revisers, the punctuation has been changed after "cry." The word קָרָא is much better rendered "*from*" than "*to*," thus conveying the idea of "Turn not away from me in silence."]

2. "Hear the voice of my supplications in my crying unto Thee, in the lifting up of my hands towards the innermost place of Thy sanctuary." [I prefer the margin of the Revised Version—"the innermost place of Thy sanctuary" to "Thy holy oracle" of the authorized version. This is also the translation of Hupfeld and Perowne. Lange and Delitzsch prefer "Thy holy throne-hall," and the latter remarks that this meaning of קָדְשׁוֹ is completely proved by comparing with the Arabic.]

3. "Draw me not away with the wicked, nor with the workers of iniquity, who speak peace with their neighbors, but mischief is in their hearts." 4. "Give them according to their deeds, yea according to the evil of their endeavors. According to the work of their hands give to them, render their deserts to them." [In this a number of minor word-changes, none of which materially affect the sense, have been made.]

5. "Because they regard not the works of Je-

hovah, nor the operations of His hands, He shall pull them down (פָּרַק) and not build them up" (בָּנָה). [There is a marked contrast between "pull or break down" and "build up," in the latter part of the verse.]

6. "Blessed be Jehovah, because He hath heard the voice of my supplications." 7. "Jehovah is my strength and my shield; in Him my heart hath trusted and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise Him." [It is a singular fact that the *Sypt.* has ἡ σάραξ μου for "my heart," and for "my song" ἐμβελήμα τὸς μου (will) and the vulgate following this has *caro mea* and *ex voluntate mea*.]

8. "Jehovah is their strength, and He is the bulwark of deliverance of His anointed." 9. "Save Thy people, and bless Thine inheritance. "Shepherd" (*i. e.*, feed and rule—רָעָה) them, "also and bear them" (as a shepherd does the lambs or weaker members of the flock) "forever." [Here "Lord" is changed to "Jehovah," "having strength" to "bulwark of deliverance," "feed" to "shepherd," and "lift them up" to "bear."]

II. ITS AUTHORSHIP AND HISTORY.

1. ITS AUTHORSHIP. It is not positively known who was the author of this Psalm. Some think it was composed during the Captivity by an unknown author, or by one of the prophets for liturgical purposes. But, in the absence of any proof to the contrary, it is generally believed to be, as the inscription states, Davidic in its origin. This belief arises from internal evidence. For instance, from such expressions as "I lift up my hands toward Thy holy oracle" (Vs. 2), "The Lord is my strength and my shield," "with my song will I praise Him" (Vs. 7); and, especially, from the last verse, "Feed them also, and lift them up forever" (Vs. 9), upon which Perowne remarks: "It is impossible not to see in these tender, loving words, 'feed them and bear them,' the heart of the shepherd king."

2. ITS HISTORY. Its authorship being unknown, its history is obscure. It is evident, however, that it was written at a time when its author was in great distress; so great, indeed, that if Jehovah did not help him he would die (Vs. 1); he was surrounded with crafty, deceitful enemies, "wicked men," and "workers of iniquity," (Vs. 3) who "re-

garded not the works of the Lord, nor the operations of His hands" (Vs. 5). It is evident also that he was absent from Jerusalem (Vs. 2). Hence it is believed that it was composed by David while he was stopping at Mohanaim during the rebellion of his son Absalom, and in that time of his greatest distress prays earnestly against his enemies, but for God's people that they might be guided and blessed.

III. ITS ANALYSIS.

The Psalm may be divided into six strophes, as follows: (I) Vs. 1-2; (II.) Vs. 3; (III.) Vs. 4-5; (IV.) Vs. 6; (V.) Vs. 7, and (VI.) Vs. 8-9. In these various strophes may be found (1) a cry for help, (2) a source of danger, (3) a desire for justice, (4) a blessed deliverance, (5) a great rejoicing, and (6) a benevolent prayer. For practical and homiletical purposes, the Psalm may be divided into three parts, as follows:

I. A Cry for Help, 1-6.

1. To the right person, 1.
2. At the right time, 1, 3.
3. With the right motives, 1, 3.
4. In the right way, 2.

II. A Glorious Answer, 6-8.

1. Immediately given, 6.
2. Gratefully received, 6.
3. Rejoicingly acknowledged, 7, 8.

III. A Benevolent Prayer, 9.

1. For salvation, 9.
2. For blessing, 9.
3. For a Shepherd's care, 9.

IV. ITS CARDINAL DOCTRINES.

The Psalm teaches some cardinal doctrines worthy of consideration, viz.:

1. In verse first we have revealed the character of God as the sure foundation of all our hope. The Psalmist felt that he would perish if God did not help him, and Jehovah stood as firm and strong as a "Rock," and he could rely upon Him in his hour of trial.

2. In verses three to five, inclusive, we have clearly revealed the character of the wicked and their sure destruction. They are crafty and deceitful (Vs. 3), active and ungodly (Vs. 4), indifferent to divine things (5), hence will surely be destroyed (Vs. 5).

3. In verses six to nine, inclusive, God's wonderful *personality and providence and benevolent nature* are beautifully set forth. God *hears* the supplications of his people (Vs. 6), and *helps* those

who come to him for aid (Vs. 8), and is a *strength and shield and stronghold* (Vs. 7, 8), and *rules and feeds and sustains* His people as a tender shepherd cares for his dependent flock (Vs. 9).

PREACHERS EXCHANGING VIEWS.

The Vacation Scandal.

I take much satisfaction in noting the honorable instance of fidelity in danger narrated by Mr. Gordon (HOMILETIC REVIEW, Aug.), concerning the clergy of Savannah in 1876. If I did not believe that such instances were frequent, my confidence in the Christian ministry would be sorely shaken.

And now, will not Mr. Gordon, or some other friend, cite some facts that may relieve my mind of the impression which I have somehow acquired, of "the simultaneous desertion of the great towns, at the approach of the hot and sickly season, by almost the entire local Protestant clergy?" It would be a great satisfaction to me to be assured that my own observation, through a ministry of more than thirty years, has included only a series of abnormal and exceptional facts, and that if only my eyes had been unsealed, like those of the young man in Dothan, I should have seen hosts of faithful pastors at their work when there has been nothing visible to the ordinary eye but a great sweltering, pastorless population. I have tried to guard myself from rash inferences. One summer, when I had declined to take my vacation, at Brooklyn, because every neighboring pastor that I knew of was gone or going, a carriage came to my door in haste to get me to attend a funeral at a house in Fifth Avenue, New York. The apology of the family for sending to me was that they had searched New York in vain to find a minister. I do not infer that this was literally true. Doubtless, if they had inquired at the clergy-house of Trinity Parish, they would have found that Dr. Dix's clergy had not been permitted to run away in a bunch as soon as the thermometer scored 85 degrees. I infer no more than this: that the clergy of New York, generally, without mutual

concert, without a thought of the common needs of that great population, of the common interest of the church, of the common honor of the ministry, had simultaneously deserted their work in the interest of their personal comfort. And that year was no worse than other years; and the New York pastors are just as good as the pastors of other towns.

