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REVIEW SECTION.

I.—CARDINAL NEWMAN.

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THE place of Cardinal Newman among recent masters in the eloquence of the pulpit is peculiar—is, in fact, unique. In him we encounter a man who, besides being a preacher of illustrious name, presumptively claims, that is, claims by wide consent of imposing opinion, the rank of a permanent classic—a permanent classic of the highest order—in English literature. This state of the case with the present subject will justify, if it does not demand, a correspondingly differed course of critical discussion.

John Henry Newman, during one prolonged stadium of his career, suffered under an undeserved adversity of public judgment as to his character and conduct. But this wrong against him was amply righted at length, perhaps more, even, than amply righted; and, in the total retrospect of his life, he must be pronounced a select and singular favorite of fame and of fortune. He died recently in an odor of sanctity that filled the English-speaking world.

For a quarter of a century before his death, it had been the habit and tradition of enlightened critical essayists and of the higher periodical press to praise his style as the final consummation of everything noble and beautiful in expression that contemporary English literature had to show; and, when at last his death made it seem necessary that appreciation should pass into eulogy, then there were not wanting those who would have it that John Henry Newman's prose was, upon the whole, the very best writing, of whatever time, in the English language.

In the conscious presence of such a universal fondness, grown a fashion, for eulogizing, to criticise calmly, disinterestedly, without prepossession on the one hand, and, on the other hand, equally without opposition unjustly exaggerated to make the balance just, will certainly be a little difficult; but it is that, precisely that, which must here be attempted. For it is of the very idea of really profitable criticism that it shall be, as far as possible, absolutely uninfluenced,

either on the one side or on the other, by prescription or by convention, and shall pronounce, in praise or in blame, not according to probable public expectation, but only according to the perceived and perceivable reason existing in the particular case.

Cardinal Newman first attracted public attention as a preacher. His later fame was that of a writer; but his sermons still constitute a very important part of his published production. These, in fact, may be considered to have attained a distinction rare for sermons, that of challenging for themselves a commanding place in standard English literature. Exceptional double fame like this, undeniably Newman's, makes it fit that he, though only by virtue of being an eminent preacher brought within the view of the present series of critical papers, should yet, by exception, be treated here primarily as a literary man.

It is a great satisfaction to the critic constitutionally desirous of concurring rather than of differing, to be able to begin by according at once to this eminent writer, and according in full measure, the supreme literary virtue of thorough-going genuineness in style. Newman's style is the pure and perfect mirror of the man himself. To the critically observant reader, it is a matter of self-evidence that it reflects the writer's thought, his feeling, his temper, his character, without obscuration, without exaggeration, without distortion. His style itself is, in a sense, Newman's true autobiography.

The man thus revealed in Newman's style is a high, clear, brave, loyal, strenuous, intent, unworldly nature, penetrated with religion; but with a nature narrow, intense, with the intensity proper to narrowness, and having imagination or fancy in such ascendant proportion to reason, or rather in such a sort, as to constitute it a virtual flaw in the soundness of the judging mind.

The style that holds a faithful mirror up to such a nature must necessarily have great excellences, but, as I have intimated, the capital excellence of Newman's style consists in its consummate fidelity to what it had to represent, that is, in its genuineness. Of course, in one sense, and that an important sense, every style is, by the unescapable necessity of things, doomed to represent the author who writes in it exactly such as he is. It may be an affected style, but, if so, it only shows the author to be capable of affectation, and not superior to it; it may be a showy style, but then it exhibits the author truly, as one willing to pass for all that he is, and perhaps for something more; it may be an involved style, but then it simply reflects the encumbered and partly ineffectual movement of the author's mind; and so on, through all the possible vices or virtues of literary expression.

Obviously, it is not in this sense that I predicate genuineness, that is, fidelity in expression to the thing to be expressed, of Newman's

style, praising it as a literary virtue of the supreme order. Genuineness of the merely inevitable sort just described is not a virtue at all; it is a fate. But Newman's genuineness in style is not a fate; it is a virtue. It springs from a conscious, a resolute, an exercised sincerity in the man. This man will say nothing that he does not think, or feel, or fancy; and that which he thinks, or feels, or fancies, he will not say otherwise than as he thinks, or feels, or fancies it. There is no strain to express things not really present to the writer ready for expression; and no strain to have things present merely in order that he may have somewhat to express. The only effort observable is effort to express truly the actual current content of the writer's mind.

No rhetorician, therefore, is Newman, even in the better sense of that word. In those moments, rare with him, when he condescends to seem a little rhetorical, he will, as it were indifferently, almost negligently, produce the sort of writing which the following brief passage exemplifies. He has been describing the start of a movement in the direction of liberalism—to him lamentable; he thus describes the sequel:

"Since that time," he says "Phaëton has got into the chariot of the sun; we, alas! can only look on, and watch him down the steep of heaven. Meanwhile, the lands, which he is passing over, suffer from his driving."

The rhetoric here seems a matter of indifference to the writer; but far from indifferent to him is the thing that the rhetoric expresses. That genuine feeling, however, produced a genuine rhetoric.

The foregoing is from the "*Apologia pro Vita Sua*," a work of Newman's late middle life; on the whole, the most interesting and the best of his writings. This autobiography, however, it may be remarked, is but very sparingly illuminated with such rhetorical garnishes as that which I have just now shown. "Garnish" indeed that is not; but only a garnished expression of the thought to be expressed. The element of garnish present is strictly subordinate and ancillary, as of right it should be. Newman's main thought—thought in this case deeply touched with feeling—dominated, as in the case of the distinctively rhetorical writer it might fail to do.

Take now another specimen of Newman in his more imaginative mood—mood more imaginative, and perhaps more imaginative time of life. I quote from a sermon preached in St. Mary's at Oxford, while the preacher was still an Anglican, while therefore he was also still young. The sermon is on the subject of "Angels," although the title is "The Powers of Nature." Newman thought the "Angels" were of those "Powers." He says:

"I do not pretend to say, that we are told in Scripture what Matter is; but I affirm, that as our souls move our bodies, be our bodies what they may, so there are Spiritual Intelligences which move these wonderful and vast portions of the natural world which seem to be inanimate; and as the

gestures, speech, and expressive countenances of our friends around us enable us to hold intercourse with them, so, in the motions of universal Nature, in the interchange of day and night, summer and winter, wind and storm, fulfilling His word, we are reminded of the blessed and dutiful Angels. . . . Thus, whenever we look abroad, we are reminded of those most gracious and holy Beings, the servants of the Holiest, who deign to minister to the heirs of salvation. *Every breath of air and ray of light and heat, every beautiful prospect, is, as it were, the skirts of their garments, the waving of the robes of those whose faces see God in heaven.*" (Italics my own.)

I quote the foregoing not as an example of fine imaginative writing, though it is often quoted and admired for such, and not as an example of well-ordered and rhythmical prose, though it is perhaps fairly enough characteristic of Newman's style at its best; but only by way of illustrating the trait of genuineness in the writer. Fanciful as, to the casual reader, the ideas expressed may seem to be, they are by no means the offspring of mere playful creative fancy on Newman's part. Newman soberly thought what he said. He was simply true to his own individual conception and conviction. In short, he was perfectly genuine. This is John Henry Newman. He was genuine here, as he is genuine everywhere.

So much for what is at once chief, and chiefly admirable, in Newman considered as a writer—his genuineness.

The second trait, as in the man, so in his literary work, to command our attention and our respect is his solemn earnestness. He not only means what he says, but he *says* what he means. And what he means, he means intensely. This character in him as a writer is branded an ineffaceable, an unescapable, legend all over his work; nay, it is inseparably waterlined—more, incorporate, in it.

Next, or perhaps simultaneous, and indistinguishably one in impression with both his genuineness and his earnestness, is Newman's quality of unworldliness. But this quality in him deserves a less negative name. Let us call it spiritual-mindedness. A man more worthy, seeming more worthy, of the praise implied in this attribute, I do not know in literature or in history. The detachment, to use that word in its somewhat esoteric religious meaning, the detachment of Newman's mind is really wonderful. It is almost excessive. At least it has the effect to remove him a little too far—for the most vital influence on men in general—from the sphere of ordinary human interests. The *Apologia* derived its exceptional charm for the great public from the fact of its constituting a kind of return, on the writer's part, to a world, the world of his fellow-men in general, long since forsaken, and, as it were, forgotten by him. It exhibited the Roman Catholic priest in the amiable light of a man and an Englishman, of a mortal with red blood in his veins, a man honorably desirous to be thought at least justly of, if not well of, by his fellows.

It was a persuasive, an irresistible, appeal on his own behalf, made

in the free and open forum of common human feeling. But even in the *Apologia*, the detachment, the unworldliness, of the writer is a very striking character in the writing. The heat of indignant self-defense at no point forces Newman beyond a momentary, a provisional, putting off of his habitual heavenly-mindedness. He is angry only as one might imagine an angel to be angry. But there is pregnant enough hint provided of flame that might burn very devouring round about him, if he should cease to hold it in check. As the fact stands, his wrath never exceeds a certain just measure.

What precedes I had already set down before lighting upon a letter of Newman's lately made public, in which the writer speaks of his own inward emotion in composing his *Apologia*. This letter was called out by the then recent death of Charles Kingsley, that antagonist of his to whose accusations the *Apologia* was a reply. Newman says in it: "A casual reader would think my language denoted anger, but it did not." He goes on to explain that he was indignant only in order to obtain a hearing and to be believed. The pure unworldliness of spirit in which Newman began seems to have become curiously blended at last with the thorough-going Roman Catholic ecclesiastic's absorption in the interests of his hierarchy, and consequent indifference to the world—as the world exists outside of the "Church." Newman's interior serenity, therefore, under attack from the "world" was due, in part uncertain how large, to the insular unconcern of a man whose citizenship was in a different country. This deep unconcern enabled Newman, with equal equanimity, to refuse communication even by speech with his own brother, the free-thinker Francis W., and to treat blandly assailants whom by exception he thought it worth while to notice at all.

I am led naturally to name next a schooled, well-bred urbanity in manner as characteristic of Newman's literary style. One feels that were that writer less, than in fact he is, under the control of a spiritual mind, he would still be saved from anything like what the French call "brutality" in expression, by the sentiment of self-respect, or by a certain imperturbable rectitude of judgment joined to a vigilantly self-guarding instinct of taste. In short, independently of his unworldliness, and additional to it, the gentleman-like quality is everywhere to be felt, even throughout the strain of energetic controversy, in Newman's style.

Genuineness, earnestness, spiritual-mindedness, urbanity—these qualities are sufficient to confer distinction on any style in which they are present. But evidently they are moral, rather than intellectual or literary, qualities. They belong to the man as man, almost more than they belong to the writer as writer. Still, a man such will inevitably be such a writer. Besides, the qualities named, moral though they themselves be, beget qualities, or tend to beget qualities,

that are intellectual or literary. Of the qualities thus begotten in Newman, may be named lucidity and simplicity. Such lucidity and such simplicity as spring from genuineness and earnestness, Newman's style undoubtedly possesses in a high degree.

But—but—now a serious question. That question is, "Beyond the mark just indicated, how much may justly and wisely be attributed to Newman in the way of lucidity and simplicity?" Has he the lucidity and the simplicity of exercised and disciplined art? Critics generally say, or imply, "Yes." Or else they are "very bold" and attribute a lucidity and a simplicity far transcending art, a lucidity and a simplicity, therefore, able to dispense with art. I cannot agree.

First, whatever merit of lucidity is fairly Newman's must be reconciled with such sentences as the following—and sentences approximately such are not very infrequent in his works (I call attention with italics):

"They [the 'originators' of the Anglo-Catholic party] put forth views and principles for *their* own sake, because *they* were true, as if *they* were obliged to say *them* ['say' 'views and principles']; and, as *they* might be *themselves* surprised at *their* [own] earnestness in uttering *them*, *they* had as great cause to be surprised at the success which attended *their* propagation [dissemination? promulgation?]."

(The "success" in question could hardly be said to "attend" the "propagation" of the "views and principles" alluded to; the "propagation," if that result occurred, would itself constitute the "success.") Surely, writing ideally lucid does not deal in a distraction of pronouns like that exemplified in the sentence just quoted. The quotation is from the *Apologia*, p. 76.

Again, whatever simplicity may justly be credited to Newman's style must be reconciled with be-*which*-ed sentences like the following, not uncharacteristic of this author's ordinary manner; the autobiographer quotes from himself (*Apologia*, pp. 72, 73). He says:

"I speak in the Preface of 'offering suggestions toward a work, *which* must be uppermost in the mind of every true son of the English Church at this day,—the consolidation of a theological system, *which*, built upon those formularies, to *which* all clergymen are bound, may tend to inform, persuade, and absorb into itself religious minds, *which* hitherto have fancied, that, on the peculiar Protestant questions, they were seriously opposed to each other.'"

To me that sentence does not seem either very simple or very lucid. No style, in fact, can justly be pronounced exceptionally simple, and no style is likely to be exceptionally lucid, that tends to multiply relative constructions, especially to multiply relative constructions in a manner to make them depend in succession, one upon another. I cannot help thinking that a little labor of art would have been well bestowed by the writer of the sentences last quoted in disentangling them for the readier comprehension of the reader. As an incidental

point of diction, is it the felicity of a true master of style to speak of a "theological system" as "*absorbing* minds into itself"? And now, having spoken of diction, I may as well here at once say that Newman occasionally adulterates the rhetorical purity of his language with words and usages hardly better than newspaperish. Sometimes these will be unnecessarily high-sounding or pedantic; sometimes, on the other hand, over-familiar, to the verge of vulgarity. *Clientela* (*Apologia*, p. 15), "catachrestically" (*Ib.*, p. 161), "palmary instance," "dominant circumambient 'Popery'" (*Ib.*, p. 79), "comprecation," are examples of the former; "uppish," "anyhow," "progressed," "equally well as," "forming schemes what they will do," are examples of the latter. It may further be mentioned that expressions which have been stigmatized as "American" meet one's eye, redeemed to English respectability on Newman's page, e. g., "go ahead," "[preachers'] respective antecedents," "advocated conclusions." French words, Latin words, and even Greek words occur not seldom.

It would be easy to adduce, in overwhelming number, examples of sins against lucidity and simplicity in Newman's style. But I prefer to say comprehensively (with ample store of instances held in reserve to confirm the judgment) that, in those two capital virtues, at least, of the consummate literary artist, Newman is far from excelling.

Let me now bring forward a sentence (*Apologia*, p. 165), a really good sentence of its kind, that will show Newman, and show him characteristically, at his truly admirable best :

"The members of this new school looked up to me, as I have said, and did me true kindnesses, and really loved me, and stood by me in trouble, when others went away, and for all this I was grateful; nay, many of them were in trouble themselves, and in the same boat with me, and that was a further cause of sympathy between us; and hence it was, when the newschool came on in force, and into collision with the old, I had not the heart, any more than the power, to repel them; I was in great perplexity, and hardly knew where I stood; I took their part; and, when I wanted to be in peace and silence, I had to speak out, and I incurred the charge of weakness from some men, and of mysteriousness, shuffling, and underhand dealing from the majority."

That is not a vertebrate sentence; vertebrate sentences Newman does not produce. It is an articulate sentence. It does not march. There is no "*quadrupedante putrem sonitu*" effect in it. It advances, but it is rather by sliding than by striding. *Mutatis mutandis*, that sentence might have lost its way out of one of Plato's pages. It is Greek in its purity of vernacular idiom, in its artless-seeming, perhaps really artless, multiplication of "ands," its easy aggregation of clauses, its unconscious unconcern for structure, its willingness to go on and on to no certain end foreseen, its simple trust to come out safely somewhere, and then in its actually coming out at last in precisely the right place for the emphasis of thought desired.

It is easier to write Greek sentences than it is to write Latin, invertebrate than vertebrate, loose than periodic; easier to write them, but not easier to write them well. To write them well is about the last consummate triumph of literary aptitude schooled to literary art. The danger constantly is that you will let your ease lapse into negligence, that your negligence will escape your attention degenerating from what is noble into what is ignoble. You cannot have your robes flowing and write well in the manner now described. But the effect must be as if your robes were flowing when you produced the effect. All the more reason why you should, in point of fact, have them tightly cinctured.

It cannot wisely be said that in general the Greek style is better than the Latin. Also, the converse of this cannot wisely be affirmed. Each style has its own peculiar virtues to recommend it. One is better for certain purposes, the other, for certain other purposes. Newman would, in my opinion, have written Greek better if he had written Latin more. His style tends to formlessness; and this tendency, practice on his part of writing in periods would have contributed to correct.

Let me illustrate what I mean in ascribing to Newman a tendency to formlessness in style; an ascription which, I admit, is much the same as denying to him the firm possession of style. I give the paragraph immediately following (*Apologia*, pp. 165, 166) the sentence last quoted from Newman. And, by the way, it is happy that these citations, made primarily for a subordinate purpose, will present in small the very substance and marrow of Newman's entire noble self-defence:

"Now I will say here frankly, that this sort of charge [that of "underhand dealing"] is a matter which I cannot properly meet, because I cannot duly realize it. I have never had any suspicion of my own honesty; and, when men say that I was dishonest, I cannot grasp the accusation as a distinct conception, such as it is possible to encounter. If a man said to me, 'On such a day and before such persons you said a thing was white, when it was black,' I understand what is meant well enough, and I can set myself to prove an *alibi* or to explain a mistake; or if a man said to me, 'You tried to gain me over to your party, intending to take me with you to Rome, but you did not succeed,' I can give him the lie, and lay down an assertion of my own as firm and as exact as his, that not from the time that I was first unsettled, did I ever attempt to gain any one over to myself or to my Romanizing opinions, and that it is only his own coxcombical fancy which has bred such a thought in him; but my imagination is at a loss in presence of those vague charges which have commonly been brought against me, charges, which are made up of impressions, and understandings, and inferences, and hearsay, and surmises. Accordingly, I shall not make the attempt, for, in doing so, I should be dealing blows in the air; what I shall attempt is to state what I know of myself and what I recollect, and leave to others its application." (In "coxcombical," was there a moment's lapse from urbanity?)

It is a negligence, *not*, as I think, noble, to say, "This sort of charge

is a matter which I cannot properly meet," instead of saying, "This sort of charge is *one*," etc., or, "A charge of this sort I cannot properly meet," for the obvious reason that it is a "charge" and not a "matter" that one "meets" in the way of refutation. "If a man *said* to me . . . I *understand*" (instead of "should understand") is a false concord of moods and tenses. "I understand what is meant well enough," should be, "I [should] understand well enough what was meant." "And I *can* not," etc., should be, "And I *could* not," etc. "If a man *said* to me. . . I *can* give him the lie." This last expression, by the way, is ambiguous, for it might mean, "I *did* succeed," that is, in bringing the man in question over to Rome, instead of meaning (Newman's true thought), "I never tried to do it." "But you did not succeed," was not to Newman's purpose; he ought to have suppressed it. "Charges" cannot properly be said to be "made up of impressions and understandings," etc.; they may be said to be "founded" on such things, or possibly to be "made up *from*" them. "Accordingly, I shall not make the attempt." What "attempt"? There has been no "attempt" spoken of, except the "attempt" to gain converts for Rome; and that "attempt" cannot be meant. Of course, the "attempt" merely suggested (hardly suggested) in the words, "my imagination is at a loss," is what Newman had in mind.

Now it may be said in reply to all this: "Newman was too intent on his main purpose to regard these niceties of expression. And in fact, despite faults committed, he makes his meaning well enough understood. A great aim sincerely sought carries the day over rhetorical and grammatical inadvertences." Most certainly, say I; and, as long as it is the matter only, and not at all the form, in Newman's work that receives the attention, no such objections as these of mine need be made. But when Newman's *style* is praised as it is praised, then there is fair reason for considering whether the praise be deserved.

It is a proof of Newman's writing with a loose girde that he leaves his participles now and again without syntax, as also now and again makes his adverbs or adverbial expressions qualify nouns. Examples of the latter fault: "Speaking of the strangeness *at first sight, in the judgment of the present day*, of some of their principles," etc. (*Apologia*, p. 55); and, "The multitude, whose bestestate is that of chastisement, repentance, supplication and absolution, *again and again*." (Sermons, Vol. II., p. 136.) Examples of the former:

"Then, too, it was reported, truly or falsely, how a rising man of brilliant reputation, the present Dean of St. Paul's, Dr. Milman, admired and loved him [Keble], *adding*, that somehow he was strangely unlike any one else." (*Apologia*, p. 17.)

Again:

"Dying prematurely, as he [Hurrell Froude] did, in the conflict and transition-state of opinion, his religious views never reached their ultimate conclusion, by the very reason of their multitude and their depth." (*Apologia*, p. 24.)

As touching the last sentence quoted it may, in passing, be remarked that "views" do not tend toward being "concluded." I note thus an instance, in itself unimportant, of a certain lack of felicity in expression which marks Newman's style. He writes obstructedly. Something seems constantly to impede his movement. There is progress all the time; but it is progress accomplished with labor. There is no flow. You encounter awkwardnesses of expression, more or less striking, on almost every page. For example, on the same page with the sentence last quoted you find Newman saying, still of Hurrell Froude:

"He was more than inclined to believe a large amount of miraculous interference as occurring in the early and middle ages."

Once more, still on the same page, Newman says:

"I am introducing others into my narrative, not for their own sake, or because I love and have loved them, *so much as because, and so far as*, they have influenced my theological views."

The syntax here, when disentangled, is as follows: "I am introducing others into my narrative not because I love them *so much as so far as* they have influenced my views." This last awkwardness is due to pressure of thought not compelled by the writer to wait the course of orderly utterance.

Many of the mere non-felicities of Newman's style are to be traced to his lack of imagination—imagination, that is to say, of the right sort. Take, for example, this sentence (*Apologia*, p. 52):

"But now, as to the third point on which I stood in 1833, and which I have utterly renounced and trampled upon since,—my then view of the Church of Rome;—I will speak about it as exactly as I can."

Of course, implicit here in the word "stood" is the image of a ground, a position, occupied. One "forsakes," or "abandons," hardly "renounces," a "position"; one "renounces" a "view." But a position or ground, even when called a "point," is not the sort of thing that one "tramples upon"—certainly not after having abandoned it. No doubt the thing to be expressed gets itself expressed; but the question now is of that felicity in expression which must enter as an element into admirable style. "My *then* view" is to be defended, if defended, as a Grecism; it assuredly is not English. If a newspaper reporter should say, as Newman (on the same page) says: "When it was that in my deliberate judgment I *gave up the notion altogether in any shape*, that" etc., we should excuse it because of his haste and his habit of haste, but we should hardly account it an unconscious trait of mastership in style. Infelicitous,

may, downright inaccurate, not to say slipshod, are the following expressions of thought, which, nevertheless, undeniably do—for this is the privilege accorded to genuineness—carry their intended sense :

“It is very common for Christians . . . to place the very substance of religious obedience in a few meagre observances, or particular moral precepts which are easily complied with, and [compliance with] *which they think fit to call giving up the world.*” Sermon, “Christian Manhood.”

Again :

“We cannot combine, in our thought of her [the Virgin Mary], all we should ascribe with all we should withhold.” Sermon, “Annunciation of the Blessed Virgin.”

Of course we should not wish to make the combination spoken of. The expression “any how,” in the sense of “at any rate,” which, printed thus in two separate words—and, by the way, Newman’s somewhat peculiar mode of printing I follow scrupulously throughout in quoting from him—is, as before noticed, a recurring use of this writer’s—what shall we say of it? That his authority redeems it from the reproach of vulgarity, or of colloquialism too familiar? “However,” used prepositively, *e. g.*, “However, I have many difficulties in fulfilling my design” (*Apologia*, p. xxiii.) occurs at times on Newman’s page; but it would be hard, I think, to find, outside of Newman himself, high classic authority for this word so placed. Here are instances of correlated tenses mismatched (*Apologia*, p. 345):

“*Had I had* any idea that *I should have been* exposed . . . I should have made,” etc.

“Since *I could* not foresee when I wrote that *I should have been* wantonly slandered,” etc.

Page 282—“Those are the principles on which *I have acted* before I was a Catholic,” etc.

A not admirable habit on Newman’s part of parenthesizing expressions is exemplified in the following sentence, which the attentive reader will find in other respects also open to criticism. I quote from a famous sermon, that on “The Religion of the Day” :

“They [many religious men] have strangely imagined that bad men are to be the immediate instruments of the approaching advent of Christ; and (like the deluded Jews not many years since in a foreign country) they have taken, if not for their Messiah (as the Jews did), at least for their Elijah, their reforming Baptist, the Herald of the Christ, children of this world, and sons of Belial, on whom the anathema of the Apostle lies from the beginning, declaring, ‘If any man love not the Lord Jesus Christ let him be Anathema Maran-atha.’” (“Instruments” of an “advent”?)

To show examples of fault in a writer in whom we all may find so much to admire, has not been a pleasing task. The examples shown are true examples—that is, they are not mere exceptions to a rule of accuracy and elegance generally prevalent with Newman. Newman’s style, not uniformly, but on the whole and not simply in rare passages, is such

as I have indicated. The excellences of it, however great and however numerous, must, in any fairly balanced and comprehensive estimate of its quality, be offset with the shortcomings and offences, *considered as characteristic*, that I have here inadequately exemplified. These shortcomings and offences are happily quite consistent with the high merits that I began the present criticism by attributing to Newman's style; but they are, in my opinion, far from consistent with the idea that Newman is the best prose writer in the English language, or that he is the best prose writer of his time, or even that he is to be ranked at all among the great classic authors of our literature. He has, in fact, produced nothing whatever likely to survive, in general fame, the vivid interest which his own fascinating and puissant living personality possessed the secret of exciting among his fellows; nothing, unless we except one or two of his pieces in verse,—by eminence his famous “Lead, Kindly Light,” of which it would be aside from the principal purpose of the present paper to speak.

I should feel sorry to have made the impression—the impression would be exceedingly false—that, in pronouncing Newman's prose style *characteristically* lacking in felicity of diction, of phrase, and of structure, I mean either to charge upon him an *invariable* habit of difficulty and awkwardness in expressing himself, or to deny to him occasional, even consummately happy, terms of expression. What I do mean is that infelicity is so *frequent* as justly to be called *characteristic*. It may incidentally serve to show that saying this is not censoriousness in me, if I now recall that brief passage about the “Angels,” already for a different purpose remarked upon, and examine it a little carefully for its form of expression. My object is simply to let it appear how, even in the choicer specimens of his workmanship, the character of infelicity in Newman as a writer is likely to be found. Newman says: “There are Spiritual Intelligences *which* move these wonderful and vast portions of the natural world *which* seem to be inanimate.” Capital letters, observe, to emphasize the *personality* of the “Spiritual Intelligences,” and yet the relative pronoun “*which*” employed in referring to them; and this notwithstanding the fact that “*which*” was to follow almost immediately in a different reference. “Those wonderful and vast portions of the natural world”—how entirely non-felicitious an expression! “Every breath of air and ray of light and heat, every beautiful prospect, is, as it were, the skirts of their garments.” That plural predicate after the singular individualized subject—“every breath of air *is* the *skirts* of their garments”! Then the alternative predicate, wherein “the skirts of their garments” becomes “the *waving* of the robes of those whose faces see God in heaven.” “Whose faces see God in heaven” is a turn of expression apparently modified from the saying of Jesus concerning “little ones”: “In heaven

their angels do always behold the face of my Father which is in heaven." Not happily modified ; in the original, it is, as it should be, the "face" that is beheld, whereas in the modification the "faces" are made to do the beholding.

This putting of sentences to the rack may seem a barbarous revival in literary criticism of the question, so called, that odious judicial process now happily obsolete in the civilized world. Let us have no more of it. Meanwhile it may stand as final inexpugnable proof of the diamond quality in Newman's work that it successfully survives analysis destructive to those mere exterior accidents of beauty in form upon which literary reputation attaching to many another writer so greatly depends. Full expression of my judgment respecting Newman as a writer demands that I say one thing more of his defect in matter of form, namely, that this defect extends, with him, from the structure of the particular sentence, also to the structure of the sermon, the treatise, the book. An organizing, constructive mind was not his.

As to rhythm, that of course is a matter of ear, but Newman seems to me wanting at this point. He has, perhaps purposely, avoided the sonorous swell, the elaborate balance, of the periodic sentence. There is undoubtedly now, among the best writers, a strong set of tendency in taste against anything approaching the declamatory in rhetoric. This set of tendency in taste Newman has felt ; his example, in fact, has probably contributed much to create it. The tendency I speak of is partly a good tendency ; but, unchecked, it produces formless and nerveless composition. Now, in literature, matter is indeed more than form ; but then valuable matter is worthy of admirable form, while also wise attention to form reacts to produce more valuable matter. An essential element of admirable form in writing consists in commending your style by rhythm to the ear ; and I submit that to write, "has risen up *simultaneously* in many places very *mysteriously*," to make, "It is not the same as it," stand for a sentence complete in itself, in short, to express one's self in Newman's style, is to concede far less than is desirable to the natural demand of readers for what is agreeable in *sound*.

I now proceed to do what I can toward confuting myself, on this last point of denial to Newman, by quoting the exquisitely pathetic and tender, the deliciously musical, sentences with which he brings his *Apologia* to its close:—

"I have closed this history of myself with St. Philip's name upon St. Philip's feast day ; and, having done so, to whom can I more suitably offer it, as a memorial of affection and gratitude, than to St. Philip's sons, my dearest brothers of this House, the Priests of the Birmingham Oratory, AMBROSE ST. JOHN, HENRY AUSTIN MILLS, HENRY BITTLESTON, EDWARD CASWALL, WILLIAM PAINE NEVILLE, and HENRY IGNATIUS DUDLEY RYDER ? who have been so faithful to me ; who have been so sensitive of my needs ;

who have been so indulgent to my failings ; who have carried me through so many trials ; who have grudged no sacrifice, if I asked for it ; who have been so cheerful under discouragements of my causing ; who have done so many good works, and let me have the credit of them ;—with whom I have lived so long, with whom I hope to die.

“And to you, especially, dear AMBROSE ST. JOHN ; whom God gave me, when He took every one else away ; who are the link between my old life and my new ; who have now for twenty-one years been so devoted to me, so patient, so zealous, so tender ; who have let me lean so hard upon you ; who have watched me so narrowly ; who have never thought of yourself, if I was in question.

“And in you I gather up and bear in memory those familiar affectionate companions and counsellors, who in Oxford were given to me, one after another, to be my daily solace and relief ; and all those others, of great name and high example, who were my thorough friends, and showed me true attachment in times long past ; and also those many younger men, whether I knew them or not, who have never been disloyal to me by word or deed ; and of all these, thus various in their relations to me, those more especially who have since joined the Catholic Church.

And I earnestly pray for this whole company, with a hope against hope, that all of us, who once were so united, and so happy in our union, may even now be brought at length, by the Power of the Divine Will, into One Fold and under One Shepherd.

“May 26th, 1864. In Festo Corp. Christ.”

If, occasionally in the earlier Newman, there breathed something of the fierceness of the earlier John the Apostle, surely the reader of the foregoing must admit that into the spirit of the later Newman had been wrought much of the sweetness and gentleness of the later John the Apostle. It was melody in the heart which made that melody from the pen.

A few words now in characterization of Newman's sermons as to points no longer involving questions of style, and I have done. It is of the sermons published in eight volumes under the title “Parochial and Plain Sermons,” that I limit myself to speak. These were preached while the preacher was still in the communion of the English Church, that is, between 1825 and 1843.

