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SERMONIC.

PAUL AT ATHENS.

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Ye men of Athens, etc.—Acts xvii : 22-31.

THE methods and the utterances of the greatest missionary produced by Christianity must be well worth the study of all Christian workers. In his apostolate Paul chose great cities as the centres of operation, and was undoubtedly directed and assisted therein by the Holy Spirit. He was in Jerusalem, in Athens, in Rome—the cities that represented religion and culture and power. Perhaps for the generation existing in the nineteenth century there are few points in the great apostle's history more needful and profitable to study than his visit to Athens, because it presents to us the first contact of Christianity with culture as developed in high art and philosophy. These were the only fields for culture, as science cannot be said to have existed in that day.

Paul seems to have had no just idea of Athens before reaching that city; but his quick eye took in the strategic advantages of the place for Christian movement, and he sent back to Berea for Silas

and Timothy, that he might have these valued coadjutors in his apostolic work. In waiting for them he was not idle. He studied Athens. While thus engaged he employed every opportunity that presented itself to plant the seed of the Gospel.

The city was about sixteen centuries old when Paul saw it, and during a few of the centuries immediately preceding his visit it had been magnificently adorned by architecture and sculpture in the interests of the prevailing idolatry. Everywhere there were temples; the small were elegant, the large were magnificent. Everywhere there were altars to all the gods known to Greek mythology; and in the liberality and hospitality which ordinarily accompany spiritual indifference, there were to be found altars inscribed, "To the Unknown God."

The gratification of this aesthetic instinct could not blind Paul to the deadly cancer which was eating out the spiritual life of the people under this complexion of external beauty; nor did he for a moment feel that he was a mere curious traveler, or forget for a moment that he was a Christian missionary. On the Sabbath-day he reasoned with the

[The first several sermons are reported in full; the remainder are given in condensed form. Every care is taken to make these reports correct; yet our readers must not forget that it would be unfair to hold a speaker responsible for what may appear in a condensation, made by another, of his discourse.]

Jews in their synagogue, and on the other days in the "market," the general gathering-place of the people.

No man who has zeal for Christ ever lacks a place. He will labor with one man as earnestly as with a thousand; in a chamber as cheerfully as in a cathedral. He that is faithful in the smallest place will be duly transferred to a larger. The apostle could not be concealed in the one little obscure synagogue of his compatriots, hid away in some corner of the splendid metropolis, but was soon drawn into the *agora*, a place where not only merchants of all kinds met, but statesmen, orators, poets and philosophers—the fashionable assembly in which it was requisite for a man to appear often if he desired to be counted as in Athenian "society."

Stirred from without by the sight of the prevailing idolatry, and impelled from within by his constant zeal for his Master and the New Faith, Paul everywhere set forth Jesus and the Resurrection. However he varied his method of treatment, his fundamental theme was the Risen Jesus. There seemed to be perpetually present to his mind the thought that every human being had an immeasurable personal interest in Him who had been delivered for man's offences and raised again for his justification. In the market-place, or, as we perhaps should call it, the Assembly Rooms, he was encountered by men who represented two of the leading schools of philosophy at that time in Athens—schools that were then more than two centuries old.

The Stoics represented pantheism, believing that "the all," the universe, is God; God is the universe. Believing the universe itself was a rational soul; that it was impossible to separate God from matter; that the soul was matter, and death was a return of this finer matter into the all-matter—that is, into God; when they heard of the resurrection of the dead, the announcement seemed so palpably absurd in the presence of what they considered settled and unquestionable philosophical doctrine, that it was regarded an impossi-

bility. The Epicureans were downright materialists. There was matter, and nothing else. Whatever seems orderly and the product of design, is merely the result of a fortuitous concurrence of the uncreated atoms which had eternally existed. This doctrine necessarily excluded God, the soul, morality, and responsibility. It involved the dissipation into the elements at death of all that we call matter and spirit, a distinction denied by them except as a distinction of different kinds of matter. Of course that school could have no data of ethics beyond utility; nothing that involved future reward or retribution. To them, also, the resurrection was an absurdity.

There was a third school, not mentioned in the Acts of the Apostles, called the Academicians, who, at the time of Paul, taught that there was nothing which could be known of God, if there was a God. The apostle met in his day the variations of erroneous philosophy which confront Christianity in ours. Through eighteen centuries the gifted and laborious errorists have not been able to invent one new error. Toward the close of the nineteenth century they are just what they were in the first: pantheists, materialists, and agnostics. Such we find them in Berlin, London, and New York to-day; such Paul found them in Athens eighteen centuries ago. But Christianity was fresh then, and the people he met had curiosity to know if it were possible to have a new school of thought. They induced Paul to go with them from the crowded *agora* to the quiet Areopagus, where, lifted above the multitude, secured from interruptions in the lofty place of their Supreme Court, they might ascertain the nature of this new philosophy.

The mingling of politeness and irony in their invitation to Paul is just the same in its tones and cadences as those which mark the intercourse of the pantheists, the materialists, and the agnostics of the present day in their intercourse with the Christian thinkers. "We wish to be enabled to know what

these strange things mean." The irony was in the implied disparagement of what they had already heard from Paul. "It cannot mean much if we cannot take it all in at a glance!" is what the errorists of to-day intimate, as the errorists did in Athens. It is "strange"—that is, not at home in the realm of culture—if it be brought by any one who is not a pantheist, or a materialist, or at least an agnostic. Paul accepted the challenge, took his position, and began his testimony for Jesus.