The exceptions that I have been able to observe to this generally prevailing fact have commonly been of that heroic sort that may be told of the epidemics of 1876 and 1877. Human nature may be counted on for brief spurts of heroic self-sacrifice in extreme emergencies. But, as Mr. Mallock acutely remarks, "the unselfish impulses will be found, as a general rule, to be very limited in power, and to be intense only for short periods and under exceptional circumstances." When there is no tremendous exigency, and no call for a heroic act of self-denial, but only a common kind of duty to be provided for from year to year, at some moderate cost of personal comfort and convenience, there is need of something higher than "unselfish impulse"—there is need of conscience and Christian principle. There is enough of these in the ministry, if only they can be awakened and brought to bear, to clear the American Church of this opprobrium.

LEONARD WOOLSEY BACON.

The Living Bread.

I choose, when at liberty, before all the men of power and renown in the New York pulpits, to hear a comparatively obscure minister, whose talents are not extraordinary, whose views in some respects seem to me erratic, and whose interpretations often fail to commend themselves, either in method or result, to my judgment. My preference

would undoubtedly appear very pitiful to the most of my intellectual peers in the great churches of this city. Yet I have a single reason for it, which, as it seems to me worthy to control, I desire to have expressed and considered.

In a word, the Rev. Mr. —, whatever may be his particular branch of discourse, never fails to make it grow out of, or grow out to, the single essential of true religion—the consecration and union of our entire being to Christ. Even his hobbies—and that is saying a great deal for anybody who has hobbies or eccentricities—even his hobbies and eccentricities are so subordinated, like everything else, to that one thing needful and all-potential, the abiding in Christ, that they are rarely at all in the way.

Now it is quite possible for other things than hobbies and eccentricities, even for the best of things except Christ himself, to get in the way of the hearer who is longing, or, at least, needing, above all things, to be drawn near to Christ. That is, in fact, the very thing that discontents me more or less in almost all preaching, however sound and salutary as far as it goes. It too rarely goes far enough; that is, as far as to Christ. The precious doctrine or duty, it may be, chosen for discourse, takes up so nearly all of the time and stress of the preaching that it becomes, as it were, an opaque substance *per se*, unsuffused with the glory of the Lord, and serving rather to eclipse than to manifest Him. There are many things to be preached, and few preachers have the habit of weaving every thread of the whole Christian pattern into the glorious golden warp of Christ-fellowship. Christ, instead of being all in all, becomes but one of many themes that must have their turn. It seems sometimes as if Christ had become merely a part of Christianity: a more or less distinguished guest in the congregation; and I am sure I have often seen Him assigned to a back seat, or even left quite out in the cold. One of the best and best-beloved of my friends in the ministry seems to me hardly to find time to

preach Christ at all, because he has so many other things to say in behalf of Christ, and so many other considerations that he thinks will be more interesting to the average hearer. The very works and doctrines ordained of God become but dead works and dogmas, but forms and theories, of no power or vitality, when they are thus separated from the living presence of a living Christ, even for the moment. But if, on the contrary, Christ be preached in them, every element of theology and the moral law becomes a gospel also, and the power of God unto salvation; and, whatever his theme, the preacher will “do the work of an evangelist” throughout the discourse, and not merely in a short appendix of exhortation to the unconverted at the end.

New York.

W. C. C.

The Care of Converts.

The care of those converted under his ministry is a matter which weighs heavily upon every true pastor. As the parent seeks and rejoices in the development of his child, so does he watch for growth in grace in these children in the faith.

As a means toward this end, we venture to describe a meeting which we recently held, and which seemed so pleasant and profitable to all, that we trust it will be suggestive to others.

An invitation was extended to all who had united upon profession of faith, during the present pastorate of two years, to meet at the pastor's home on a certain evening. Forty out of sixty-five still resident in the city were able to be present. The first hour was devoted to a little pastoral talk, singing, prayer and experiences. It was the effort to make it perfectly free and informal. At the close of this meeting, the pastor took occasion to mention—without names—some things which had come to his ears derogatory to the character and conduct of some of the converts; such as card-playing, visiting base-ball grounds on the Sabbath, etc., reminding them, with great plainness but kindness, that such things brought dishonor

upon the Master, the church, their pastor, and their own profession. There was then distributed a little leaflet, entitled "A Word of Remembrance." It contained a brief summary of the faith to which they had assented, and the covenant vows which they had taken when they united with the church. Underneath the latter was a place for the signature, and each was urged to renew the covenant already taken by subscribing to these vows with their own hand, and to keep the leaflet in the Bible as a witness and reminder. Underneath the covenant there was also a brief Scripture prayer for help to keep it.

The last page was filled with a Bible reading, entitled "A Word of Remembrance to Help Over Hard Places," viz., Temptation, Doubt, Ridicule, Witness-bearing, Personal Work, and Doubtful Amusements.

These having been distributed, with an earnest word and prayer, the remainder of the evening was devoted to sociability, and particularly to bringing together and making acquainted these brothers and sisters in Christ, many of whom had never met each other before. It was a delightful meeting, binding us all more closely together, and affording an excellent opportunity for a word of instruction, rebuke and encouragement.

Rock Island. W. S. MARQUIS.

Mr. Hammond's Work in Norway.

[We have recently received an interesting letter from that indefatigable and greatly blessed evangelist—the Rev. E. P. HAMMOND—descriptive of the scenery in Norway and Sweden, where he has been spending the summer, and giving some account of his remarkable work in that region. This latter account we give to our readers.—Eds.]

"The present state of religion in Norway and Sweden is especially noteworthy.

"Within the last thirty-five years the Baptist Church has been planted in Sweden, and has now over 30,000 members. The Congregational or Independent Church, more recently organized, has over 100,000 members, and the Methodist over 10,000. In these churches we have

found most earnest Christians. Though we came to Scandinavia weary and worn with seven months' daily meetings in London, still we have for two months conducted services in these countries nearly every day. Our hearts have continually been filled with praise to God for what we have witnessed of His power in the conviction and conversion of sinners. Everywhere crowded audiences have greeted us. The Christians, most of whom were born again in revivals, were ready to join in earnest prayer for the presence of the Holy Spirit, and in pointing weeping sinners to Christ. Hundreds have professed conversion, beginning among the children, but soon reaching the adults.

"We have had to speak through an interpreter, but our experience has convinced us that Christian travelers might often in this way reach the people in foreign lands if they would seek out some Christian man who could translate. We tried this plan in France, Italy, and Palestine twenty years ago, and many others have done the same, with God's blessing.

"E. PAYSON HAMMOND.

Lurwig, Norway, July 16, 1886."

Don't Forget Zwingli.

In the August HOMILETIC REVIEW, Dr. Pierson is criticised for want of exactness in a reference to Luther. The critic is partly right and partly wrong. He is certainly far from being "exact" when he says, "Calvin undoubtedly got his inspiration from Luther." Luther's work in Germany was not the inspiration of the Reformation in France. Such honor, if due to any one man, is due to Zwingli. A proof of this is found in the fact that the French Protestant Church has always been Reformed, not Lutheran. The Reformation in Switzerland began as early as 1516, when Zwingli was busy preaching evangelical truth to the pilgrims to Einsiedeln. Thence God in His providence removes him to Zurich, to purify the Church there. Zwingli's doctrines soon spread all over Switzerland and into France. With this stream of pure

Gospel truth, set to flowing forth from the Word of God by the Swiss reformers, Calvin comes in contact, becomes himself a reformer, and a Reformed theologian. This explains why Calvin studies under Capito at Basel, and a little later becomes the assistant of Farel at Geneva. If "Calvin undoubtedly got his inspiration from Luther," why was he not a Lutheran? Bro. Bryant's emphatic declaration is "undoubtedly" a mistake.