Apart from the genuineness, the earnestness, the unworldliness, already attributed as general characteristics of everything from Newman's pen, there is an aspect of solemnity, deepening almost into gloom, overspreading the pages of these remarkable volumes. There is the evident effort to irradiate somewhat the darkness of the views presented, but despondency prevails, and, despite himself, the prophet is Jeremiah who speaks here with Newman's voice.

Introspection, pitiless psychological search into the hiding-places of the human heart, analysis of motive, subjection of character to test, branding of the dross, however glittering, therein found, with its own true worthlessness—this is a marked feature of Newman's preaching.

His sermons are eminently thoughtful sermons, for thoughtful souls.

One is constrained in reading them to imagine the tense tones, the prophet air, the penetrating personal conviction, the other-worldly spirit, with which they must have been delivered. We know that in fact they did profoundly impress their hearers. But their hearers, to be thus profoundly impressed, needed to be, as for the most part they were, persons of more than ordinary mental capacity and culture. Newman tried to do faithful humble parish work in his pulpit, but he was limited to do what he could, and necessarily his true parish was composed of select superior minds.

Naturally, perhaps, from Newman's ecclesiastical relation (with a State establishment of religion), his preaching tended to be ecclesiastical rather than scriptural, sacramental, shall we say? rather than even ethical. Evangelicalism, indeed, he expressly spurned. It was outright hateful to him. He treated his hearers all as of course Christian, by virtue of their original unconscious infant baptism into the English Church. The idea of "conversion," as that idea is held by those whom, for convenience, we call evangelical, he scouted:

"I do not wish you to be able to point to any particular time when you renounced the world (as it is called), and were converted; this is a deceit."

So Newman expresses it himself in his sermon entitled "The Religion of the Day," in which sermon he says also:

"Though you dare not yet anticipate you are in the number of Christ's true elect, yet from the first you know He desires your salvation, has died for you, *has washed away your sins by baptism*, and will ever help you. . . . But, at the same time, you can never be sure of salvation while you are here."

These citations, and others like might be made, suffice to show how far from the orthodoxy of "evangelical" Christianity Newman was, even in the period of his least deviation.

But, considered in his own ecclesiastical relation, and in his own personal environment, Newman was a startling voice of verity. The "dull cold ear of death" in the men of his generation and of his class was roused and compelled to hear. And now, amid whatever class, Newman's sermons, wisely read, could not fail to be an influence, hardly surpassed, to make the present evil world seem justly small and insignificant compared with that world unseen to which we are all, with ever-accelerated speed, ceaselessly hastening. I know of no writer in any literature who applies a more constantly powerful reduction to the imposing pretensions of things seen and temporal to command and absorb our passions and our thoughts. How poor, how paltry, the glittering baubles of this world's pleasure and pride do look to eyes fresh from bath in the "master light" which Newman casts over his pages!

It would not be unfair to add that the prevailing brevity of Newman's sermons, and their unstudied structure, make them wear the character

as much of homilies as of sermons. Their value to the average minister will consist chiefly in their influence to elevate, to purify, to de-secularize the habitual tone of his thought and his feeling. After this in point of importance, they will contribute to enrich and diversify his store of material for preaching. As mere models of pulpit oratory they will not be found of great use.

The sermons entitled "The Religion of the Day," "The Powers of Nature," "The Reverence due to the Blessed Virgin Mary," "The Spiritual Mind," "Witnesses of the Resurrection," may be named as good characteristic specimens of Newman's preaching. The last-named may profitably be compared with Dr. Maclaren's remarkable discourse having the same title. The one on "The Religion of the Day" contains a passage of almost fierce outbreacking zeal for religion with power in it, which excited remark in its time, and which may be taken as unconscious "promise and potency" of something not so very unlike the spirit of the "Holy Office."

On the whole, I conclude that, *unless the English-speaking world should become Roman Catholic*, Newman's fame, whether as preacher or as writer, is destined not to wax but to wane. That Oxford movement, otherwise known as the Tractarian movement, of which he was the really greatest motive power, was a strictly local and temporary stir of religious thought. It has had, it promises to have, no important issue. Newman's phenomenal reputation is due, in chief part, to two as it were accidentally coöperative influences—one, the personal or traditional comradeship existing among any given generation of minds, educated together at a University seat like Oxford; and another, the spirit of expiation toward Newman as toward a person long unjustly aspersed, this spirit of expiation working freely, unhindered by any sense of possible rivalry between Englishmen in general and such an Englishman as Newman who had once for all given up everything that could be subject of rivalry among Englishmen in general. When these two influences have ceased, as with mere lapse of time they will cease, to work in favor of Newman, his name will gradually decline from its present rank as a star of the first magnitude in the English literary heaven to the rank of a luminary still bright indeed with a pure and steady ray, but not conspicuously distinguishable in the great and growing galaxy which zones that intellectual sky with light.

II.—"LIVE CHURCHES."

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

THE name at the head of this article is put in the plural, for while there is much in church life over which to be sad and ashamed, there are, thank God, many zealous, earnest gatherings of God's people in

and through whose numbers God the Holy Ghost is working and maintaining true life.

The word "church" is moreover used not in the sense of "denomination," but rather of a local church, a congregation, such, for example, as was, no doubt, at Philippi, and at Ephesus when Paul wrote his letters "to the saints" in these cities.

If we wish to form a judgment concerning an organization that claims our attention, there are certain questions we must needs ask and get answered. Who are these members? Why are they thus organized? What is the object for which they come together? What officers have they? The answers will shape our opinion. So it is with a church—such as that at Philippi or Ephesus.

Who were its members? Men and women who, whatever their antecedents, had believed in Jesus and confessed him, so that they and their households came to be called Christians. They were "converted," they were called "faithful," the "saints," "the brethren." They professed to have come out from the world and to have taken Christ for their Leader, Saviour, and Master. For adequate reasons they assembled at least once a week—every seventh day. The Greek word for "assembly" being *ecclesia*, it came to be applied to them and the word came to mean "the church":—hence our "ecclesiastical."

Their meeting on this day had apostolic sanction. "The first day of the week" was sacred to them for such assembling of themselves. For what did they assemble? Here again they had instruction from the apostles. They read the Scriptures, or had them read, and heard them expounded. They sang praises and were led in prayer, and they administered and partook of the sacraments. What officers had the organization? for, plainly, a group of men and women, old and young—the women not encouraged to take the place of speakers—needed officers just as the simplest organization needs a president, a committee, a secretary, and so forth. Well, we take the inspired account of their officers, without any controversy. As many as thirty references will be found in the New Testament to "ministers," "elders," or "bishops," "deacons," preaching the word, ruling the church, caring for the poor. These were their officers. The apostles had, directly or indirectly, organized them, put them in the way of getting needed officers, and given them encouragement to look and arrange for continued organic life. They were to meet together regularly, for the society that has not regular meetings is feeble, and their society was not voluntary, but divinely established. Nor were they to run it according to their ideas of utility or of impressiveness, but according to the known will of Him in whose name they met, whom they called Saviour and Lord, and whose name they carried.

It will seem to some needless to go into these familiar details, but

it is right to seek a definite idea of a church, if we are to recognize the signs of life in it. I might get a building, hold regular and crowded meetings, set forth the weightiest truths with good results. But this assembly is not a church, is not organized, has no officers, no fellowship of saints as such, no sacraments. Why emphasize this? In many places, as over Europe before the Reformation, the Church's machinery was so perverted and so overestimated, its officers were clothed with so much power, and its rites so unduly represented, that some Protestants, in violent and natural reaction against all this error, think too little of the organization, officers, sacraments, and distinct, divinely-ordered life of the churches of Christ. This, incidentally becomes a great evil.

Now we pass on a step farther. What was the object to be sought by such a church? It may be looked at from three sides. (a) It was meant to *deepen and develop spiritual life*. The members, let it not be forgotten, had given "their own selves to the Lord." They had been dead in sin; they claimed to be now alive unto God. But that new life, like the natural, needed to be nourished. It required spiritual food and a healthy atmosphere. The individual, alone, without teaching, fellowship in praise and prayer, would get weaker, not stronger. It is so still. With a thousand unspiritual, earthly forces at work on mind, body and estate, the human soul would, apart from the means of grace, lose its hold of truth, its sympathy with divine things, its fervor, gratitude and consecration. The *ecclesia*, regular, solemn, tender, according to God's will, and with God's appointed agencies to bear on the soul—this is the ordinary channel of grace the soul required, and the church is meant on these lines to deepen and develop spiritual life.

(b) It is meant, moreover, to *take God's message to the unsaved*. "How shall they hear without a preacher?" The word of the Lord is to sound forth from the church. Apostles were to preach the Gospel. The men whom they gave to the churches were to "preach the word." They were to pray men in Christ's stead to be reconciled to God. And the members of the *ecclesia*, though not in office, not preachers, were to be fellow-workers with the officers, by their unworldliness, purity, holiness, being "living epistles of Christ." So the church was meant to be aggressive in its own boundaries.

But (c) thirdly, it was to be *a living, visible witness for God*. This high function is discharged by its public worship, its praise, its prayer, its sacraments, its Sabbath-keeping, and its evangelists, for what are our missionaries but bearers of the glad tidings—the *evangel*—as the messengers of the churches, sent and sustained by them, to the Christless in heathen and other lands? Now, kind reader, imagine yourself a listener to a dialogue like this: "How is the ——— society doing?" "Oh, not much, I think; in fact, doing nothing."

“Why, has it not members enough?” “Oh, yes; it has plenty of names; it is thought the right thing to be in it.” “But it keeps up its agencies, doesn’t it?” “Oh, yes; it has its office and secretary, and so forth, but in fact for the objects for which it was started, it’s doing nothing. It might as well be dead.”

Now, suppose an assembly of professing Christians, with an edifice, a minister and other officers, and sentiment of a certain sort in its favor, but of which it could be truly said, “It has no deepening spiritual life; in fact, you could not distinguish its people from common worldlings; it is not bringing souls to the Saviour; it is not magnifying truth, witnessing for God by the tone and character of its services; nor is it sending its messengers out with the Gospel,” would not the sad impression be made on your judgment that it was not alive, but dead? Suppose, on the other hand, the credible testimony to be that a church’s members are growing in grace and in practical goodness; that the Lord is adding to it believers, and that from its services people go away, saying “the Lord was there,” and that its means sustain laborers for Christ in other places, would not the natural word on your tongue be, Thank God, it is a living church?

Let us, however, go into details a little more, for a vague and indefinite impression, though true to the truth of things, is not so practically useful as definite thought. Note these points. The members, by the plan of the Church’s Head, are to edify one another, not by formal teaching, but by their tone, their bearing, their sympathy when it is needed, their congratulations when God gives blessings. “Oh, I was so thankful when I heard your son’s name read out as uniting with the church,” and a grasp of the hand and a look of Christian love go to the heart of a fellow-worshipper. Suppose they do not; suppose a stranger has come in, brought a letter, procured a seat, and some trusted friend says, “Well, I hope you are being helped in the church and at home in the worship,” and the answer is with reluctance and hesitation on this wise: “No; perhaps it’s my fault, but as I meet them, somehow, there’s little religion. It’s all about parties and receptions and matinees and what not; hardly anything about religion. I’m sorry to have to say it to you, but you ask me and I must tell the truth.” Is there not something lacking in the members? Are they not hindering the minister, however faithful he may be? Are they not grieving the Holy Spirit? Are they not suggesting to infidelity a plea: “Christianity is the established thing here, but as for influence it amounts to nothing. They profess it, that’s all.”

Or, again, take the officers of the church. Reading the inspired directions to Timothy and to Titus regarding the manner of men to be elders and deacons you can see what officers are to be and to do. Paul sent from Miletus to the elders of Ephesus to come down and

meet him there, as he could not go to Ephesus, and he says, after the most touching statements of his affection and regard, "Take heed unto yourselves and to all the flock, in the which the Holy Ghost hath made you bishops, to feed the Church of God which he purchased with his own blood." Now suppose the people of the congregation in Ephesus could have said: "Yes, they are overseers, but I do not know what they do. I'm sure none of them ever noticed me. I suppose they go to Presbytery and they take up the collections, and so on; but I think that is all the people know of them"—suppose this, and say: Are they doing their part to make theirs a live church?

It is not needful to follow out this line of illustration, yet one is bound to notice all the office-bearers. In many quarters an inchoate socialism is commended to the poor. Men are taught that the rich are selfish, greedy and heedless of the rights or wants of others. What a power for good there can be worked up when deacons in the church are known to have put into their hands, by the members, the means needed to help the poor fellow-worshippers, and that with pains and care, and prayer, their work is done personally and effectively! This is a line on which a live church must move.

Now we come to the minister. The occupant of a pulpit does not get the benefit, or the pain, of the criticisms on himself, or his brethren. I shall not therefore attempt to reproduce what may be said, but it is beyond question that a minister, if he is to do his share in making a live church, has to lift up Him who is the life, to proclaim the truth of God as such, and as it is in the Word, and by all other available roads to try to come close to the souls of the people with the messages of the King of kings as to doctrine, and as to duty. Why do the duty? Because it is based on the doctrine, which, therefore, the people should know if they are to do it from the right motive. If members are visiting, giving, attending meetings and the like, because "the minister would like them to," because all the rest seem to go in for that sort of thing, or from any such sordid motive as the desire to climb socially by the ladder of the church societies—if they are working for other reasons than love to Christ in His supreme place, and pity for sinners down in the mire of ignorance, vice, or respectable worldliness, then they are not living, and they are not promoting the life of a church.

Nor must the minister who would have his people alive unto God, forget for himself, or let the worshippers forget, the dependence on the Holy Ghost. How the little feeble church at Jerusalem developed when the day of Pentecost came! He makes the message effectual, but it is the message that He inspired in the Scriptures. He brings to remembrance, but it is the things that Jesus has spoken. Through Him souls are born into the kingdom, but the incorruptible

seed of the Word is the instrument. To do his part in making and perpetuating a live church, a minister must preach the Word, in the house of God, in the houses of the people, in his own tone, temper, and life, and withal in entire dependence on the grace of the Holy Spirit working in and with him. No minister can write this down deliberately without self-reproach and humiliation over his own forgetfulness and failure. I cannot; but it is the truth; and one must not try to bury it.

There are ways of getting up a look of life. Students at college sometimes see the legs of frogs put on the table when some branch of natural science is being illustrated by experiment. The subtle electric force is made to play through the dead muscles and joints, and the frog's legs move as if they had life in them. So eloquence, originality, interesting peculiarities, personal magnetism, may galvanize dead assemblages into the demonstrations that look like life. But nothing but God's Word, sacraments, and prayer, used reverently for the feeding of living souls, and for the quickening of the dead, for honoring Christ and for extending His kingdom, and all this blessed by an acknowledged Divine Comforter, so that He is felt to build the temple and bear the glory—nothing but this will develop a live church. Give us this, and the life in it will be deep, spiritual, heavenly; and the possessors of it will in glory and beauty live for ever and ever.

III.—BIBLICAL HOMILETICS.

III.—TO WHAT EXTENT CAN THE SCRIPTURES BE USED?

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It has already been seen that there is homiletical *method* as well as homiletical matter in the Scriptures. It is also conceded that there are important elements of method not found in the Bible.

What has been claimed in the preceding articles is this: that the elements of method given in the Scriptures are the first and most ample source of strength; and that the Scripture elements are the foundation on which the outside important elements are laid. The large substance is in the Scriptures—special extra Biblical elements may round that substance into special forms. Desirable forms of new expression, of logical articulation and sequence, of symmetrical shape, of fine polish may be added—not greater and better than those found in the Scriptures, but *unlike* them and suited to new conditions of life. Can we specify the limits of these Scripture elements?

I. We find first in the Scriptures the real framework of homiletical science. The principles which *make* the preacher are here, and are the principles which determine his method.

1. The General Conception of Preaching. This determines the

force, fire and form of what the preacher says. It gives not simply a blunt, honest directness which cuts the way with hatchet and bill-hook through tangled underwood to the hearers' heart; it also discriminates between tangled wilderness and cultivated landscape and gives a wise discernment of the avenues of approach through conventionalities of civilized life. No one was more skilful than our Lord in that forcible, *indirect* method by which the dealer in great truths surely enters the mind.

The Scriptures indicate clearly that preaching is not merely the delivery of a sermon. Structure, voice, action are not preaching. Add the *mental* person, the occasion, the mental interest of the hearers and you are still too narrow. The word *soul* has a meaning in the Scriptures above and beyond the word *mind*. The Bible everywhere makes it evident that the *soul* of the person preaching—his soul at the time of preaching and his soul in permanent character—and the soul of his hearers at the time of preaching and in permanent character—united by the occasion to the Word of God—are essential to the act of preaching.

Professor Phelps defines homiletics as "the science which treats of the nature, the classification, the construction and the composition of a sermon." "It is the science of that of which preaching is the art and a sermon is the *product*." This theory of homiletics is the theory of a *sermon*. This is likely to mislead. Many a young minister will think the sermon the *conclusion* too. The sermon written, the sermon delivered, the sermon printed without delivery is taken to be the completed product. How many sermons of rationalistic preachers in Germany—themselves without soul or faith in their preaching—would be complete according to this rhetorical theory? Not so the Scriptures. Noah's person was a large part of his preaching. To the people that gathered about the huge structure blocked and shored up, high and dry above water, his character preached in admonitions and instructions. Ezra and Peter were *in* their sermons, moving along the progress of their exhortations. St. Paul, poor enough perhaps in the metropolitan pulpit of America or Achaia, as to form, would be and was powerful in person. His person is the structure of his sermon—the mental character, the logical argument, the fervid zeal, the *flood-tide* which rushes the audience over his defects. The Scripture conception is God speaking through his messenger, through the messenger's message into the inmost consciousness of the hearer.

The Scriptures further support this conception by furnishing us with fundamental definitions of the sermon.

A thorough historical examination of the Biblical preachers, including their character, their mission, their purpose, the Hebrew and Greek words which describe them, their occasions, will give us two definitions of a sermon, viz.:

An Old Testament sermon is a religious address to a people called to be God's people by a messenger sent of God to instruct and to incite that special people to a spiritual life.

A New Testament sermon is a religious address to any assembly of people by a messenger sent of God with a threefold object: to persuade men to begin a Christian life, to instruct and edify those already persuaded, and to extend the kingdom of God throughout the world.

Each of these definitions will determine the method of the sermon. Each is true in its place and fruitful of good, but the New Testament definition includes the Old. Each definition may be used in suitable conditions: of missionary life among the heathen, of separateness from the world, of communion services, of appeals to mixed assemblies, of world-wide ministry to a sinful race, but each is more powerful because drawn not from modern rhetoric but direct from the Word of God.

2. The Aim of Preaching. The aim of preaching and the mode of securing the aim are closely connected. Both should come first from their source in the Scriptures.

The Scriptures insist that the aim of preaching is controlled by at least three essential convictions in the preacher: profound conviction of the righteousness and holiness of God; profound conviction of the depravity of man, its nature and extent; deep conviction that the preaching of God's Word is the sure means of conversion from depravity to holiness. It insists that the aim itself shall control all other aims: that scholarship, learning, literature, philosophy, science, eloquence, however genuine, excellent or profitable, must be tributary in order to *be* genuine, excellent or profitable. It gives us a glimpse of what the most eminent of the apostles might have been in the world of letters or in professional life, but that in saying, "This one thing I do," they found a "more excellent way."

The objective in preaching, the Scriptures declare, is not instruction, but the permanent habit of the *will*, in the person, in the race—not a mental mood, not one group of motives, not one sphere of personal life, but the whole life of the man and the whole life of mankind, and that the method which terminates on a part and not on a whole, is not the Christian method of preaching.

The Scriptures make plain what is the true mode of securing the aim. They insist that preaching shall present the motives which universally lie deepest and next the will—and not the transient motives which are remote from the will and more temporary feeling. They claim that man will give heed, when you address his love of happiness, his sense of obligation, his aspiration for virtue; that it is the study of the preacher to expound the doctrines of joy, peace, hope, love, as an appeal to man's happiness, the doctrines of sin,

justice and retribution, as an appeal to his obligation; the doctrines of goodness, truth and holiness as an appeal to his virtue; that in the preacher love shall blend with righteousness, and righteousness with love, if he would have blended love and righteousness become the permanent habit of the people. The New Testament pictures perpetually the person of the Great Preacher in his varied assemblies, as illustrating in great variety the mental attitude and bearing by which these motives are reached. It is vain to say that this is only *matter*; it is the *method* by which the soul is reached.

3. The Classes or Kinds of Sermons. The great types of sacred address come freely out of the Bible. They exist in a broad variety. This palpable and practical benefit to people and preacher is often left to be discovered by the young preacher. From the open book which he studies he may find these classes as one of his lessons.

Taking his Old Testament, he will find by homiletical study that the first type in frequency and importance is the hortative and practical sermon; that next follows the historical; that then follows the didactic and expository; and that the doctrinal (the subject in relation to a system of subjects) and the ethical come last of all.

Taking his New Testament, he will find that our Lord pours in a large mass both of new subject-matter and instruction—and that therefore the didactic and expository sermon assumes the first place; that, if the glowing sermonic epistles be included, the doctrinal type comes next, that the hortative falls into the third place, that under the growth of a reflective habit of society, the historical is in the fourth place, and that the ethical as before is last of all.

He may readily see that where he has to meet a rudimentary stage of life, childhood, illiteracy, the pagan or semi-civilized, the unreflective, the Old Testament order and proportion of types, is the true order and proportion for his use. He will see that in proportion as mature knowledge, reflective observation, high forms of education and culture prevail, the New Testament order and proportion are his guide. As few congregations even in our educated nation are other than mixed congregations with all grades of mind, from the ignorant and the reflective child to the ill-informed, half-informed, well-informed adult, he will have need of all the Biblical kinds of sermons. Let him *start* with the variety and not with the one model sermon. With the historical, the hortative, the didactic, the expository, the doctrinal, the ethical before him in his open Bible, each in wide variety, all in varied union of composite elements, he will have at once a breadth of resource. He will be preserved from trite monotony before his people. Both himself and his people will feel the freshening and fruitful power of the varied presentation of the Word of God. The limpid water for the soil is not all in one form. The landscape is freshened by dew and rain and river and brook.

sea-mist and mountain-mist, irrigating channels and ditches, and even by snow. So let the young preacher learn, not from human rhetoric, but aided from the divine source, how the word of God shall bring forth bread for the eater and seed for the sower. From the inspired guidance of this history of preachers comes this important part of the frame-work of the system.

4. The great permanent elements of the preacher in his act of preaching come from the Scripture. Style is the expression, then the thought, then the man. In a far higher sense, preaching is the expression, the thought, the elements which select, combine, guide the thought, the disposition, the character, the *man*. Do these elements all belong exclusively to matter? Have they no influence on method? Are they not inherent elements of method?

There are lofty bestowments on the great leaders of Scripture which are special and were designed to be extraordinary and supernatural. There are other elements which are the common and permanent qualities of the ministry in all ages. They are a legacy for the ordinary use of inspired and uninspired spiritual leaders in high or low degree. Moses, Samuel, David, Elijah, Jeremiah, Daniel were after all quite human: their source of strength may be our source of strength.

These ever-enduring qualities are found in character, matter, manner and form. Character, matter and manner penetrate the form.

Union with God and consciousness of his presence, supreme estimate of a spiritual standard of doctrine and of life, independence of man, clear discernment of the need of man, devotion to man's good, lofty conceptions of God, were the permanent qualities of character. They penetrated the whole method of the speaker.

Their matter of thought was historic, observational and predictive. Their historic is our historic; their observation becomes to us historic; much of their predictive is a record of accomplished facts to us. And much more than they, have we a range of actual divine revelation for our interpretation and use. Even the source and character of the matter determined not a little the mode of presentation.

Their manner was the manner of men inspired by an *earnest purpose*. They disregarded trifles. Many of them broke through conventionalities. Some of them made an innocent and judicious compliance—they become all things to all men; their end to save some. They were ready for street preaching or house preaching. They could make a pulpit of a stair, or a gate-opening, of a market-place or a boat-deck. They had no hesitation in the use of object lessons, like a potter's vessel, or bonds and yokes, or carrying household goods out of the city, or growing plants and flowers or birds and beasts. The principle involved in our picture-sermons, in maps and diagrams and idols and curios from heathen lands, they freely used.

The leading characteristic in all these elements was great individuality. It was a *godly personality*. Independence, courage, boldness were the common traits springing from a divine force within. Every preacher of the Old Testament and the New has his own distinct form and message. Enoch and Noah cannot be interchanged. Moses, Joshua and Samuel, although belonging to one broad type, cannot exchange places. David, Ezra, Daniel, Paul, James, Peter, John—each fits his own position and forms his own space in his own environment. They pronounce their conviction with intense personal energy. They consider themselves leaders, with a following or without a following, for a *purpose*. They speak with their whole being in the charge they give.

In all these elements, they were human like ourselves. That they were also at times in lofty inspiration, does not make the qualities in which they touched our common attainment less an example for us.

5. The highest qualities of style are illustrated in the Scriptures.

There are, indeed, no chapters pointing out clearness, unity and strength. There is no analysis of the elements which constitute persuasion. There are no names for figures of speech. But the illustrations of clear expression, of unity of thought, of strength of statement are so abundant that these qualities stand forth like the mountains of Gilead and of Carmel. Persuasion has so many varieties of appeal and argument and illuminating figure, that every element of its power has pertinent examples. The power, the vividness, the beauty, the abundance of figures render definition and illustration easy. The various forms of explanation, confirmation and excitation are found everywhere.

6. The best illustrations of lower elements of sermonic style are given in the Scripture.

Grace of expression, harmony in the sentence and paragraph, even elegance of style are not despised, but they are kept in their place. Prose runs into poetic periods. Argument mounts into balanced antitheses. Prophecy speaks in vivid pictures. Warnings are delivered in well-poised utterance, which rings a lifetime in the memory. Solemn judgments are the more solemn because, like the curses of Ebal (in Moses' sermon), they are in balanced sentences and antiphonal responses. And beatitudes, like musical chimes, whether in the Sermon on the Mount or in Moses' blessings to be announced from Gerizim, linger in the ear and fond affection of the soul.

These graces of expression, however, do not take possession of the sentence. The thought is simply made more attractive while it is made more strong. The dress is never the finical taste of the dandy, nor the tawdry show of the Indian, but the well-disposed attire of the sensible man, which reveals the cultivated mind and heart.

7. Helps to the proper Estimate of Order and of Form are given in the Scripture.

“Order is heaven’s first law,” as is evident in the Biblical addresses, but it is not a stated order to which attention is directed. The order of the botanist does not appear in nature. The order of the astronomer is not known to the common observer of the heavens. Neither does the logical method which is marked by formal divisions appear in the Biblical sermons. The order which springs naturally from a balanced mind is there—the sequence of thought which pervades the logical mind is there—the appeal grounded on intuitive perceptions of the hearer and on orderly steps, is there.

There is no *over*-estimate of one pattern of discourse. Firstly, secondly, thirdly, do not weary the mind with repetitions.

There is no *under*-estimate of an order. A fresh, natural, strong order appears, and never disorder, lack of order or confusion of thought.

The Scriptural order is the order of a natural mind, moving in its natural strength—the inherent logic of good minds moving unconscious of logical tests, as a grammatical mind moves unconscious of grammatical tests.

Because the introduction, statement, development and conclusion are not stated in divisions, it must not be inferred that these parts do not exist. Because the introduction or statement is omitted, as it sometimes is in secular oratory, the address is none the less appropriate. For a purpose with a multitude, the speaker may spring directly to his subject, and the subject may be in the development and not in a proposition. This does not undervalue the proposition, but shows that it is not essential to every kind of popular discourse. It does not undervalue the “parts of discourse,” but shows that they may exist in force and essence, while they are not marked by notifications of transition.

If we take the three kinds of discourse, derived from the “Plan,” viz: The Formal with the form concealed, the Formal with the form stated and the Informal, the first is undoubtedly the highest, and on the whole the most useful. This and the Informal are the Scripture forms. The minds of the hearers are taken step by step to the conclusion, and the hearers do not know there is a plan. The leader moves on like a river flood, the affluents come in without notice, and the hearers move with the leader. The skeleton is in the body, but the fair flesh and the nervous mobility conceal the skeleton. Such sermons as those of Moses on the plains of Moab, or our Lord’s Sermon on the Mount, or his address on the Bread of Life and the Light of the World, and that in the upper chamber are capable of analysis into parts and subdivisions, which reveal an orderly plan.

Short appeals on the spur of the moment, imperfect addresses

where completeness is not essential, ready and brief exhortations give abundant illustrations of the Informal Address.

The above qualities, we maintain, are the great essential elements of homiletics. They constitute the frame-work of the homiletic system. They can be better drawn from the Scriptures than from secular books. To associate them with the Scripture, is to heighten their effect. If the student has had the secular rhetorical training of the college, all the more may he then go to the Scriptures for the life of his system. Upon these principles as a frame-work can be built the various styles of architecture which suit the taste and customs and manners of extra-Biblical people. How they may be adjusted to secular systems still remains to be discussed.

IV.—THE FIRST NATIONAL TEMPERANCE CONGRESS.

By CHARLES F. DEEMS, D.D., LL.D.

As it fell to me to preside over the First National Temperance Congress, so it seems to be my duty to yield to requests from different quarters, and give a statement of the impressions made upon me as the whole affair appeared from my point of view. I have waited until the perspective might adjust itself and the work be done dispassionately.

Its origin seems to have been on this wise. No observer, however superficial, has failed to notice three things: 1. The increasing power of the saloon, not only in propagating and intensifying the manifold evils of intemperance but also in balefully controlling Municipal, State and National politics. 2. The increasing desire and determination on the part of good men to suppress the saloon; and, 3. The great divergence of views among intelligent and conscientious men as to the best method to secure this most desirable result.

There is nothing so dreadful among men as the saloon. It is absolutely useless and it is always injurious, admittedly the most injurious of all human institutions. It is conducted always by bad men, no man of good character being willing to endure the thought of being connected with the business. And yet it survives and grows, notwithstanding the fact that every decent man in the United States, Catholic and Protestant, Democrat and Republican, professes to deplore the existence of its malign influence. Why then is it not swept away in a year, so that no vestige could be discovered? Thoughtful men have felt that the phenomenon of its continued existence is due to the divergence of opinion among its opponents as to the best method of destroying it. Whether this divergence can be lessened in any degree is a problem.

At some one's suggestion an informal meeting was called, in the month of March, 1890, of friends of temperance to talk over the situation. The temper and the result of the meeting were so agreeable

as to induce the appointment of a committee to consider the propriety of making a call for a National Temperance Congress. That committee consisted of seven persons, and I believe no two of them represented the same "temperance view." Without consulting me they appointed me chairman. Upon reflection I concluded to accept the position and try to do the work faithfully. "A Call for a National Temperance Congress" was circulated, and obtained the signatures of men and women representing all creeds, religious and political, and all shades of temperance views. Among those were many of the highest names in America, the most able thinkers in Church and State, the most influential workers in politics and business. The call was made so broad that no temperance man was excluded. It was an invitation. It was a solicitation. It was as broad as this: "We ask all Local, State and National Temperance Societies (regardless of sex or politics), and all Churches and Sunday-schools, and other Associations which hate the Saloon, to send representatives to a National Temperance Congress, to be held in New York City, June 11th and 12th, 1890, in the Broadway Tabernacle." That there might be no mistake, the following sentence is added: "Every person opposed to the saloon who will present himself at the Congress will be welcomed as a member." After such a call, is it fair for any man who "hates the saloon" and who did not attend the Congress to utter any adverse criticism?