His reply was polite, without any mixture of irony, and is in this an example to all Christian teachers. He stood amid an inspiring environment. If he looked up, there stood the Acropolis, beauty-crowned, with the noblest products of the highest art piled in richest profusion and most graceful arrangement on the noblest altar in the land, an offering to the gods worshiped by the populace, but despised by the philosophers. If he looked down upon the city, there was that wondrous temple of Theseus, the colossal Minerva, and the temples of the Furies and of Victory. Everywhere worship had brought the skill of art to its adornment, and the best fruits of the age grew on the tree of its religion, even when that religion was idolatrous.

Paul opened with words of politeness. A preacher of religion, he recognized his hearers as religious. He told them that wherever he turned his eyes he perceived, in all their works of art, that the Athenians were a more than commonly God-fearing people, intimating that he had seen no such exhibitions of religiousness in the other cities of Greece. It was a delicate compliment to their city, of which they were manifestly intensely proud. This wise exordium opened the way for the introduction of his own religion. He called their attention to the fact that in their beautiful Athens there was an altar inscribed, "TO AN UNKNOWN GOD;" and he mentions the fact rather in commendation than in disparagement. Such was the spirit of the apostle. His manner, also, is worthy of study. He employed

all the admissions of their religion and philosophy, attacking nothing that is not radically wrong. Whatever a select circle of philosophers might hold, there was planted ineradicably in the nature of man the belief in the existence of God. Every form of idolatry was proof of that, and the munificence of expenditure in the temples about them proved that the theistic idea was at once powerful and practicable. It wrought itself out in altars of exquisite beauty, and sanctuaries of surpassing splendor. Whatever, whoever, wherever God is, the instinct of the human heart is to honor Him. When fancy and imagination had been exhausted, there might still be a God—there might be gods—who should be honored. The feeling after God was gratified by erecting an altar to a god not yet known to the Athenians, or, if known to their ancestors, was lost to them. Here, on such an altar, stood graven the confession of knowledge and ignorance. It was not "To the Unknown God," for that would be an acknowledgment that there was but one God, and all their other altars were useless. Nor was it inscribed to "God the Unknown." He might be known to others, if not to them. The legend on the altar was the pathetic confession of the Athenians that there was a God, and that—they did not know Him.

Here was a pungent appeal to the philosophers about Paul. The people wanted to know God. The Stoics, the Epicureans, and the Academicians had been in Athens for generations. Were the philosophers no wiser, no better than the common people? If so, their philosophies were valueless. If they were wiser and better, why did they not teach the people about God? "They did not know?" Then this is a confession of ignorance. "What, therefore, ye worship in your ignorance," says Paul, "this set I forth unto you."

This is the stand for Christian teachers to take in this century. Let them say to the pantheists, the materialists, the agnostics of our age: "Gentlemen, teach the people God. If you cannot

do that, because of your acknowledged ignorance, be still. We know God, and we will set Him forth to the people." If they turn upon the Christian teachers and say, "That is your self-conceit; we are humble; we proclaim that if there be a God, He is unknowable." Is that their humility? It is the arrogant assertion that they comprehend the whole circle of the possible-to-be-known, and declare that God is not anywhere. It is the very modest assertion that what they do not know cannot be known by any other; that what the deaf cannot hear is not sound, and what the blind cannot see is not color. To the child learning the third column of the multiplication table the calculus is unknowable; but we know that there are those to whom it is not unknowable. The Athenians had not the obstinate self-conceit of some moderns, and simply said, "There is a God: to us He is unknown." What Paul said in the circle of Athenian philosophers, a Christian teacher may say to the pantheists, materialists, agnostics, and the unlettered masses: "What ye worship in your ignorance, this set I forth unto you."

Taking the admission of the pantheists and the agnostics, accepting the implication of what the Athenian Herbert Spencer had graven on stone altars, assuming what is quite plain, that one cannot be agnostic and atheistic at the same time, because to assert that a being is unknowable is to imply its existence, since it *must be* to be unknowable, the apostle confronts the errors of his hearers by proclaiming the truths of the Gospel. This is a most valuable example to all thinkers who are disposed to communicate their thoughts. It is unwise, if not wicked, to attempt to take from a man any faith, however defective and erroneous, until we are prepared to substitute a faith that is sound and true. A missionary must let the lowest African keep his fetich until he can give that savage a God who can be reasonably worshiped. What is the use of cutting off the top-growth of an error if its root be left to sprout? What better way to exclude

poisonous growth than pre-occupying the ground with seed and roots, and shoots of truth?

It seems difficult to see how the apostle could have presented a briefer or more compact refutation of what was wrong in their theories and practices. He cuts at once to the core of their fallacies. "God." "The God." There are not "Gods," and polytheism is based upon a falsehood. There is a God. Atheism is the vacuum which humanity abhors. THE GOD is a person. He has conscious existence, a designing intellect, a deciding will, and spontaneous activity. He is creator. He made "the all," and therefore He cannot be "the all," since it is inconceivable that anything should be the creator of itself. The theory of pantheistic stoics perishes before the conception of a *personal* creator, and the theory of the materialistic epicureans perishes before the conception of a personality existing before all matter, and the conception of the production of the material by the immaterial. God is the producer of each thing, and not the product of anything or of all things. He was before they were. He can be without them; they cannot exist one moment without Him.