Pinegrove, Pa. GEO. A. ZELLERS.

The Woman's Touch, or the Imperfection of Faith.

In "Themes and Texts of Recent leading Sermons," I noticed that, from the fact that the woman having an issue of blood touched Christ's garment, one preacher draws the theme, "The necessity and potency of personal contact." It does not seem to me that the woman's blessing was in any sense due to her touch, except that thereby she showed her faith. Any other expression of faith would have answered as well. Indeed, the other cases of healing were without the personal contact. Do we not rather mystify than help the hearer by such over-emphasis upon the mere circumstances of the Bible miracles?

In the Editorial Section of the REVIEW, the directly opposite view is taken to that of the preacher quoted, and it is shown that the woman's notion that she

must touch the Savior was an imperfection of faith, or, at least, a misapprehension of the nature of Jesus' saving power, which could heal at a distance as well as through contact. This seems to be the better view of the matter.

X. Y. Z.

Wesley and "The Ego."

In the July number of this REVIEW we find an article correcting the statement of "Nemo," who had attributed Charles Wesley's hymn, "A Charge to Keep I Have," to Isaac Watts. The correction was well enough as a matter of history, and as an act of justice to the author of one of the best hymns ever written. But why use the occasion to make an unnecessary fling, in a non-denominational magazine, at the theology of one of the best-beloved writers of a great Church? Why say, "Watts would never have put forward the 'Ego' so prominently as a factor in that salvation which is all of grace"? This remark was not necessary to strengthen Wesley's claim to the hymn. And though he did write it, it can be shown that he held as firmly to all the doctrines of grace as did Isaac Watts. That he stood more squarely than did Watts, all through life, to the absolute Divinity of the Christ who exemplified the grace of God, and who is the prime factor in salvation, is well known.

HENRY C. WESTWOOD.

Providence, R. I.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Revival Service.

THE SINNER BETRAYED BY HIS SINS.

Thy calf, O Samaria, hath cast thee off.—
Hosea viii: 5.

Jeroboam had abandoned the worship of Jehovah and set up at Dan and Bethel the golden figures of the Egyptian bull Mnevis, with the inscription beneath, "Behold thy God, which brought thee out of the land of Egypt." This symbolized not only his casting off the true faith, but also his preference for the secular and sensual culture of Egypt instead of the simplicity and purity of

life which God had prescribed for His people.

For a while the rebellious people seemed to prosper. But over their heads was heard the rumble of coming judgment in the incessant rebukes of the true prophets, until at length the thunderbolt of Divine wrath fell. The godless land was ravaged, and the people carried away captive by the Assyrians. Egypt, which they thought would help them because of their copying Egyptian customs, turned a deaf ear to their appeals. This, Hosea predicted in words of

withering sarcasm: "Thy calf, O Samaria, hath east thee off."

I. The calf stands in general for SIN.

Thus no sin ever, in the long run, meets the promise it makes to the imagination. It draws its checks upon a bank where it has no deposits, and, in the end, the soul will have to pay for its guilty pleasures out of its own pains.

It is so especially with *fleshly lusts*. Their glow is that of a fever rising; soon they will *burn*. Nature does not put enough strength in the human frame to endure more than a temperate, lawful supply of the appetites. This fuel gone, the indulgence has become a necessity and consumes the life itself.

Selfishness cannot enjoy its accumulations beyond a limited amount; beyond this they feed impatience and *envy*. *Pride*, as Bulwer says, "is a garment all stiff brocade outside and all grating sack-cloth on the side next the skin," etc.

II. The Calf stands for a PECULIAR CLASS OF SINS. The Samaritans did not regard their worship as degrading; it was, in the eyes of the world, of an aristocratic sort. Egypt was the mistress of culture. The calf represented *life, productiveness*; a far nobler object of worship than that set up by many heathen nations. It represented especially *polite sins* and those lines of conduct whose evil consists chiefly in that they are *not obedience to God*.

E. g., Those which meet our ideas of *expediency*, but are not according to strict conscience; those which are *reputable* in society, but not on the line of Bible law. Young men generally begin with such sins. Thus the standard is gradually lowered: (1) They will do nothing disreputable in religious society. (2) Nothing disreputable in secular society. (3) Nothing disreputable in club life. (4) Nothing that they (now blinded by indulgence) think will hurt them. (5) Their own passion has become their standard, and they are socially a wreck before they are fully aware of their danger.

III. The calf stands for a current FORM OF UNBELIEF.

The calf worship was mixed with some features of the true worship of Israel.

It had a line of priests. Its chief sites were places already sacred in the religious history of God's people—Dan and Bethel. The altars were dedicated at the time of a true religious festival—the Feast of Tabernacles.

Thus a current form of infidelity is a blending of human conceits with some Scriptural teaching. It uses Sabbaths, sanctuaries, ministers. It admires Jesus and praises His precepts. But it denies supernaturalism. Not God's word, but the human reason, is supreme. This will not help us in time of calamity. We will then cry, "Lead me to the rock that is higher than I." It gives no gleam over the grave. It does not bring God in sympathy close to us. It offers no Savior. It is not the Shekinah; it is— a calf!

L.

WHAT CONSTITUTES A HERO?

Thou, therefore, endure hardness as a good soldier of Jesus Christ.—2 Tim. ii: 3.

There are as true military heroes in the ranks as in the command of armies.

What constitutes a hero?

The following of the right.

1. *Unselfishly*—that is, only because it is right.

2. *Unhesitatingly*—no matter what the danger.

3. *Uncompromisingly*—proof against all temptation.

4. *Solitarily*—standing firm when all others prove recreant.

5. *Cheerfully*—bearing all manner of hardship as if it were a privilege.

Such heroes there are in the rank and file of the Christian Church. Their names may not be found on the rolls of honor here, but they are recorded on high. Their quiet, humble, patient service and endurance for Christ on earth, may call forth no plaudits from men—receive no due recognition now—but in the hereafter the Lord of Glory, the great Captain of Salvation, will call each by name and crown him in the everlasting kingdom with imperishable glory.

SIN A DEBT.

Forgive us our debts.—Matt. vi: 12.

I. HOW IS SIN A DEBT?

1. It supposes obligation.
2. It supposes obligation undischarged.
3. It is an obligation that cannot be denied.
4. It is an obligation that cannot be ignored.
5. It is an obligation that cannot be transferred. It is "our" debt, and must forever remain so unless cancelled by the blood of Christ.
6. It is an obligation that cannot be run away from. It will follow us down to death, and rise up and confront us at the judgment.

II. HOW THIS DEBT MAY BE CANCELLED.

1. Not by repentance.
2. Not by our own good works.
3. Not by any amount of seeking and striving.
4. But solely by the grace of God, forgiving the debt, for the sake of Jesus Christ, and justifying us before the law by "the righteousness of God," received by faith.

THE CRY OF DESPAIR.

Why sit we here until we die?—2 Kings viii: 3.

There were but *three* possible ways of deliverance to these lepers at the gate of Samaria:

1. To enter into the city. But that seemed certain death.
2. To sit still where they were. But that was to starve to death.
3. Or to throw themselves on the mercy of their enemies. That was desperate. Just so it is with every sinner under the Gospel. His extremity is equally great, and there are but three possible sources of salvation open to him:

1. The way of human device, or of self-righteousness. But this is to die of famine, to die in his sins, beyond a peradventure.
2. To sit still and do nothing: let things shape their own course: wait and hope for deliverance in some mysterious way. But this is certain death.
3. The only course that is left is to *arise and fall upon God*.