The object of the Congress is stated in the first sentence: "We, the undersigned, representing almost every shade of Anti-Liquor Views, believe that the time has come for representative temperance people throughout the country to assemble together in convention, to look into one another's face, to compare views frankly, to learn the whole ground of our agreement, and to enlarge that ground, if possible, by candid and friendly discussion." Before accepting the chairmanship of the Committee I satisfied myself thoroughly, and *am still satisfied* that the Congress was not secretly intended to turn the grindstone to sharpen any man's axe, that no party politics were to be promoted by the movement, and that nothing was to be done beyond that which was stated in the Call; so, when a programme was made out the topics were distributed among the religious, moral, social, and legislative departments of the temperance question.

It may be important as a matter of history to copy from the Programme the topics in the order in which they were actually discussed.

1. "Is State and National Prohibition desirable and feasible?"
2. "Alcohol a poison, never to be used for beverage purposes."
3. "The line on which all enemies of the saloon may unitedly do battle, whether they be believers in Restrictive Measures or in Radical Prohibition."
4. "How may the churches aid most effectively in the destruction of the Liquor Traffic?"
5. "The Coffee House and

other substitutes for the Saloon." 6. "The bearing on the Temperance Reform of the Unbroken Package Decision of the Supreme Court." 7. "Is High License to be regarded as a Remedy?" 8. "Should there be a Political Party whose dominant idea is the Prohibition of the Liquor Traffic?" 9. "The relation between the Temperance Reform and improved dwellings." 10. "To what causes is to be attributed the failure of the Prohibition Amendments in the late Contests in Massachusetts, Pennsylvania and Rhode Island?" 11. "The Attitude of Labor Men toward the Liquor Traffic." 12. "The Systematic Prosecution of the Total Abstinence work essential to the overthrow of the Liquor Power." 13. "Temperance Work among the Young." 14. "The Nebraska Amendment." 15. "The Appeal to Philip Sober." 16. "No Sectionalism in the Temperance Work." Certainly this must be admitted to be a broad gauge.

Then look at the men assigned the topics. A majority of them were opposed to radical Prohibition and to what is known as "the third party." Certainly it was no mean Congress which had among its speakers Revs. Drs. Huntington, Funk, Kynett, Buckley, Miner, Howard Crosby, Carroll, ex-Presidents McCosh and John Bascom, Joseph Cook, Gen. Nettleton, Gen. Wager Swayne, Gen. Neal Dow, Gen. Palmer, Gen. Green Clay Smith, and Messrs. Robert Graham, Joshua L. Bailey, S. H. Hilliard, L. A. Maynard, R. Fulton Cutting, H. H. Faxon, Henry B. Metcalf, Samuel Gompers, T. B. Wakeman, Albert Griffin, Judges Bonney of Chicago and Arnoux of New York, Hon. Walter B. Hill of Georgia, and the learned scientist, Dr. N. S. Davis of Chicago. All these were on the programme, and with the exception of two or three, who sent their papers, were all present and spoke.

There were four rules of order on the programme, as follows :

"1. Fifteen minutes to be allotted to each opening address. 2. The 'Talks' following the opening of each Discussion to be limited to five minutes. 3. The chair is to 'call time' promptly. 4. The Congress shall be wholly for conference; hence all resolutions are to be ruled out of order."

The size of the Congress was surprising. The first session opened on Wednesday morning, June 11th, at 9:30. It is to be remembered that every man came at his own cost, and that the call had been issued only a few weeks before. At the opening of the first session, nearly the whole of the ground floor of the Tabernacle was occupied, and there were some in the gallery. The crowd increased with every session and every hour, to the close. They came in from Maine and Alabama, from Georgia and Dakota, from New Jersey and California. Col. Alexander S. Bacon, who is *not* a "third-party," radical Prohibitionist, but a well-known member of the Republican party in

Brooklyn, had been appointed to call the Congress to order. When he did so the writer of this article was nominated as President of the Congress. It had been intimated to me that such nomination would be made, and I had pondered the question of my duty in the premises. I knew how divergent were "temperance" sentiments, how conscientious were temperance men, and how tenaciously each section held to its own views of policy. I knew also that there would be many who would insist upon breaking through the rules which had been adopted, and many who would insist upon the Congress taking some "action." I felt that whoever presided over that Congress should be obstinate enough to resist wild attempts to make a stampede, and courteous enough to break a mule's neck without giving offense to that interesting animal. It did not appear to me that I had these characteristics in any very conspicuous degree; but then, somebody must discharge this duty, somebody must incur the probable odium, and as I was not prepared to name any other gentleman for the sacrifice, I consented to victimize myself.

Plainly, there are advantages in seeing an assembly from the President's chair. If the observer be at all intelligent and self-possessed he will see all around. Watching the assembly to know what should be done next, and the best way of doing it, examining the piles of cards and notes sent in by persons who desire to speak, receiving the comments made by those who are on the stage, he must have a clearer view of the whole affair than any one else. At this Congress I was not allowed to sleep one minute. Since its adjournment I have read most of the comments made by the press, and I now deliberately declare that if I had depended for my information upon the daily newspapers I should have had a most defective and distorted impression of the whole affair.* The press seemed unanimous in determining to misrepresent the Congress, and its success was not small. Now, I can say this without any personal resentment, because all who wrote about the Congress were unanimous in praising the President. Indeed, but for that, I do not think I could write this article; I could not avoid the suspicion of writing to "hit back."

A few days after the adjournment, one of the most distinguished citizens of New York, a man of more than national reputation, congratulated me, and told me that New York society was congrat-

* As a sample of the manner in which the papers differed, compare the following extracts:

"Prohibitionists are in an overwhelming majority in the National Temperance Congress."—*New York Tribune*.

"Neal Dow did not meet with much sympathy at the National Temperance Convention in New York Wednesday. He was received with great respect, but it was evident that the mass of the delegates were in favor of high license. Rev. Dr. Deems even restricted the venerable Maine apostle to a five-minute speech, and threatened to quit the chair when certain persons in the audience urged the infringement of the rule."—*Boston Journal*.

"Neal Dow did not meet with much sympathy at the National Temperance Convention in New York on Wednesday. He was received with great respect, but it was evident that the mass of the delegates were in favor of high license."—*Boston Traveler*.

ulating me on having so successfully managed "that bear-garden," and having brought it to a close without a riot. "That bear-garden"! All this gentleman's information had been derived from the newspapers and (probably) from a friend of his who was a member of the Congress and who had been the most difficult man to keep in any reasonable order. "That bear-garden"! I know the House of Commons in England, the House of Representatives in this country, the General Convention of the Protestant Episcopal Church, the General Conference of the Methodist Episcopal Church, the General Assembly of the Presbyterian Church, and divers other bodies, and yet I declare that I never have seen any assembly better behaved, more submissive to order, and more dignified, than the First National Temperance Congress.

There was excitement. There was life. There was vigorous and sometimes violent assertion. There was earnest and sometimes very loud protest. But of disorder there was next to nothing. In my speech of acceptance, I had pledged the Congress to stand by me in having the rules strictly observed, calling attention to those rules, one of which was that the chair was to "call time" promptly, and "time" was fifteen minutes for each opening address and five minutes for each following speech. Now it came to pass that the first speaker was Neal Dow, the veteran Prohibitionist. The Prohibitionists welcomed him warmly. I had told him that I should give him the signal when he had but two minutes left. This signal was given and taken kindly. But who that is "full of matter," like Job's "comforter," can stop short off at the close of the first quarter of an hour? General Dow was proceeding warmly with his speech when my bell struck, and I arose and called, "The next speaker is Mr. Robert Graham." "Go on, go on!" the assembly called vociferously, as is customary in the best regulated of enthusiastic crowds. Twice again I called, "The next speaker is Mr. Robert Graham." And they raised their pitch in "Go on!" I knew that my hour had come. Then I called out that that Congress had pledged itself to stand by me in keeping the rules, and men were violating their pledges by interrupting proceedings, and that unless immediate order were restored I should vacate the chair, and allow them to elect a President whom they could run over. The announcement was heartily applauded. And perfect order came. And the next speaker proceeded. I knew that if I kept order in the case of a very aged gentleman who was enthusiastically regarded by a large number of persons present, then younger and less conspicuous men could not complain.

There was one other deviation from perfect order. One of the speakers—not a "third-party" Prohibitionist—seemed to have deliberately studied how he might insult a section of the temperance men or test their tolerance. He coolly and repeatedly applied to them the

most irritating epithets, such as no man or set of men in private or in public is expected to endure in silence. Strong protesting exclamations came from the insulted party. I allowed both, up to the point where the irritated crowd could bear no more, and were about to overwhelm the speaker. There a stop was called. I told the audience that the gentleman was not a volunteer but an invited speaker, that at our request he was telling us what some labor-men thought of some other people, and as this Congress was called that we might learn views, the gentleman should be allowed to proceed. The gentleman did proceed, he avoided unnecessary exasperation, and thenceforward to the close there was perfect order.

Now these are the only two instances, that I can remember, through the six sessions of the Congress, of departure from the most absolutely perfect order. I appeal to all intelligent men whether it is fair to apply disparaging epithets to such an assembly.

The Committee of Arrangements selected topics and speakers, giving some time at the close of each appointed discussion for five-minute speeches by any member. The greatest difficulty of the presiding officer lay there. He knew few of the hundreds of persons present. The rule was adopted that each person who desired to speak should send up his card. There was a snow shower. The first received was the first called, and I took them in order, making these modifications to the rule, namely, that the proportion between the male and female speakers should be maintained; that the different sections of the country should be heard from; that, so far as I knew, those representing different views should be heard so that all speaking should not be on one side; and, if practicable, no one should speak twice. This was a task. It made some disappointments. It let in some indiscreet speakers: but how was that to be avoided?

Whole passages of the most sensible speaking went uncommended by the press, while a few rather startling observations received very conspicuous and derisive and damnatory notice. For instance, one paper says that "Gen. Neal Dow, the old man virulent, was the first speaker, and commenced the campaign by denouncing as liars all who hinted at failure of prohibition in Maine." This is a misrepresentation, possibly founded on a misapprehension. Gen. Dow did no such thing. He denounced no man. He would have been promptly called to order if he had done so. I watched him closely. In the midst of his speech he quoted the assertion that *Prohibition had everywhere been a failure and had been equivalent to Free Rum.* Then he took special pains to inform the audience, as I understood him, that he charged no man with intentional lying, but that an untrue statement had been quoted by good people through ignorance of the facts; but that he might emphatically contradict it, he pronounced *the assertion* a "lie," and repeated that it was a "lie," and

endeavored in a very clear, forcible and decorous manner to sustain his position by showing that six months of faithful administration of the law had emptied the jails of five counties; that in the jail of the oldest and most populous county of the State, at the end of four months after the passage of the law, there were only five inmates, three of whom were liquor-sellers who had been convicted of violating the law; that now in three-fourths of the State the drink traffic was practically unknown; that whereas, there had been many large distilleries and breweries in Maine—nine in Portland—now there is not a single distillery, nor a single brewery, anywhere in all the State.

Now certainly I should not have used the word "lie," and perhaps it was indiscreet; but does the manner in which it was used, with such careful guarding of terms, justify the wholesale disparagement of such an assembly?

Again, some one is accused of proposing to "spit on the Constitution and step on it." My recollection is that one speaker did apply to the liquor traffic the words which Horace Greeley applied to slavery, that *if the Constitution sustained slavery*, he was ready to spit on the Constitution and step on it.* But we Americans ought to be used to that. In my earliest boyhood an earnest New England orator made my blood boil by speaking of the Constitution of the United States as "a covenant with death and an agreement with hell," and his words were repeated and re-echoed until the Civil War, in which, to save the Union, the Constitution *was* overstepped, if not stepped upon or kicked aside. Perhaps the orator in our Congress was thinking of all that, and of the fact that nearly all our representative men used to ridicule any objection to the war for the Union raised on constitutional grounds. It was seen that the Union could not be preserved constitutionally.

Then it was stated that a "varied assortment" of persons "expressed their readiness to shoulder their muskets and face the foe on the shortest notice." Besides Mr. H. Clay Bascom, above referred to, the only speakers who made military allusions of that kind, so far as I now recollect, were the Eastern orator, Joseph Cook, and the Southern orator, Green Clay Smith. These are all very gifted and excellent and distinguished gentlemen, and, taken together, perhaps may be designated "a varied assortment" without violation of veracity, or syntax, or rhetoric. But is it fair to take their remarks out of their connection? So far as at this distance of time it can be recalled, the connection was something like this:—It is plain that

* The exact words of the speaker (Mr. H. Clay Bascom) were as follows:

"But, gentlemen, as was said regarding the slavery question, when it was declared that the Federal Government had nothing to do with it, and that the Constitution would be invalidated if we attempted to suppress slavery in this country, Horace Greeley proposed, if that were true, to spit on the Constitution and trample on it. And that is what I propose to do with the Constitution. If it has come to a pass in this country that the liquor traffic is to interpret the Constitution in its own behalf, and dominate this Government, I am ready for my musket." See "The National Temperance Congress," p. 209, published by Funk & Wagnalls, New York.—Eds.

the drink traffic, if not destroyed, will ruin the country: there are only two ways to destroy it: by law or by arms: if not destroyed by law, it will soon drive the people to desperation, and resort may be had to arms. If that came, I understood those gentlemen to say that they would take up arms upon the side of the broken-hearted fathers and mothers, upon the side of the home, upon the side of the Republic, instead of upon the side of the murderous saloonists. Is there a patriot in all the land who does not sympathize with that sentiment? Would you not despise one who did not? And it is not to be forgotten that one of these gentlemen had once fought for the preservation of the Union, and that both knew that the saloonists had already taken the musket and shot down temperance men, and were ready to do so again; and that they may carry it to a point where the decent portion of the community may be compelled in sheer self-defense to take up arms against the most unprincipled set of men now living upon the planet. Worse than the Janizaries, worse than the Mamelukes, the saloon-keepers deserve the fate which Mahmoud II. meted out to the former and Mehemet Ali dealt to the latter. If slavery had been abolished in our country by law, it would not have been abolished by blood. Is it not kindness to warn the saloonists of what may be their fate if they be not saved from destruction by some legal abolition of their infamous traffic?

The "lie," the "Constitution," and the "musket" allusions are the only ground found by the most vigilant search through the six animated sessions of the Congress for the disparagement of such a body of men, and it is seen what they are worth.

There is another statement made which it may be well to notice. It is of the nature of a complaint. It is that the Prohibitionists were very largely in the majority. And that plainly was the case. But who is to blame for that? They were invited publicly and came. Other temperance men had had the very same invitation and did not come. So far as can be ascertained, none, except those on the programme, were personally invited. Then, where were the High License men? Where were the Anti-saloon Republicans? Where were the Church Temperance Society men? Where were other temperance men? On the way to the Tabernacle the first morning, we met a gentleman in the street car accompanied by his colored valet, who attended to his portly portmanteau. It was soon ascertained that he was on his way to the Congress, that he was a Prohibitionist, that upon reaching his home in Alabama from Texas he had seen the Call, and immediately pushed off for New York, travelling day and night to be at the opening. Another gentleman, also a Prohibitionist, and therefore called "a semi-lunatic," came from Dakota, and another, described as "a wild stump orator," came from Nebraska, and each spoke five minutes in somewhat cyclonic fashion; but where were the gentlemen who

are neither "semi-lunatic" nor "wild," but who favor High License—where were they? Are the men who were present to be blamed for the absence of those who did not chose to come? Let there be some fairness!

Every one who knows the facts knows and admits that every reasonable effort was made not only to give, but to secure an impartial hearing to every side of the temperance question. Then what ground is there for complaining that certain sentiments were "barely tolerated" or "heard with ill-concealed impatience"? Did radical Prohibitionists expect High License men to cheer them, or did those who denounced Prohibition look for plaudits from "third-party" men? Were General Neal Dow's feelings hurt because Mr. Robert Graham did not play the rôle of *claqueur* to him, or was Mr. Robert Graham thrown into the sulks because Neal Dow did not wear out his palms in applauding him while he poured hot shot into Prohibition by Law? Would it not be childish to expect such things from such venerable gentlemen?

But as the Congress did not "secure some common ground of action" for the temperance forces, it "did nothing"! A machine or a political or a social movement must be judged by what it was *intended* to accomplish, not by what the critic might wish it had accomplished. This Congress was called together under the stipulation that nothing should be "done," no action should be taken, no resolution should be heard. This complaint, then, is a compliment. It proclaims that those who had the Congress in hand completely succeeded in what they undertook. Nothing but candid and friendly discussion was intended. No man was repelled by the fear that some action would be taken which, if it did not bind him, might embarrass, if not compromise him. It was because of this that so many shades of opinion were represented. Moreover, talking is something. Among people accustomed to deliberate assemblies there must always be a great amount of thinking and talking before there can be determination. A Parliament is a *parley*-ment. Most certainly this Congress has done much to prepare the way for wise action among temperance people.

The fact that the Congress did not do what ardent advocates of particular theories wished it might do, goes far toward showing the wisdom of those who projected the assembly under the limitations that were fixed. No criticisms are severer than those written and uttered by "third party" men both before and since the Congress, nor were any gentlemen so reluctant as they to take part in starting the movement. But the result has been to present phenomena which seem to indicate that the most sincere and candid temperance men, those who most have convictions with courage, those who are readiest to devote time and money to the destruction of the drink traffic, are

the pronounced Prohibitionists, whether they belong to the so-called "third party" or not. Moreover, it was shown that the tendency of the mass of temperance men is toward Prohibition, and that they are moving to that nucleus of crystallization with constantly accelerating rapidity.

Among the invited speakers was Rev. Dr. Howard Crosby, one of the bravest and noblest of men, a man whose position is much misunderstood because it is exceedingly difficult to understand for the reason that he is believed to have done more against the saloon than any other citizen of New York, and yet he is believed by thousands of people to have done more against the cause of temperance than any other three clergymen in New York. As he is my personal friend and as I knew in advance what his reply would be, I put the question to him: "Will Dr. Crosby unite with the Prohibitionists in urging the Legislature of New York to prohibit the manufacture and sale of distilled liquors?" His answer rang through the great house, "*I will*"; and then he added with strong emphasis, "and I would join any one in utterly squelching the saloon for ever." Before this, the accomplished Dr. Huntington, rector of Grace Church, New York, had proposed what he believed to be five efficacious methods of opposing the spread of drunkenness, and among them this: "A common warfare against the four distilled spirits, which are answerable for most of the drunkenness." So here was a coming together.

Dr. Funk, editor of *The Voice*, is supposed to represent the most advanced views of the most radical Prohibitionists, called "third-party men." The basis of agreement proposed by him was presented in two items, namely: "1. Abrogation of all license laws. 2. The immediate adoption of prohibitive, restrictive laws that shall say: Any person who sells liquor on Sunday, on election days, after midnight, or to drunkards or to minors, shall be fined or imprisoned, or both. Any person who opens a saloon in an election district against the written protest of a majority of the voters residing therein shall be fined or imprisoned, or both. Then as the public mind ripens, additional laws could be enacted; as, any person who sells liquor after sundown shall be fined or imprisoned, or both; any person who sells liquor to be drunk on the premises, shall be fined or imprisoned, or both; any person who sells distilled liquors shall be fined or imprisoned, or both; and so on toward absolute Prohibition."

If nothing else had been done, the presentation by such representative men of the possibilities of approach in action would have been worth the cost of the Congress. But much else was done. Men learned distinctly what others believed and learned to respect those who differed from them as to the engines to be used in extinguishing a conflagration, but who agreed with them that *the fire must be put out*. There was an increase made in the volume of temperance agita-

tion. There was a successful initiation of a series of Temperance Congresses. From what I have seen in the press and heard from leading citizens, I feel sure that the First National Temperance Congress in the United States was felicitous in its conception and will be beneficial in its outcome.

SERMONIC SECTION.

THE PERFECT LAW AND ITS DOERS.

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

Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—James i: 25.

AN old tradition tells us that James, who was probably the writer of this letter, continued in the practice of Jewish piety all his life. He was surnamed "the Just." He lived the life of a Nazarite. He was even admitted into the sanctuary of the Temple, and there spent so much of his time in praying for the forgiveness of the people that, in the vivid language of the old writer, his "knees were hard and worn like a camel's." To such a man the Gospel would naturally present itself as "a law," which word expressed the highest form of revelation with which he was familiar; and to him the glory of Christ's message would be that it was the perfecting of an earlier utterance, moving on the same plane, but infinitely greater.

Now that, of course, is somewhat different from the point of view from which, for instance, Paul regards the relation of the Gospel and the law. To him they are rather antitheses. He conceived mainly of the law as a system of outward observances, incapable of fulfilment, and valuable as impressing upon men the consciousness of sin.

But, though there is diversity, there is no contradiction, any more than there is between the two pictures in a stereoscope, which, united, represent one solid reality. The two men simply regard the subject

from slightly different angles. Paul would have said that the Gospel was the perfection of the law, as indeed he does say that by faith we do not make void, but establish, the law. And James would have said that the law, in Paul's sense, was a yoke of bondage, as indeed he does say in my text, that the Gospel, in contrast with the earlier revelation, is the law of liberty.

And so the two men complement and do not contradict each other. In like manner, the earnest urging of work and insisting upon conduct, which are the keynote of this letter, are no contradiction of Paul. The one writer begins at a later point than the other. Paul is a preacher of faith, but of faith which works by love. James is the preacher of works, but of works which are the fruit of faith.

There are three things here on which I touch now. First, the perfect law; second, the doers of the perfect law; and, third, the blessedness of the doers of the perfect law.

I. First, then, the perfect law.

I need not dwell further upon James' conception of the Gospel as being a law; the authoritative standard and rule of human conduct. Let me remind you how, in every part of the revelation of Divine truth contained in the Gospel, there is a direct moral and practical bearing. No word of the New Testament is given to us only in order that we may know truth, but all in order that we may do it. Every part of it palpitates with life, and is meant to regulate conduct. There are plenty of truths of which it does not matter whether a man believes

them or not, in so far as his conduct is concerned. Mathematical truth or scientific truth leaves conduct unaffected. But no man can believe the principles that are laid down in the New Testament, and the truths that are unveiled there, without their laying a masterful grip upon his life, and influencing all that he is.

And let me remind you, too, how in the very central fact of the Gospel there lies the most stringent rule of life. Jesus Christ is the Pattern, and from those gentle lips which say, "If ye love Me keep My commandments," law sounds more imperatively than from all the thunder and trumpets of Sinai.

Let me remind you, too, how in the great act of redemption, which is the central fact of the New Testament revelation, there lies a law for conduct. God's love redeeming us is the revelation of what we ought to be, and the Cross, to which we look as the refuge from sin and condemnation, is also the pattern for the life of every believer. "Be ye imitators of God, as dear children, and walk in love, as Christ also hath loved us." A revelation, therefore, of which every truth, to the minute fibre of the great web, has in it a directly practical bearing, a revelation which is all-centred and focussed in the life which is example because it is deliverance; a revelation of which the vital heart is the redeeming act which sets before us the outlines of our conduct, and the model for our imitation, is a law just because it is a gospel.

Such thoughts as these are needful as a counterpoise to one-sided views which otherwise would be disastrous. God forbid that the thought of the Gospel of Jesus Christ as primarily a message of reconciliation and pardon, and providing a means of escape from the frightful consequences of sin, even separation from God, should ever be put in the

background, but the very ardor and intensity of man's recognition of that as the first shape which Christianity assumes to sinful men, has sometimes led, and is always in possible danger of leading, to putting all other aspects of the Gospel in the background. Some of you, for instance, when a preacher talks to you about plain duties, and insists upon conduct and practical righteousness, are ready to say, "He is not preaching the Gospel." Neither is he, if he does not present these duties and this practical righteousness as the fruits of faith, or if he presents them as the means of winning salvation. But if your conception of Christianity has not grasped it as being a stringent rule of life, you need to go to school to James, the servant of God, and do not yet understand the message of his brother Paul. The Gospel is a redemption. Yes! God be thanked; but because a Redemption, it is a Law.

Again, this thought gives the necessary counterpoise to the tendency to substitute the mere intellectual grasp of Christian truth for the practical doing of it. There will be plenty of orthodox Christians and theological professors and students who will find themselves, to their very great surprise, amongst the goats at last. Not what we believe, but what we do, is our Christianity; only the doing must be rooted in belief.

In like manner, take this vivid conception of the Gospel as a law; as a counterpoise to the tendency to place religion in mere emotion and feeling. Fire is very good, but its best purpose is to get up steam which will drive the wheels of the engine. There is a vast deal of lazy selfishness masquerading under the guise of sweet and sacred devout emotion. Not what you feel, but what you do, is your Christianity.

Further, notice how this law is a

perfect law. James' idea, I suppose, in that epithet, is not so much the completeness of the code, or the loftiness and absoluteness of the ideal which is set forth in the Gospel as the relation between the law and its doer. He is stating the same thought of which the Psalmist of old time had caught a glimpse. "The law of the Lord is perfect, because "it converts the soul." That is to say, the weakness of all commandment—whether it be the law of a nation, or the law of moral text-books, or the law of conscience, or of public opinion, or the like—the weakness of all positive statute is that it stands there, over against a man, and points a stony finger to the stony tables, "Thou shalt!" "Thou shalt not!" but stretches out no hand to help us in keeping the commandment. It simply enjoins, and so is weak; like the proclamations of some discrowned king who has no army at his back to enforce them, and which flutter as waste paper on the barn-doors, and do nothing to secure allegiance. But, says James, this law is *perfect*—because it is more than law, and transcends the simple functions of command. It not only tells us what to do, but it gives us power to do it; and that is what men want. The world knows what it ought to do well enough. There is no need for heaven to be rent, and voices to come to tell men what is right and wrong; they carry an all but absolutely sufficient guide to that, within their own minds. But there is need to bring them something which shall be more than commandment, which shall be both law and power, both the exhibition of duty and the gift of capacity to discharge it.

The Gospel brings power because it brings life. "If there had been a law given which could have given life, verily righteousness had been by the law." In the Gospel that desideratum is supplied. Here is

the law which vitalizes and so gives power. The life which the Gospel brings will unfold itself after its own nature, and so produce the obedience which the law of the Gospel requires.

Therefore, says James further, this perfect law is freedom. Of course, liberty is not exemption from commandment, but the harmony of will with commandment. Whosoever finds that what is his duty is his delight is enfranchised. We are set at liberty when we walk within the limits of that Gospel; and they who delight to do the law are free in obedience; free from the tyranny of their own lusts, passions, inclinations; free from the domination of men and opinion and customs and habits. All those bonds are burnt in the fiery furnace of love into which they pass; and where they walk transfigured and at liberty, because they keep that law. Freedom comes from the reception into my heart of the life whose motions coincide with the Commandments of the Gospel. Then the burden that I carry carries me, and the limits within which I am confined are the merciful fences put up on the edge of the cliff to keep the traveller from falling over and being dashed to pieces beneath.

II. Now notice, secondly, the doers of the perfect law.

James has a long prelude before he comes to the doing. Several things are required as preliminary. The first step is, "looketh into the law."

The word employed here is a very picturesque and striking one. Its force may be seen if I quote to you the other instances of its occurrence in the New Testament. It is employed in the accounts of the Resurrection to describe the attitude and action of Peter, John, and Mary as they "stooped down and looked into" the empty sepulchre. In all these cases, the Revised Version

translates the word as I have just done, "stooping and looking," both acts being implied in it. It is also employed by Peter when he tells us that the "angels desire to look into" the mysteries of Redemption, in which saying, perhaps, there may be some allusion to the silent, bending figures of the twin cherubim who, with folded wings and fixed eyes, curved themselves above the mercy seat, and looked down upon that mystery of propitiating love. With such fixed and steadfast gaze we must contemplate the perfect law of liberty if we are ever to be doers of the same.

A second requirement is "and continueth." The gaze must be, not only concentrated, but constant, if anything is to come of it. Old legends tell that the looker into a magic crystal saw nothing at first, but, as he gazed, there gradually formed themselves in the clear sphere filmy shapes, which grew firmer and more distinct until they stood plain. The raw hide dipped into the vat with tannin in it, and at once pulled out again, will never be turned into leather. Many of you do not give the motives and principles of the Gospel, which you say you believe, a chance of influencing you, because so interruptedly and spasmodically, and at such long intervals, and for so few moments, do you gaze upon them. Steadfast and continued attention is needful if we are to be "doers of the work."

Let me venture on two or three simple practical exhortations. Cultivate the habit, then, of contemplating the central truths of the Gospel as the condition of receiving in vigor and fulness the life which obeys the commandment. There is no mystery about the way by which that new life is given to men. James tells us here, in the immediate context, how it is. He speaks of "God of His own will begetting us with

the word of truth"; and of the "engrafted word, which," being engrafted, "is able to save your souls." Get that word—the principles of the Gospel and the truths of revelation, which are all enshrined and incarnated in Jesus Christ—into your minds and hearts by continual, believing contemplations of it, and the new life, which is obedience, will surely spring. But if you look at the Gospel of your salvation as seldom and as superficially as with the passing glances which so many of you expend upon it, no wonder that you are such weaklings as so many of you are, and that you find such a gulf between your uncircumcised inclinations and the commandment of the living God.

Cultivate this habit of reflective meditation upon the truths of the Gospel as giving you the pattern of duty in a concentrated and available form. It is of no use to carry about a copy of the "Statutes at Large" in twenty folio volumes in order to refer to it when difficulties arise and crises come. We must have something a great deal more compendious and easy of reference than that. A man's cabin-trunk must not be as big as a house, and his goods must be in a small compass for his sea voyage. We have in Jesus Christ the "Statutes at Large," codified and put into a form which the poorest and humblest and busiest amongst us can apply directly to the sudden emergencies and surprising contingencies of daily life, which are always sprung upon us when we do not expect them and demand instantaneous decision. We have in Christ the pattern of all conduct. But only those who have been accustomed to meditate upon Him, and on the truths that flow from His life and death, will find that the sword is ready when it is needed, and that the guide is at their side when they are in perplexity.

Cultivate the habit of meditating

on the truths of the Gospel, in order that the motives of conduct may be reinvigorated and strengthened. And remember that only by long and habitual abiding in the secret place of the Most High, and entertaining the thoughts of His infinite love to us, as the continual attitude of our daily life, shall we be able to respond to His love with the thankfulness which springs to obedience as a delight, and knows no joy like the joy of serving such a Friend.

These requirements being met, next comes the doing. There must precede all true doing of the law this gazing into it, steadfast and continued. We shall not obey the commandment except, first, we have received and welcomed the salvation. There must be, first faith, and then obedience. Only he who has received the Gospel in the love of it will find that the Gospel is the law which regulates his conduct. "Faith without works is dead"; works without faith are rootless flowers, or bricks hastily and incompletely huddled together without the binding straw.

But, further, the text suggests that the natural crown of all contemplation and knowledge is practical obedience. Make of all your creed deed. Let everything you believe be a principle of action too: your *eredenda* translate into *agenda*. And, on the other hand, let every deed be informed, by your creed, and no schism exist between what you are and what you believe.

III. Lastly, note the blessedness of the doers of the perfect law. There is an echo in the words of my text, of the Beatitudes and the Sermon on the Mount, the form in which the Gospel was, perhaps, dearest to this apostle. He uses the same word—"Blessed."

Notice the *in*, not "after" not "as a reward for," but "blessed *in* his deed." It is the Psalmist over again, whose words we have already

seen partly reproduced in the former portion of this text, who, in the same great psalm, says: "*In* keeping Thy commandments there is great reward." The rewards of this law are not arbitrarily bestowed, separately from the act of obedience, by the will of the Judge, but the deeds of obedience automatically bring the blessedness. This *world* is not so constituted as that outward rewards certainly follow on inward goodness. Few of its prizes fall to the lot of the saints. But *men* are so constituted as that obedience is its own reward. There is no delight so deep and true as the delight of doing the will of Him whom we love. There is no blessedness like that of increasing communion with God, and the clearer perception of His will and *miad* which follow obedience as surely as the shadow does the sunshine. There is no blessedness like the glow of approving conscience, the reflection of the smile on Christ's face.