With what rapidity the apostle enlarges their horizon! He does not argue. He asserts, authoritatively, as every Christian teacher must. The assertion of the personality of THE ONE God gives him ground of appeal to their reason and conscience, which are always to be addressed by a Christian teacher. Looking above him, the apostle saw the temple-crowned Acropolis. Beautiful for situation, the joy of architecture, how small a thing was that sanctuary as a house for Him who had made all the marble in all the quarries of the earth, and all the wit in all the brains of men, and all the heavens above the earth. And how small a thing that stone Athena Polias, the goddess, compared with Him who made and who fills the earth and the heavens. He pressed this upon his hearers. Looking below him, how many an altar-place must have caught his eye. Per-

haps at the moment, priests were seen leading garlanded victims amid sacrificial ceremonials. What can that mean? Does the God who made all things have a need which can be supplied from human resources? Such is the degrading implication of idolatry. But it is a belittling falsehood, shooting its poisonous errors in many directions. The whole system of Pagan sacrifices was an attempt to bribe the God that was worshiped. It was founded on a falsehood which reversed the facts of the universe. There is not anything which God has not made. There is no such thing as *natura naturans* without God, no "that which makes" outside of God. Such a thought is unmixed heathenism. The Athenian paganism was better than that. "Manufactured sanctuaries," as Paul called them, were built by the hands God had made, and constructed of the materials which God had made. If God were spiritually worshiped therein, well and good; but it is against all reason to attempt to confine the illimitable God within any walls, or to regard as unsacred any part of the universe He has made.

This naturally leads Paul to deal a blow at the mechanical theory of the universe. It is not an automatic machine. While "the all" is not God, God is everywhere present in "the all," and having created it, He preserves it by perpetual and immediate immanence. This is the doctrine we must constantly press against the godless scientific hypothesis of the day. On no system of philosophy which does not teach the active presence of God everywhere, can we supply the gaps of science. What is life? Whence comes it? How is it continued? These are questions for which science has no answer. And there has never been a scientific theory which accounted for the breaks, the catastrophes, the cataclysms, which so often appear in nature. Even the modern doctrine of evolution is a tangled web, a field of concealed pitfalls, or a mere scientific dream, a hypothesis utterly unprovable on scientific grounds, if God be omitted. But in

the philosophy of Paul's Areopagite speech, life is that which God constantly ministers out of Himself to some of His creatures, by which He keeps them differentiated, as animals and plants, from all inorganic bodies.

This truth glorifies man while it honors God. The old stoical and epicurean systems degraded both God and man, by making both only parts of and dependents upon "the all," or God nothing, and man no better than mud. God ministers life and He ministers air and all other things necessary for life. Nothing comes of itself. God "is giving" everything. Correct ideas of God lead to correct ideas of man. The unity of God and the unity of the human race go together. One God, one humanity; many gods, many humanities. Polytheism had produced national narrowness and pride. The Athenians believed themselves sprung from the ground, aborigines, and despised all other peoples. This prevailed wherever paganism existed. The concept of one, personal, creating, preserving God, is the concept without which science can have no unifying idea as regards either nature or the race of mankind. Starting with the unity of race, we must reach the oneness of God; believing in different natural origins, it is not difficult to reach different mythologies; and polytheism genders and maintains race differences, while monotheism begets and preserves the idea of the unity of humanity.

The apostle presses his hearers further. Not only does each individual existence depend upon the constant ministry of life from God, but nationality is perpetuated and national life limited by the volition of the Master of heaven and of earth. How far the Greek nation should extend, what should be the limits of the influence of Greek culture, and what the duration of the national life, were all dependent upon God's direct execution of His own will concerning them, since He has fixed the boundaries of the nations and arranged the system of their duration and succession. Paul teaches his hear-

ers the necessity of depending as a nation upon God, and lays down the fundamental principle of international intercourse, comity, and prosperity, in the acknowledgment of the sovereignty of God over the family of nationalities. The race can never attain to its highest possible condition until "the parliament of man" shall recognize the sovereignty of God, and employ its powers in devising measures to have His will done everywhere on earth as that will is in heaven. There is thus found a sufficiently high reason for the existence of individuals and of nations, and of providential national history—that men might seek God. If there be no God to seek, then the universe is aimless, and science is impossible, because it has no foundation and no unifying idea. But in the very grammatical construction of his sentence, Paul showed that he believed that the unaided efforts of man would be fruitless in the effort to find what God is, if man were not assisted by some revelation. So near and yet so far is God from each individual.

And then the apostle, following the suggestion of his statement, that God "is not far from each one of us," settles the sentence which must be the revealed basis of all stable science and nexus of all consistent philosophical thoughts.

"IN HIM WE LIVE AND MOVE AND HAVE OUR BEING." The Pantheists who were present could not seize this as an admission of their theory, since the speaker had in advance guarded against that by asserting that God was the Creator of the universe and the Ruler of heaven and earth, and must therefore exist independently of all things. On the other hand, the absorption of any part of the universe by God, the Hindoo *Nirvana* theory, has no place. The Apostle's statement of his philosophic system maintains the individual personality of man and the individual personality of God, and stated the relation of the two. "Each one of us" is "in God"; and it is because of that relation that we "live" and "move" and "exist."