And here the analogy fails.

- (a) You can but perish, if you do this.

(b) You are sure to perish, if you do not.

(c) You are sure to find life at the hands of God, if you do.

REMARKS.

1. God shuts up the sinner to the Gospel way of salvation.
2. Religion is a question of life or death to every man.

THE GREAT DAY OF THE LORD.

Hereafter shall ye see the son of man sitting on the right hand of power, and coming in the clouds of heaven.—Matt. xxvi: 64.

- I. The Day of Great Revelation.
- II. The Day of Grand Assize.
- III. The Day of Great Decision.
- IV. The Day of Great and Final Separation.
- V. The Day of Supreme and Eternal Awards.

Christian Culture.

THE MANTLE OF CHARITY.

Charity shall cover a multitude of sins.—

1 Peter iv: 8.

I. True charity would not allow us to see the merely *imagined* or *reported* sins of other people. "Charity thinketh no evil."

II. Charity will not judge others by the mere *appearance*, but will inquire into the *intention* back of deeds. God looks on the heart.

III. Even where wrong motive is evident, charity will make due allowance for the way in which that motive may have been kindled. Our Lord could pray for His murderers, for they knew not what they did, but were the victims of the popular unbelief.

IV. When justice must condemn, charity will not allow the condemnation to be so harshly expressed as to excite the further rebellion of the offender and prevent his repentance and reformation.

V. Charity will delay judgment, that the offender may be restored without it.

VI. Charity will hasten to forgive, out and out, on the first evidence of a better disposition in the offender.

VII. Charity will seek to prevent sin in others by throwing about them its own loving purity.

How much better the world would seem, if seen through the eyes of human charity!

Note how these points apply to God's charity towards us. *

HAVE RESPECT TO YOUR REPUTATION.

Let not then your good be evil spoken of.
—Rom. xiv: 16.

I. NOTHING IS MORE EASILY DESTROYED THAN A GOOD REPUTATION.

You may be years, a life-time even, in building it up, and yet a moment, a single act, may suffice to destroy it. A breath of scandal may blast it, an indiscretion may tarnish it, a "dead fly" in the ointment may make it offensive. How jealously, how sedulously, should we guard it!

II. NOTHING ON EARTH IS SO VALUABLE OR SO POTENT AS A GOOD NAME.

Wealth beside it is dross. Office, station, fame, are nothing worth in comparison. Talent, learning, and gifts or oratory, pale and fade in the presence of it. For our *own* sake we should sacredly guard it—for it is our crown jewel, the one potential element of usefulness we possess. For *society's* sake we should do nothing, omit nothing, that will tend to obscure it. For *Christ's* sake and the *Church's* sake, we are bound to guard our reputation as we would guard life itself: to wound it is to wound *Christ* himself in the house of His friends, and bring reproach upon his Church. Oh, it is these tarnished reputations, these soiled garments, these discredited names, in the household of faith, that so weaken the testimony of the Church and fill the mouths of scoffers and infidels.

KEEPING COMPANY WITH JESUS.

They took knowledge of them that they had been with Jesus.—Acts iv: 13.

Whether they had seen these disciples with Jesus, or whether there was something in their speech or manner that indicated personal intercourse with the Master, we know not. And it matters not.

I. IT IS POSSIBLE TO KEEP COMPANY WITH JESUS. Peter and John, and the

other disciples, were with Him for years. His bodily presence is no longer here, but His spiritual presence is, and His disciples may hold converse and communion with Him, (1) in His Word; (2) in His sanctuary; (3) in the closet; (4) at His table; (5) in every path of service.

II. KEEPING COMPANY WITH JESUS WILL RESULT IN SOME ASSIMILATION OF CHARACTER. "Can two walk together except they be agreed?" Association begets likeness, (1) in proportion to the degree of intimacy; (2) the constancy of the intercourse; (3) and the regard we have for our companion.

III. THE RESEMBLANCE TO CHRIST, in habit and in character, will be manifested to the world. The disciple himself may not be conscious of it; but (1) God will see and reward it; (2) angels will note it and rejoice; (3) his fellow-disciples will discern it and be encouraged or rebuked; (4) the ungodly will be forced to confess it, to the honor of religion.

Funeral Service.

THE TRANSITORY AND THE PERMANENT.

One generation passeth away and another generation cometh; but the earth abideth forever.—Eecl. i: 4.

For six thousand years this earth has existed in its present state, and for aught we know to the contrary it will continue to exist thousands more. Geology teaches that it existed millions of ages before man was introduced upon it. But man's stay upon it is short. He comes upon this stage of action, plays his brief but solemn part, and then passeth away forever. So generation after generation in long procession has come and gone, and so it will be to the end of time. Man is transient, the earth is permanent. Life is fleeting as a shadow, but the "everlasting hills" around us voice the eternity to which we hasten.

1. *The multitudes who have existed—Where are they?*

2. *The brevity of life on earth—"One generation passeth," etc.*

3. *The certain loss of temporal possessions.* (1.) Riches. (2.) Animal Pleas-

ares. (3.) Fame. (4.) Earthly Power.
(5.) Health. (6.) Life.

The invisible things, the things that are spiritual, are the only things that are permanent.

THE USE OF THE FURNACE.

I have chosen thee in the furnace of affliction.—Isa. xlvi: 10.

The twofold use of the furnace is—

I. TO PROVE OR TEST METALS.

II. TO PURIFY THEM, OR REFINES THEM BY SEPARATING THE DROSS FROM THE GENUINE.

Lessons.—Trial, affliction, discipline

of every kind, is God's chosen furnace to test and purify His people.

1. Let them, then, not think a strange thing has happened unto them when they fall into diverse temptations and afflictions.

2. Let them remember that God sits over against the furnace watching to see His own image reflected in the molten elements.

3. Since God chooses His beloved "in the furnace of affliction," surely we should not shrink from it, nor faint in it. It is the shortest and surest way to the crown.

LIVING ISSUES FOR PULPIT TREATMENT.

Some Mistakes Regarding the Earthquake.

A great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice.—1 Kings xix: 11, 12.

THESE terrible things, which startled the prophet, have recently passed before our eyes. Mighty winds in cyclones have leveled our Western forests and towns, and swept ships from the seas. Fires have destroyed our cities, as if Gehenna were bursting up from beneath. The earthquake has shaken the Queen City of the South, and given Charleston ashes for her beauty. How natural it is to say, these things are special manifestations of God; teaching us new lessons of His wisdom and might; and forcing men to His more vivid recognition! But in this we are apt to make several mistakes.

I. As a scientific fact, there is no more of God, His wisdom, power or purpose, displayed in an earthquake than there is in the quiet growth of the grass in our door-yard; no more of God in the cyclone than in the perfumed breath of the flowers; no more of God in the conflagration kindled by the lightning or the volcano than in the glow of animal heat in our bodies. The steady, hardly audible, ticking of a watch reveals as much of the intelligence and purpose of

its artificer as does the striking of the clock upon the steeple bell; and these alarming things in nature are but the louder striking of the mechanism of the universe. Great minds show their greatness by recognizing the great in little things, recognizing God in the commonplace things of daily observation. Sir David Brewster raised his hands and cried: "Great God! How marvelous are Thy works!" when he studied a tiny bit of animated matter. A distinguished naturalist wrote over his study door: "Be reverent, for God is here." Jesus illustrated the Divine Providence, not by world-shaking events, but by the clothing of the lily and the floating wing of the sparrow.