To have the heart in close communion with the very Fountain of all good, and the will in harmony with the will of the best Beloved; to hear the Voice that is dearest of all, ever saying, "This is the way, walk ye in it"; to know "a spirit in my feet" impelling me upon that road; to know that all my petty deeds are made great, and my stained offerings hallowed by the altar on which they are honored to lie; and to feel fellowship with the Friend of my soul increased by obedience; this is to taste the keenest joy and good of life, and he who is thus "blessed in his deed" need never fear that that blessedness shall be taken away, nor sorrow though other joys be few and griefs be many.

But, remember, first believe, then work. We must begin where Paul told the Philippian gaoler to begin—"Believe on the Lord Jesus Christ and thou shalt be saved"—if we are to end where James leads us. Do

not begin your building at the roof, but put in the foundations deep in penitence and faith. And then, let every man take heed how he buildeth thereon!

LESSONS OF THE REFORMATION.

BY J. B. REMENSNYDER, D. D.,
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O Lord revive Thy work in the midst of the years.—Hab. iii: 2.*

EUROPEAN Protestantism on the continent annually observes the 31st of October, the day when Luther nailed up his ninety five theses, as the anniversary of the Reformation. Thomas Carlyle says that the strokes of that hammer were the awakening of the nations. The Reformation was an epoch, second only in far-reaching import to the birth of Christianity.

And so many and suggestive are its lessons, that perhaps no study can bring more profit, than once a year to freshen these in the public memory. Particularly are these lessons appropriate at the present time.

First. The Reformation was *Providential*. The prophet Habakkuk, in the prayer of the text, is invoking a divine interposition. This is shown by the sublime description, which immediately follows, of the descent of Jehovah. "God came from Teman, and the Holy One from Mt. Paran, Selah. His glory covered the heavens, and the earth was full of his praise." If ever in any epoch of history, then surely in the Reformation, is seen the finger of God. Whether we consider its marvellous beginning from such an unexpected incident, or the lowly agencies employed to carry it forward, or the startling incidents on which its fate so frequently turned, or the incalculable results issuing from it, and still to issue while time shall last,

* Preached in St. James' Lutheran Church, Madison Avenue, and 73d Street, New York City, on the Sunday next to October 31st, 1890.

it was a work of Providence; the handwriting of God visible to men.

But looking at the nature of the work itself, it was a Reformation of *the Church*. It was not a conflict between different nations or races; it was not a struggle for civil liberty; it was not a contest over morals. Had it been this last, for example, Erasmus would have sided with it; but it was a contention raised within, about and by the Church. And yet this reform of the Church revolutionized civilization, letters, morals, education and civil liberty. And how does this fact refute those who would make a mock of the Church, as being only a survival of mediævalism, a fossilized institution! Verily, the Church is God's instrumentality for changing the face of the world.

Again: It was a Reformation of *Doctrine*. It began on a point of doctrine, viz.: Tetzels proclamation of the Papal doctrine concerning indulgences, opposed by Luther's theses on the necessity of true repentance. And at every stage of it, doctrine and discussion came to the fore. Its weapons were argument and learning, rather than the sword and material might. The Bible, or Pope and Councils: Christ Mediator or the Virgin Mary: Faith or Penances and Good Works: the Sacraments *ex opere operato* efficacious, or only beneficial through faith, etc. False doctrine led to the abuses which necessitated the Reformation, and the preaching of pure doctrine was the great means of its success. What a lesson for our day, when the habit is so prevalent of decrying doctrine as dry and barren. If any man thinks there is no danger in false doctrine, and no life, power and practical outcome in solicitude for pure doctrine, let him study the sixteenth century *Renaissance*, and be awakened from his delusion.

Further: It was a Reformation of *Public Worship*. This was one of its

most significant characteristics, for it was here that most especially it came in touch with the people. It is to this feature that Coleridge refers, when he says that Luther aided reform as much by his hymns as by his disputations and writings. Nothing needed reform more, for nothing was more corrupted, abused and distorted than public worship. Accordingly, the Latin language was abolished from the services; the cumbersome ceremonial was simplified; the sermon was accorded the central place; hymns set to popular tunes were prepared, and the responsive parts taken from choirs of priests and boys, and given to the congregation. And it was this hearty and joyous congregational worship which carried the laity by multitudes into the movement. The pastor who overlooks the importance of the question of worship in his congregation, loses hold of one of the most powerful levers of success.

Lastly: It was a Reformation of Personal *Piety*. If it had not led to this, all else would have been of little moment. But this it did. It reopened the clogged avenues between the soul and the Lord Jesus Christ, and there resulted that mystical union between the believer and the Saviour, which effects the highest type of personal piety. Luther claimed this in a letter to the Elector, saying: "The tender youth, male and female, now are thoroughly versed in Scripture, and my heart delights to see how the boys and girls are able to pray, to exercise faith, and to speak more of God and Christ, than all the inmates of cloisters formerly could, or can even now." And this is still true. For though Roman Catholics do put us to shame in many respects, who can deny that living personal piety is more insisted on, and more highly displayed in Protestant countries than in Roman Catholic ones?

Such was the Reformation, that work of God, when the Holy One came down to "revive His work in the midst of the years." And upon us it devolves not to be heedless of these lessons, but to profit by them ourselves, and to take care that they be transmitted to others, as one of the most significant chapters in the volume of time.

THE SECOND COMING OF OUR LORD.

BY REV. JOHN HALL, D. D., LL. D.
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Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels.—Mark, viii: 38.

IN speaking of our Lord's advent for the second time in person, and pointing out what we regard as errors of interpretation, we do not forget how many learned, and how many devout men have been on the side of Premillennialism, *i. e.*, of the belief that the Millennium will be introduced by our Saviour's appearing in glory on the earth. Perhaps this is not to be wondered at in view of all the facts. One passage of Scripture—and it is to be emphasized, but one, and that in the difficult Book of Revelation—names the thousand years for which two words the Latin compound, *Millennium*, stands (Rev. xx: 1-7). This is the first point to be remembered. In the second place, the Hebrew hope of a visible glorious reign of the Messiah on earth naturally held its place in the hearts of Jews who became Christians, and was commended by them to Gentile believers. How natural for the human heart to nurse such a cheering hope, when all the forces of the world were against the Christians! No wonder, therefore, that many early Christian writers can be quoted in favor of the premillennial view; but it is to be remembered that

the language they use is often the repetition of statements of Scripture, as we believe, misapplied, and read in the light of preconceived theories. The first distinct period in the history of this system of interpretation may be said to expire with the time of Augustine, and the setting up of Christianity by the State. Augustine taught, what we believe, that the Church is Christ's Kingdom. The premillennial view implied that Christ's Kingdom only begins with His second coming. The acceptance of Christianity by the Roman nation ended persecution, and the influence bred by it expired. From that time until about the Reformation the question was little discussed, and the Church of Rome has said little on the side of Premillennialism. We can understand how this fact might seem to some to be in its favor. The explanation of it is not, however, difficult to find. The religious thinkers of the "Dark Ages" did not study Scripture, and Satan had other and, for the time, adequate ways of perverting the kingdom and the officers of Jesus Christ. It is when a Bible truth becomes a living truth that the devil uses his devices to pervert and misrepresent it.

With the Reformation came a second wave of premillennial hope. The Antichristian system was going down. The undue magnifying of the visible Church—making all in it safe, and all out of it lost—had its natural reaction in favor of the Church invisible. Many hoped for the near world-wide reign of Christ, and some Anabaptists settled the new Zion at Münster, and dreamed of community of goods and even of wives. The Helvetic and Augsburg Confessions took ground against all this. Showing how human nature retains its characteristics, when hardships, even persecutions fell on Christians, Huguenots, Puritans, and others, the premillennial view again had ardent support-

ers. Their influence, however, was limited.

More than a century ago the revival of this hope appeared in some able Bible exposition. Unfulfilled prophecy became a favorite study. Irvingite organization in England, migration to Palestine to be on the spot at the advent, Mormon settlement of Zion in Salt Lake Valley, and other like facts such as the founding of the Adventists by Miller, represent the wild extreme of views of which good men like Mather, Hopkins, and later, Bickersteth, Cumming and others, were the exponents, but which, when carried to such extremes, they would, of course, have repudiated. The present writer can well remember when nine-tenths of the evangelical Episcopalians of Great Britain were mainly interested in the "signs of the times," and when they counted their views on the "Lord's Coming," as they reverently said, *the doctrines which if a man did not preach he did not know the truth.*" This state of things, if we may judge from their literature, and from intercourse with their representatives to-day, has been greatly changed.

One or two points deserve notice as we look to the Bible for light on this solemn question of the Lord's second coming and reign.

(1) It is not wise to rest on portions of Old Testament prophecy detached from the meanings given them in the New. The "throne of David" is assigned to the Messiah in Isa. ix: 7. Can we settle what that "throne" is without regard to the New Testament? Can we ignore, for example, Acts ii: 29-36? Did not David speak there, according to Peter, of Christ as raised up to sit on his throne? Does he not count the rising from the dead proof that Jesus is "both Lord and Christ"—"a priest upon his throne," as Zech. vi: 13, puts it?

(2) Is it wise to take the Revela-

tion of John with all its mysteries, and interpret by it the history and the plain teaching of other parts of the Word? There is much in it that we shall intelligently believe when it has come to pass, as with the Twelve and Christ's predictions (John xiv:29).

(3) Is it wise to insist, as many have done, that we must read all Scripture literally? Jews reading literally that Messiah should be on the throne of David—a King in Zion—might plausibly defend their rejection of our Saviour. Is it wise to say that "come" must always mean just one and the same literal thing? "My brother in London came to my aid," says an American banker. "My brother from London came last week." The verb has two distinct meanings in these sentences. In the first it means that a cablegram announced pecuniary relief. In the second it means that the ocean was crossed by the brother in person. Could one assert from the first that the brother *came in person*?

(4) Is justice done to Scripture in asserting it is to be read literally, and yet the assertors differ widely as to its meaning? Is the Lord to find the Jews converted or unconverted? Are they to live in Palestine, or out of it? Are there to be unbelieving, or ordinary generations on earth during the reign of the glorified saints? Is Jerusalem to be the seat of Christ's visible dominion, or is it to be in some other place? Is the human race to exist on the earth, or not, after the millennium? These are specimens of difficulties which it is hard to account for if the prophecies on this subject are to be read literally. On these points sincere pre-millennialists are by no means agreed.

In view of each *caveat* thus suggested, let there be now given a concise statement of Scripture teaching as to the coming of the

Lord. The reader is requested to examine the texts.

I. The coming of the King in Zion is sometimes *gracious*. He says in John xiv:18 "I will not leave you comfortless, I will come to you." That this is not in visible glory is clear from a later word in the same statement by Christ. "My Father will love him and we will come unto him and make our abode with him." Old Testament saints understood this. (See Ex. xx:24.) All Christians understand this, if we may judge by their prayers and their hymns. "Come, Jesus, Redeemer, abide thou with me," writes Ray Palmer. "Come thou Desire of all thy saints," we sing in the words of Anne Steele; and if anyone said that it is to God as such we appeal, or that the coming is pre-millennial and visible, the answer is in the fourth stanza:

"Dear Saviour, let thy glory shine,
And fill thy dwellings here,
Till life, and love, and joy divine
A heaven on earth appear."

Christians! do not fail to plead Christ's promise and to say to Him, "Come to us, O Lord Jesus." You are disciples and will be glad when you see the Lord, as He manifests Himself. See the question of Judas and the Lord's reply in John xiv:23, 23, 24. Lo! blessed be his name! He comes into any heart the door of which is opened to His knocking (Rev. iii:20).

II. The coming of the King in Zion is sometimes *administrative*. "All power in heaven and in earth" is given to Him (Matt. xxviii:18). He is "Head over all things to the Church" (Eph. i:22). This implies the exercise of His power in delivering, defending, and taking home His people, and in vindicating His Kingdom and His Father against the evil ones, whether men or devils. Let dead congregations hear the word (Rev. iii:5), "I will come unto thee quickly, and will remove thy candlestick out of his place." Has

not that coming taken place? Is it strange that it should be so written? Why, no: the Old Testament, with which all readers of the New are supposed to be familiar, shapes the language of the New. Here is the way God spoke to Hebrews by Moses (Ex. xxxiii:5), "Ye are a stiffnecked people: I will come up into the midst of thee and consume thee." Again and again, throughout the Old Testament the Lord "bows the heaven and comes down." He "comes down" and the mountains flow down at his presence. But it is not a visible, although a real presence. It is administrative. Sometimes the setting up of Christ's Kingdom is thus presented. The cities of Israel were not to be all gone over by the disciples till (Matt. x:23) "the Son of man be come." The disciples were, before they died, to "see the Son of man coming in his kingdom" (Matt. xvi:28). Men die; believers pass away at His will; and so it is written: "Be ye also ready, for in such an hour as ye think not the Son of man cometh." This was uttered to the Twelve; it has been repeated through many generations. Has it been pointless? Did it mean the Second Advent? "Occupy till I come:" does that mean, "till I appear in visible glory?" "But daily expectation of His visible coming is good for men." Why does Paul say to the Thessalonians, "Be not soon shaken in mind—as that the day of Christ is at hand," if this be so and if the word "Come," must mean His visible glorious coming? Sinners are warned; saints are urged to watchfulness and diligence; and suffering believers are cheered with the assurance, "I come quickly." So when the aged John had finished his work he heard the Master say: "Surely I come quickly," and his glad response is: "Even so, come, Lord Jesus" (Rev. xxii:20). In Christ's grace and in His administration of all things, by the power of the Holy

Ghost, He will bring millennial glory.

III. His coming is sometimes spoken of as *judicial*. This is personal, visible, and final. This is quite distinct from all mere providential events. It is unique, and terrible to His enemies. It is not to make believers, for He will then be "admired in all them that believe." He will not come to make a visible throne on the earth, for "the earth and the works that are therein shall be burnt up" (2 Peter iii:10), in that "day of the Lord." It is not to raise the saints only, for "all that are in their graves shall hear His voice and come forth" (John v:28, 29), the good, to "the resurrection of life," the evil, "to the resurrection of damnation." It is not the beginning of His Kingdom. It is "the end, when He shall have delivered up the Kingdom to God"—not, probably, in the way of abdication, but for His approval, "that God may be all in all" (1 Cor. xv:24-28). It is not to secure long generations of saints to live and die on the earth, for, at His coming, death, "the last enemy," shall be destroyed (1 Cor. xv:26). It is not to make a paradise on earth, in Judea, or elsewhere, for the redeemed among men, for the saints at His second coming go to meet Him in the air, "and so shall we ever be with the Lord." This is not from the mysterious symbols of Revelation but from the plain letters of the apostle to the Thessalonians (1 Thess. iv:17). This coming is not to give new efficacy to the Gospel trumpet, for it is the "last trump" that sounds, and is to awake all the dead, in their graves (1 Cor. xv:52). This coming does not affect the literal Israel peculiarly. We are all Israel in the Gospel dispensation sense. All believers are Abraham's seed (Gal. iii:29). He is our "father" (Rom. iv:11). It is unbelievers, whether Jews or Gentiles who are "aliens from the common-

wealth of Israel, strangers from the covenants of promise, having no hope and without God in the world" (Eph. ii: 12).

Whatever, then, the Millennium is to be and we believe in it, expect it, pray for it, give, and work for it—it is a development in this dispensation already begun, and to be continued and ended, before the setting up of the throne of the Son of man in visible glory, that is, before His "Second Advent," when He comes "the second time, without sin unto salvation" (Heb. ix: 28), making good all His promises to His people, all His threatenings to His enemies, and all His covenant engagements to the Father. On the cross He said: "It is finished." When He comes again, in like manner His exaltation and triumph over all evil will be complete before principalities and powers, before all worlds (1 Cor. xv: 25).

WAITING FOR JESUS.

By C. M. GIFFIN, D.D. [METHODIST], BROOKLYN, N. Y.

"And they were all waiting for Him."

—Luke viii: 40.

THERE they stood by the lake-shore. The greatest guest that Galilee ever had was coming! The waves of Gennesaret rose and fell in rhythmic pulse along the beach, and the hearts of the people, too, were throbbing with deep pulsations; "for they were all waiting for Him." They knew by experience what blessings Jesus brought wherever he came. "How long before He returns?" was their eager question. One, perhaps, caught sight of Him, and as soon as he had assured himself that it was Jesus, he announced the glad news to the rest, "for they were all waiting for Him." Notice the throngs on the other side of the lake. Our Lord has cast out the devils that tormented a man among the tombs. He is clothed and in his right mind.

An insane vagrant is now a competent citizen. But the people there are filled with fear and hate. "The whole multitude of the country of the Gadarenes round about besought Him to depart from them," while on the opposite shore, "they all were waiting for Him." Thus is Jesus tossed about 'twixt love and hate, greetings and hootings, between those who are anxious for His appearing and those who desire His departure. Where are you? Are those of Gadara, or of Galilee, representatives of your feeling toward Jesus? Are you hiding from or waiting for Him? 1. Let us think FOR WHOM this multitude by the shore are looking. It is none other than Jesus, the Son of man, the Son of God, the Great Physician, a loving Friend, Guide, Teacher, and Saviour. It is He who makes God the Father so real and near to the thought of men. It is He, who, when lifted up, will draw all men to Him. 2. Notice, too, how they are waiting. They were waiting with a strong feeling, an earnest expectancy. How beautiful the thought that we can be really necessary to somebody, that our lives are so productive and beneficent that others are looking up to us for a blessing! Job tells how he was eyes to the blind, feet to the lame, advocate and shield for the oppressed, so that men waited for Him, as the earth waiteth for the rain (Job xxix: 23). "They opened their mouth wide as for the latter rain." When Columbus stood on the deck of the *San Maria* waiting for land, his was an attitude of deep, urgent expectancy. For two months and eight days had he pushed his way through unknown seas. Hope and fear contended. His crew were faint-hearted, but he was full of faith. At length a bit of weed, a trunk of a tree with berries, and then birds, appeared. They knew that they drew near the shores of

some country. Each was now desirous of first discovering the shore. No one cared to sleep, and when the virgin fields, and noble forests of a new world were seen, no wonder they sang their jubilant *Te Deum* of praise. Are we thus waiting for God's salvation? No ear, no eye, no heart can perceive or express "what He hath prepared for him that waiteth for Him" (Isa. lxiv: 4). The earth locked in frost and snow waits for the warm embraces of the spring. The husbandman waiteth for the precious fruitage of the seed he sows. God alone can bless our labor. He alone can relieve our load. The woman who touched the hem of Jesus' robe found quick and glad relief. When the messenger touched the ruler's shoulder, saying, in substance, "Come home, it is of no use now, she is dead; leave that magician and come, bury the dead," Jesus told him, "Fear not, only believe!" The Master then went, not to a funeral but to a feast, for He called again the maid to life and bade them give her meat.

Do we not want such things done here? Are there not lifeless, sodden souls about us now? Have not some of you tried this medication and that without relief, and now look for some other source of help? Christ is near. You may touch Him. Are your children unconverted? Why is it we are not more anxious for them and more earnestly waiting for Jesus?

Again, the multitude waited PATIENTLY, and so should we. I find in the Bible quite as much said about waiting as working. These people were not petulant, complaining or dictatorial, but submissively, trustfully looking for His return. Christian hope now stands on the shore in faith, expecting to see Jesus. Once more, there is unity of desire. "For they were ALL waiting for him." Each had his need and wish.

All waited for Jesus. Look into a crowded railway station at some important junction, where hundreds wait for some incoming or outgoing train. There is an aged woman who waits to meet and greet a son whose face she has not seen for a score of years. There is a maiden who waits for him whose image and whose love light up the whole horizon of her future. There sadly sits a father who waits to receive the coffin which holds the remains of a child. There are business men and agents of hotels seeking guests, men of every vocation and with many ends and aims. But they are all awaiting one railway train. So in the scene before us. Old and young, rich and poor, those in joy and those in grief, are all waiting, and waiting for Jesus. He came to them. He will surely come to us. He comes sometimes suddenly, but somebody has been waiting for Him. We read in Acts that at Pentecost "Suddenly there came a sound from Heaven as of a rushing, mighty wind." But we also read in a previous chapter of Acts that the disciples had been told "not to depart from Jerusalem, but wait for the promise of the Father . . . and these all continued with one accord in prayer and supplications." They expected a revelation of God. They met for that purpose. The name our fathers gave to the house of God was "the meeting house," the meeting of man and his Maker, not merely men with men. In a Russian temple you see a special seat prepared for the sovereign, when he comes thither. Have you made arrangements for God's coming? Do you desire to meet Him, and is your heart made clean for His occupancy? The streaks of early dawn proclaim the day's return. They are heralds of the King of day. The counsel, lawyers and spectators in court seat themselves before the judges appear. Our King and Judge hastens. Are we ready?

Do not wait for men. Do not say "If we had Moody," or any other. Let your heart say "Jesus only." Are you ready to let Him have His own way, to do His own work in you and with you? Whatever it costs of self-crucifixion, let us heartily yield to God! He comes to us with a sword dividing asunder soul and body, revealing the secret intents of the heart. "Who may abide the day of His coming?" The keepers of swine preferred the profit of their herds to the gift of life eternal. We cannot keep the world and Christ too. Which? Let us pray that He may come to this church, this city and nation with power and with victory. Then "thou shalt know that I am the Lord, for they shall not be ashamed that wait for me."

GLORYING IN THE CROSS.

BY PROFESSOR J. B. THOMAS, D.D.
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*God forbid that I should glory save in
the cross of our Lord Jesus Christ.—*
Gal. vi: 4.

THIS indignant protest is in keeping with the vehement, tempestuous nature of Paul. He was of Titanic build. The currents of his soul ran strong. The language is that of bitter indignation. Seducing teachers sought to draw the Galatian converts away from the simplicity of the Gospel. They taught circumcision as an essential. They would make an outward show, and conform to this and other usages to avoid persecution. Besides this cowardly spirit, they showed a partisan spirit and desired to win the Galatian converts over to them, that they might glory in such acquisitions. Superstitious and ritualistic observances always flourish where spiritual life decays. Extravagance in houses of worship and attention to ceremonies are seen where there is the least vital religion. Now comes the text, "God forbid that I should glory save

in the cross of our Lord Jesus Christ." May we not to-day be in danger of perverting the truth to our loss? Let us see.

1. We find a worship of what is called "the true cross." Pieces enough to fill ships have been imported into Europe for idolatrous worship. They have no more genuineness than the alleged bones of saints. Men have used the veritable water of Jordan in baptism, with an apparent superstitious value put upon it, as if the water itself, or the place from which it came, gave significance to the rite.

2. Ritualism sets aside the spiritual significance of the cross of Christ. We put the gilded symbol on the top of the spire, out of the way, instead of taking up our cross daily and bearing it for Jesus. We embroider it in silk or gold and put it on the priest's back, large, albeit very light in weight. We fancy a magnetic influence comes from his finger as he makes a sign of the cross in baptismal water, or as we make it on our own person. We wear it in pearls or diamonds, a bauble on the bosom, a sign of vanity rather than of self sacrifice, which the cross should teach. It means nothing other than a trinket. As the poet says, "Jews might kiss and infidels adore." We embellish even the handle of a sword with the cross of Him who said, that they who take the sword shall perish with the sword.

3. We pervert the truth when we put party and sect above Christ. The most pugnacious Baptist I ever saw was an unconverted man. He knew the Scriptures. He could argue long and well for immersion. He would grow indignant in his championship of our tenets, yet admitted that he was not a Christian. He never professed to be. I am sorry to say that I once heard a doctor of divinity exclaim, "I hope that I am a Christian, but I know that I

am a Baptist!" These both come under the indignant rebuke of Paul, "God forbid that I should glory, save in the cross of Jesus Christ!" "Circumcision availeth nothing, uncircumcision nothing, but a new creature." A spirit of partisan zeal mars and warps the spirit of Christianity. To say, "I am of Paul and I of Cephas," is practically to affirm that Christ is divided. The Jews compassed sea and land to gain a single proselyte. Sects now proselyte or electioneer, to win to their number. Men will sometimes patronize religion if it harmonizes with prevailing sentiment. They have themselves no moral convictions. The truth of God seems to have no effect on them. The appeal, the menace of the word has no more effect on them than the bullet which the magician catches in his teeth.

Now the crucial test is here, "Has the cross of Christ changed the world to me? Do I bear it as a bauble, or boastfully as a zealot, or reluctantly, as Simon, whom they 'compelled' to carry it after Jesus?" How? Notice what Paul in Colossians says about the cross as a focal centre, to which all things converge, all personal experiences of believer, all phenomena of the world and of human history. By the cross they are interpreted and reconciled. In Him all things consist, "stand together." Moses and Elijah, the law and the prophets, truth and grace, all persons and problems, all histories and mysteries gain here their interpreting light. The common people in his day felt the power of Christ's life. It was transparent. Children are good judges of character. They came to Him trustfully. He laid His welcoming hands on them with blessings. Outcasts—they are the most timid, suspicious of men, having experience of the seamy side of life—they crowded on Him, even though the *élite* grumbled at their intrusion. The common heart of

humanity felt His purity and love. They saw how absorbed He was in doing good, hardly having time to eat or sleep. They saw His modesty, His nobleness, truthfulness, all virtues in beautiful symmetry. This perfect Being suffered death for man. This Crown-jewel was trodden in the dust, and yet there was not a ruffle in heaven, there was no celestial interference. The majesty of law, that holy law which man had broken, is seen. The cross of Jesus shows the sinfulness of sin, the misery brought on the race and on creation itself, which groans, being burdened. There is seen also the way of escape made possible. Christ the holy, harmless, undefiled, dies a sin offering. Here is the centre of the mystery of redemption. The penalty of sin has broken, as it were, the heart of God. "We verily did wrong," said the conscience-stricken brethren of Joseph. So we may say of Christ, "On Him was laid the iniquity of us all." But He who died on the cross rose again from the grave and ascended to heaven. Through the door of death He passes to the skies, leaving a line of light which we may follow. Since His ascension He has spoken once from heaven, and it was to Paul. Out of the blinding light He speaks, but not to destroy, "Why, why persecutest thou ME?" After that august revelation the world was crucified to Paul. All things became new. He was a scholar, he had been an earnest competitor for place and honor. He was at home in legal and classic lore. He appreciated art and philosophy. He was a fiery zealot, ready to trample down the weak, and do anything to promote the interest of his party. Now he is under a new impulse. Love to Christ and sympathy with man govern. Bitterness is gone and selfish ambitions quenched. He calls himself a debtor to Jew and Greek. He who persecuted now preaches. He loves

even those Thessalonians who had crept out of the mire of heathenism, and says, "I was homesick for you." He compares himself to a nurse or mother. What a change in his view of life! Saul is Paul.

How do you view the cross? What has been your experience? Dr. Ludlow, of Brooklyn, was once called to minister to a sick and dying sailor, who had led a coarse, vicious life. It was not until he had made several visits to the sufferer that he succeeded in fixing his thought on religion. The longshoreman had even refused to give his name. He said that none should know it. After such a life he would have his name perish with him. "But," said our friend to him, "did you never hear how sins are forgiven, how even the scarlet and crimson become as snow or wool?" He listened now with eagerness. Taking advantage of the nautical experience of the sailor, Dr. Ludlow asked him if he by sailing could get from the East to the West, and told him that as far as East is from West, so far God removes our transgressions from us. His eyes grew lustrous, and he said, "Is it possible? Can God bury our sins?" Then he was told of the new, pure life, how one's soul can become clean, as Naaman's leprous skin became fair and clean again; how one who believes in Jesus gets a new name. "Show it to me!" the dying man exclaimed. Then the cross was lifted up before him and Christ's love unfolded. He saw and believed. He passed away in joyful trust. Is this your hope? Has the glory of the cross been revealed to you, and are all things naught compared with its unequalled worth?

CHRIST AS THE RAIN.

(On a rainy Sunday.)

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He shall come to us as the rain.—Hos.
vi: 3.

THERE are many beautiful meta-

phors in Scripture, illustrative of the coming of Christ in spiritual power into the heart, and in revival power into the church. None of them is more suggestive than this one, and none certainly more appropriate for a day like this, when the Lord is "watering the hills from his chambers," and enriching all nature with "the river of God which is full of water."

I. Christ's coming to the heart, and the rain's coming to the flower are alike in this, that each is by the sovereign ordering of God. He "visits the earth, and waters it." He sends the rain as well as the wind out of His chambers. Modern science has attained wonderful knowledge of the laws that govern the movements of the clouds. It predicts with signal accuracy the approach of rainfall or drought. Far beyond all that was conceived of in Job's day can it "number the clouds in wisdom"; but it is as powerless now as then to "stay the bottles of heaven, when the dust groweth into hardness, and the clods cleave fast together." We are as dependent upon God now as then for the early and the latter rain, for the showers that water and refresh the earth. Equally dependent are we for those influences of the Holy Spirit by which Christ in all His preciousness and graciousness is communicated to the soul.

II. The coming in each case affords scope for the agency and efficacy of prayer. Whilst God is sovereign in His gifts, He is not arbitrary in their bestowment either in nature or in grace. Materialists and positivists may cavil at the doctrine of the efficacy of prayer in the realm of physical nature. Metaphysicians may seek to entangle us with questions as to the possibility of change in the purposes of God. Physicists may discourse to us of the disorder which would spring from interruptions to the uniformity of

operation of nature's laws. We listen to them patiently and then turn to the indisputable facts in the case, the innumerable, and well-attested instances in which God has heard the prayers of His people for rain and has answered with refreshing showers. And so the coming of Christ with spiritual power into the heart and into the church may be secured by earnest and importunate prayer. In this case there is no limitation to the efficacy of prayer. It may not be best in every case to send rain even when earnest prayer for it ascends, but that the Spirit shall come in answer to prayer, filling the heart with peace and gladness, is always in accordance with the will of God. If there is spiritual drought, the remedy can always be found in prayer.

III. The coming of Christ in refreshing presence and power, like the coming of the rain in seasons of protracted drought, is often preceded by lightning and tempest. Dark clouds of adversity, fierce winds of temptation, heavy storms of spiritual trouble disturb and terrify the soul. Faith is sorely tried, hope is well-nigh extinguished in these preparatory stages in the world by which the Spirit is bringing Christ home to the soul. But when the premonitory thunders have expended their force, when the rough winds, with their clouds of blinding dust have blown by, how gently and tenderly does the hand of infinite love let down the crystal drops, each to its appropriate place, bringing freshness and verdure to every leaf and twig and flower. Even so, when the storms of spiritual trial have encompassed the soul, and the rough hot winds of temptation have beaten upon it, does Christ by His blessed spirit, with still, small voice and a gentlest, most unobtrusive ministry, come to every parched leaf and drooping flower of the Christian graces, bringing refreshment, re-

vival and abundance of peace and joy in the Holy Ghost.

IV. The coming of Christ is like that of the rain in its benign and blessed results. What a difference in midsummer the whole face of nature wears after the coming of the refreshing shower! What a cleansing and purifying agency is this baptism from the cloud with which God washes away the dust and the grime from the leaves of the trees, the spears of the grass and the petals of the flowers! The landscape that was positively repulsive before because of the dust that with its grimy coating covered everything with impurity, is now resplendent with a chaste beauty that tells of its fresh baptism at the hand of God. It is like a new creation. We seem to have been transported into a new world, and the songs of the birds as they warble forth their unconscious homage, are like the praises of the morning stars, singing together over this fresh manifestation of creative power and love.