The scientific canon is, that that hypothesis which accounts for the largest

number of known phenomena is to be adopted as the working hypothesis. Eighteen hundred years have passed since Paul's address was delivered, and the later years have been distinguished by ever-increasing scientific activity. The result is, that if one hundred men be now selected as the most able and trustworthy teachers of science, it is probable that no six of them would agree upon even a definition of life, and possibly no three of them would be willing to stake their reputation upon the assertion that any single theory accounted for the majority of the known phenomena—*except the theory announced in Paul's Areopagite address*. The scientific teacher may affirm that no one knows what life is beyond this, that it is that which has come from without upon inorganic matter, and therefore must have come from some living thing, since there is no life which has not come from life. Now that this life should not have fallen on all, and should have fallen upon some inert matter and made it vegetable, and upon some inert and vegetable existences and made them animal, and upon some animal life and made it spirit, involves (1) choice; (2) volition, and (3) spontaneous activity of the previous life. These give that life the characteristics of personality. The dissipation of energy in all living things involves the necessity of continuous re-supply. Paul's theory accounts for all this. Given an ever-present Person, who has exhaustless stores of life, and you have a unifying scientific idea. Exclude that idea, and you have no rational theory to account for the three things in Paul's three verbs, which express existence, motion, life.

Now, having very boldly and clearly set forth this much of his gospel philosophy, the apostle wisely again conciliates his hearers by reminding them that this truth had been uttered by certain Greek poets whom he quotes. What the people had taken as a poetical rhapsody, and what the writers even may have regarded as a poetical figure, was the exact utterance of a strict truth:

"We are his offspring." He concludes his argument against the worship of images by showing how irrational was the pagan habit of thought in which the religious cult of idol-worship had its root. Men are the offspring of the Creator and Lord of heaven and earth, while silver and gold and stone are the inert inorganic creatures produced by God's power. It violates all the sanctities of thought for the former to cherish the notion that "the divine" is like these minerals and metals. The very fact that a man had taken up a piece of marble and deliberated which god he should make, and how that god should be represented, and that even the representation of his ideal would depend upon the amount of his skill, ought to make idolatry repugnant. A comparison of any idol, even of their great Minerva, with a living Greek woman who was an offspring of God, would show what a bridgeless abyss lay between the most exquisite production of human skill and the breathing, smiling, dancing, thinking, loving and lovable daughter of God: then how measureless the difference between the idol and the divine!

In all this discourse there is exhibited the wisdom of the apostle in avoiding personal offence while striving to destroy a powerful and deep-rooted falsehood, which was injuring the individual and national life. He does not say, "You have been altogether in error in this matter;" but he says, "We ought not so to think."

Having shown that God had made revelation in the world's creation and man's conscience, he began to complete his discourse on statements of God's revelation in redemption. God had allowed sufficient time to elapse for man's study of the two former. He had shown no special vengeance against an idolatry which had so dishonored Him, leaving men merely to the injury which such error could but produce. "But now He commandeth men that they should all everywhere change their mind" and have right thoughts of God. A great crisis had come to the world.

It was to be judged. It was to be judged in righteousness. It was to be judged in a man. God had ordained that man, God had appointed that day. The judgment of the world would turn on its faith in Him. A man's character would be formed by his faith in Him. A man's intellectual and spiritual destiny would be determined by his faith in Him. *He is the crisis, the judgment, of the world.* As such, it was necessary that there should be afforded to men a most sure foundation for their faith; that sufficient basis was laid in that Man's resurrection from the dead.

And then the philosophers and the common people united, by indifference and by mockery, in breaking up this grand, lofty and compact discourse, to which Plato and Socrates would probably have listened with rapt attention. But the earnest apostle had succeeded, as has been well suggested by another, in opening to the eyes of some, God's revelation by creation and the history of man; God's revelation to man's rationality and conscience; and God's revelation in the Law and the Gospel. If he had only been allowed to render full explication of the lines of thoughts so rapidly, so broadly, and so accurately drawn, and if a faithful report could have been transmitted to us, the world would have a complete sketch of Christian Philosophy. What we do possess is, at this day, of more value to mankind than all else that has come down from all the literature of Greece.

While Paul spoke, the idols crowded the streets and crowned the heights of Athens, and pantheists, materialists, and agnostics held the schools and ruled the tribunals of the city that was the eye of Greece, as Greece was the eye of the world. To-day the idols and altars are merely curiosities of art; their worship has been dead for ages; and the Porch and the Academy are things of the past. "THE MAN" whom God had ordained, has been worshiped on the Acropolis, and is this day worshiped in the palace of the King of Greece, and is the only thing in heaven or earth receiving distinctive religious homage in

Athens. The system of philosophy in Paul's discourse is to-day maintained, and explained, and enforced, by more brains and moral power, and with more richness of illustration than ever before since Paul's voice was drowned in the mockery of the men who could sneer at what they could not controvert. And to-day a man's intellectual and moral worth, his height and breadth and weight among men, are all measured by that man's faith in the Man whom God has ordained to be the world's judgment, "whereof he hath given assurance unto all men, in that he hath raised him from the dead."

THE TRUE OBLATION.

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The sacrifices of God are a broken spirit.
—Ps. li: 17.

In the temple at Jerusalem stood two altars of sacrifice, the only ones whose stated use was allowed to the chosen people. They were the fitting representatives of the two distinct orders of sacrifice which entered into the cultus of the Jews. Standing, not strictly-speaking within the temple itself, but within the court which enclosed it, and near the door which conducted into the "Holy Place," was the first of these altars, the great brazen "Altar of Burnt Offering." Sacrifices of various kinds were offered upon it, but that which constituted its crowning glory was that it was the altar of atonement, the only one in all the world on which, with the approval of heaven, sacrifices that were expiatory of guilt could be stately offered. To this altar there were brought from the remotest borders, the sin-offering and the trespass-offerings, of the humblest as well as the greatest of the land. At its base flowed the blood of every victim that was slain. On its broad bosom it received, and with its fiery breath it consumed, the holocausts and hecatombs of the thousands of Judah. It was God's grand and impressive type of the one invisible altar upon which the one great

spiritual sacrifice of expiation for the sins of the world should in due time be made. The "enduring brass" of which it was composed, pointed to the eternal deity of our Lord, the altar which sustained and sanctified the humanity that was laid as an offering upon it. The never extinguished fire, and the ever recurring sacrifice pointed to the perpetual efficacy of the atonement which He should make. And thus, as with trumpet-tongue, this altar, standing hard by the door into the sanctuary, proclaimed that there is but one way of admission to communion with God, and but one way of entrance to heaven, and that through the one great expiatory sacrifice of Calvary.