II. It is a mistake to imagine that there are any deeper lessons of man's impotence and dependence to be learned from these astounding things than ought to be learned from every-day occurrences. Fifty men were killed by the earthquake; but as many die every night in this city without the slightest tremor being observed in the earth's surface until their survivors dig their graves. Some millions of dollars worth of property was shaken down by the mysterious visitant; but the common law of decay is all the time shaking our habitations back again to original dust. Thousands of mechanics are kept in ceaseless occupation repairing the wear and tear of the elements. Every day's lesson is the same—only not read out

so loud—that both man and his works are ephemeral and passing away.

III. It is a mistake to imagine that men will lay these lessons more to heart, and seek more persistently the favor of God, because His more astounding judgments are abroad in the land. The inhabitants of Naples are not the less worldly and thoughtless because Vesuvius keeps its flag of smoke all the time flying over the city, and so frequently awakens them by the lava-burst flashing its glare through their windows. Though she sits on the quivering edge of destruction, and her children play on the mounds of buried Pompeii and Herculaneum, Naples is one of the most goddess haunts on the face of the earth. The Eastern Mediterranean is on the great earthquake belt. Its islands and shores are torn by convulsions, many of them having occurred within historic times, and not a few of them within the memory of the present generation. Yet this has always been the belt of human corruption. Antioch and Cyprus, earthquake centres, were the seats of the most abominable paganism and immorality. Surely, Chicago is not pre-eminently a city of saints because its present houses are built above the ashes of the former ones. We do not hear that the track of the Western tornadoes is that of revivals of religion. The startling phenomena at Mount Sinai did not prevent the people from worshipping the golden calf, even before the blinding flash of lightning was fully out of their eyes, the roar of the thunder out of their ears, and the tremor of the earthquake out of their nerves. Christ told the people that they would be no more reverent and believing if that most stupendous of all events, the rising of one from the dead, should take place before their eyes, than they were under the quiet remembrance of the teachings of Moses.

There is an Eastern proverb: "God comes to us without bell." The deepest Divine impressions are those which are made silently upon the heart, not by wind, nor earthquake, nor fire, but by "the still small voice" of His Spirit.

These startling events can do no more than arrest our attention momentarily. They are like a hand touching us to awaken, but whether we are bettered or not depends upon our laying the lesson to heart, hearing within the soul the spiritual voice. Our Lord wrought His miracles before the people—the same people who were ultimately so hostile, or at least so indifferent to His fate; but He talked with the disciples in quiet places—indeed, thus He made them His disciples, by an ordinary word, not by awful summons through calamities or astounding deeds. He touched them and imparted to them a secret influence from His God-filled spirit.

Do you remember how beautifully St. Augustine speaks of God's talking with the human soul—an exquisite description of the "still small voice"? He and Monica were communing together about spiritual things—"We were saying to ourselves then: If the tumult of the flesh were hushed, hushed the images of earth, and waters and air, hushed also the poles of heaven, yea, the very soul hushed to herself... hushed all dreams and imaginary revelations, every tongue and every sign... and He alone should speak... if we might hear His word, not through any tongue of flesh, nor angel's voice, nor sound of thunder, nor in dark riddle of similitude... but might hear His *very self*... were not this to enter into the joy of the Lord?"

L.

The Conversion of the Heathen.

Go ye into all the world and preach the Gospel to every creature.—Mark xvi: 15.

Dr. Grundemann's tables, published in the June, July, August and September numbers (1885) of Warneck's *Allgemeine Missions-Zeitschrift*, are exceedingly full and valuable, as showing what the different Missionary Societies are doing for the conversion of the world. Professor Starbuck, of Andover, has done good service by giving condensed translations of these tables in the *Andover Review* (Oct.). We regret that our space will allow us to give the table only of American Societies.

AMERICAN SOCIETIES—RECAPITULATION.

SOCIETIES.	Number of Sta- tions.	Number of Mission- aries.		Total Number of Christians.	Communicants.	Accessions by Baptism last year.	No. of Schools.	Number of Scholars.		Expenditures in Dollars and Cents.
		American.	Foreign Helpers.					Both Sexes.	Girls.	
1	2	3	4	5	6	7	8	9	10	11
1. A. B. C. F. M.	72	146	1,498	83,630 (29,411)	26,107	1,687	948 (60)	37,458 (13,255)	14,764 (4,350)	\$467,545.12
2. Am. Bap. Miss. Union	42	82	814	157,549 (103,900)	53,649	2,458	494	13,168 (2,992)		295,484.88
3. Am. M. E. Board.....	90	90	376	21,474 (4,100)	8,750	2,172	473	17,412 (5,300)	5,300 (5,300)	220,951.68
4. P. E. Board.....	45	54	177	5,540 (2,600)	1,664 (400)	169	77 (20)	2,267 (650)	820 (820)	162,474.43
5. Free Baptist.....	9	5	15	2,709	551	6	50 (50)	3,989 (1,000)	1,000 (1,000)	13,823.04
6. Presbyterian.....	70	133	284	24,120 (14,100)	10,020	812	343 (328)	17,627 (250)	5,120	450,717.20
7. Evan. Lutheran (Gen. Synod).....	5	5	57	8,802	3,051	944	122 (20)	3,136	864 (600)	21,984.72
8. Seventh-day Baptist..	1	1	5	62 (30)	32	2	2	54	9	6,552.96
9. Southern Baptist.....	12	20	24	5,722 (4,100)	2,135 (544)	52	19 (19)	573 (100)	145 (145)	27,747.84 (720.00)
10. So. M. E.....	12 (9)	19	117	13,308 (8,291)	5,017	407	24	801 (50)	238 (50)	50,545.92
11. A. M. A.....	11 (10)	13	38	1,085 (500)	395	(?)	52 (12)	2,220 (70)	70 (70)	32,520.96
12. U. Brethren in Christ (not Moravians)....	3	6	24	1,244 (800)	444	82	15 (15)	331 (100)	100	18,376.32
13. Ref. Ch. in America. (Dutch).....	11	20	72	7,546 (700)	3,052	198	75	2,198	507 (507)	77,781.12
14. U. Pres.....	13	17	226	15,348 (12,700)	2,648	1,129	95	6,834	2,135 (700)	65,232.00
15. Ref. Pres.....	2 (2)	5	43	330 (200)	130	16	15 (15)	648 (200)	200 (200)	12,384.00
16. So. Pres.....	10	17	21	4,324 (3,150)	1,174	20	14	207	44	23,290.80
17. Ger. Evan. Synod....	4	4	10	375 (200)	175	28	3	110 (30)	30 (30)	4,653.12
18. Evan. Lutheran (Gen. Council).....	4	4	45	1,000	300	220	13	230	70 (70)	8,197.44
19. Chr. F. M. S. (Disci- ple of Christ).....	4	5	.....	831	831	.....	.....	.....	.....	7,872.00
20. Cumberland Pres.....	5 (5)	6	.....	2,250 (1,500)	750	.....	.....	.....	.....	17,198.40
21. Evan. Asso.....	1	2	4	296 (150)	146	.....	4 (4)	132 (50)	50 (50)	8,264.64
22. Meth. Prot.....	1	1	.....	.....	.....	.....	1	44	.....	1,461.12
23. Af. M. E.....	1	1	7	1,753 (1,100)	653	.....	19 (19)	730 (250)	250 (250)	3,132.48
24. Af. Meth. Zion C.....	.....	.....	.....	200	200	.....	.....	.....	.....	.....
25. Ass. Ref. Synod.....	.....	.....	2	101	50	.....	.....	.....	.....	1,008.96
26. Gen. Con. Mennonites	2	2	.....	.....	.....	.....	1	40	.....	1,949.76
27. Reformed Presbyte- rian (Gen. Synod)...	1	1	.....	79	79	.....	20 (20)	749	542 (4,800.00)	4,800.00
28. Friends' Mission.....	3 (2)	3 (2)	6 (5)	520 (520)	322 (310)	144	28 (28)	1,070 (340)	340 (240)	7,200.00 (7,200.00)
Total.....	435 (28)	663 (2)	3,865 (5)	360,198 (188,052)	122,325 (1,254)	10,546	2,907 (613)	111,128 (1,000)	37,448 (26,459)	2,042,550.96