Blessed is the man whose soul has been brought under this gracious baptism of the Spirit, to whom Christ has thus come as the rain! The roots of his religious life are fed. The fountains of spiritual energy in his soul are replenished. The leaves of his Christian profession are cleansed and made verdant. The flowers of all saintly charity are made to blossom, and the fruits of all holy endeavor to ripen. The aroma of a life that is hid with Christ in God comes out to gladden and bless the world. Happy is the church visited with such "times of refreshing from the presence of the Lord!" Its "pastures are clothed with flocks." Its "valleys are covered over with corn." Its converts "spring up as willows by the water-courses." Even the "parched ground" of such a church becomes "a pool," and its "thirsty land, springs of water," and "in the habi-

tation of dragons where each lay" comes up "grass with reeds and rushes." May He who holds the clouds in His hand and guides them at His will, make this rainy Sabbath day one of special privilege and power, that the preached word may "drop as the rain" and "distil as the dew," that every waiting heart may be revived, and every drooping spirit cheered, and that to all who have ventured through the storm to the sanctuary to-day, Christ in the plenitude of His power and His love may "come as the rain!"

THE RENEWAL OF ALL THINGS.

BY REV. JAMES C. FERNALD [BAPTIST], PLAINFIELD, N. J.

And He that sat upon the throne said, Behold I make all things new.

—Rev. xxi: 5.

1. THE need of a complete moral renewal. All visions of a political or economic millennium wreck themselves upon the obstinate fact of human depravity. With this, legislators, philosophers and moralists have been found powerless to deal. The Gospel alone builds its hope upon a complete moral renewal of humanity, making "all things new"—chief among them the heart of man.

2. An Adequate Power. "He that sitteth on the throne." At this point, too, the best human systems of morality fail. But He who created the human soul can renew it. The hardest heart can be broken, the worst disposition changed when Omnipotence rises up to work. The conversion of Saul of Tarsus, or of the three thousand in a day, come with infinite ease within the sweep of His power.

3. The Wonder of Regeneration. For this stupendous thing we ask whenever we pray for the conversion of a soul—that the omnipotent Jehovah will reach down from the heaven of heavens and mould all the powers and activities of that

soul to His own divine image—in that soul "make all things new."

4. The secret of "holding out." If conversion is not a varnish put on the outside, not a mere "good resolution" of man, but a renewal of "all things"—purposes, desires, ambitions, loves and hates, by divine power, that renewed soul will "walk in newness of life."

5. The great need of the church—a regenerate membership. No more proud, covetous, envious, hot-tempered, unscrupulous church members excusing these inconsistencies as "natural," but in the glory of the renewed nature, "growing up into Him in all things who is the head, even Christ." Such a church is the ideal of Christianity and the hope of the world.

6. The ultimate renewal of all outward things—nations, nature—"the kingdoms of the world are become the kingdoms of our Lord and of his Christ"—"the creation also shall be delivered from the bondage of corruption into the glorious liberty of the children of God"—"new heavens and a new earth, wherein dwelleth righteousness."

CHRISTIAN STEWARDSHIP.

BY A. McELROY WYLIE—[PRESBYTERIAN], BROOKLYN, N. Y.

Occupy till I come.—Luke 19:13.

A GOOD motto for the New Year. "Occupy" means trade with." points to the laws of commerce. The parable is a parallel. Pursue the subject along the lines furnished by the laws of trade.

I. Some capital is needed.

1. We have our natural endowments of body and soul.

2. Added to the natural is the "pound" the Master gives. It is the spiritual endowment.

II. Only the authorized money can be used in commerce. Revealed Truth is the coin. All we use must bear the image and superscription of the Great King. All else (tradi-

tion, new doctrine, philosophy, etc.) are either forgeries or counterfeits. Their use makes us criminals.

III. Time and opportunity must be given. Chances are furnished to every trade. Opportunity is (literally) "the open port." We sail on life's ocean. We must seek the ports or we cannot trade. There are three classes. Opportunity *makers*, opportunity *takers*, and opportunity *breakers*. Reformers belong to the first; faithful followers to the second; rebels and heretics to the third.

IV. There must be the wholesale and retail in trade. The few are called to the first, the many to the second. The few are the great projectors of missions, the founders of churches, hospitals, colleges, seminaries, etc. The many are they who bring the little helps, ever repeated, to individuals—daily lessons, daily truths, daily comforts, daily example, etc. Putting our money to the bank is bringing our small talent to the church and letting pastor and church officers direct its use, aggregating it with other little, that it may be returned "with usury."

V. Another law of trade is that both the seller and buyer must gain a profit. This is the very test of legitimacy in trade. Draw this principle across commerce and it will annihilate every hurtful transaction. The saloon will go; gambling will go; the lottery, etc., will go. In the spiritual world, every gain we make in Christian grace is a blessing to all with whom we deal—in family, friendship, business, church or world. In the spiritual harvest, "both he that soweth and he that reapeth rejoice together."

VI. "Till I come" limits the trading season. Whether you deal in perishable goods or not, the testing time will close. When Christ comes, probation ends; judgment begins; destiny is fixed.

THE LAMB OF GOD.

BY REV. WILLIAM H. PIERCE (METHODIST), NUNDA, ILL.

Behold the Lamb of God!—John i: 29.

JOHN'S exclamation is not the result of inconsiderate enthusiasm, but rather of *careful examination*, as the words suggest. Let this then be our purpose! Scan the vista of time and

I. Behold the ANOINTED Lamb!

Before the Jews offered a lamb in sacrifice, the officiating priest anointed it, thus signifying that it was set apart and accepted.

So Christ the "Lamb of God" was divinely anointed. We read of the "Lamb slain from the foundation of the world," and also of "the Lamb who verily was foreordained before the foundation of the world" (1 Peter i: 19). The sacrifice of Christ must have been the absorbing theme of the Divine Mind before the world.

II. Behold the IMMACULATE Lamb!

It was essential in offering an acceptable sacrifice that the victim should be a clean animal, also without blemish. So Christ is called "a lamb without blemish and without spot" (1 Pet. i: 19). "How much more shall the blood of Christ, who through the eternal spirit offered himself *without spot* to God, purge your conscience from dead works" (Heb. ix: 13, 14)! Christ's challenge to his enemies, "Which of you convinceth me of sin?" has never been answered. Upon the sinlessness of Christ rest the truth of Christianity and the virtue of the atonement. Neither the Mishna or the Talmud, representing the testimony of the Jews, nor Celsus, Porphyry or Julian, representing the heathen world, accuse Christ of sin, much as they might have desired to find ground for such a charge.

Each succeeding generation studies his life and character with increased interest, and yet this eager

scrutiny has only added sublimity to his immaculate life.

III. Behold the ATONING Lamb!

The word Atonement is a broad term, and comprehends two other expressions, Propitiation and Expiation, the one looking Godward, the other manward. Christ came into the world bearing this twofold relation. The Jew brought his lamb to the altar, placed his hands upon its head, offered a prayer and then presented it for sacrifice. Thus the offerer, in presenting his lamb, became a confessor of sin and thus acknowledged the justice of the penalty. And in this frame he comes with purpose of amendment and prayer for pardon. It is evident now that sin can be pardoned without encouraging sin. And when the lamb is presented, it is accepted as a satisfaction to divine justice. It may seem disproportionate, but it indicates faith in the Lamb of God, who does take away the sin of the world. And here is perfect satisfaction.

"Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.
But Christ the heavenly lamb
Takes all our sins away,
A sacrifice of nobler name,
And richer blood than they."

"Ye were not redeemed with corruptible things . . . but with the precious blood of Christ as of a lamb without blemish and without spot" (1 Peter i : 18, 19). Do not fail to behold Christ as the Atoning Lamb.

IV. Behold the CORONATED Lamb!

There is yet another vision, of the glory of which we must catch a glimpse, but its radiance is not to be tempered to our natural vision. But see, there in the distance stands a throne of precious gems. Around it are the white-robed elders, and the radiant host of the angels of light. Its beauty is dazzling, encircled by a rainbow, and reflected upon a sea of

crystal. "And, lo, in the midst of the throne, stood a Lamb as it had been slain." "And the elders fell down before the Lamb, . . . and they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood." Now a multitude of angels rise about the throne, and chant with cherubic voices: "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing."

"And, lo, a great multitude, which no man could number, of all nations and kindreds and people and tongues stood before the throne and before the Lamb, clothed in white robes. These are they which have washed their robes and made them white in the blood of the Lamb." And they also cried with a loud voice, "Salvation unto the Lamb! Salvation unto the Lamb!"

"Come let us join the cheerful songs
With angels round the throne,
Ten thousand thousand are their tongues,
But all their joys are one.
"Worthy the Lamb that died," they cry,
To be exalted thus.
'Worthy the Lamb' our hearts reply,
For, he was slain for us."

GOSSIP.

BY REV. W. G. THRALL [LUTHERAN],
NUNDA, ILL.

Death and life are in the power of the tongue.—Prov. xviii : 21.

A GRAND illustration of this fact in the varied effects of the public addresses of Brutus and Mark Antony upon the Roman populace relative to Cæsar's assassination.

Speech, the mother of knowledge, the bond of friendship, "the commerce of hearts and the daughter of reason," is the crowning gift of animate creation. No one gift so much as this places man above the animal. Unfortunately this princely gift so helpful to the highest attainment,

may be prostituted to the lowest abasement of man.

Among the many perverted uses of the tongue, and a very common one too, is gossip, slander.

I. A natural disposition to deal in this pernicious stuff. To many a source of great joy to go about the community dispensing and hearing something about their neighbors.

II. A Native Appetite in human nature that relishes this kind of food. Editors understand this fact very well; one recently sent out a circular—"send us the news, if any person runs away, steals anything, gets divorced or does anything remarkable, let us know at once, for this helps to make a good home paper."

III. Much gossip spoken thoughtlessly, the retailer not knowing or caring whether true or not. But much that is criminal in its purpose.

IV. Remedy. A Renewed, consecrated heart. Daily prayer, "Keep my lips from evil and my tongue from speaking guile."

SERVICE OF SONG AND BIBLE READING.

BY REV. W. H. ILSLEY, MACON, ILL.

NOTE:—The following service is arranged from the combined edition of "Gospel Hymns."

CHOIR or organ voluntary.

Prayer. Read Luke xv: 1-10.

"The Ninety and Nine."—No. 6.

The Bible contains many precious promises. Some relate to the application of Christ's redemptive work. To whom do these promises apply?

Isa. lv: 1—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea buy wine and milk without money and without price."

Matt. v: 6—"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Matt. xi: 28—"Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

Rev. xxii: 17—"The spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come. And whosoever will, let him take the water of life freely."

Thus they are called who hunger, who are thirsty, who are wearied with excessive toil, who are burdened with sorrow or heavy cares.

"Come ye disconsolate."—No. 197.

Sin is no obstacle: It only furnishes added reason for coming.

Luke v: 32—"I came not to call the righteous but sinners to repentance."

Isa. 1: 18—"Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

"Whiter than snow."—No. 169.

Hoping to become better prepared, some anxiously inquire, "What good thing shall I do that I may inherit eternal life?" Paul answers the question:

Rom. iii: 20—"By the deeds of the law shall no flesh be justified in His sight."

Eph. ii: 8-9—"By grace are ye saved; not of works, lest any man should boast."

Rom. v: 1—"Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ,"

"Jesus paid it all."—No. 35.

But the sinner may ask, What provision has been made for *my* sins? I know Christ died for sinners, but how about *my* sin?

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

1 Tim. i: 15—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

Isa. liii: 5, 6—"He was wounded

for our transgressions, He was bruised for our iniquities: The chastisement of our peace was upon Him; and with His stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."

Certainly every sinner may feel himself included in this, so that his sins form no obstacle in the way of his coming to Christ.

"Look away to Jesus."—No. 164.

Acts. xxvi: 28—"Almost thou persuadedst me to be a Christian."

There is great danger in delay.

Matt. xiii: 3, 4—"Behold a sower went forth to sow; and while he sowed, some seeds fell by the wayside, and the fowls came and devoured them up."

"Almost persuaded."—No. 75.

Job xxiii: 3—"Oh, that I knew where I might find Him, that I might come, even to His seat."

Matt. vii: 7, 8—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

"Only a step to Jesus."—No. 144.

Many defer the time of turning, even when convinced.

Acts xxiv: 25—"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; and when I have a convenient season, I will call for thee."

"Are you coming home to-night?"—No. 311.

The only right spirit, in which to receive these truths, is that of the prodigal.

Luke xv: 18, 19—"I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven and before thee, and am now no more worthy to be called thy son; make me as one of thy hired servants."

"I hear thy welcome voice."—No. 63.

Some are deterred from taking this step by timidity. "I am afraid I shall not hold out," is a very common remark in the inquiry room. It is not a question of the sinner holding out; but will God hold out?

Isa. xli: 10—"Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness."

"Precious promise."—No. 50.

Acting upon these promises you will find verified the words of Paul.

1 Cor. ii: 9—"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

"The half was never told."—No. 154.

Prayer.

Benediction.

THEMES AND TEXTS OF RECENT SERMONS.

1. Tolstoi's Theory of Wealth and Poverty, Considered in Reference to Christ's Teaching. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and thieves do not break through and steal."—Matt. vi: 19, 20. Rev. Charles H. Eaton, New York City.
2. A Sermon to Young Men. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beatech the air; but I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."—1 Cor. ix: 24-27. Wesley Reid Davis, D.D., Brooklyn, N. Y.
3. Man's Dependence Upon God. "Know ye that the Lord He is God; it is He that hath made us, and not we ourselves."—Ps. c: 3. Dr. Arthur Brooks, D.D., New York City.
4. Tests the Bible Stands. "The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times."—Ps. xii: 6. Charles W. Parsons, D.D., Newark, N. J.
5. The Divine Friendship. "The friend of God."—Jas. i: 23. John A. Broadus, D.D., Louisville, Ky.

6. The Pulpit as Seen from the Pew. "And Ezra, the scribe, stood upon a pulpit of wood, which they had made for the purpose. . . . And Ezra opened the book in the sight of all the people, for he was above the people, and when he opened it, all the people stood up, and the Levites read in the book in the law of God distinctly, and gave the sense and caused them to understand the reading."—Neh. viii: 6, 7, 8. Richard Harcourt, D.D., New York City.
7. A Cheerful Outlook (Thanksgiving Sermon). "Oh, give thanks unto the God of heaven, for his mercy endureth forever."—Ps. cxxxvi: 26. John S. J. McConnell, D.D., Philadelphia, Pa.
8. Life's Gladness and its Outlet. "Is any merry, let him sing psalms."—Jas. v: 13. George D. Baker, D.D., Philadelphia, Pa.
9. Mutual Burden-Bearing. "Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying; in regard to himself alone, and not of his neighbor. For each man shall bear his own burden."—Gal. vi: 2-5. E. V. Frederick A. Noble, D.D., Chicago, Ill.
10. Coworkers with God. "We, then, as workers together with Him, beseech you also that ye receive not the grace of God in vain."—2 Cor. vi: 1. H. C. Settle, D.D., Louisville, Ky.
11. The Praise of Men, or the Praise of God—Which? "For they loved the praise of men more than the praise of God."—John xii: 43. J. T. Sutherland, D.D., Pittsburgh, Pa.
12. The Pastor as a Shepherd. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind."—1 Pet. v: 2. George L. Spinning, D.D., New York City.
13. God's Way Applied to Man's Life. "The way of the Lord is strength to the upright, but it is a destruction to the workers of iniquity."—Prov. x: 29. (R. V.) Rev. Chas. B. Mitchell, Plainfield, N. J.
14. What are We Thinking About? "I thought on my ways, and turned my feet unto thy testimonies."—Ps. cxix: 59. A. A. Miner, D.D., Boston, Mass.
15. The Work of the Individual. "And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me."—Isa. vi: 8. F. W. Farrar, D.D., Westminster Abbey, London, Eng.
16. The Gospel as a Trust. "As we were allowed of God to be put in trust with the Gospel."—1 Thess. ii: 4. Rev. N. Dobson, Cardiff, Wales.
- son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said," etc.—Isa. xiv: 12-14.)
- The Reproving Power of Christ's Vision. ("And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow," etc.—Luke xxii: 61, 62.)
- The Limitations of Friendship. ("Make no friendship with an angry man; and with a furious man thou shalt not go," etc.—Prov. xxii: 24, 25.)
- Social Reversals. ("I have seen servants upon horses, and princes walking, as servants, upon the earth."—Eccle. x: 7.)
- God's People His Girdle. ("As the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the Lord," etc.—Jer. xiii: 11.)
- A Memorial of Disobedience. ("Many nations shall pass by this city, and they shall say, every man to his neighbor, Wherefore hath the Lord done thus, unto this great city? Then they shall answer," etc.—Jer. xxii: 8, 9.)
- The Effect of Sin upon God. ("Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—Isa. lix: 2. See marg.)
- The Danger of Fame. ("Is not this David, of whom they sang, one to another, in dances, saying, Saul slew his thousands and David his ten thousands?"—1 Sam. xxix: 5.)
- The Facial Reflection of the Heart. ("A merry heart maketh a cheerful countenance; but, by sorrow of the heart, the spirit is broken."—Prov. xv: 13.)
- The Victory of Patience. ("In your patience, possess ye your souls."—Luke xxi: 19. "Let us not be weary in well doing; for, in due season, we shall reap, if we faint not."—Gal. vi: 9.)
- Fear, a Prevention of Receiving Knowledge. ("But they understood not that saying, and were afraid to ask him."—Mark ix: 32.)
- High Living Detrimental to Piety. ("When thou shalt have eaten, and be full, then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt," etc.—Deut. vi: 11, 12.)
- Blessings in Things Feared. ("And David was afraid of the Lord, that day, and said, How shall the ark of the Lord come to me? . . . And it was told King David, saying, The Lord hath blest the house of Obed-edom," etc.—2 Sam. vi: 9, 12.)
- God's Lovers, Like the Sun. ("Let them that love him, be as the sun, when he goeth forth in his might."—Jud. v: 31.)
- The Extended Influence of God's Judgments. ("We have heard how the Lord dried up the waters of the Red Sea for you, when ye came out of Egypt," etc.—Josh. ii: 10.)
- A Prayer of Anger. ("But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord," etc.—Jonah iv: 1, 2, 3.)
- Exemption of the Believer from Divine Judgment. ("He that believeth on him is not judged."—John iii: 18. R. V.)
- The Relation of Righteousness to Mercy. ("Sow to yourselves in righteousness, reap in mercy."—Hos. x: 12.)
- The Conditions of a Resourceful Life. ("All my springs are in thee."—Ps. lxxxvii: 7.)

SUGGESTIVE THEMES FOR PULPIT TREATMENT.

- God's Recovery of Misappropriated Treasures. ("She did not know that I gave her corn and wine and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return, etc.—Hos. ii: 8, 9.)
- Mistaken Views of Duty. ("I, verily, thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth."—Acts xxvi: 9.)
- The Audacity of Unholy Ambition. ("How art thou fallen from heaven, O Lucifer,

The Spiritual Riches of Dark and Secret Places.
 ("I will give thee the treasures of darkness,
 and hidden riches of secret places,

that thou mayest know that I, the Lord,
 which call thee by name," etc.—Isa. xlv:
 3.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

IN editing this department of the HOMILETIC REVIEW, we design to give each month, first, a comparatively full outline of some text or topic; secondly, briefer "skeletons" of treatment for all variety of occasions, revival services, funerals, preparatory lectures, communion seasons, missionary discourses, etc.; and third, general suggestions, choice thoughts, extracts, and helpful hints of all sorts to the preacher and pastor. We shall gather up, from the fields of experience, observation and reading, the best results of communion with the truth and with mankind, to serve as germs of thought and speech to others, and this department will be a practical commentary on that wise motto of Prof. Greenleaf: "Record and convey to others the best thoughts of your life."

A. T. P.

First a Willing Mind.

If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.—2 Cor. viii: 12.

HERE is stated a profound principle of God's moral government. We need to take it out of its specific application. The first condition of acceptable service, and the standard of estimate of all acceptable service, is the willing mind, or rather the mind that wills.

The verb "will" is in our language both an independent and an auxiliary verb. United to another verb it expresses a simple *future*; standing alone it expresses *determination, purpose, choice*. This latter is its force in the Greek. It refers to that central faculty in man, the WILL, which more than anything else determines what character is, or fixes

what it shall be. Here we are taught that, not according to a man's possession, or power to do, but according to his real purpose, motive, what he wills in his deepest soul, is God's judgment of him and acceptance of his service.

Both in God and man the WILL represents the very centre of being. In God to *will* is to *do*; to purpose is to perform. A will is a *fiat*. "God said, Let there be light, and there was light." The leper came to Jesus and said, "Lord, if thou willest, thou canst make me clean!" and Jesus said, "I do will. Be thou clean." Another fiat, or "let it be," and immediately his leprosy was cleansed.

In man, to will is not always to do—for the power is lacking to carry out the will. Man is hedged about by limitations, of the flesh, the carnal mind, the worldly surroundings, the satanic hindrances. And now God tells us that if He sees in us first of all the mind that wills to do, He accepts without reference to the impotency to perform.

When we come to look at it closely, we can see that this is the only just, certainly the only loving and sympathetic principle of judgment. Otherwise our conduct and character would be estimated by our imperfect ability and not our purity of motive. God would be judging by the outward and not the inward, reversing his own principle: "The Lord seeth not as man seeth; for man looketh upon the outward appearance, but the Lord looketh upon the heart."

This principle is so obvious where clearly apprehended that it needs only illustration. Let us apply it.

1. To *conversion*. This is simply *turning unto God*. The will has been

contrary to God, it becomes coincident with His will. Paul's first question was, "Lord, what wilt thou have me to do?" The penitent sinner learns to say for the first time, "Not as I will, but as Thou wilt." "I delight to do Thy will." The essence of holiness is the entire acceptance of the will of God as our will and the merging of our will into His. Hence the stress of all Gospel invitation lies not on conviction, but on obedience to conviction; not on feelings, but on conformity to the will of God—choice, purpose, surrender.

2. To *prayer*. There are two questions God asks of every praying soul: What *wilt thou* that I shall do unto thee? and believest thou that *I am able* to do this? Notice where the will and where the ability are lodged: the will in the suppliant; the ability in his Saviour. (Comp. Ephes. iii: 20.) God does not look at the imperfection of our asking; but does exceeding abundantly above all we ask or think. Nay, he hears the groanings of the Holy Ghost in us, making intercession—that cannot be uttered; not the most fluent prayer in words, but often the prayer whose deep desire can find no words adequate. "What things soever ye *desire* when ye pray," etc.

3. To *giving*. This is the particular application here. Paul is discoursing on liberality, and he refers to the Macedonian disciples. So much moved were they by the distress of the poor saints at Jerusalem (Acts xi: 29) that though themselves very poor, the abundance of their deep poverty abounded unto the riches of their liberality, and how? because up to and beyond their power they were willing, and when Paul hesitated, they prayed him with much entreaty to receive their gift, and permit them to share the privilege of ministering to the saints.

God judges our gifts by our mo-

tive and purpose. What He cares for is not the *gift*, but the willing mind. (Compare Psalm L.) If there be not the *will*, He will not accept the gift, though man may. In His eyes we give what we really mean and purpose to give, and no more. If we accidentally drop in his treasury a hundred dollars where we intend to give one, in His eyes it is *one*. If we give to get rid of a beggar, or to seem generous, or to get applause of men, it is in His eyes no gift at all. And, on the other hand, if we really yearn to give largely, but have not the means, it is not too much to say that in His eyes we *have* given, what we *would* give, if we had it—not what we *think* we would, but what He sees we would. Hence the widow's mites were in His eyes more than all other gifts cast into the treasury.

4. To *servicing*. Service is estimated first of all by the willing mind. We often talk of a wasted life—when a missionary goes to the Dark Continent, and on the threshold of his life-work falls a prey to fever. But we mistake. If you give your life to the regeneration of Africa, without reserve, and God permits that life to be cut off, in His eyes it has accomplished all you purposed to do for His name. Stephen lived as long and did as much as Saul of Tarsus. God ordained that his testimony should be by death, as Saul's by life.

Two words of application:

1. To *retribution*. Here is a solemn warning. First of all, what is the *will*. It is not the evil you do, but the evil you *purpose* to do. Look in the Sermon on the Mount, not the act, but the motive—the lust, the hate, the murderous will are held up to our view (Psalm xiv: 1). "The fool hath said in his heart: *No God.*" In his heart he wills that there be no God! And in God's eyes he has de-throned God. We will not have this man to reign over us—and in His

eyes such crucify the Son of God afresh—not the evil men have done, but *would* have done, if they *could*. (Comp. Psalm ii.) Those who conspire against Jesus are broken in pieces, etc. The measure of guilt, like the measure of service, is determined by the real secret will.

2. To *reward*. We read wondrous words in Matt. x : 41, 42. The Jew thought the prophet highest in honor and dignity, even beyond priest and king, because while others represented men before God, the prophet represented God before men. Hence the prophet's reward was highest. Yet here we are taught that one who only receives a prophet for the *sake* of his office and calling shares the prophetic work and recompense; for such help to make the prophet a power.

Compare the Scottish woman who gave forty pounds to Livingstone to ensure a servant for him, and that servant saved his life and added thirty years to it. That humble woman owned the thirty years of service she was the means of saving to the world. Sarah Hosmer, educating six preachers of the Gospel, preached through them when dead.

We begin to understand John xiv. 23. If a man love me he *wills to keep my word*, etc. With such the Triune God dwells. Such a man would be sinless and perfect if he could. He wills absolute submission and conformity.

—
A Sermon to the Afflicted.—Relations of Sorrow to Service.

Take away the dross from the silver and there shall come forth a vessel for the finer.—Prov. xxv : 4.

No text in Scripture brings out with equal distinctness the higher office of affliction, *i. e.*, to develop in us preparation for a true usefulness.

The object of furnace fires is not to melt the precious metal, or even to release the dross, but to make the

metal ready for the purposes of *manufacture*. Not the silver *ingot* however, but the silver *vessel* is the object of the assayer.

When God tries his children, it is not simply that they shall "Come forth as gold," glorious as is purity of character, but that they may be both ready to be shaped for his purposes and capable of being used to fulfil his will. Paul seems to refer to this Proverb in 2 Tim. ii : 19-21, the only other passage in which the same truth is taught by the same figure.

—
A Lesson on Preaching.

Fervent lips and a wicked heart are an earthen vessel overlaid with silver dross.—Prov. xxvi : 23.

THE wisdom compressed in these divine sayings reminds us of the essences condensed into a drop. Here a heart, essentially unholy, is in this striking metaphor a vessel of earth, made of clay, full of flaws, cracks and blemishes; and the fervent lips which by the semblance of earnestness, sincerity, unction, disguise impurity, grossness and carnality within, become the drossy silver, a mere coating that conceals for a time the radical defects of character, but wears off in time and discloses the reality beneath.

—
Individualism in Redemption.

A BIBLE READING.

I. To every creature, Mark xvi : 15, or the gospel for every man.

II. Hearken every one, Mark vii : 14, or a message for every man.

III. Every one that asketh receiveth, Matt. vii : 8, or a promise for every man.

IV. To every one gifts, Eph. iv : 7, or gifts for every man.

V. To every man his work, Mark xiii : 34, or a work for every man.

VI. Every one shall give account, Rom. xiv : 12, or an account for every man.

Communion as a Preparation for Service.*Isaiah vi.*

We go into the secret place with God for communion. We go out for service. Worship first, work afterward. By Christ we have access to the Father; by Him egress to men.

Notice in this chapter the word "then" as indicating divisions of thought, verses 5, 6, 8 and 11.

I. Then said I, "Woe is me!" etc. Consciousness of uncleanness and unworthiness.

II. Then one of the seraphim flew, etc. Forgiveness and cleansing and blessing.

III. Then said I, "Here am I, send me." Self offering for service.

The Power of the Holy Ghost.

EXAMINE the principal Biblical figures and emblems, as conveying this truth, *e. g.*,

I. *Breath of wind*.—John xx:22; iii:8.

1. Secret of vitality—life.
2. Secret of speech—utterance.
3. Secret of motion—activity.

II. *Water, dew, rain, etc.*—John vii:38,39; iv:14.

1. Secret of satisfaction—thirst.

2. Secret of beauty—verdure and flowers.

3. Secret of fertility—harvests.

III. Oil.

1. Secret of joy—cheerfulness.
2. Secret of facility—readiness.
3. Secret of fragrance—unction.

IV. Fire.—Acts ii.

1. Secret of light—illumination.
2. Secret of heat—love.
3. Secret of power—purity and conquest.

The Unrecognized Presence.*Luke xxiv:13-32.*

A NARRATIVE with a typical value.

Two of the disciples are on the way to Emmaus. Communion and reasoning. Jesus Himself drew near and went with them. But their eyes were holden, etc.

Notice I. He *draws near* while they talk of holy things.

II. He *draws them out* by his inquiries. He knew what he asked, but he asked for their sakes. Comp. Woman of Canaan, verses 17,19.

III. He draws out the meaning of Scripture, verses 25-27.

IV. He draws out their invitation, by appearing to go forward (28); leads to their constraining invitation.

V. Then he goes in to *tarry*, sits at meat, he *blesses and breaks and gives* the bread.

VI. Two forms of Revelation.

1. He makes their hearts burn, etc.

2. He makes himself known in breaking bread.

Brief Outlines

The lost piece of silver, Luke xv:8. Observe that these three representations together constitute "this parable." Verse 3, *one* parable not three. The general subject is *The Lost Found*, and each is necessary to present one aspect of what is a general truth. Here some think the *woman* represents the *Holy Ghost in the church*, as the first represents the Lord Jesus, the shepherd, and the last the Father, seeking the lost. This suggestion will add new beauty so this group of three representations, and show us how the Father, the Son and the Holy Ghost regard and reclaim the sinner.

1. *The sinner's spiritual state*. Unconscious degradation: A coin, bearing a royal image and superscription, but both largely worn away by rude usage, and the piece of silver itself unconscious of its high origin, insensible of its own lost state.

2. *The sinner's spiritual recovery*. The Holy Ghost in the believer yearning over souls, and by the lighted candle of the word of God guided in the search, the finding, the restoration to the necklace.

3. *The conditions of souls saving.* Passion for souls, a sense of their value, a resolute endeavor, seeking diligently; a persistent effort, till she find it.

4. *Two marked results:* 1. Raising a dust. 2. Fulness of joy.

Consecrated giving, Matt. xxvi:7. The breaking of the alabaster flask.

I. A precious offering. II. Tribute of love. III. Lavished on the feet of the Lord. IV. Charged with waste. V. Divinely acknowledged and justified. VI. Magnified by a Divine memorial. VII. A fragrant testimony through the ages.

A funeral service, Luke xvi:22. The two burials. One so inconspicuous, and perhaps ignominious, that it is not even mentioned; the other the burial of a rich man by his rich relatives in state and with every surrounding of splendid ceremony. But one is borne by angels to Paradise; to the companionship of redeemed saints and the presence of Jesus. And the other lifts up his eyes in the flames of hell, in the companionship of the lost, with a fixed and impassable gulf between him and the saved. The one lesson of this passage is contrast. Contrast in this life—in death and burial in heaven and hell.

DR. A. J. GORDON, with fine discrimination and happy alliteration, says the believer is by grace—

1. *Translated* from the kingdom of darkness into the Kingdom of Light.

2. *Transformed* into the image of God's dear Son.

3. *Transferred* from the earthly to the heavenly sphere.

The first has reference to spiritual conditions and states; the second to the inmost character and resem-

blance, and the third to habitation or country.