But within the Holy Place, to be reached only through the door which led by the altar of burnt offering, was another, and less imposing place of sacrifice. It was the altar of incense, fit representative of an order of sacrifices that were not expiatory in their character, but of the entirely distinct nature of oblation. They were not like the former, offered with the view of atoning for guilt, and securing pardon for sin and acceptance with God. On the contrary, they pre-supposed the expiation of the guilt, and the acceptance of the person of the offerer. They were expressive of the consecration to God of the body and spirit which had been redeemed by the blood of the divinely appointed victim, and had been admitted to favor and communion with God. Of this order of offerings, the altar of incense was the typical, but by no means the exclusive seat. Many of the sacrifices on the great altar of burnt offering were of this order. The meat-offerings, drink-offerings, and peace-offerings, were all of this character. Even the burnt-offerings, as distinguished from the sin-offerings and the trespass-offerings, were oblatinal and not expiatory, as is seen in the fact that they were preceded by a sin-offering for purposes of atonement. They expressed the consecration of the whole self "a living sacrifice" upon the altar of God's service.

But this idea of oblation, found in these multitudinous sacrifices made upon the same altar with those of expiation, finds its most beautiful expression in the offering of the fragrant mixture upon the altar of incense. Composed of rarest and most costly ingredients, compounded only within the sacred precincts of the temple, and according to the formula which God Himself had prescribed, its white clouds wreathing heavenward, and its grateful odors pervading the sanctuary and regaling the sense, told of the delightfulness, both to heaven and to earth, of those devout aspirations, those climbing tendrils of affection, those hopes overleaping the boundaries of time, those spiritual—might I say transcendental?—exercises of the soul which only arise when, within the inner sanctuary, the heart redeemed with blood has been laid upon the altar of love.

It is, I need scarcely assure you, this second class of sacrifices of which the Psalmist is speaking when he says, "The sacrifices of God are a broken spirit." He is not referring to the sacrifices of expiation, but to the sacrifices of oblation. The atoning sacrifice, the great sin-offering, has already been completed. The blood which purchases pardon has been shed and has been sprinkled. The flesh has been consumed in the fires of holiness, and the expiatory smoke has ascended to heaven; and now the penitent, whose sin has been atoned for, whose acceptance has been secured, whose pardon has been sealed, approaches the golden altar, not to deprecate wrath, or to propitiate favor; not to purchase pardon, or to plead for ablutio; but, as a forgiven sinner, an accepted suppliant, a reconciled son, to offer upon this altar the gifts which testify of gratitude and devotion—which give expression to the new principle of love which wells up with overflowing fulness in a heart redeemed from sin.

This is the order of sacrifice to which continual reference is made in the New Testament. To this belongs the "living sacrifice" (Rom xii: 1), to

which the apostle exhorts his brethren in Rome; the sacrifice and service of faith (Phil. ii: 17), of the Philippians, upon which he was willing to be poured out as a libation; the odor of a sweet smell, a sacrifice well pleasing, acceptable to God (Phil. iv: 18), which these Philippians had made on his behalf; the "sacrifice of praise" (Heb. xiii: 15) with which God is well pleased; and the "spiritual sacrifices acceptable to God" (1 Pet. ii: 5) which are rendered by the royal priesthood of believers. Chief of all these, and indeed including all these, is the sacrifice of which the Psalmist speaks in the text: "The sacrifices of God are a broken spirit." Let us look at it and see the lessons which it conveys:

I. We see the spirituality of the service which God requires. That which is to be laid upon His altar is not something material, however rare or beautiful or costly it may be. The true oblation consists, not in the offering of bullocks or of rams, not in the presentation of the finest of the wheat or the richest of the oil; but in the offering of a spiritual sacrifice—the oblation of the soul upon the altar of God. We are prone to think that God's true people in ancient times had little conception of the spirituality of religion; that their service was a mere routine of ceremonial ordinances and ritual observances. Nothing can be further from the truth. Under the old economy, the sinner in whose heart the Spirit of God had wrought a genuine conviction of sin, could no more rest his hope of salvation in a mere compliance with the Levitic ritual, than one under genuine conviction now can be satisfied with a barren use of forms, or a lifeless attendance upon the ordinances and sacraments of God's house. There were many then, as, alas! there are many now, whose religious experience went no further than these mere externals of religion. But then, as now, wherever there was a genuine work of grace in the heart, the conscience could not be appeased by these. The soul, conscious of its deep-lying needs,

pressed its way in beyond mere forms and rituals into the great spiritual verities of which these were the outward symbols and types. It realized then, as now, that "the kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost."