RECAPITULATION OF THE INCREASE IN THE LAST DECADE.

1. A. B. C. F. M.	4	10	15,883	1,983	24,377	\$39,945.12
2. Am. Bap. Un.	19	38	81,349	29,166	6,554	137,084.88
3. M. E. F. M. Board...	30	11	10,014	3,550	11,420	57,751.08
4. P. E. F. M. Board...	28	36	3,840	1,943	1,060	52,074.48
5. P. Bap. F. M. So.	5	.....	1,909	283	2,689	3,123.84
6. Pres. F. M. Board....	6	11	10,820	6,100	6,934	27,997.20
7. Evl. Luth. G. S.	1	1	6,202	2,297	2,623	1,344.72
8. Seventh-day Bap. ....	.....	.....	22	12	.....	552.96
9. So. Bap. F. M. So.	3	10	876	680	(?)	3,987.84
10. M. E. South.....	.....	.....	.....	.....	.....	.....
11. A. M. A.....	.....	.....	.....	.....	.....	.....
12. U. Brethren in X. ....	.....	.....	.....	.....	.....	.....
13. Reform Ch. (Dutch)...	(2)	4	3,046	1,754	1,274	28,869.60
14. Union Presbyterian... (5)	6	.....	13,648	1,399	4,576	2,205.12
Total.....	89	127	147,609	48,676	67,607	354,877.41

EDITORIAL NOTES.

Suggestive Talk by Anthony Comstock.

We take the liberty of making public the following remarks by Mr. Comstock, although they were uttered in conversation, and not intended for the public ear. We believe that they will help to awaken the church to its duty to grapple courageously with the living evils of to-day. Said Mr. Comstock in substance:

"It may surprise you, but it is a fact, that the greatest discouragement which our Society encounters in its efforts to crush out the gambling business is the difficulty of awakening the church to a realization of the prevalence and enormity of this evil. Now, I say this advisedly. True, my grandest helpers are clergymen; yet what I have said is a fact.

"Take this one instance: At Saratoga, gambling is carried on to an extent that is simply monstrous. It goes beyond anything seen there in the worse days of Morrissey's reign, and is surpassed in this country only by, perhaps, what is going on in Brooklyn, the City of Churches. Well, our Society determined this summer to break up that nest and breeder of crime and wretchedness. I spoke to several of the leading clergymen in Saratoga, and told them I must have their help. The pastor of a leading influential church said, 'My trustees will not grant permission for a meeting against the gamblers being held in their church. Why,' said he, 'should we bear the odium of attacking this evil? They would burn our church.' I replied, 'What, then, is your church good for? If it dare not oppose crime it had better die.' At last a clergyman present said, 'Mr. Comstock, you can have my church. If my trustees object, they can have my resignation.' Some of the supporters of these gambling institutions are in the churches; and then the community think that the gambling draws patrons to Saratoga who have much money and spend it freely. Is it a wonder that the church is losing respect and power with many people? How can it be

otherwise when they see it here and there making surrender to crime for money or popularity? Understand me, I am not speaking of the church in general; I find many, many clergymen and laymen quick to respond to my appeals.

"No; Saratoga does not stand alone. Look at Brooklyn, the home of representative preachers, men whose eloquence and learning have added greatly to the fame of that city. Now, right in the neighborhood of Brooklyn, within the jurisdiction of her district attorney, are the headquarters of the gamblers of this country. Pool-selling is carried on here to an extent that almost passes belief. There are races almost daily on one or another of her three celebrated race-tracks, and as much as a quarter of a million dollars change hands in a single day. There are one hundred and twenty pool-selling stands in these race enclosures, each of which, I am told, pays as rent one hundred dollars a day, and ten dollars for 'hush money.' The fortunes and lives wrecked, reputations blasted, homes made wretched, by this wholesale gambling, are frightful. And, think of it, all this takes place almost under the shadows of some of the most influential churches in America!

"Yes, our Society has tried and tried to enlist the Christian public in Brooklyn in a crusade against this gambling evil, but well-nigh in vain. More than one hundred and fifty indictments which we have secured against these gamblers are pigeon-holed in the district attorney's office—some of them for three years. Now and then, when an election approaches, a make-belief effort is made to try them. Do the preachers of Brooklyn know these facts; then why do they not arouse the public and stamp out the evil?

"The church in Brooklyn and elsewhere can stamp out this gambling evil if it will arouse itself and try. We need a church that will unsheathe a sword of flame against wickedness, even though it is entrenched in high places. A cowardly, time-serving church is un-

worthily the religion of Christ, and unequal to the demands of the age."

In Fairness.

In an article in THE HOMILETIC REVIEW for August there was a sentence which associated the name of Jefferson Davis with the names of Benedict Arnold, Aaron Burr, and Wm. M. Tweed. The sentence, as it stands, reflects unfairly on tens of thousands of honest men in the South who stood by secession, believing it to be right, and among them are such clergymen as Dr. Hoge, of Richmond, and Dr. Palmer, of New Orleans. Benedict Arnold, Burr, and Tweed were scoundrels. It is not fair, it is not of Christian charity, to intimate that a man, because he was a secessionist, was dishonest and wicked. That the secessionists were mistaken, we believe, and have a right to believe; but we do not propose to question the conscientiousness of their motives. We have got far enough from the war to be fair. The people of the South are our brothers, are good Christians as are we; in all respects our equals. The bloody chasm is closed, thank God!—closed forever.

"The Gods Make Mad," etc.

The threats of violence from the liquor fraternity are increasing. The chairman of the Cook County (Ill.) Prohibition Committee has received an anonymous letter calling for his resignation from his post if he would have many more days to live. Near where the new aqueduct is being built for this city saloons are being established to get the wages of the workmen, and a citizen, who has been active of late to keep these hell-holes away from his residence in that locality, found a dynamite bomb secreted in his carriage-house the other day. In Pittsburgh one of the active supporters of law and order received, a few days since, a letter threatening him with death if he did not cease his efforts. This is the spirit of the traffic everywhere. Men who defy God will defy law. Talk about regulating such a wild beast is arrant nonsense. Regulation never will regulate.

Discouraged.

"I have labored hard in many churches in my ministry; but my lot has been to work beneath the ground, as it were, at foundation building. What I do is seldom noised abroad; it never gets into the papers. I sow the seed, but somebody else is sure to reap the harvest. This has continued so long that I am about discouraged.