Rev. Jas. B. Shaw, D.D., used to say that *his church made him what he was*, not he made the church what it was; that but for the prayer and care expended on him for Christ's sake he could not have lived through the early years of his ministry,

Bishop Ames says: "Rather five minutes with Christ now in holy fellowship than five years where he had been."

"What is spoken in darkness shall be heard in the light." How beautifully typical of the revelations made to the soul in the secrecy of closet communion with God in prayer, which become vocal and visible in voice and face, when the true man of God appears in public!

Rev. John McNeil, of London, thus quaintly and briefly describes his habits of sermon making: "I take a text, look at it, walk around it, view it from every side, and continue to look at it and into it, until I have a vision; and then I know I can preach on it. I never preach on any text until I have a vision." What godly preacher, accustomed to wait for a divine illumination, does not know what Mr. McNeil means?

Tradition is a dangerous authority to which to appeal. At first a vassal, soon she became a consort, and then a sovereign, in reference to the word of God, until that word was made of none effect by her comments and glosses.

Development, acquisition, impartation are the three ends of study. There is a great difference between the faculty of acquiring and the grace of imparting. But the last is the highest attainment.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JAN. 1-3.—HOW TO MAKE THE NEW YEAR A HAPPY ONE.—John vi.: 12.

We here see—and surely it is a most amazing and suggestive sight—the great Christ, the feeder of hungry thousands with but five loaves and two fishes, with the resources of the universe at His command, occupied about *fragments*; careful of the broken bits of bread and shreds of fish; economical, even amid the wealth of such a miracle; forbidding ever more that careless, thoughtless, lazy, spendthrift spirit which jumps at large things and despises small; which, content with the full stomach of to-day, is altogether unconcerned about the empty stomach of to-morrow; which is always on the lookout for some huge luck which never comes.

Behold then here the emergence of the great law that *God is always and everywhere particular about fragments.*

1. God is particular about fragments in *keeping them.* It is a quite overpowering thought that you can absolutely destroy nothing. You can change the form of many things; you can break aggregations of matter into fragments and scatter them about and count them worthless, but you cannot destroy the fragments. God's laws stand ever about like watchful sentinels preventing that. That fire that raged on the street the other night—in it nothing was destroyed really. An immense amount of material was changed from a valuable or marketable condition to a condition having no, or vastly less, value; but no least atom of all that material was really put out of being. Hydrogen, carbon, oxygen, nitrogen, various metals—of these that which was consumed was formed. But though the fire changed their combinations it could not destroy the ultimate atoms themselves. God keeps fragments

so small that no microscope can descry them.

2. God is particular about fragments in *using them.* The sea-shore against which the waves dash helplessly, that shore which is stronger than the Saxon King Canute, which says to the waves—"thus far shalt thou come"—and keeps its word against the waves, is only a pile of broken bits of rock. The leaves of the last summer, rotting at the tree base, become but the better soil out of which the tree can spring into more vigorous life. The wheels of nature turn unendingly, but that which gives them force and fuel is the mass of constantly conserved fragments of which God takes care.

3. God is particular about fragments in *beautifying them.* O! there is nothing more significant of the Divine thought and care concerning what is least than the wondrous curves and stars and lines, and the iridescent color into which the fragments of creation flash. The mud in the gutter is not mud, when you really see it. If ever man saw fairyland he sees it when, adding to his powers of vision by the microscope, he really looks at what is thought but meanest refuse.

How shall we make the New Year a happy one? By conforming to this great law of God, illustrated in this miracle of the Lord Jesus, and setting ourselves to gathering, through this New Year, the fragments.

(a) *Of Time.* What a jubilant year it will be if we seize the bits of time the busiest of us have, for the better culture of our minds and hearts. What a fine, joyful feeling of accomplishment we shall have as the year goes on.

(b) *Fragments of chance of doing good.* "For you must know, Mr. Lewis, it is a rule in our church that when one brother has been con-

verted he must go and fetch another brother; and when a sister has been converted she must go and fetch another sister. That is the way 120 of us have been brought from Atheism and from Popery to simple faith in the Lord Jesus Christ." This is a snatch of conversation between a converted railway engineer, a member of the Baptist Church in Paris, and an English minister. O! if every one of the members of our churches would but do the work of gathering one soul—seize that fragment of humanity for Jesus, what a glad year of revival this New Year would be!

(c) Fragments of *Happiness*. Rejoice in and be thankful for the little brightneses. You shall be surprised at their multitude.

(d) Seize the fragment of life left you—it may be a very meagre one—to make your peace with God through faith in Jesus, if you have not yet done it. So you shall know happiness as you never have before.

JAN. 5-10.—THE MEANING OF THE THREE CROSSES.—John xix : 18.

They lead Him forth to execution. The crowd gathers and rolls along, perhaps through the *Via Dolorosa*, on the way to Golgotha. A centurion on horseback—the centurion presiding over the punishment—rides in front. A herald going before the condemned, proclaims His sentence. Jesus follows, bearing His cross. They reach Golgotha. There they crucify Him and two others with him, on either side, one.

1. Consider that central cross. Who was that Sufferer hanging on it? We need some heavenly dialect in which to set Him forth. Man we call Him, and He is Man. He had a human heart, brain, nerves, as we have. He grew from infancy to maturity as we grow. He shrank from pain; and all His heart was sensitive to joy as are our hearts.

But when we have defined man and attempt to draw the circle of that definition around the Christ, He cannot be included within its narrow bounds. We call Him God. The Bible calls Him God. It declares Him to possess such attributes and powers that there can be no God at all, if Jesus be not God. And so, among our meagre words, we can find none which shall accurately designate Him. We must manufacture strange phrase—we must call Him the God-man, the Divine-human. This was that sufferer—God become man. And the reason for *His* suffering? Let the Apostle tell, "He in His own body bore our sins upon the tree." The meaning of that central cross is—*Atonement*.

2. Consider the second cross. Athwart all the dark pain and mockery and shadowing insult, there is one gleam. In the heart of one dying malefactor a wonderful faith is born. Somehow the meaning of that suffering on that central cross is a little shown him. Somehow the truth of his own need of atonement breaks upon him. Somehow is made plain to him the fact that even in those nailed hands, there by his side, is power to save. His railing is prayer now—"Lord, remember me when Thou comest into Thy kingdom." And from the dying Christ—Christ always answers prayer—the tender answer falls in benediction, "This day, with Me, in Paradise!" And this is the meaning of that second cross on which hangs the malefactor penitent—that sinful man may receive the Atonement through a simple faith.

3. Consider the third cross. In that malefactor hanging on it there is no faith; no sense of need; from him comes no confession wailing up, no prayer; only bullet-words of scorn shot at the Christ. The shadow of the cross of Christ is falling over him; the great Atonement may be had simply for the asking;

but he will not ask. He rejects the Atonement.

That central cross of Christ divides the world. On either side that cross are ranged the two great classes into which it throws humanity, headed and illustrated by the crosses of these thieves. In the one class or the other, every one is standing—among those who accept, or among those who reject the Atonement. In which class are you? It is a solemn question. Are you entering a new year among those at whose head stands the cross of the thief unrepentant? On one or other side of the atoning cross you must range yourself. On which side do you range yourself?

JAN. 12-20.—TO EVERY MAN HIS WORK.—Mark xiii: 34.

1. *Work springs out of one's own being.* Every man may find work enough to do for God in *himself*. And it is one of the solemnest of thoughts that, whether consciously or not, each man is working in himself, and that the results of that working must abide in character. Think of the coral polyps under the sea, opening and shutting, and wavering back and forth their strange tentacles; they withdraw the lime from the sea, elaborate it through their tissues, build it into indestructible rock around them. So every man, immersed in the sea of life, is withdrawing from it various elements and laying them up within himself in character. A man cannot think, and not make character. A man cannot act, and not make character. "Every human deed of right or wrong fulfils two offices; it produces certain immediate extrinsic results; it continues to form some internal disposition or affection. Every act of wise benevolence goes *forth* and alleviates a suffering, it goes *within* and gives intenser force to the spirit of mercy. Every act of vindictiveness goes

forth and creates a woe, it goes within and inflames the diseases of the passions. In the one relation it may be momentary and transient; in the other irremediable and permanent. When your hands have done the deeds you minded, and the deeds have gone forth, and the day is done, and the night shuts down, and your work is over, you yourself cannot be done with your deeds; the results of them are in you; through them you have laid up so much character, noble or ignoble, beneficent or base.

Now it is the work of life for every man to build within himself a compacted, pure, beautiful character, that so, when the Master of the house returns, whether at evening or, at midnight, or at the cock-crowing, or in the morning, he may meet the Master with such character. Here is work for every man. By this work in yourself you chiefly stand or fall. Holy character—that is the article of a standing or a falling life.

You cannot build such character of yourself simply? True. You have already done much wrong, and so have already laid away within yourself much evil character? True. But there is hope and power for you. Bring your character, just as it is, to Christ. His blood can dissolve and wash away even the adamant rock of character. Let His blood do it. And in Christ, now in this New Year, begin to build your character anew. Here is a life work for every man—in himself.

2. *A man's work springs out of the relations in which he stands.* Each man is a unit, and so he stands alone; each man is merged into a larger unity, and so he cannot stand alone. Every particular man is tied by innumerable and interlacing filaments to other men. There are individuals and there are societies; each man is set into some social bonds and cannot help himself; and

each man voluntarily sets himself into other social bonds. So are men tied each to each—into races, into nations, into families, into business communities, into neighborhoods, into churches. *Out of these* at once springs work for every man.

To every man his work; and there is work enough for every man, and work enough at hand. We need not stand like the laborers, "idle all the day," because no man hath called us. There is a duty next each one of us. To every man his work and every man to his work. Let us make this New Year jubilant by doing, each one of us, the work for us within ourselves, and the work for us without ourselves, and next to ourselves.

Jan. 19-24.—GROWING IN GRACE.
—2 Peter iii: 18.

Standing in the portico of the Church of S. Pietro in Vincoli, at Rome, and looking across into a convent of Maronite monks, one sees lifted against the beautiful blue of the Italian sky a magnificent palm tree. It is very tall. It is straight as any arrow. Its stem is thick, but tapering and exquisitely graceful. And upon its summit there rests with a real solidity, and yet at the same time with a quite external lightness, a vast and swaying coronal of leaves. One cannot look at it except the images of the Scripture come thronging through his mind—"the righteous shall flourish like the palm tree."

And if we analyze a little the method of the flourishing of the palm, we shall find it full of analogies of what ought to be the method of advance for a righteous life.

It is a tree singularly independent of external circumstances. When, in winter, there fall the copious rains, it is not greatly stimulated; when, in the summer, the fiercest heats beat down, it does not droop and wither.

It maintains its uprightness. You cannot shove it much out of a straight line of growth from the earth upwards toward the heavens. The strongest tempests cannot keep it bent out of this straight line, and sometimes men have tried to hinder it from its straightness by hanging heavy weights upon it—but this has failed. It is perfect in its uprightness.

Then, too, the palm is a fruitful tree. Always, in its season, does it hang out the rich clusters of its dates. Constantly does it scatter down its benefactions.

Also, the palm is a tree which keeps on growing. It grows on from century even into century. It may be slow in growth, but it is sure and steady. And thus constantly, as the years pass, it is more in height and heavenwardness. It is more in bulk. It is firmer fixed in straightness. It is more affluent of shade and fruit. It is more in beauty, more in strength, more in blessing. Thus full of growth in all directions, it is full of flourishing. Says the Scripture, "The righteous shall flourish like the palm tree."

Grow thus in grace—that is the Divine injunction. How much have you grown during the past year?

How may we flourish in grace as the palm flourishes?

1. If we would grow thus in grace it must be *the supreme ideal of our lives to do it*. As a man thinks, etc., in his heart, so is he. There are such people in the churches as *minimum* Christians. Here is the main secret of much of our puny and miserable spiritual growth. We are not, and hardly want to be, *maximum* Christians. Unless it be our ideal to be such, we can never be such.

2. We must grow in grace by *prayer*. Prayer in its results is *subjective*; it brings us into harmony and relation with God. But prayer is more than this, what Dr. Bushnell calls "dumb-bell" notion of it.

Prayer is a real grasping of objective benefits. We get by Divine gift what we pray for—chiefly grace.

3. We must grow in grace by *knowledge*. The Bible is the sustenance and nutriment of spiritual growth. There are too many spiritual fasters from this Divine nutriment.

4. We must grow in grace by actual *resolving* to grow, and by pressing resolution into action. We dream too much toward nobler grace; we do not enough strenuously *do* toward nobler grace.

Jan. 26-31.—THE ABSOLUTE IMPERATIVE.—John iii : 7.

This "must" here is an absolute imperative. The Greek is a language of marvellous range, scope, precision. In no tongue is there such slight chance for misunderstanding. This Greek word, translated "must," is an inexorable word. It is the strongest possible statement, in the most sinewy and accurate of languages. There is no chance of lessening its granitic requirement. There is no device by which you can shade away its significance. It is a majestic, irreversible, inviolable, inflexible, questionless, unconditional, undeviating, unending, absolute *must*—this of our Scripture. Before you, before me, before every man, before every woman, it stands—as stands the loftiest mountain peak, grappling with its rocky roots the earth's centre, piercing with its lifted pinnacles the farthest blue, which no earthquake can shatter down, which no most impetuous tempest can cause to quiver—changelessly uttering its changeless charge—ye must be born again.

Why?

1. Because the best men of whom we have any inspired record had to be—*e. g.*, Nicodemus himself—moral, urgent, anxious to learn the truth, pure in life; no coward—he came to Christ by night, because night was

the only time he could obtain the quiet converse his heart was longing for. It is a fair question—are you a better man morally than Nicodemus?

2. Because such necessity coincides with our deepest moral feeling. Man knows he is out of harmony with God. He knows as well he must be brought into harmony with God.

3. Because we need fresh start and direction for the growth of character. Are you not conscious that your character needs radical change in *direction* of growth?

4. Because God cannot change. If there is to be change anywhere it must be in us.

Christ will give you the new birth if you will let Him.

Prayer-Meeting Topics for 1891.

JANUARY.

- Jan. 1-3. How to make the New Year a happy one.—John vi: 12.
 " 5-10. The Meaning of the Three Crosses.—John xix: 18.
 " 12-20. To every man his work.—Mark xiii: 34.
 " 19-24. Growing in Grace.—2 Peter iii: 18.
 " 26-31. The Absolute Imperative.—John iii: 7.

FEBRUARY.

- Feb. 2-7. His Fullness.—John i: 16.
 " 9-14. The Effectual Prayer.—James v: 16-18.
 " 16-21. Bad Belief.—Matt. xvi: 12.
 " 23-28. Consequences of Sin.—Gen. iii: 8-24.

MARCH.

- March 2-7. A Glimpse of the Hereafter.—Luke xvi: 19-31.
 " 9-14. The Pertinent Question.—John v: 6.
 " 16-21. Help Supernatural and Natural.—Acts xii: 11.
 " 23-28. Truths about Tribulation.—Rev. ii: 10.
 " 30-31. April 1-4. Making Excuse.—Luke: xiv: 18.

APRIL.

- April 6-11. Truths about Conscience.—1 Kings xiii: 18, 19.
 " 13-18. The Day of Visitation.—Luke 19: 44.
 " 20-25. The Great High Priest.—Heb. iv: 14-16.
 " 27-30; May 1-3. The Promise of the Resurrection.—Matt. xxviii: 20.

MAY.

- May 4-9. The Leaven.—Matt. xiii: 33.
 " 11-16. The Mourning Comforted.—Matt. v: 4.
 " 18-23. Secret Prayer.—Matt. vi: 6.
 " 25-30. Thought Loose and Wandering.—1 Peter i: 13.

JUNE.

- June 1-6. The Great Pearl.—Matt. xiii: 45, 46.
 " 8-13 Not Debtors to the Flesh.—Rom. viii: 12.
 " 15-20. For She Loved Much.—Luke vii: 47.
 " 22-27. Inability.—Luke ix: 13.
 " 29-30; July 1-4. We Conquer not by Wrestling but by Clinging.—Gen. xxxii: 24-32.

JULY.

- July 1-4. Lessons Concerning the Kingdom of Evil.—Matt. v: 1-15.
 " 6-11. Borrowed Religion.—Matt. xxv: 9.
 " 13-18. Concerning Places.—Luke xiv: 7.
 " 20-25. Care of young Converts.—Mark v: 43.
 " 27-31; Aug. 1. King Saul and the Evil Spirit.—1 Saml. xvi: 14-16.

AUGUST.

- Aug. 3-8. Trouble and Deliverance.—Jonah ii: 7-9.
 " 10-15. The broken-hearted Christ.—John xix: 34.
 " 17-22. Our choice of the True Life.—Ezra i: 3.
 " 24-29. Lessons from a Victory.—1 Saml. xvii: 45, 47.

- Aug. 31; Sept. 1-5. Christ the King.—Matt. xxi: 5.

SEPTEMBER.

- Sept. 7-12. Personal Consecration to the Personal Christ.—John vi: 37.
 " 14-19. Let this Mind be in you.—Phil. ii: 4, 5.
 " 21-26. Peace.—John xiv: 27.
 " 28-30; Oct. 1-3. Helps toward Getting on in Religion.—Mark i: 35.

OCTOBER.

- Oct. 5-10. The Eyes of the Lord.—Prov. xv: 3.
 " 12-17. Offending in one Joint.—James ii: 10.
 " 19-24. Limiting the Holy One of Israel.—Ps. lxxviii: 41.
 " 26-31. Striving for the Masteries.—2 Tim. ii: 5.

NOVEMBER.

- Nov. 2-7. The Father's Business.—Luke ii: 49.
 " 9-14. Shut in—Shut out.—Gen. vii: 16.
 " 16-21. The Christian Failure and its reasons.—Deut. vii: 16.
 " 23-28. The Accursed Thing.—Josh. vii: 1.
 " 30; Dec. 1-5. The Kept Heart.—Prov. iv: 23.

DECEMBER.

- Dec. 7-12. How Escape if We Neglect?—Heb. ii: 3.
 " 14-19. The Plague of Frogs.—Ex. viii: 1, 15.
 " 21-26. The Saviour born.—Luke ii: 11.
 " 28-31. The Passing Years and the Failing Life.—Ps. xc: 17.

EXEGETICAL AND EXPOSITORY SECTION.

Studies in the Psalter.

BY TALBOT W. CHAMBERS, D.D.

The Unfailing Refuge.

NO. XXV. THE FORTY-SIXTH PSALM.

THIS is a song of triumph celebrating the safety of the church under the divine protection. It is divided into three strophes, the close of each of which is marked by the pause, *Selah*. The terms of the final verses indicate that some historical occasion gave the inducement for the sons of Korah to compose this lofty expression of faith and confidence. If so, none of the recorded experiences of Israel seem so likely to have suggested the song as the great deliverance in the days of Hezekiah. Sennacherib had come in force, and the Assyrian host had overspread the land. One fortified city after another had fallen, and Jerusalem alone held out. This, Hezekiah was summoned to sur-

render, the summons being couched in the most insulting form, as if the invader were sure of a triumph. The pious king felt his helpless condition and spread the case before the Lord, saying " Now, therefore, O Jehovah our God, save us from his hand that all the kingdoms of earth may know that thou art Jehovah, even thou only " (Isa. xxxvii: 20). His prayer was heard, and Isaiah assured him of a gracious answer. Sennacherib should not come to the city, nor shoot an arrow there, nor even begin an investment. And so it came to pass. In the very hour of supreme peril, when no succors were expected or even seemed possible, just then deliverance came. At dead of night Jehovah's angel went forth and smote the whole host of the Assyrians, so that when the morning dawned, the silence of death reigned throughout the camp.

Such a miraculous deliverance must have filled the whole nation with joy, nor can we wonder that it gave occasion to more than one song of thanksgiving and praise. In the present instance the devout singer has nothing to say of the prowess of arms or the courage of heroes. His one theme is the might of Israel's God, as the unfailing refuge of his people. He speaks of (1) the confidence of the pious (vv. 1-3); (2) the reason upon which it rests (vv. 4-7); and (3) the present manifestation of it (vv. 8-11).

1. The Confidence of God's People (vv. 1-3).

God is on our side, a refuge and strength,
Fully proved as a help in distress.
Therefore do we not fear when the earth is
changed,

And the mountains are cast into the heart of
the seas.

Let the waters thereof roar and foam;
Let the mountains quake with their swelling.
Selah.

The first clause, "God is on our side," contains the theme of the whole Psalm. Not men, nor money, nor armies, nor fortifications, nor any of the enginery of war is the believer's confidence, but God only. He is an unfailing refuge for his people, and a constant source of strength. The common version of the next line—"a present help"—imports an idea not contained in the original. The meaning of the writer is not that God is present, but that he *has been found* in the experience of his people to be a help in the distresses of his people. It is therefore a deduction from the past, and the more trustworthy since he was this according to the Hebrew "exceedingly," which Cheyne (from whom the version above is taken) well expresses by the words "Fully proved." The second verse states as the consequence of this fact the absence of fear, whatever the situation. The writer employs very strong figures to express great and violent

commotions. The earth may change its place, and the mountains, the pillars of heaven (Job xxvi : 2) be hurled into the very heart of the seas, but even then the people of God have no fear. All nature is under the control of its Creator, and its fiercest agitations cannot harm his friends. They calmly say, "Let the waters rage and foam, let their swollen waves upheave the strong foundations of the earth, we are safe!" These convulsions of the natural world of course represent the civil and political revolutions by which Judah was threatened. The conqueror of the Eastern world stood at the gates of Jerusalem, and a tremendous onslaught was just at hand, but the same God who had been with his people in many a former perilous crisis, still was their refuge, and their confidence was unshaken. The refrain which closes the second strophe (ver. 7), and the third (ver. 11), is not found here, and some critics (Ewald, Hupfeld, Cheyne, etc.) propose to supply it. But this is quite needless. As Perowne says, "We are not to expect the same regularity in these early lyrics that we should in a modern ballad." Besides, as the same writer urges, it may have been purposely omitted in order to render more vivid and striking the fine contrast between the close of the first strophe and the opening of the second.

II. The Reason of Believers' Confidence (vv. 4-7).

A river ! its streams make glad the City of
God,

The holy dwellings of the Most High.
God is in the midst of her ; she shall not be
moved :

God helpeth her at the dawn of the morning.
Nations roared, kingdoms were moved ;
He uttered his voice, the earth melteth away.
Jehovah of hosts is with us,
The God of Jacob is our stronghold. Selah.

Is there anywhere a finer antithesis than is given in the fourth verse? Instead of the stormy and threatening sea, its waters boiling as in a

huge caldron, we have a calm and peaceful river whose ample supplies, distributed by appropriate conduits, bring life and gladness throughout all the city. It reminds us of the river which "went out of Eden to water the garden" (Gen. ii: 10), and hence became a favorite symbol of the Lord's loving kindness (Ps. xxxvi: 8; Joel iii: 18; Ezek. xlvi: 1; Zach. xiv: 8), and finally reappears in the river of water of life, bright as crystal, proceeding out of the throne of God and the Lamb (Rev. xxii: 1). Cheyne justly rebukes the absurd literalism which seeks to find this river underneath the temple-hill at Jerusalem. It is a stream of grace that gladdens the city of God and the place made holy by the dwelling of the Most High. Calvin suggests that the metaphor was designed to teach the faithful that the grace of God alone is sufficient for them without any aid from the world. "Therefore, though God's help may but trickle down to us as it were in slender streams, it bringeth more quickness than if all the power of the world were heaped together for our help."

The next verse gives the security for this blessing upon Zion: *God is in the midst of her*. Here is his earthly dwelling, the place of his visible presence. He never slumbers, nor sleeps. Therefore all assaults, however furious, are vain. Zion cannot be moved, cannot be made to totter. God brings help, as the Hebrew has it, at "the turning of the morning," not "early," as the common version reads, nor "every morning," as some suppose, but when the morning dawns after a night of disaster and sorrow. "Weeping may endure for a night," but there is a dawn of deliverance, a sunrise of help. Far different is it with the outside world. There, all is tumult and terror. The poet pictures the scene in a lively way, dropping at once the articles

and the copula. We hear the roar of mighty peoples, we see the tottering of great kingdoms, but amid all the commotion and revolution, the church is in no danger. Let Jehovah give but a single utterance of His omnipotent voice, and the earth at once melts away. Armies are annihilated, alliances dissolved, wise plans turned to foolishness. The refrain repeats the reason, the presence of Jehovah of Hosts, the God of Jacob. The former of these titles, which occurs for the first time in Hannah's vow (1 Sam. i: 1), is applied to God as the God of all worlds whom the armies of heaven and earth obey. The combination of this name with that of the God of Jacob, the covenant God of Israel, reminds us, as Calvin says, of the twofold prop on which our faith rests, one the immeasurable power by which God subdues the universe to Himself, the other the fatherly love which He has revealed in His word. When these two are joined together, nothing can hinder our faith from trampling upon all enemies.

III. The Present Manifestation of It (vv. 8-11,).

Come, behold the doings of Jehovah,
Who hath wrought desolations in the earth:
He stilleth wars to the end of the earth;
He shivereth the bow and breaketh the spear;
The chariots He burneth in the fire.
Cease ye and know that I am God:
I will be exalted among the nations,
I will be exalted in the earth.
Jehovah of Hosts is with us;
The God of Jacob is our stronghold.

In this strophe the Psalm turns from unlimited confidence in God's protection and help to the recent event which laid so glorious a foundation for this confidence. The writer summons all without distinction to behold and consider the wondrous doings of Jehovah, the desolations he wrought among the enemies who took the field against the city of God. They were on a wide scale. The ruling power of the world with

all its subjects and auxiliaries was smitten with a deadly stroke. The vast host of Assyria was suddenly laid low, and its war of conquest came to an end. This is expressed by the destruction of the implements of warfare. The shivering of the bow, the breaking of the spear, the burning of the chariot, rendered the oppressors incapable of carrying on their devastation, or even of preserving what they had gained. The implication is that this overthrow of the world-power will go on till the kingdom of peace and truth is set up in all the earth, but this expectation is not stated here as it is in other parts of Scripture (Isa. ii: 4, 9; 5; Ezek. xxxix: 9) where the destruction of weapons of war is recounted. The writer contents himself with describing the desolation that precedes the establishment of the kingdom of righteousness. Then like the author of the Second Psalm, he turns to address in fitting words the hostile agencies who attacked his covenant people. He tells them to desist from their vain endeavors. As if he would say to these discomfited foes, Learn from what you have already seen and felt that the protector of Zion is God, against whom no human power can stand, and that He is resolved to be acknowledged as supreme, not only by his chosen people, but by all the nations and throughout the whole earth. Of this glorious purpose and of its certain fulfilment, the signal overthrow of Sennacherib was at once a proof and a prophecy. And the solemn proclamation of the Most High may well encourage every faint-hearted believer. "I will be exalted among the nations." Many of them now forget God, they worship idols, professing themselves to be wise they are become fools, but Jehovah will yet be honored by them. Either by terror or by love God will subdue all hearts unto Himself, whatever be their wickedness

or their degradation. The whole round earth shall yet reflect the glory of His Majesty.

The repetition of the burden or refrain in the last verse brings us back not only to its previous occurrence in the seventh verse, but to the beginning of the Psalm, where the same idea is expressed in other words. As Mr. Spurgeon says, "It was meet to sing this twice over. It is a truth of which no believer wearies. It is a fact too often forgotten. It is a precious privilege which cannot be too often considered." It is said of John Wesley that, in his last illness, when utterance was difficult, after many vain attempts to speak, he finally cried out "The best of all is, God is with us." Again, raising his hand and waving it in triumph, he exclaimed, "The best of all is, God is with us." And so it is with all believers, living or dying.

Martin Luther and his fellow reformers were often reduced to sad perplexity by the opposition of earth and hell, but in such hours the unflinching reformer would cheerily say to his friend Melancthon, "Come, Philip, let us sing the Forty-sixth Psalm." And they would sing it in Luther's own noble and characteristic version,

"Ein feste Burg ist unser Gott,"

"the Marseillaise of the Reformation" as Heinrich Heine called it, the battle-song of the Protestant Church and the key-note of that national hymnology which exceeds all others in the world in its abundance, its variety and its exuberant wealth of thought and expression. It was written in 1529, when the Protestant cause seemed wavering in the balance. During the sitting of the Diet of Augsburg, Luther resided in the castle of Coburg, and he sang this hymn every day to the lute, standing at the window and looking up to heaven. After his death, when Wittenberg had surrendered to

Charles V., and Melancthon and other leaders of the Reformation were sent into banishment, they entered Weimar in great trouble of spirit, but as they passed along the street they heard a girl singing Luther's hymn. "Sing on, dear daughter mine," said Melancthon, "thou knowest not what comfort thou bringest to our heart." Before the battle of Leipsic, Sept. 17, 1631, Gustavus Adolphus asked his whole army to sing it, and after the victory he thanked God that the word was made good:—

"The field he will maintain it."

So it is said of the Protestants of Linz who in the next century were torn from their homes and banished to Transylvania, that in their bitter grief they sang with tears the words of this hymn,

"Let goods and kindred go,
This mortal life also:
The body they may kill,
God's truth abideth still,
His kingdom is forever."

Calvin, writing upon the courageous confidence shown in the first strophe, cites the classic parallel, sometimes called the noblest of all classic utterances, in Horace (Od. iii: 3):

"Si fractus illabatur orbis
Impavidum ferient ruinae."

"Should the strong firmament in ruins break
Fearless the just man stands amid the wreck."

He then adds, "This sentiment appears excellent at first sight, but as such a person as the poet draws has never been found, he does but trifle. The greatness of soul that I speak of is founded solely in the protection of God, so that only they who lean on God can truly affirm that they are not only without fear, but also safe and secure, even though the whole world should fall into ruin." Yes, what the gay poet only imagined has again and again been shown by the children of God.

The Scarlet Harlot,

BY HOWARD CROSBY.

WHO or what is the Scarlet Harlot of Rev. xvii? Commentators have given scores of opinions, but the majority have settled upon Rome, either pagan or papal. "That great city which reigneth over the kings of the earth" (ver. 18) to their minds determines the question, and as a collateral proof is the plain declaration (ver. 9) that "the seven heads are the seven mountains on which the woman sitteth." What can these be (they say) but the famous seven hills of Rome? These interpreters find no difficulty in exalting the petty hills of Rome into mountains, and they also fail to see that these seven mountains are (in verse 3) "a scarlet colored beast," and (in verses 1 and 15) "many waters." How are they going to turn the seven hills of Rome into "many waters" or "a beast"? The harlot sits on all three equally.

The error with most commentators in this remarkable book is their strange mingling of the literal with the symbolic. It is true that when the apostle-prophet himself explains a symbol, we have a literal statement, as in ch. xix.8. "the finelinen is the righteousness of saints," but in all other cases the symbolism must be adhered to.

In this 17th chapter we see a scarlet harlot seated on a scarlet beast, and the beast is full of names of blasphemy and has seven heads and ten horns. The woman is gorgeously arrayed and is drunk—drunk with the blood of the saints. The beast and the horns (see the Revised Version) at last destroy the harlot (ver. 16).

Now, if the woman of chap. xii, clothed with the sun and yet bitterly persecuted, is God's true Church, as the whole context seems to demand, what is more likely than that this prosperous harlot is the false church? But what is the false

church? The Church of Rome? But how about the Greek Church? and the Armenian Church? and the Nestorian Church? and the Abyssinian Church? Are not these as false as Rome? I think we shall have to give up the identification of this woman with the Church of Rome.