Of this we have a signal instance in the text. David, so long as he was not convinced of the terrible guilt and pollution in which he had involved himself by his sin with Bath-sheba, may have felt much complacency in the holocausts and hecatombs which, with royal munificence, he offered upon the altar of the tabernacle. But when Nathan the prophet came to him with that searching message from God, and pointing his finger at him said, with words which the Holy Spirit winged with fire, "Thou art the man," then, overwhelmed with a sense of guilt, the royal penitent felt that no blood of bulls or goats could reach the measure of his deep defilement, no offerings of flocks or herds could reach the measure of his obligation for pardoning grace. And so he cried, "For thou desirest not sacrifice, else would I give it. Thou delightest not in burnt offering. The sacrifices of God are a broken spirit. A broken and a contrite heart, oh God! thou wilt not despise." It must ever be so with any genuine religious experience, any real and profound conviction of sin. However we may content ourselves with fair externals now, in the day when "the iniquity of our heels shall compass us about," we shall realize, it may be to our everlasting undoing, that "God abhors the sacrifice, where not the heart is found."

II. We learn from the text that in the "sacrifices of God" the heart not only enters as an integral element, but constitutes the very essence of the sacrifice itself. The religion which God has instituted in this world, is pre-eminently the religion of love. Its fountains in the divine nature are the fountains of eternal and immutable love. Its outflowings are in channels of love. Its great constraining motives both in the Creator and the creature, both in the

Redeemer and the redeemed, are motives of love. It must follow, therefore, that the only true oblation is the oblation of love, the only true sacrifice the sacrifice of the heart.

Very significantly was this represented in the symbolism of the ancient tabernacle. The great brazen altar which stood without the holy place was the symbol of God's hatred of sin. The sacrificial knife that lay at its base, ready to bathe itself in the blood of the victim, represented the sword of God's eternal justice slumbering at the base of His throne. The fires that leapt up on that altar were the fires of retributive justice. The black smoke that rolled up in vast volumes to heaven told of his awful hatred of sin. Only the substitution of the innocent lamb for the guilty sinner spoke from that altar of God's love to the sinner mingling with his hatred of sin. But from that noisy court, filled with the groans of dying victims, and the piteous lowings of those appointed to death, where the air is redolent with the fumes of consuming flesh, and red streams of blood and black clouds of smoke meet the eye on every hand, we pass in now through the olive-wood gates and enter the holy place. What a change! Instead of distracting noises, only the faint echoes of which reach us through the cedar walls, there is a holy calm, unbroken save by the musical notes of the bells upon the vesture of the high priest. The sunlight falls through the open roof upon an altar of small dimensions, but of pure burnished gold. No streams of blood lie about its base. No slowly consuming flesh lies upon its bosom. Only the fragrant incense noiselessly melts away upon its living, glowing embers. Instead of the dense volume of black smoke, white wreaths of vapor, heavenly in their purity, rise from the altar, float gently upward, and are turned to gold in the morning sunlight. Instead of the unpleasant odor of consuming flesh, the delightful aroma of the fragrant balm pervades the room, regaling every sense, and the worshiper in this sweet seclusion

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bows his heart in prayer, or lifts up his voice in praise, feeling that surely this is "none other than the house of God and the very gate of heaven."

The holy place was the sanctuary of forgiven hearts. It was the retreat of those whose sins had been forgiven through the expiation upon the bloody altar without. True, they entered it then only vicariously in the person of the priest, "the Holy Ghost thus signifying that the way was not yet made plain by the sacrifice of Christ." But all in that sanctuary spoke of reconciliation and love. The altar was the altar of love. The flame upon it was the flame of love, and the costly offering of the fragrant spices was symbolic of the offering of the heart's best treasures, its loftiest ambitions, its richest affections, its purest and most fragrant devotions.

Here then have we another lesson for all time. Oh man, it is thy heart which the God of heaven demands as an oblation upon His altar; not thy hands, even though they be busy hands; not thy feet, even though they be swift feet; not thy brain, even though it be a tireless brain; not the homage of intellect to truth; not the stern bending of the will like the oak before the blast, but thy *heart*, oh man—thy heart, with its capacities to love and hope, to fear and trust—thy heart, with its wealth of affection. It is that alone which can be fuel for the flame upon the altar of love. Nothing but love will satisfy love. Upon that altar of redemption where the love of God to thee is burning with so quiet, holy a flame, the heart, thy whole heart must be laid, that under fires which burn but consume not, its purified affections, set free from earthly dross, may rise like the white cloud of fragrant frankincense to heaven, and be glorified in the light of the Sun of righteousness.

III. We see that in the "sacrifices of God," the true oblation is not only the heart, but the broken heart, that is, as it is defined in the same verse, the contrite heart, the heart broken in contrition for sin. This is one reason why the way which conducts to the altar of

oblation, leads fast by the side of the altar of expiation. It is that the lesson of sin may be learned—its exceeding sinfulness be made to appear; that men may look in type "upon Him whom they have pierced and mourn;" that they may realize that sin is a bitter thing, and say:

"O! how I hate those lusts of mine
That crucified my God;
Those sins that pierced and nailed His flesh,
Fast to the fatal wood."