A DISSATISFIED PREACHER."

Be glad that there is a harvest; it is of little consequence who does the reaping. Then, remember, God is keeping the books. The debits and credits will all be correctly entered, never fear.

"Learn to love the quiet, lightning deed.

And not the applauding thunder at its heels,
Which men call fame."

Ministerial By-Play.

DR. JUSTIN D. FULTON tells the following story on himself: "One of my deacons, a most excellent fellow, often urged me to preach extemporaneously. I promised him finally that I would try it the next Sunday evening. I kept my word. It was hard work for me that night, and hard for the audience, yet I thought I had done fairly well. But, seeing the deacon, I said to him, deprecatingly, 'I don't think that I can preach extemporaneously.' 'Neither do I,' was the blunt and crushing reply. I haven't tried extemporaneous preaching since."

"I BUILT MY CHURCH wholly out of my own head," said a certain well-known city clergyman to another. "I didn't know that the city authorities permitted the erection of wooden buildings," quietly remarked his companion.

DR. JAMES M. BUCKLEY, the editor of the New York *Christian Advocate*, has few equals as a debater on the Conference floor. He is witty, keen, and sometimes merciless in his retorts. Not long ago the Doctor had a tilt, during the sessions of a Conference, with a brother clergyman. At the close of the wordy battle, the opposing clergyman said: "I am glad to find in Dr. Buckley a foeman worthy of my steel." "Fig-iron, you mean," was the Doctor's parting thrust.

IN CHICAGO there is a clergyman who is quite popular with the young people. He often boasts of his success "in bringing them together," as he styles it, matrimonially. Said he, at a social gathering the other evening: "I believe in helping young people to find their mates. Old heads can judge better than they. I have made many a match, and they were good matches." "Yes; I have had occasion to observe two or three of your matches; I found that they *struck fire* easily," said a lawyer who happened to be listening, and who is known to render much assistance, professionally, in straightening out matrimonial kinks.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

DARWINISM AND RELIGION.

SINCE extreme evolutionists on the Continent are the noisiest, they are apt to make the impression that they are the only consistent Darwinians. Reducing all phenomena to physical processes, they claim to have abolished the supernatural, and to have robbed faith and hope of their basis. But in Germany, as well as in England and America, there are also more moderate advocates of evolution. Not a few investigators admit that too much has been claimed for its processes, that there are things which it cannot explain, and that, being still on trial, the time has not yet arrived for passing finally on its merits.

That the views of the extremists aroused opposition on the part of those not ready to abandon all that is spiritual as a mere phantom, is not strange. Nor is it surprising that the one extreme begat the other, so that those anxious to save morality, religion, and the most cherished ideals, rejected without careful inquiry the whole theory as pernicious and false. There are indications that the period of extremists is to yield to one more calm and critical. Numerous investigators now aim neither at the establishment nor the refutation of the theory, but apply it where practicable, and leave its application to other departments, to be determined by the results of future inquiries.

The leader of the extremists, who claim for natural evolution the ability to explain everything, is Prof. Haeckel, of Jena. Mr. Paul von Richter, of Basle, has just presented to the university at that place 130,000 mark, to be increased at his death to 300,000 (equal to \$75,000), to be devoted to promoting the study of "phylogenetic zoology." The donor was induced to make the gift "because he regards the theory of development (phylogeny), established by Darwin, as the greatest scientific progress made in our day." The University of Jena receives the gift because there "this theory was advocated sooner and more energetically than in other universities." The immediate occasion of the present donation was the twenty-fifth anniversary of Prof. Haeckel's entrance on his career as a teacher. The money will be at the disposal of Prof. Haeckel, who proposes to use part of the interest for establishing an assistant-professorship of zoology.

The new impulse thus given to Darwinism cannot of course determine the future success of evolution. Only the results of all the investigations can give the final decision, and no endowment can interfere with the ultimate triumph of truth. While, however, an effort is being made to promote extreme naturalistic views, it is interesting to hear a consistent Darwinist on the relation of evolution to religion. He blames certain evolutionists for not going far enough,

yet charges Haeckel with claiming as explicable by means of this theory what it really cannot explain. It is certainly significant that so thorough a Darwinist rises up as an advocate of religion.

THE NECESSITY OF RELIGION AN ULTIMATE DEMAND OF DARWINISM.

(Die Nothwendigkeit der Religion, eine letzte Consequenz der Darwinschen Lehre), by Dr. F. Dahl, Assistant at the Zoological Institute of the Kiel University. The author states that, before Darwin, the view was held that the vegetable and animal world was not created in its present form, but is the result of development from primitive organisms. "But what was formerly merely conjecture, attained by means of Darwin's writings a high degree of probability." Since then, this doctrine has rapidly become the basis of scientific zoology and botany, and the author claims that every investigation furnishes new proofs in its favor. He claims that only here and there can a zoologist or botanist be found who does not adopt the theory of descent. Of course, there have been opponents, among whom Wigand is particularly mentioned, whose scholarly work against Darwinism appeared in 1874. But Dahl declares that the opposition has its origin in religious scruples or in some other prejudice. He admits that Darwin's theory, when first announced, had defects, and that these led to false inferences. Much, that had till then been problematical, was now explained; "what wonder, then, if the most zealous advocates were led to believe that with the aid of this theory all the secrets of nature might be explained?" They thought that all supernatural influence could be banished, and everything explained in a natural way, and so, even for the most mysterious processes, the explanation was supposed to be found exclusively in mechanical laws. But a reaction was inevitable. Careful inquirers and deep thinkers soon discovered "that there are certain facts which are not merely left unexplained by mechanical laws, but never can be explained by them. Since that time, science is intent on fixing the limits of the explicable, a problem which has by no means been solved." The philosopher Hartmann put too much on the side of the inexplicable, while Haeckel and Strauss went to the other extreme. Haeckel's extreme views, as expressed in his *History of Creation*, are apt to be taken as those generally prevalent among Darwinians; and, since the publication of that work, no zoological book maintaining the opposite view has appeared. Although materialism may be regarded as scientifically overthrown, yet the layman is apt to view it as having scientific authority. The pessimism of Hartmann is allied with materialism in its opposition to religion. "Materialism and pessimism are undoubtedly the

chief occasion of the extent of many ills from which our times suffer." The author thinks that most Darwinists make a serious mistake in not applying their theory consistently, particularly in exempting man from its laws. Many hold that civilized man has outgrown the operation of these laws; but, if man is a product of these laws, how can he transcend them? "Religion, especially, is viewed as a bungling workmanship of man, and is held to be useless, and therefore fit only for destruction. They do not consider that religion must have arisen according to the same invariable laws of nature as, for instance, the mechanism of the hand." And to rob man of his religion is as rational as to cut off his hand. Religion cannot be shaken off; it manifests itself whenever its application is needed. It may be compared with the arm of the star-fish or the foot of a crab, which are constantly reproduced on removal.

The author aims to show that, on the supposition that Darwinism is true, religion had to arise, and from this fact he draws an inference respecting its value to man. He regards the theory of Darwin as well established, though it must always be a mere theory. Firmly accepting it, he insists on its thorough application to man. His discussion of the theory itself must here be omitted, our aim being simply to get the inferences to which it leads respecting religion.