She is the *false church*—any church which puts aught in Christ's place. In other words, she is the ecclesiastical corrupter of doctrine and practice found in all so-called churches of Christ. Christ has a real, true church, composed of sincere believers, trusting in Him alone as the Saviour; and side by side with these, under the same external organizations, are thousands and millions who are a false church, whose faith is in human power and human works, who pervert the truth and whose lives are not spiritual, but carnal. These form Antichrist. They are not under any one organization. They are under all nominally Christian organizations. This is the false church. Do not look for either this or the true church in one external form. Look for it in life and spirit. This is the scarlet harlot. It seeks this world's gold and precious stones and pearls (ver. 4) and has no eye for eternal realities. It has always been the oppressor of God's true people and the suppressor of God's truth. It is the concentered spirit of persecution toward all that is godly. It is a Christianity that practically denies Christ and puts human greed or human pride and pleasure in His place. It exhibits itself not only in superstition, political power, the Inquisition and Jesuitism, but also in rationalism, skepticism and worldliness.

This woman—this harlot—this false church is called "that great city which reigneth over the kings of the earth," because it is this false style of Christianity that controls the governments of the world, which support the Church as they do the

theatre, and which sing *Te Deum* over their acts of tyranny and murder. This great city is called Babylon (ver. 5) and Sodom and Egypt and Jerusalem, which crucified our Lord (ch. xi : 8), names indicative of hatred to God's people and to their Lord and Redeemer.

The waters on which the woman sits, we are told, are the nations of the earth (ver. 15.), for she proudly flourishes wherever the nominal Christian church is found. These nations in their institutions support her. The *waters* and *mountains* also appear as a *beast*, the beast of ch. xiii, the beast of human tyrannical power, selfish and cruel. This human power has had seven grand manifestations in history as connected with God's people, namely, Egypt, Assyria, Babylon, Persia, Greece, Rome Pagan, Rome Christian. The first five of these had fallen in the prophet-apostle's time (ver. 10.), the sixth was in existence, the seventh was still to come, but to continue only a brief period, for the beast itself has to succeed his heads and share his power with the ten horns. That is, the successors of the Roman Empire should unite with the tyranny, now not in an Empire, but in an ecclesiastical human centre. On all these phases of tyranny over man, the scarlet woman sits in her gorgeous pride. Ecclesiastical corruption flourishes on these human institutions of government. The false church finds her aliment in these human and carnal principles of society and law.

But the time will come when God's judgment will fall on the false church. The very beast and horns will destroy it. The carnal interests of human authority will be the means of destroying the false Christianity which they formerly supported. The wrath of man will praise God. And then the true Church—God's faithful ones—will be vindicated and glorified.

EUROPEAN DEPARTMENT.

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

Greetings for the New Year.

A NEW Year comes and greets us with the weightiest problems. Theology and religion, philosophy and science, politics and society, education and life, all teem with momentous questions urgently demanding solution. There is national peace, but the fiercest mental wars are waged. The heart and the intellect, reason and faith, science and revelation, philosophy and Christianity, dogma and criticism, naturalism and spiritualism, socialism and individualism, capital and labor, are a few of the names inscribed on the banners of the contending hosts. No false security, no ignoring of the conflict, can check the fury of the battle. That battle must be fought until a crushing defeat and signal victory end hostilities. At stake are the most serious concerns of the mind and the dearest interests of the heart, the priceless treasures of the Gospel and the blessings of the Church. Humanity as well as individuals, the future as well as the present, are involved.

Strange greetings from Europe for the New Year! Yes; but not so strange as the fact that the Church can slumber on, and that petty questions can absorb hearts and minds, while the greatest human and divine concerns receive but little attention. The times are as serious as when the prophets uttered their most awful warnings; as serious as when the Temple and Holy City were threatened with destruction, and the chosen people with perpetual exile. Marvellous fate that the awakening should come only when all is lost!

The problems of Europe leap over mountains and seas, and agitate all lands. Thoughts, interests, agitations, revolutions quickly become international. Thousands of students come from America to Ger-

many, and the thought of the great universities speedily finds its way to the American people through teachers, preachers, and authors trained in Germany. The fountain of much of America's thought in theology, science, and philosophy is admitted to be in Berlin. And what is American Christianity doing for the thousands of students who annually come to Germany from our churches, our Sunday schools, our Christian homes, our Christian colleges, and our theological seminaries? What is it doing to spiritualize the thought which is destined to mould American literature and science and life? That thought cannot be checked. American students come in greater numbers to Germany every year. What right has American Christianity to expect this thought to be spiritual, so long as our churches do absolutely nothing for their members and children while abroad, for their future teachers and leaders?

It is a time when the problems lead into the depths. And these are depths in which we realize our helplessness and cry to God. In face of the problems growing in number and becoming still more overwhelming, but few are truly awake. They cannot stop to bury the dead. Those who still can be awakened to newness of life must be quickened. Europe shows that even in the mighty crises which push toward new creations, but few in the church are fully aroused. The awakening is great, but multitudes also remain in deepest slumber. The hope is in those few who are alive to the situation; unless they do the work it will remain undone. With Christ's appeal to discern the signs of the times, where are the wise who redeem the time, because the days are evil?

The Epoch of Transitions.

A SUBJECT which characterizes our age and is at the same time peculiarly appropriate as we pass from the old to the new year. That being is a constant becoming, a process, a flowing stream, an evolution, has been a theory of philosophy from Heraclitus to Hegel, and of science from Aristotle to Darwin. Existence is energy, and energy involves change. Easy as it is to grasp this as a general theory, it is apt to remain an abstraction whose application to concrete reality is difficult. Few have any conception of the rapid and vast changes now in process; their full comprehension is of course not in the power of any mind. The narrow groove in which we move has no summit from which we can survey the entire age with its infinite variety of movements.

Dissatisfaction, unrest, uncertainty, criticism, efforts to emerge from the old to something in new and better, are prominent signs of the times. If much of this is but the restlessness of idle brains or the vagary of an unrestrained fancy, we also find it a correct description of the most earnest minds, the profoundest students, and most devoted Christians. And what is especially significant, the changes are in many respects less on the surface than in the depths, so that things may seem to move along their old routine while principles are altered. Changes may be so deep that it takes time for them to work to the surface and there reveal the effects. It is characteristic that the criticism formerly confined to the superstructure is now aimed at the foundation; formerly men lopped branches from the tree, but now they cut away the roots. We live on last year's crops while new ones are growing, and imagine the new will be like the old; and so we pursue old thoughts and means and methods, while the new ones which

shall supplant them are already in process of development.

The social life of Europe moves on as usual; and yet it is admitted by all students of the times that the foundations of society are seriously threatened, that great changes are necessary, and not a few believe them imminent. The German Socialists at Halle decided that the social revolution shall be promoted peaceably; but, that it must come, not one of them questioned. Those not Socialists are inclined to believe that the revolution is to be peaceable only until Socialism gets the power to make the success of the revolution by forcible means certain. They claim to have twenty per cent. of the population on their side; of the eighty per cent. still against them, they must win enough to give them the majority, and they calculate that this majority can be better secured by peaceable agitation than by violent measures. Religion is not to be attacked directly, but declared to be a private matter; and when Socialism prevails, religion, it is believed, will vanish of itself. These Socialistic changes are so radical and all-pervading that they will affect capital, labor, all industrial and commercial pursuits, politics, and in fact every social relation. In order to bring about this revolution, the Socialistic efforts are no longer to be directed chiefly to the cities, as has heretofore been the case, but a vigorous agitation among the laboring classes in country districts is to be begun. All outside of Socialism who are aware of the situation inquire, how much of the social revolution is inevitable, and how much of the existing state of society can be conserved.

When we turn from society, which involves all human affairs, to education, which lies at the basis of all intellectual pursuits, we find that it is full of burning questions, and teems with unsolved problems. In

Germany, so long regarded as the leader in education, efforts are made to change the subjects and methods of instruction in the commonschools, the *gymnasia*, and the universities. Those who interpret this as merely an itching for novelty do not appreciate the earnestness of the situation. New views of education are pushing aside the old; the results now attained are unsatisfactory; new demands are made, and it is claimed that new studies and new methods are required to meet them. For a long time the Prussian Minister of education has been gathering statistics and other material, and been consulting advocates of different theories, in order to get the best basis for instruction in the future; and he has also called a council of forty or fifty scholars, representing the different views, to help him make education more satisfactory than at present. The literature on pedagogics occasioned by the demand for changes is enormous, and is rapidly increasing. One of the books demanding radical reforms passed through more than twenty editions in less than nine months. Before me lie five new books, whose titles give an idea of the leading questions: "Shall Latin and Greek be banished?" "The Reform of our Higher Schools." "The Training of our German Youth." "The *Gymnasium* and University." "The Future of the German *Gymnasium*." Two of these are by men of world-wide fame; the fourth is by the philosopher Zeller, the fifth by the historian Treitschke, Ranke's successor as Prussian historiographer. The leading question for the *gymnasium* is whether Latin and Greek shall retain their prominence, or whether their place shall be taken by the sciences and modern languages. Even of those who advocate the continuance of the present prominence of Latin and Greek, many admit that more stress should

be laid on the spirit and contents of the languages, and less on the formal elements. The results of the University are no less severely criticised than those of the *gymnasia*. The hundredth anniversary of Diesterweg's birth, Oct. 29, gave occasion to emphasize his views. He has been called "the German Pestalozzi," and did much to introduce into Germany the views and methods of the eminent Swiss educator, who was his teacher and friend. Diesterweg insisted on the development of the entire personality, and made the self-help and self-elaboration of the thoughts communicated the essential thing. Teachers and books are valuable so far as they help the pupil to help himself. This lesson is greatly needed in Germany, where the teachers do so much that the pupils are in danger of not being sufficiently thrown on their own resources. They are *made* rather than *self-made*, and they accumulate learning rather than develop power.

In theology and in religious movements, we also find evidence of transition everywhere. Even the most strenuous advocates of Lutheran orthodoxy admit this. At a recent conference of some eight hundred Lutheran ministers in Hanover, Prof. Frank, of Erlangen, one of the orthodox leaders, said that it was his conviction that the doctrine of the Church is in a transition stage. In this transition, the perfect doctrinal agreement of Lutherans is at an end, and he said that on many points differences prevail. "Esist wahr, wir sind in manchen Stuecken uneinig." At the same conference another leader of orthodoxy, Prof. Luthardt, of Leipzig, said, "We do not exclude what is new; but it must be born of the old. There must be progress certainly; but the root from which all life grows is God's spirit and work." Another speaker declared that a distinction must be made between Scripture

and the doctrine of the Church, and that the emphasis must be placed on the former. This is a demand which has by no means been universally met. Luther and the Reformation are departed from even by the strictest Lutherans. One of the Lutheran pastors said at the same conference, "The epistle of James was not highly regarded by Luther; it ought now to be much loved and diligently used." This epistle has been called the "Socialistic Epistle," and contains lessons of especial value for our day. Hence the present emphasis.

Rev. Dr. Dryer, of Gotha, says, "We live in great and serious times. Everywhere new forms and thoughts press forward with irresistible force. In this chaos of opinions, amid the dangers of revolution, in this excitement in the minds of men, the German people can only hope for a favorable result if they stand on the immovable rock of the Gospel with the firm conviction of its truth."

The changes which have taken place, and are now in process, make great demands on the church. From all quarters appeals are heard for the study of the age, in order that its views and needs may be appreciated, and that ministers and the Church may meet its demands. A German minister in writing on "The Modern Sermon" says, that now the Gospel is needed, Christ must be preached, but with a wise reference to the occasion and the hearers, just as Paul preached the same Gospel, and yet differently among the Jews and at Athens. "The old Gospel in a modern sermon to a modern generation," he says, is now needed. "We all have the conviction that in all departments of life we are in the midst of a process of fermentation. What is old is passing away, and the new is struggling forth out of the old." This state of things must be considered by the preacher. "All who have exerted an influence on

the age have been modern in their methods." He who can feel the pulse of the age and can meet the peculiar needs is the efficient man. "Different times, different preachers," Claus Harms said. The application of Richard Roth's remark is now urged: "The Church must speak to the Christians of the day as they actually are, so that they may understand and appreciate her voice; that is, she must speak to them in their own tongue." And in one of the most orthodox journals, I read that "Jesus Christ must not now be preached in the scholastic manner of the seventeenth century, as is still the case here and there. Such a method does not edify." The writer refers to the testimony of many laymen, "that it is a disease of our day that many ministers preach too much dogmatics and altogether too little application of the truth to practical life; the sermons are too little adapted to the times."

The complaint is common that while there are transitions everywhere, the Church, the pulpit, and Christians generally, ignore these changes too much. A new world has dawned, but the Church is still in the old world and treats the age as if it were still there; the age has left it far behind. In its great awakening, the German Church is now becoming conscious of the changes which have been going on all around it. In our epoch of transition, the Church is itself beginning to change, in order to adapt itself to the change of the times. A writer puts the problem for the Church into two sentences: the Church must first of all be regenerated itself, and thus made fit to cope with the needs of the day; after its own regeneration it must undertake the work in behalf of the unregenerated masses.

Notes.

What the preacher must consider.—Rev. H. Beck, in speaking of the

sermon adapted to the times, gives hints respecting the character of the age, which are important for the preacher. "Avowed godlessness has affected large masses of the people, the upper as well as the lower, and the lower as well as the upper classes. Myriads live a life without God, without a thought of eternity, a life wholly sunk in the present. The lack of authority, so characteristic of our day, is manifested in a religious point of view by rejecting the very authority of God. Connected with this is the separation of multitudes from the Church, not, however, without fault on the part of the Church itself. Church customs and affairs no longer affect the minds as powerfully as formerly. From the hearts and the homes the Word of God has disappeared. And where is compensation sought for what has been lost? Some seek it in aestheticism; others in natural science, whose half-understood or misunderstood results are made a gospel; others in politics and in national affairs; and others, as if shipwrecked, flee to the sandbanks of pessimism."

A pastor, justifying his course in regularly reading a journal hostile to religion, said, "I read this to help me in the preparation of my sermons. If I am not to fight against windmills, I must know what the mental food of my congregation is."

Socialism.—Socialism is a constant threat in the present, and the danger of the future. Hence the deep agitation and the great dread it occasions. Convinced of the justice and the final victory of their cause, Socialists are hopeful and determined. They shrink from no labor and no sacrifices. A German pastor says, "The sacrifices of laborers for the promotion of their cause are gradually throwing into the shade the gifts of other parties, as those for inner missions, and of the Christian organizations." This pastor,

belonging to the most orthodox party, declares that the Church is largely to blame for the existing state of things. The Church has been sadly negligent. "How many truths the social democracy utters which the Church ought to utter!" He says that the "cold, empty, miserable" catechetical instructions are pronounced by many Socialists the best means for alienating the children from the Church. The hostility of laborers to the Church he regards inevitable, if they are placed in seats of charity in the rear, or are obliged to stand, while the rich occupy choice seats; if in the pastoral work the rich receive the loaves and the poor only the crumbs; and if the pastor meets the laborers with an air of condescension.

Socialists claim to observe closely the progress of science and to follow the guidance of its star. "What Darwin, Haeckel, Virchow, Du Bois-Reymond utter finds its way into the smallest journal and reaches the most remote village school." Science is interpreted to mean materialism and atheism. Regarding its basis absolute and their view of its results final, they reject without investigation religion and its claims.

Everywhere the unequal distribution of wealth promotes Socialism and constitutes the chief difficulty of the Socialistic problems. Rev. Rosseck gives statistics of the condition of the people of Saxony in 1886. 73.51 per cent. were classed as poor, having an income of less than \$200 per annum; and of this number 45.49 per cent. were very poor, having less than \$125. 23.47 belong to the middle class, having less than \$320, and 2.42 had less than \$2,400. Only 0.60 had over \$2,400 per annum. He declares that as culture progresses, the gulf between the poor and the rich is increased. It is already enormous. "If, then, on the one hand the need is increased, while on the other luxury and haughtiness

grow; if those whom God has richly blessed have for the laborer, who helps them get their wealth, nothing but the wages—often hardly sufficient to keep himself and family from starvation—then we cannot be surprised that the laborers cherish ill-will and envy, and that occasionally the flame of hatred and violence breaks out.”

The Salvation Army in Germany.—Its growth has been quiet, but rapid. There were eighteen officers January 1, 1890, while in October the number had increased to eighty. In the same time the corps had increased from six to twenty-four, some of them with 120 soldiers and recruits. The recruits are from Catholics and Jews, as well as from Protestants. No one who joins the army is required to leave his church. The *War Cry* has increased from 2,000 to 17,000 copies.

The Court Preachers in Berlin.

THE Royal Church of Berlin has heretofore had four court preachers, the Drs. Koegel, Bayer, Stoecker and Schrader. The first, Dr. Koegel, is one of the ablest preachers in Germany; indeed, he is generally placed foremost when the leading pulpit orators are mentioned. His sermons are evidently the result of much labor, and both in matter and in style appeal to the cultivated classes. All the services at court, such as baptisms, marriages and funerals, were performed by him. Ranke called him “a preacher by the grace of God.”

The most popular of the four is Stoecker, known as a decided opponent of the Jewish influence in the press, in politics, in literature, and especially in religion. He claims that the Jews control the press, and that they use it to degrade the Church and Christianity. This evil influence is exerted, he thinks, not by the orthodox so much as the traionalistic Jews, whose views are

heathenish rather than Hebraic. They control enormous wealth, and exert great influence. Through their insinuations, their covert attacks, and open hostility they undermine morality and religion, he claims; and this he gives as his reason for exposing their machinations, and for opposing their views and practices. But his anti-Jewish agitation, which has given him great notoriety and is differently judged by Christians themselves, is but a small part of his wonderful activity. He is a member of the National Parliament and of the Prussian Legislature, and in both is a conspicuous figure. He manages the city mission of Berlin with its thirty or forty missionaries, and is the leader of various other religious movements. He publishes a sermon weekly, of which over one hundred thousand copies are distributed throughout Germany and other countries. No other man addresses so many religious assemblies. He is the leader of the Christian Social party of Berlin, in which he has unfolded his anti-Jewish views, denouncing Jewish capitalists as oppressors of labor; and in the meetings of this party he also discusses labor, capital, and the condition of the masses, from the Christian standpoint. He is the most vigorous opponent of materialistic and anarchical Socialism. In numerous church congresses he has pleaded the cause of the laborers, and has appealed to ministers and Christians generally to do their duty to the neglected masses. If Koegel is aristocratic and just the man for court circles, Stoecker is emphatically a man of the people and a powerful popular agitator. He is perfectly fearless, and flourishes most when most cordially hated and most bitterly attacked. Characteristic of him is one of his sayings, “I would give nothing for a man’s faith unless he is ready to die for it.” He has

been the most hated and also the best loved man in Germany. Even his friends cannot always go with him. He is thoroughly orthodox, very positive in his convictions, intense in his feelings, and so absorbed by his view that he cannot always do justice to the views of others. While the orthodox side with him in many things, the liberals oppose him as bitterly as do the Jews; and well they may, for he attacks them mercilessly both on religious and political grounds. Regarding Ultramontaniam and Jesuitism he is as outspoken as against religious liberalism. A conservative in politics, he is one of the political leaders of that party. Whatever views may be held respecting the right or wrong of his course, it must be admitted that he is by far the most influential preacher in Germany.

Court preacher and politician; a religious leader and an agitator among the masses, what an anomaly! What wonder that his course is regarded as full of contradictions and inconsistencies! He is a man of the people, not in any sense a courtier. He is an enthusiastic admirer of the freedom and life of our American churches. Though a court preacher, yet he does not hesitate to declare that the Church ought to control its own affairs. That secular princes should domineer over the Church, princes, too, whose life may be notoriously wicked, he thinks abominable. Only recently he declared publicly that he opposed the union of Church and State. That such views give offense in the highest circles is not surprising. The marvel is that such a court preacher is possible and that he could retain his office so long.

Dr. Koegel is broken down from overwork and has a leave of absence for six months. Dr. Bayer has just retired from his office as court preacher and has taken an important position in the ministry of wor-

ship and education. Such was the condition of affairs when Victoria, oldest daughter of Empress Frederick, was about to be married. Who should perform the ceremony? Empress Frederick is known to be hostile to all the court preachers. Her liberal religious views are said to lead her to oppose their orthodoxy. Her opposition to Stoecker is most open and very bitter. After Koegel and Bayer were gone, Stoecker as next in rank ought to have performed the ceremony. Under the existing feeling that, however, could hardly be expected. But why was Schrader not chosen, if Stoecker was impossible? He is no agitator and confines his labors to his office as court preacher.

There is another popular court preacher in Berlin, Dr. Emil Frommel. He is not in the Royal, but in the Garrison church, and is the military pastor. With William I. he was a great favorite, and with the present Emperor he is likewise said to be very popular, being repeatedly invited to court. He is also orthodox, and is generally beloved. Why he was not chosen for the ceremony is a mystery, though it is known that together with all the other court preachers he is not a favorite with Empress Frederick.

During the absence of Dr. Koegel, a pastor outside of the circle of the court preachers has been chosen as the chaplain of the imperial family, Dr. Dryander. He has declined the position of court preacher, asking permission to remain in his present place in Trinity Church, his pulpit being that formerly occupied by Schleiermacher. He is on intimate terms with the court preachers he is now superseding in the imperial favor, and the fact that the honor of the royal chaplaincy has suddenly been thrust upon him is said to be very painful to him on account of his relation to Stoecker and Schrader. At the opening of the

Prussian Legislature he delivered the sermon by order of the Emperor. He is evangelical, an able preacher, and admirably adapted to the important position to which the Emperor has appointed him.

Stöecker and Schrader being thus superseded, have both handed in their resignations, which have been accepted. The former is about fifty and full of vigor, nevertheless he has been put on the retired list; Schrader will be transferred to another field of labor. Thus there is at present in the Royal Church, commonly called the Dom, not a regular pastor left, although both Stöecker and Schrader continue their labors in the interim. The Dom is to be rebuilt; and as the old building is about to be torn down, the congregation gathered around the former pastors is likely to scatter.

What does it all mean? It looks like a change of system on the part of the Emperor. Some think it means that Empress Frederick has gained a dominant influence in the matter. At least it looks as if the court preacher party had lost favor with the court.

The court preachers were the leaders of the orthodox party in the Prussian Church. This party has taken the name "Friends of Positive Union," the idea being that the negative or rationalistic elements were to be forced out of the State Church, so that it might become a positively evangelical church. What it all means and what the effect will be, time alone can unfold.

The retirement of Stöecker from the position of court preacher is not likely to affect his general religious, social and political activity. Perhaps he will only gain more time and have more freedom for his agitations. His friends are very numerous, even in court circles, and he is sure of sympathy and support in aristocratic society as well as among the masses.

There is a suspicion that the Emperor is less favorably inclined than formerly to the conservative party, to which all the court preachers belong, and of which Stöecker is a leader. The Dukes of Baden and Hesse are said to have protested against the anti-Semitic agitations in their lands, which received inspiration from Stöecker. Miguel, Minister of Finance, is believed to have gained much power with the Emperor. He belongs to the National Liberals, and would naturally use his influence in favor of his own party.

The Church and the Masses.

THE large parishes in Germany involve so much labor on the part of the ministers that even the sick cannot be visited, and many funerals have to take place without the presence of a preacher. In some of the Berlin parishes, for instance, which contain over 100,000 souls and two, three or four ministers, pastoral visitation is out of the question, except in very rare instances. The official work, such as divine services, catechetical instruction, baptisms, marriages, funerals and the like require all the time of the ministers. Many of them are overworked, have little time for study, and are oppressed by the demands and needs of their parishes. And yet the times are such that pastoral visitation is one of the greatest requirements. Earnest Christians realize that the church and the pastor must be brought to the masses if these will not seek the church and the pastor. In order to meet this demand it has been proposed to divide the large parishes into districts, and to appoint a pastor for each. The pastor will then know exactly what his field of labor is and the people will know to whom to go for spiritual counsel and help. This proposition has met with great favor, and different plans of division have been proposed, one being that each

district should contain about 5,000 souls. That would require twenty or more pastors in some instances where now there are only two or three. Something of the kind is imperatively needed if the work committed to the church is to be performed.

Rev. Sulze, of Dresden, who proposed this division of parishes into districts, states that at the beginning of his ministry he became pastor in a parish where there was great suffering. He devoted all his time to pastoral work, and yet found it impossible to do all that was required. In order to meet the needs of the community he proposed that each family free from suffering should take in charge the relief of an afflicted family. Instead of leaving all the work to the pastor it was thus to be shared by the members. The responsibility of the whole church for the spiritual and social welfare of the community is evident, and the conviction of this fact is especially needed in Germany, where the religious work is so generally regarded as a prerogative of the pastor. Dorner at one time informed Rev. Sulze that in Bonn the work was so systematically divided that every one in need had his wants supplied as soon as they were made known. Evidently one of the best solutions of the social problem would be found if each prosperous Christian family could be induced to have

the especial charge of some needy family. While the temporal wants are relieved the spiritual needs must also be supplied. Particularly must an effort be made to bring the family into the church.

Events are bringing to the front the ministers who understand the needs of the day and the adaptation of the Gospel to the times. They think it monstrous that the work which Christ did for the poor and suffering should now be deemed unworthy of the serious attention of the church. Many now behold in this work much of the very essence of religion. They do not want to change religion into politics, but they claim that ethical and humanitarian problems belong preëminently to Christianity. There are social problems of an economic and political character which the Church cannot solve, but there are also others which the Church can solve better than any other institution. And for their solution all the powers of the church must be used, those of the laity as well as those of the ministry. Woman is not made prominent in church-work in Germany; there is, in fact, a deeply-rooted and widespread prejudice against her public activity. But now voices are heard which declare that the faith and love and energy of Christian women must be used in order to meet the needs made so glaring by socialism.

MISCELLANEOUS SECTION.

Homiletic Advantages of a Trip to the Holy Land.

BY REV. A. A. MURPHY, PHILADELPHIA, PA.

FROM a recent four months' trip to Europe and the Holy Land, I have come to enumerate the following advantages:

1. Health and strength are increased by such a trip. This is true of any vacation, but more especially of the kind that I have described. I sail-

ed in nearly twenty different boats of various kinds and dimensions, mostly on salt water. I spent a whole month in the saddle; six, eight, and in one instance twelve hours per day; camping out at night and on Sunday. The change was of the most complete nature; utter relief from customary surroundings and duties, together with an environment totally different in natural features, air, habits, food, oc-

cupations, companionship and language.

2. One's interest in the Word of God is renewed by such a trip. Everyone must study his own temperament. Now in mine is a "bump of locality." I am fond of directions, distances and heights. This craving has been satisfied by my journey. When I read the Bible now, I can see the land before me! When the Bible talks about going up from Jericho to Jerusalem, I think of the three thousand feet that I descended in going from the latter to the former place!

3. You find a new meaning in old illustrations. "Every wise householder bringeth out of his treasure things both new and old." It seems to be according to the providential care of God, that manners and customs in the East should have been preserved inviolable from Bible-times to the present day. Time is calculated from sunset and sunrise, as of old. Shoes must be put off of one's feet in holy places, as when Moses stood before the burning bush. Shepherds go before their flocks, as when Christ used this custom to illustrate His methods with His people. The bridal procession passes at midnight, as in the days of the parable. Jerusalem is crowded with pilgrims about the time of Passover.

4. Clearer views of Christ are gained. A Methodist clergyman, a member of our party and an humble follower of Jesus Christ, who spent more time at Jerusalem than some of the rest, said to me: "I like it here, because I find Christ in this city." Whether all of us would have said the same about Jerusalem-within-the-walls, I doubt, but my brother meant and felt it. As regards Palestine as a whole, however, many travellers have felt the same. Thus Dean Stanley:

"Probably all travellers would bear witness how, from one end of the country to the other, the Gospel history was never absent."

Renan also:

"I have travelled through the evangelical provinces in every direction; I have visited Jerusalem, Hebron, Samaria; scarcely any locality important in the history of Jesus has escaped me. All this history which, at a distance, seems floating in the clouds of an unreal world, thus assumed a body which astonished me. The striking accord of the text and the places, the wonderful harmony of the evangelical ideal with the landscape which served as its setting, were to me a revelation. I had before my eyes a fifth Gospel, torn but legible, and thenceforth through the narrations of Matthew and of Mark, instead of an abstract being which we should say had never existed, I saw a wonderful human form live and move."

The true "Holy Land" is where Christ is. With Him in it, every place becomes "holy ground"; without Him there, even Palestine itself is uninteresting. When you have both, however, when you are in Palestine and Christ is there with you, you are fortunate, indeed. This I consider myself to have been, for I feel that Christ has been built up within me by the trip. I have done nothing startling, made no discoveries, I did not even see all that I might, I suppose; I simply joined a party to the Holy Land on favorable terms, such as hundreds of my brethren might afford. Nothing particular happened to me while I was away, but since I came back my mind has been at rest. I think this to be due to clearer views of Christ, and these I set down as the greatest possible *Homiletic Advantages of a Trip to the Holy Land.*

Twenty Antitheses for Preachers.

BY REV. E. A. WAFFLE, JAMESTOWN, N. Y.

IN his discourses the preacher who wishes to have power with the people should be:

1. Conciliatory, but not servile.
2. Winning, but not fawning.
3. Timely, but not time-serving.
4. Simple, but not commonplace.
5. Plain, but not labored.
6. Interesting, but not sensational.
7. Direct, but not blunt.

8. Positive, but not dogmatic.
9. Bold, but not blustering.
10. Earnest, but not declamatory.
11. Audible, but not vociferous.
12. Animated, but not boisterous.
13. Dignified, but not stilted.
14. Affectionate, but not sentimental.
15. Tender, but not lachrymose.
16. Persuasive, but not sophistical.
17. Orderly, but not mechanical.
18. Precise, but not prim.
19. Pointed, but not harsh.
20. Uinctious, but not canting.

The preacher has not only Scylla and Charybdis, but two long lines of rocks between which to steer his homiletic craft. He will find it hard to keep off from one without running upon the other. In the above rules I have tried to make for myself a condensed text-book on homiletics. Others may get hints from it, which will be of value. Let the preacher read it over to his wife, and ask how far he conforms to it in practice. Of course, it relates mainly to the *manner* of preaching—to composition and delivery. The longer and the more carefully one studies these

words, the more clearly he will see the force and value of the rules.

Hints Toward Maxims for Conduct of the Prayer-Meeting.

BY W. C. WILKINSON, D.D.

ALWAYS in watchfully guarded consistency with the true idea of the meeting, adapt the exercises in some part to enlist the attendance and interest of the unconverted.

Be sure to bring, yourself, each time, some real instruction into the meeting; and, as far as practicable, induce your people to do the same.

Never delude yourself or your people with the notion that mere parrot-like repetitions of set phrases, even from great numbers of persons, in a prayer-meeting, constitute valuable "testimony for Jesus."

Be absolutely genuine yourself, and then tolerate nothing that is not genuine, while tolerating everything that is genuine in your people.

Hate cant as you hate sin, and teach your people to hate it with you.

In fine, pray for common sense, and use it as fast as you get it—thanking God, that "whosoever hath, to him shall be given."

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussions But Experiences Wanted—Subjects Suggested.

WE wish to make this department a practical help to pastors—as nearly as possible like the talk you have with a visiting brother, when you sit down with him in your study, and discuss your work as you cannot talk except to a minister. Only, we shall have to make these conversations very short, not to exceed 150, or, at the utmost, 200 words. Leave out all except the pith. Tell us in the fewest words, some difficulty, or need, or some new method of work—some way out of a perplexity—all real, practicable, personal. We suggest the following as a few among many topics:

1. The most Remarkable "Donation Party" I ever Had—Its Profit and Loss.
2. My Experience With Church Socials—Good or Bad.
3. New Methods I Have Tried in Prayer-Meetings—In Sunday-school.
4. What to do With Pulpit Notices?
5. Church Collections—How Many? How Often? How Managed?
6. Visiting Public Schools—How It Has Helped or Hindered My Work.
7. Visiting Jails, Hospitals, Etc.
8. Conducting Funerals—Methods I Have Found Good or Bad—Local Customs That Help or Hindér—How to Change Objectionable Customs.