It is therefore an essential element of this acceptable sacrifice that the heart shall be broken—transfixed with a sense of personal guilt and defilement, crying out with David in the earlier part of the Psalm: "Wash me thoroughly from mine iniquity, and cleanse me from my sin; for I acknowledge my transgression, and my sin is ever before me." This it is which makes it so hard for man to lay upon this altar of oblation the acceptable sacrifice. If the way which leads up to it were not the bitter way of repentance and confession of sin; if a man might bring his heart as a whole heart, with its carnal pride unbroken, with its stubborn self-will unsubdued, with its estimates of personal merit unchanged! But oh! this humbling of self in the dust; this writing bitter things of one's self; this being made to possess the sins of one's youth; this gathering up all the buried misdeeds out of the musty past, conning them over with shame and anguish of spirit, until the heart is ready to burst with the agony of its self-condemnation; this telling of them all with shame and grief in the ear of God, and humbly suing for pardon through the sacrifice of Christ—this it is which keeps so many on the vestibule, gazing in, wishing themselves amongst the number of the accepted worshipers, and yet evermore remaining without, because their proud hearts refuse to be broken in the view of the Cross.

And yet, this is the acceptable sacrifice, and the only acceptable one. It puts man in his true relation as a sinner to the mercy of God. It makes it possible for Him to be "just and yet

the justifier of him that believes in Jesus." Blessed, indeed, is the man who has tasted the serene joy of that inner sanctuary, where the heart, broken by divine grace, yet sweetly healed even in the breaking, lies in the flame of God's forgiving and communing love, ever melting away, yet ever renewed, whilst its holy aspirations rise like the clouds of incense toward the heaven of eternal love.

SPIRITUAL HUSBANDRY.

BY S. GRAVES, D.D., IN FIRST BAPTIST CHURCH, GRAND RAPIDS, MICH.

For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.—Jer. iv: 3.

ANCIENT PALESTINE was largely a farming country. Most of the inhabitants tilled the soil; and when the prophet came to them with this message they knew just what he meant. "Fallow ground" is not barren soil, but land that has once been under cultivation, then left to nature until a thick turf has gathered over it. It may be fertile, but in its fallow state it is waste and useless. It was not the soil of the ground that needed to be broken up, but the soil, the soul, of the nation.

From the middle of Solomon's reign, and onward, there had been a gradual decline in the piety and morals of the people. Bad kings had reigned in Jerusalem; worldly and ambitious priests had ministered at the altar. Influence generally strikes downward from the higher to the lower classes; and so the people had more and more corrupted their ways; had become idolatrous. The spiritual life was dormant. The soil was overspread with briars, and before the word of God could find place and make root in the national heart and conscience, the "fallow ground" must be "broken up."

The first thing in all moral and social and spiritual reforms, is this feature of husbandry—breaking up the fallow ground. Nations, society, churches, get into the "fallow-ground" condition,

and nothing can be done to improve or advance them until the plowshare is used. England was in this condition during the reign of the Stuarts, and it took the plow of 1640, which Cromwell held, and then the drag with iron teeth which William of Orange drove over the land in 1688, to prepare the soil of English life for the better things that have since grown and ripened there.

What called itself "the Christian Church" was choked by weeds and briars when God raised up Martin Luther and his collaborators to clear the field and "break up the fallow ground;" and lo! the Protestant faith, the Protestant churches, with all the new civilization which they have brought in, are yielding their fruits to-day in Europe and America. Communities get into this "fallow-ground" state; men of wealth become unenterprising, settle down to live at ease and on their incomes, and something is necessary to work off, to "break up" the apathy that creeps over the place.

But this is especially so in *Christian churches*. The Church is spiritual in its aims and forces. And it is so easy to become unspiritual, to lose the beautiful savor of Christ; and when this leaves, disappears, they fall into the "fallow-ground" condition. Churches, when they become rich; when, by the enterprise and energy and spirituality and sacrifices of former years, they have won a place in the community, are very apt to fall into this condition, and the seed which has God's life and salvation in it can make no vigorous root. Unless such churches work out from themselves, "break up the fallow ground" of contentment and self-satisfaction in their elegant appointments and easy surroundings, and get into large sympathy with missions, and give for them until their benefactions cut down into the quick of true sacrifice; unless they are going out after sinners, whom Christ was ever seeking, of whom the streets and the highways and the by-ways and the business places are full, they soon lose their Christliness and spiritual power. And instead of becoming the liv-

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ing body of Christ, thrilling with vitality, they become a dead weight, a decaying mass, better fitted for the cemetery than the sanctuary, as most of the State churches in Europe are to-day, and as our New England churches were fast becoming a century and a half ago, when God raised up Edwards and men like him, who held the plow of the great awakening in 1740.

Again: Church life and Christian life are apt to become *rutty*. There is a uniformity in the service—too much, perhaps—which runs into grooves, gets into ruts; and *life* hates ruts, will not live in ruts, dies out if kept in them. There is in things religious, or in our hearts, a vicious tendency which needs to be fought against, to end in form—form without spirit, body without soul; and we come first to be accustomed to, and then to be satisfied with it. And so the turf of “fallow ground” grows thicker and tougher.

Life is what we need—must have. Religion is life. “I am come that they might have life, and might have it more abundantly.” “My words, they are spirit and they are life.” God’s life in man’s life, quickening it, setting it on fire; the pulsations and glow of spiritual life as strong and full and warm as the life of the street, at the desk, behind the counter, in the bank, the market,—this is what we need to prevent the forming, or to break the turf, of “fallow ground.” “A live dog is better than a dead lion.” We cannot manufacture life. All life is the gift of God. He is the life-giver. But we can use the life He has given us. We can conserve and concentrate it, get it out of ruts. We can “break up” the incrustation of forms, and we can go to the Source and Fountain of all life, which is Christ, and get it renewed and enlarged.