Darwinism becomes destructive of ethics and religion only when made synonymous with materialism. This our author sees, and he protests against the identification of the two. He distinguishes between matter and spirit, and between the product of mechanical laws and what lies beyond their power. There is a strong tendency in science toward monism; this tendency is inclined to view all substances, spirit included, as in reality but one, namely, ether, and all operations as but manifestations of motion. The fact that there is a physical basis for our mental processes is apt to lead to the conclusion that they themselves are physical. "But consciousness and material process are entirely different." Some scientists have distinguished between mental processes and motion, and yet have held that spirit is a property of matter, a property belonging to all the elements, or perhaps to one only, and active in developing organisms, particularly in the formation of the brain. "But this view cannot be maintained. Were the mental processes a property of all matter, like gravitation, then they would have to manifest themselves most strongly the more compactly and the more numerously the molecules are compressed together. Were they a property of particular elements, then they would work most perfectly when these elements appear in their purity. But it is well known that neither of these occurs." The properties of the molecules give no explanation of the spirit. "We can, therefore, announce as the result of our inquiry the fact, that the mental processes must be

sharply separated from processes of motion. . . . Matter, motion, and mental processes must continually be designated as totally heterogeneous."

Both in animals and in man instinct is found, and it is an unerring guide. Our author pronounces religion an instinct. Some writers have professed to find religion in brutes; but he distinctly states: "Of all living beings, man is the only one who has religion." Fear and the feeling of dependence on the part of animals have been regarded as traces of religion. Fear in the dark was supposed to indicate that animals had a belief in ghosts, but this is purely imaginary. And as far as a feeling of dependence is concerned, animals lack the very element which makes this feeling religious, namely, "the feeling of dependence on a supernatural, purely spiritual, being." Religion has been pronounced a product of the fancy, a view which has received support from the fact that fancy has been specially active in religion. "But, on the other hand, the universality of religion, its existence among all known peoples, may be regarded as indubitable evidence that its appearance is owing to necessary causes."

Dr. Dahl thinks that religion had its origin in hope on the part of primitive man, in his confidence in something else than the blind powers of nature. The only basis of hope was a rational being whose benevolent purpose he could trust. With such a basis for religion, everything else that is religious became self-evident. Thus it became easy to compare the powers of nature with man's spirit, and to personify them; to distinguish soul and body, and to ascribe immortality to the former; and to introduce the worship of distinguished ancestors, whose spirits were supposed to be divine, or to have influence with the gods.

On the supposition that everything can be explained by natural law, it has been claimed that religion is no longer adapted to our enlightened age. But the author argues that our very progress has made us more fully conscious of our helplessness in view of the laws of nature; therefore, not less than primitive man, are we shut up unto hope. If we resist the effort to make a higher being our God, then unconsciously the laws of nature will take exactly the same place we would assign to Him. "So long as no real danger threatens, we may laugh at the religious instinct, because it has no opportunity to act. But, as soon as danger approaches, it acts even in unbelievers." From the considerations of the instincts the author infers that, when an instinct has become deeply rooted in our mind, it should be held as tenaciously as possible, and should not be hastily pronounced useless or even hurtful.

The necessity of religion having been shown, the last chapter is entitled, "The Relation of Darwin's Doctrine to Religion." The fact that man needs religion does not establish its objective validity. This validity has not been consid-

ered, for the reason that it lies wholly outside of the sphere of scientific inquiry. Scientific proofs of God's existence are inadequate. "Religion lies beyond the domain of science, and will always do so. . . . The Christian religion freely admits that demonstrations are impossible; it demands faith, not knowledge. But just as it is certain that science can never prove the truth of religion, so it is equally certain that it can never overthrow the doctrine of religion." The author proceeds to examine the arguments of scientists against Christianity. Men now, as formerly, drag foreign elements into religion; these will be modified by science. But pure religion has exactly the same sphere to-day as formerly, and will always continue to hold it. If God revealed himself, it must have been in a way adapted to those receiving the revelation. It is unreasonable to suppose that He would have given revelations which were anticipations of scientific discovery; men could not have comprehended them. Hence, figurative language had to be resorted to just as we do now with children. Pictures could yield to plain language only when man, under the working of God's own law, had been sufficiently developed to understand plain language. "If we take all things into account, we must conclude that God's Word must have been just as it is; in the point under consideration (respecting science) it could not contain more or less. We can, therefore, accept it fully and entirely, and yet maintain the scientific stand-point of our day." He also opposes the view, that it is no longer possible to believe in miracles. If all that transpires can be traced to natural causes, then prayer, trust in God, and religion itself, will be altogether impossible. Of course, the investigator is not to postulate miracles if he cannot at once discover the causes of events. It must be his aim to eliminate miracles entirely. "But it would be a very hazardous conclusion to infer from the general validity of the laws of nature that miracles are out of the question. What investigator can prove that the world was not created by an Almighty Creator? And if it was created, then the Creator can surely affect, according to his pleasure, the regular course of his work." Indeed, not only are miracles possible, but we cannot even know but what miracles occur daily in our surroundings. The author affirms "that the assertion that there are no miracles and can be none, is just as hazardous an hypothesis as the assertion that hundreds of miracles daily transpire in our environment."

He regards the freedom of the will as not possible on the Darwinian theory, but holds that the consciousness of freedom is not questioned by science. The practical question of freedom, he holds, is, therefore, not affected by evolution.

Some have held that the Christian doctrine of redemption is in conflict with science, but this

is not the case. Redemption has not heretofore been explained; neither is it made any more or any less explicable by Darwinism. "Why God's Son had to die a bodily death in order to overcome eternal death for men, is, and remains, inexplicable unto us, whether we accept consistently the old view or the theory of Darwin. In making this statement, no opinion is intended to be given respecting the value of the dogma. We desire only to confirm the assertion of the teachers of religion, that it is a mystery to us."

Like the other doctrines peculiarly religious, that of the immortality of the soul is not affected by science, which would have to transcend its limits to determine the question. "Not by any result of science is faith in eternal life shaken. It may be affirmed as certain that the spirit of man cannot be annihilated, for science teaches that nothing can be utterly destroyed. The atoms may be transformed, they do not perish. But the question is, whether the human spirit continues to exist as an individual after the body perishes? The spiritual individuality of the living person cannot be questioned. We cannot speak of a dissolution of the spirit into atoms, or of such a transformation as takes place in chemical compounds, because the spirit cannot be compared with matter. The continued existence of the individuality in some manner is, therefore, just as well possible as the opposite view. In this respect we know nothing of the properties of the spirit. We know the spirit only as it manifests itself in living beings by means of its effects on the body; therefore, we can never draw scientific inferences which go beyond the existence of the body."

From what has been said, it is evident that the value of our author's work consists in indicating the limits of science. It is certainly a healthy sign, when from the ranks of science men arise who recognize the limits of their specialties, and distinguish the sphere of exact science from the speculations of a philosophical character, which are so often endowed by their authors with the absolute certainty of science. In view of such speculations, the negative results of our author are valuable. It is time for the universal recognition of the fact, that there is a large domain of human thought and human interests respecting which science gives no light. In a widely circulated German paper the statement was recently made, that one must either choose science or religion; he cannot take both, because they are incompatible. This superficial view has become quite prevalent, and we can but rejoice when men of science themselves vindicate a sphere for faith beyond the domain of science. If it is once established that religion, as an author claims, is demanded by Darwinism, then its value will also be admitted by evolutionists, and a sincere effort will be made to discover the influences which must be drawn from its necessity.