What Can Be Done?

DURING the past year three things impressed me most pro-

foundly with the awful wickedness and wretchedness and the lost condition of mankind. They were these: The re-reading of that most powerful of novels, "*Les Misérables*," of Victor Hugo; the perusal of that equally powerful record of fact, "In Darkest England"; and the opportunity of entering into and becoming somewhat familiar with mission work among the poverty-stricken and abandoned in one of our large cities. It would have taken more than a heart of stone to remain unmoved.

But the practical question that has oppressed and still oppresses me is, "What can be done?" The exigency is terrible; the wealth in the hands of the Church almost fabulous in extent; the force of Christian workers available almost unlimited; but this work is not done. It is impossible for the ministry to lay hand upon the wealth and wield the forces available for the work. The demands of the pulpit and the parish are too great. Few ministers have the administrative ability, the business tact and power, the living touch with the masses, and the trained skill needed in so great a work. They must have the burden of attempting it lifted from them.

In ministering to one of our largest and wealthiest churches, I have come upon what seems to me a possible solution of the problem, and I desire to call the attention of my brethren in the ministry to this, and to suggest a consideration of it. In almost every important church there are some men of wealth and influence, who have been strong and successful business men, and who know how to wield money and men in directing great enterprises. They have retired from active business or have comparative leisure. If they *do nothing* they will soon lose their power and will die early. They need something to do. They have just the qualities needed for organizing

and pushing the great enterprises for the salvation of the "lapsed masses." Can they not be made use of for this end? Why should not the breadth of intellect employed in planning great undertakings and marshalling the forces for them, and the tremendous energy and far-sightedness used in carrying them out, by such men as Gould and Vanderbilt and White, be brought into the service of Christ in planning the far greater and infinitely more important enterprises of His kingdom? Try it.

D. S. GREGORY.

Not Unless the Preacher Hackneys Them.

ARE Bible facts ever hackneyed? A remark in one of your review articles leads me to ask the question. It has always seemed to me that they afford the most legitimate material for illustrations in presenting God's truth. Is not this declared to be one of the chief designs of the Spirit in recording for us the Old Testament history? "For whatsoever things were written aforetime were written for our learning," says the Apostle Paul, and again, "All Scripture is profitable for doctrine, for reproof," etc. This is the use to which Jesus, and Stephen, and Paul, and James, and Peter, and John frequently put Old Testament facts, though in so doing they used "illustrations" with every one of which the audience was familiar.

God's Word is *living* and powerful, and therefore a Scriptural fact aptly employed to illustrate a Scriptural truth can never be *hackneyed*, that is, worn out.

C. E. CRAVEN.

DOWNINGTOWN, PA.

I HAVE been preaching a series of Sunday evening sermons on "The Tendencies of the Times." This was commented upon by a paper of wide circulation. As a result, letters have been poured in upon me from every quarter. I have been besieged with suggestions, appeals, questions. One

question was asked so often that I send it on to you. Here it is:

"What is and what ought to be the position taken by the Christian pulpits throughout the land towards the *outward* evils of the times?"

Is it Indifferentism, the "let alone" theory, or what?

What answer the preachers to this question? S. G. WEISKOTTEN.

JAMESTOWN, N. Y.

How to Lighten the Burden of the First Year's Sermon Work.

ONE source of trouble lies in the difficulty of selecting a text. More frequently, however, the trouble arises from a sense of lack of material to fill out the sermon after the text has been selected. Help will be found against both these sources of trouble in the following suggestions:

1. Make a thorough study of some one book of Scripture, taking a theme from the portion studied once a month. This is meant to apply to the morning service. A friend of the writer followed this plan profitably in the use of the book of Acts.

2. For the evening service, give a series of short lectures on some selected book of Scripture. The writer found that his people enjoyed very much a series of short extempore lectures on the first eleven chapters of Romans. He found Lyman Abbott's Commentary on Romans exceedingly helpful.

3. Do not be afraid to make large use of singing at the evening service. As a rule, people enjoy a few minutes of singing more than a few minutes added to the sermon. Introduce occasionally a praise service to take the place of the regular evening preaching service. Duffield's "English Hymns" will be found helpful for this.

4. Take THE HOMILETIC REVIEW. (Thanks! Eds.)

If the above suggestions are fol-

lowed, the burden will be lifted a little. E. H. M.

Sunday "Church Funerals."

IN a pastorate of eleven years, I have had two "Church Funerals" *at the hour of morning service*. The first was in the case of a nine-year-old boy. My sermon for that Sabbath was already prepared when notice of funeral came. Text, Acts ii: 33; Topic, xviii Lord's Day, according to the Heidelberg Catechism I recast the "conclusion," and *preached that sermon*. I conducted the services after the usual order, simply adapting the hymns to the special occasion. The second was a child of eight months. I conducted the service as usual, giving pulpit notices, taking a collection for "Foreign Missions," etc.

I prepared a sermon on Ps. xci: 2, suited to Afflictive Providence in general, and selected suitable hymns.

The principle is this:

The majority of the audience is *not directly* interested, and has not assembled for the purpose of attending a "funeral."

Having come for the ordinary purposes of worship, their rights and desires are to be respected. I therefore aim to meet the expectation and needs, of the *many*, since *the few could have arranged for some other hour* of service. If my plan is injudicious, will some brother kindly point out the "why"? B. B. S.

GUILDERLAND CENTRE, N. Y.

"Following" the Preacher.

"I CANNOT follow Mr. So-and-so, one never knows when and where he is coming out. I am constantly puzzled to make out the drift of his remarks."

Some such strictures of the pew upon the pulpit are occasionally heard, and they are always spoken in a tone of regret if not of exasperation. The hearer naturally wishes to

know what the speaker is aiming or "driving" at, what logical conclusion he intends to reach.

Is not the difficulty because the speaker either has no well-defined theme before him, or is constantly straying from it? He is forever breaking the brittle thread of his discourse; he leaves the broad highway that should extend from the introduction to the conclusion, for every seductive by-path that offers. The hearer is led along a promising

line of thought a short distance, only to find himself suddenly switched off into a new direction.

When once the speaker has hopelessly lost his hearer, he might as well sit down. The time-honored custom of announcing the heads of discourse in advance, thus providing each one with a way-guide in hand, is a good one. Can any reader of *THE HOMILETIC* suggest a better.

F. J. F.

FLORA, ILL.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

Darkest England.

THE telling points in Gen. Booth's book are two, first, his clear statement of the mighty need; second, his bright faith in a way out. The two combine in power. Without the showing of the need, there would be faint interest in the question, "How to Help?" Without the hope of help, it would be but a morbid horror to dwell on the need. "The Bitter Cry of Outcast London," with its shuddering revelations of misery and crime, stirred all true hearts—passed and was forgotten. It was like a stone thrown into a lake. The undulations it caused swept to the furthest bound-

aries of the world, and died in a faint splash of pity on the shore. The world saw no way to help and must forget. But this book is as clear in its statement of the remedy as of the need. General Booth says: "In setting forth the difficulties which have to be grappled with, I shall endeavor to understate rather than overstate the case . . . any exaggeration would create a reaction; the object being to demonstrate the practicability of solving the problem, I do not wish to magnify its dimensions. . . ."

He quotes from Mr. Charles Booth's "industrial census of East London," as follows:

	East London	Estimate for rest of London.	Total.
PAUPERS			
Inmates of Workhouses, Asylums, and Hospitals	17,000	34,000	51,000
HOMELESS			
Loafers, Casuals, and some Criminals	11,000	22,000	33,000
STARVING			
Casual earnings between 18s. per week and chronic want	100,000	200,000	300,000
THE VERY POOR.			
Intermittent earnings 18s. to 21s. per week	74,000	148,000	222,000
Small regular earning 18s. to 21s. per week	129,000	258,000	387,000
	331,000	662,000	993,000
Regular wages, artisans, etc., 22s. to 30s. per week	377,000		
Higher class labour, 30s. to 50s. per week	121,000		
Lower middle class, shopkeepers, clerks, etc.	34,000		
Upper middle class (servant keepers)	45,000		
	908,000		

"It may be admitted that East London affords an exceptionally bad district from which to generalize for the rest of the country. Wages are higher in London than elsewhere, but so is rent,

and the number of the homeless and starving is greater in the human warren at the East End. There are 31 millions of people in Great Britain, exclusive of Ireland. If destitution existed everywhere in East London proportions, there would be 31 times as many homeless and starving people as there are in the district around Bethnal Green.

* But let us suppose that the East London rate is double the average for the rest of the country. That would bring out the following figures:—

HOUSELESS	East London.	United Kingdom.
Loafers, Casuals, and some Criminals	11,000	165,500
STARVING		
Casual earnings or chronic want	100,000	1,550,000
Total Houseless and Starving	111,000	1,715,500
In Workhouses, Asylums, etc.	17,000	190,000
	128,000	1,905,500

* Of those returned as homeless and starving, 870,000 were in receipt of outdoor relief.

* To these must be added the inmates of our prisons. In 1889, 174,779 persons were received in the prisons, but the average number in prison at any one time did not exceed 60,000. The figures as given in the Prison Returns, are as follows:—

In Convict Prisons	11,660
In Local Prisons	20,800
In Reformatories	1,270
In Industrial Schools	21,413
Criminal Lunatics	910
	56,136

* Add to this the number of indoor paupers and lunatics (excluding criminals) 78,966—and we have an army of nearly two millions belonging to the submerged classes. To this there must be added, at the very least, another million, representing those dependent upon the criminal, lunatic and other classes, not enumerated here, and the more or less helpless of the class immediately above the homeless and starving. This brings my total to three millions, or, to put it roughly, to one-tenth of the population."

The Way Out.

This is through, The City Colony
—The Farm Colony—The Over-Sea
Colony.

The two latter are but sketched, though with a clearness of outline and a mastery of practical details that make it almost sure the scheme will "work." It is simply to get those beaten in the city's competition back to *the land*—from which all human support really comes. This is the easier because his statistics show that a multitude of the destitute come from the country originally, and in its employments would at once be at home. The highest agricultural science would be brought by skilled workers to their management. None but tested recruits from the City Colony—men and women who had proved "salvable" would be sent to them. Both the Farm Colony and the Over-Sea Colony will be under absolute Prohibition.

"We must be near London for the sake of our market and for the transmission of the commodities collected by our Household Salvage Brigade, but it must be some little distance from any town or village in order that the Colony may be planted clear out in the open away

from the public house, that upas tree of civilization. A *sine qua non* of the new Farm Colony is that no intoxicating liquors will be permitted within its confines on any pretext whatever. The doctors will have to prescribe some other stimulant than alcohol for residents in this Colony. But it will be little use excluding alcohol with a strong hand and by cast-iron regulations if the Colonists have only to take a short walk in order to find themselves in the midst of the "Red Lions," and the "Blue Dragons," and the "George the Fourth," which abound in every country town."

Of his proposed colonists, he says:

"And here let me say that it is a great delusion to imagine that in the raffraff and waste of the labor market there are no workmen to be had except those that are worthless. Worthless under the present conditions, exposed to constant temptations to intemperance no doubt they are, but some of the brightest men in London, with some of the smartest pairs of hands, and the cleverest brains, are at the present moment weltering helplessly in the sludge from which we propose to rescue them."

He will utilize all the waste of the metropolis—decent food for men in his City Colony:—that unfit for men will go to pigs in his Farm Colony—the crumbs will feed chickens and the bones make manure. Old artillery men will feed and care for horses; "out of work" cobblers will make 200 pairs of serviceable shoes out of

1,000 pairs of cast-off ones. The women will do house-work, sewing, care for dairy or poultry. Soon families shall have cottages and little farms of their own; and those of enterprise and industry be given a chance to sail in a "Salvation Ship" with Christian prayer and song and care, to try a new chance at life in the new, guarded, Christian colony "over the sea." God speed the work! This is simply Applied Christianity, "The Son of man is come to seek and to save that which is lost."

Evangelization of Cities.

WE had recently the pleasure of an interview with Rev. Dr. A. F. Schaufler, of the New York City Mission, of which we are permitted to publish the following notes:

"The society confines itself almost exclusively to religious work among the tenement houses and population below Fourteenth street. We have three English churches, two German, one Italian, and one Jewish mission. The Italian church is in the Five Points. One English church is at Broome street and Central Market, another is at 63 Second street, and a third is at 280 Rivington street. A different pastor is in charge of each one of these churches. The Jewish meetings are held on Saturdays and at various times in the week. This church, too, has a special pastor.

"Our special object is to evangelize the people—to bring them into the churches. We have to combine temporal relief, but we do that very limitedly. We are in connection with the Charity Organization Society, and such cases as fit that society we send to it. "Misfits" we handle ourselves, but we do a great deal through that society. In each of our three English churches we have a free circulating library for the whole neighborhood, and in Broome street we have a large well-

appointed gymnasium besides, and we are fast raising money for a public swimming bath. We have got the land and over \$10,000 in money. It is to be on the lot next the Broome street mission, which was purchased at the same time as the mission site. Our mission business is evangelical work—drawing the people into churches, our own and others. The whole city below Fourteenth street is districted, and we work as far south as Trinity parish, which is cared for by the clergy of that church.

"We have now 57 missionaries, but that number varies up and down; some get sick and some retire. We have a training school for Christian workers. It turns out a fresh class every year. This year the class numbers ten. The Home cannot accommodate more. It is situated at 129 East Tenth street. These training school graduates are not paid. We keep them for a year, and they attend to their own clothing. If at the end of the year we find them suitable for the work we engage them as missionaries. They don't all stay with us. Some of them go to foreign missions. We own property valued at \$440,000, and not a cent of indebtedness on any of it. We never put up a building with any debt on it.

"Most of our churches have at least twenty services a week. Open air preaching is carried on throughout the summer and winter at the Broome street mission. We wheel our organ out into the street, and we have a special arrangement of lights for the purpose.

"Last year our missionaries made about 50,000 missionary visits and 4,347 visits were made by our trained nurses. We have trained nurses in our society to visit the sick in their homes. They are graduated nurses—that is what I mean when I say "trained nurses." They get \$21 a week and their board when employed

in private houses; but they come to us for \$50 a month without board. We are the only missionary society that sends out trained nurses.

"Of the missionary visits there were about 5,000 lodging-house visits. We never send women to lodging-houses, except when a service is to be held. We hold services in the Bowery lodging houses if they permit us. They don't often refuse.

There is one missionary exclusively for these places.

"Without taking into account the building fund in 1889, we spent \$51,200 and upwards upon this work, which we hope largely to exceed by the time the account for 1890 is made up. The money is partly contributed by churches and church organizations, but the great bulk of it comes from individuals."

EDITORIAL NOTES.

Christian Socialism.

[The following, which we find in the standing matter, is probably one of the last notes, if not the very last, ever penned for THE HOMILETIC REVIEW by Dr. Sherwood. For its deep insight, with its kind, Christian spirit, it merits the most careful perusal.—Eds.]

WE have just been reading a little tract, "What is Christian Socialism?" and an editorial in the current number of *The Dawn*, both by the same author. They are intensely interesting and should be read carefully by every minister in the land. With almost everything we agreed heartily, and in the comparatively few places where we could not exactly coincide we were unwilling to affirm our opinions too forcibly. Yet somehow all through there was a sense of dissatisfaction, incompleteness, as if something—what we could hardly say—had been left out. At last we noticed this sentence in the editorial: "It (the Christian state, the object toward which all this effort tends) is to be democratic, not paternal. Even God is not to rule over man; man is to be one with God; and God is to be realized in man." Then the eyes turned back to the grand motto of the Christian Socialists, "The Fatherhood of God, the Brotherhood of Man, in the spirit and according to the teachings of Jesus Christ." At once it flashed across the mind what it was that is lacking. There is no King, no Lord of lords, no Sovereign, no Judge. "Even God is not to rule over man; man is to be one

with God." This is Pantheism, pure and simple. Not that the writer or those associated with him are Pantheists, but in their intense sympathy for humanity they forget the sovereignty of Deity. Their "Brotherhood" knows no law. This seems to us a fatal defect. "What to do now" is the subject of the editorial, and the answer is, "The practical thing to do to-day is to educate." No, brother, you are wrong. That may be the motto of a club, a society, and an excellent and most valuable motto, too. But a true Christian Socialism, founded upon the teachings of Christ—not only the elder brother, but the Redeemer, the Saviour,—should say, "The practical thing to do to-day is to convert men from sin." This you would not deny, yet the constant ignoring of it constitutes, for the people whom you seek to influence, a practical denial. It is a dangerous path that you are treading. Be careful lest you end in conclusions even repulsive to you. To deny or even to ignore the principle of the authority of God is to deprive any State of its fundamental basis, and to ensure its failure. Such an edifice is a house built upon the sand.

Private and Public Character.

THE attempt to separate these is of venerable antiquity and extremely convenient—for the public characters. But its results have not been encouraging, and it has no

basis in sound philosophy. A man's character is one. As public officer and as private citizen, he is simply one man in different circumstances. The false man may have selfish motives for being true to his country. They will hold him till he has stronger selfish motives for being untrue. Hence the surprises of nations. It is dangerous to depend on good action from a bad man. "Do men gather grapes of thorns or figs of thistles?"

In Parnell's case the same selfishness that would wreck the home of his friend is now ready to wreck his party and his country, rather than surrender his personal lease of power.

The very courage, once so grand, when used for his country's deliverance, becomes a pitiful spectacle when the fight is no longer for Ireland's freedom, but for Parnell's supremacy.

Gladstone never loomed up grander than now. An old man of eighty-two, out of office, with no power to intimidate or reward, moulds the public opinion of England, and stands king in a great crisis, simply by writing a letter. The secret of his power is—back of his splendid eloquence and his noble and lofty views—that all England believes in his incorruptible integrity. There stand the two—the man who cannot retire from power, because the power of his purity attends all he does—and the man who cannot hold power, even though he should still keep in his clutch its empty symbols, because he has not held the truth of his own manhood.

Religion and Politics.

ALL honor to the Catholic clergy of Ireland for this brave utterance!—as worthy as brave:

"As the pastors of a Catholic nation we do not base this, our judgment and solemn declaration, on political grounds, but simply and solely on the facts and circumstances as revealed in a London divorce court. After the

verdict given in court, we cannot regard Mr. Parnell in any other light than as a man convicted of one of the gravest offenses known to religious society. Aggravated, as it is in his case, by almost every circumstance that could possibly attach to it so as to give it scandalous pre-eminence in guilt and shame, surely Catholic Ireland, so eminently conspicuous for the virtue and purity of its social life, will not accept as its leader a man thus dishonored and wholly unworthy of Christian confidence."

Already, however, they are denounced by the papers for taking up what they "had no need to meddle with." Pretty much so the princes of Jerusalem thought about Jeremiab, and Herod about John the Baptist. So it seems Protestant ministers cannot speak on the Fourth Commandment in Cincinnati when saloon-keepers violate it, nor Catholic ministers for the Seventh Commandment, when it touches an Irish politician. Building the sepulchres of the prophets is not a lost art; nor putting the prophets in a condition to occupy them—at least, if denunciation can do it.

But the law of God does not cease to be divine, even when politicians come under its ban. "The Lord of hosts hath spoken: who can but prophesy?"

Forgiveness in the Church.

A MAN who has conducted a continuous series of forgeries through long years, wrecking the firm that trusted him, by the time he reaches Sing Sing repents—as who would not? And Plymouth Church holds the convict pityingly still in her generous fellowship. The spirit and the motive are beautiful, but we still think the discipline was tardy and the forgiveness premature. The church and the world know the man's crime. The world should have known the church's emphatic condemnation. But while his crime is known to the world, the quality of his repentance is known only to God. Time might well have been given the offender to make his repentance as manifest as his crime. So we read 1 Cor. v, in connection with 2 Cor. ii.

International Copyright.

THis important movement, which received the support, in other days, of Washington and Clay, seems now nearly accomplished. The bill having passed the House of Representatives; and with nothing but the red tape of delay to keep it from passing the Senate, petitions urging the Senate to give it prompt attention are now in circulation. Ministers can do much to forward this measure of honor and justice by securing signatures to petitions and forwarding them to the Senators from their respective States. A good form of petition is the following :

TO THE HONORABLE.....

Member of the Senate of the United States.

The undersigned, being citizens of the State of....., believing that the interests of American literature, the highest development of American patriotism, justice to American authors as well as to American readers, and increased prosperity to the printers, type-setters, stereotypers and electrotypers of the nation will be subverted in a high degree by the passage of House Bill No. 10,881, in behalf of International Copyright, hereby express their hope that you may find it in accord with your convictions of public duty to use your efforts to secure action by the Senate at the earliest possible date on said bill.

THE "Indian war" appears to be due to a deficiency of beef and blankets. It seems to us that the "agents" who enrich themselves on the supplies the government votes for the Indians, leaving the red men to starve and freeze, are the true savages and the real enemies upon whom the military ought to be let loose. Their cruelty is more inhuman than shooting and scalping. Cannot the ministry, by a vigorous crusade of ethics, create an epidemic of common honesty that shall mould those who may be appointed as the nation's agents—and those who appoint them? A certain sternness in Washington would make things better on the reservations.

Prizes.

WE repeat here the following notice which appeared under the head of "Exchanging Views" in our last (December) number :

As the great temptation in a ministers' review is to be too solemn, we suggest some topics to lighten it up a little. We make the following offers :

We will give any \$5 book in our catalogue at the list price to each of the following :

1. To the clergyman who sends the best illustrative incident of the meanest parishioner he has ever known ; the name of the parishioner need not be given.
2. To the clergyman sending the best illustrative incident of the best parishioner he has ever known, without the name.
3. To the minister sending the best new, true clerical anecdote, after the style of those in our "Blue Monday."

All manuscripts for this competition must be in our hands on or before February 1, 1891, we to have the right to publish any or all manuscripts sent, or otherwise dispose of them, as we see fit. The names of the senders, as of all writers for the HOMILETIC, will be kept secret, when so requested.

Queries and Answers.

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

1. Why, within fifty years, has the leadership gone from ministers to the lay members of the churches, to the extent well known to every one of moderate observation ?
2. One who had been almost fifty years professor in a theological seminary, once said to the writer: "Do you think ministers get hold of the people generally as well as before we had theological seminaries?" What would my thoughtful brethren answer to this query ?
3. Does a period of ten or twelve years of scholastic seclusion remove one from sympathy with the masses and unfit him for the practical work of winning souls ? If so, how is the difficulty to be overcome ?

ANSWERS TO DECEMBER QUERIES:

1. Maetznar's Grammar of the English Language, 3 vols. Translated from the German and published in London. The only profound and philosophic presentation of English grammar.
- Fowler's English Grammar, probably the most comprehensive American work. Green's English Grammar, best of the smaller works.

2. Fred H. Wines, Springfield, Ill., is very courteous in furnishing prison statistics, etc., and is a thoroughly competent authority.

3. Thirty-five Methodist ministers in the State of Michigan alone are sons of ministers. As large a proportion of ministers' sons as of any other profession have become noted. See recent number of the *Christian Intelligencer*, the *Canadian Presbyterian*, the *American Methodist*, etc., on this subject. The following are ministers' sons: The editor of the "Century," Senator Colquitt, Judge Stevens, of the U. S. Supr. Court, Cyrus W. Fields, Justice Brewer, Senator Hawley, Presidents Arthur and Cleveland, Bancroft, Potts, Holmes, Lowell, etc., etc.

G. M. SMILEY.

CHARLESTOWN, MASS.

Blue Monday.

A CLERGYMAN in Canada sends the following: A good, earnest Christian woman, member of and class leader in my church, although engaged in business, was very attentive to her religious duties. Going right from the store to the church, she astonished the members of the class by announcing, "Hymn, Two dollars and a half." It is needless to say that the meeting was a brief one.

A wealthy member of my church, a representative of the Higher Life idea, and posing as an exceptionally good man, with his wife called on a sick young man belonging to the same congregation. After conversation and prayer, he kindly inquired if there was anything in the fruit line he could eat, and on his return home sent the invalid *one orange*.

The wife of this worthy, visiting a sick member of the church, informed her that whatever she gave to the poor she did by the direction of the Holy Spirit, and she had been thus directed to bring her this, handing her as she spoke *one half pound of biscuits*.

In a certain theological seminary, a student translated the *reem* of the Psalms, according to the Authorized Version, as the "unicorn." "What is the unicorn?" demanded the professor. With confused memories of Gesenius' definition in mind, the young man answered, "A fabulous animal found only in Thibet!"

HOW TO SECURE A RESPECTABLE MARRIAGE FEE.

In conversation with a brother minister not long since, the conversation turned on the paltry marriage fees which we had received. "Well," said he, "I have hit upon a good plan to secure a respectable fee from those close-fisted fellows. They, of course, generally ask in a low tone, 'What is your charge, sir.' I smilingly reply, 'Only half the value of the bride.' It works like a charm.

G. R. WHITE.

YARMOUTH, N. S., Canada.

A MINISTER was speaking to a parishioner of the goodness of God, when a disputatious unbeliever inquired, "How can you reconcile the goodness of God with his killing men for offering strange fire, which didn't hurt Him?" The pastor replied, "Did you ever know a farmer who was so merciful that he wouldn't kill the wolves to save the sheep?" To which the objector frankly answered, "I'm beat!"

A MOVING DISCOURSE.—There were three of us fellow students for the ministry in the old North Salem Academy, getting ready for college. H. was a bright young man who had already been preaching for two or three years and who is now a successful New England pastor. A. was a young man, pious as he was poor and stupid, who had been exercising his gifts for a shorter period. One Sunday when I was absent on a visit home, A. went out to preach to a rural congregation in a school-house at ———, and H. accompanied him to keep him in countenance. On Monday I asked H., "Well, what sort of a sermon did A. preach?" With wonderful gravity he answered: "*A Moving Discourse!*" "What do you mean?" said I. With a voice as if from his boots, he replied: "I thought it was a moving discourse. When A. finished preaching I was the only one left in the house!" Wasn't it a moving discourse? Poor A. went home long ago, but judging from the complaints about "empty churches," the "moving discourses" did not end with him, though the time required for their full effect may have been somewhat extended.

SOMETIMES "Blue Monday" gets relief without going out of the parsonage. Little three-year-old Kent heard his elder ten-year-old brother call several things relevant and irrelevant, "chestnuts." Kent upset the spiritual gravity of the whole family one day when grace had been pronounced at dinner by saying, with some disgust, "Don't, say Amen, papa, *that's a chestnut!*"

ILLUSTRATIVE ANECDOTE.—Rev. Peter Clark, of Belmont, N. H., was a noted wit. One day a company of young men gathered in the post-office, saw "Elder Clark" coming. "Now for some sport" I said one. The Elder stepped into the office, when one of them said, "Good morning, Elder, have you heard the news?" "No," replied, the venerable man, "What is it?" "The Devil is dead!" said the would-be-wit. "Ah," said the minister, as he took a piece of money from his pocket and handed it to the fellow. "I always make it a point to help fatherless children." R. W. CHURCHILL,
SACO, ME.

Humors of the Type.

CRITICS come down on the editor fearfully when a typographical blunder slips through,

and perhaps it may be wholesome for him as well as delightful for them. But if they could only see what he stops! In reading the "proof" of an eminent expositor lately, we were astounded to find him speaking of a passage of the Psalms as "this obscene and difficult verse." Of course the copy showed that the author had written "obscure."

A DISTINGUISHED speaker interrupted himself in an address to invoke a blessing on a friend. The compositor reversed the intention by one fine touch, and made it read, "My friend, Herick Johnson—whom may God bless?"

BUT there is this excuse for the amusing compositor, that his invention is often heavily taxed. In the "proof" of a renowned Doctor of Divinity recently, we found him speaking of "brills," which we could not understand. On examining the MS., it seemed to be "bulls," which was worse. At length we converged upon it two proof-readers, two college presidents and three editors, and to this tremendous pressure the word yielded up its true meaning of "bulk."

For the Prize.

THE MEANEST PARISHIONER.

THE CONTRIBUTOR—We were straining every nerve to put our house in a state of repair. The brethren who give had given as largely as they thought they could, at the first and then had again increased their contributions. So, one day I met one who had not yet given anything. I presented the case to his narrow mind as clearly as possible, and said to him: "Now, we *must* have new heaters, and I have arranged with the merchant to furnish them at actual cost."

In response he said: "I'll give you — (a certain amount). I took his name for the stated amount, and thinking all was well, reported to the Committee on Repairs. Thus it went on till the time of settlement with the pastor came, when the man had the cheek to contend that he ought also to have credit for the amount on the *pastor's salary*."

THE BEST PARISHIONER.—Soon after accepting the call of the church in A—(it was during the war), as I was leaving the house of my "best parishioner" one evening in November he said, as he helped me on with my overcoat: "You and I need new overcoats. Let us look for some to-morrow." The next day he ordered overcoats for himself and me just alike and, as he supposed, the best in the market, paying of course for both. The cloth proved to be, like much made during the war, "shoddy," and his overcoat was soon worn out. Mine, by special care, was made to do service till more than three years after. I was about removing to an-

other parish. As I was about leaving, my "best parishioner" took me to a merchant tailor and said to him, "I cheated Mr. B—once on an overcoat and I am ashamed of it, and now I want to make it right. Make him the best overcoat you can get up and send the bill to me." The order was promptly filled and the second overcoat was all that was ordered. N. S. B.

THE FRUIT GROWER.

The meanest man I have met during my ministry was in a fruit-growing district. I had just moved to the charge and was only acquainting myself with my people, when towards evening of a heavy day's pastoral visiting I tied my horse before a very comfortable home. The good wife met me at the door, and pointing to a building of considerable size, informed me that her husband was there. I entered, and with a hearty welcome the gentleman told me of the great success of his year's work. It was berry time, and the pickers came in one after another, all laden with the berries they had picked, until now the storehouse was nearly full. The owner told me of his large berry patch, and how well the crop had paid this year. He pointed with pride to the quantity of fruit stored there for the next market day. During the conversation, while telling me of the thousands of baskets of fruit he had, I stepped towards a large basket, which was filled with very fine fruit, and picking up a berry was about to place it in my mouth, when the owner, with stern and meaning tones, said, "Excuse me, sir, those berries *sell* for seven cents a basket." I dropped the berry, and commend this to you as a sample of superlative meanness.

ONTARIO.

A SNAKE IN THE GRASS.—An illustrative incident of the meanest parishioner I have ever known is this: In my congregation is a man who is so extremely pious that it hurts him: one of these goody-goody fellows. He prays for his church and pastor, that all may prosper, and goes to the Lord's Supper, but on the sly he tries to induce other members to go with him to another church. Still more, when I have induced some to join our church, he slyly tries to discourage them from taking the step. He is a veritable Judas. A. X.

A well-known clergyman (with a bad memory for names, but a very discriminating mind in the use of synonyms) had a member in his church by the name of Rapp. In one of the devotional meetings the pastor said: "Will Brother *Strike* please lead us in prayer?" Brother Rapp, taking in the situation, at once responded in prayer, while an audible smile was observable in the audience, and broke up the solemnity of the meeting. His synonym for Rapp, to say the least, was *very striking*.

CLERICAL ANECDOTES.

When Prof. A. E. Waffle was first called to the pastorate of the Lewisburg Baptist Church, a very pious but elderly sister was telling a neighbor that "our pastor, Rev. Mr. *Fan-cake*, is just splendid."