The most stubborn fallow ground, however, is found in the *worldliness of the Church*. There never were so much wealth and social influence in the churches of Christendom as to-day. Millions go yearly into the treasury of the Lord. Thank God for that! But those millions may betoken very little of

spirituality. Dollars piled to the skies around the treasury of the Lord will not make amends for the lack of spirituality. The very wealth of the Church has gone far to make her *worldly*. How much of it may have been accumulated in a way that God disapproves! And the high social position that the churches have attained to, has been a *snare* to them. Instead of carrying the spirit of Christ, the salt of salvation, the power of godly life, into what is called *society*, she has brought back the vain, worldly spirit of society into herself, and spotted her white robes, and stifled the voice of her solemn testimony against sin.

The Church of God stands to-day in this land comparatively *dumb* as a witness for Christ. She is trying that impossible thing: to “serve God and mammon!” And mammon, in this case, always has the inside track.

How emphatic the call of the text: “Break up your fallow ground; sow not among thorns!” What broad averages of the Church lie under the mournful words of our Lord: “The cares of this world, and the deceitfulness of riches, and the lusts of other things coming in, choke the word, and it becometh unfruitful.” This is the reason why the living word seems to fall so dead; why so many gospel sermons seem lost upon our congregations; and why sinners are not, in larger numbers, converted.

The call was to God’s people, to “the men of Judah and Jerusalem.” To us it is spoken.

THE RIVER OF WATER OF LIFE.

By REV. JOHN EDGAR JOHNSON, IN ST. JOHN THE EVANGELIST [EPISCOPAL] CHURCH, PHILADELPHIA.

And he showed me a river of water of life, bright as crystal.—Rev. xxii: 1.

At the close of the late war it was my fortune to have been stationed for some weeks at the mouth of the Rio Grande, in the state of Texas. A few months ago I visited New Mexico, and stood upon the banks of the same river near its source, more than a thousand

miles from where it pours its turbid waters into the gulf.

I have the authority of many writers for saying that the scenery of the Rocky Mountains is remarkably suggestive of the Holy Land. In the barren peaks and parched plains one sees Palestine stretched out before him. The soil is not lacking in the elements of fertility, but there is no moisture except such limited amount as trickles from the everlasting snows upon the tops of the mountains. The desire of man and beast is "water." The earth thirsts for it, and the absorbing subject of conversation everywhere is "irrigation." When I slept out yonder my dreams were about rivers and springs and fountains, and for some time after my return there was scarcely a waking hour in which I did not thank God for water.

I am not surprised, therefore, that rivers should occupy so large a space in the imagery of the Bible, and that the visions of the ancient seers were filled with fountains and springs and rills. But I was struck, more than this, by the many remarkable coincidences between the Rio Grande (the Grand River), and the River of Life, described by the Revelator, and alluded to by Ezekiel in the Apocalypse of the Old Testament. St. John says the river which he saw "proceeded from beneath the throne of God and the Lamb." The Rio Grande rises among the mountains of southern Colorado, and if God were to erect His throne upon another Olympus, no more worthy seat could be found on this earth than here in this immediate neighborhood. Close by stands the mountain of the Holy Cross, a part of the Sangre del Christo range—the Mountains of the Blood of Christ. Trickling from the cross of Christ His blood is the true river of life. This region is full of the precious metals, and is known among miners as the "San Juan," or "St. John region." Thus, unintentionally most probably, the name of the Revelator is associated with the river which has its source hard by, and which is such a literal counterpart of the one which he saw in his vision.

The first considerable settlement through which the Rio Grande flows, high up on the table lands and near the foot of the mountains, is the city of Santa Fé, or the city of the Holy Faith, the capital of the territory. The river runs through the middle of this city, and thus completes the figure of the Apocalypse—"in the midst of the street thereof." It is the joy of the people and the life of the town. Trees grow upon its banks. When the water is low, the faithful resort to their places of worship, and pray to God that it may rise again. The river water is as pure and "clear as crystal," fed, as the river is, with melting ice and snow.

But this is not all. Ezekiel says: "These waters issue out towards the East, and go down into the desert, and out into the sea." This is literally true of the Rio Grande, which flows southeasterly, and descends thousands of feet through the deserts of New Mexico and Western Texas, and empties at last into the great gulf. In all its course it is a true "river of life," and "everything lives whither it cometh." There is no vegetation away from its banks for miles and miles. The bleached bones of men and animals line the old trail across the blistered plains, and there is nothing but death, save along the shores of the river. "El Journead del Muerto," the Journey of Death, is the name given to a section of the vast desert region through which it flows—a striking symbol of this earthly life of ours, away from the "river of life," which flows from beneath the throne of God and the Lamb.

The water of the Rio Grande, which at the source is remarkably clear and pure, grows more and more turbid until, flowing for the last few hundred miles of its course through a level alluvial plain, it becomes loaded with impurities, and is offensive if permitted to stand in an open vessel. But the river which St. John saw was pure throughout, because it was not only pure in its source, which was God, but pure in its channel, which was Christ. The angels around the Throne sing,

"Holy, holy, holy, Lord God Almighty"; they also sing, "Worthy is the Lamb that was slain." The Holy Ghost, "proceeding from the Father, through the Son," is the pure water of the River of Life, from the mountains to the sea.

This water, once more, is not only pure, but it is also purifying. If you cast a stone into a stagnant pool it will soon become coated with slime; if you cast it into a brook it will be cleansed and brightened. It might seem better to a stone to escape the tumult and friction of the current; and there are men who prefer the slough and the mire to the River of Life. But the perfected Christian character is the result of trials and strugglings—"The God of all grace, *after ye have suffered awhile*, make you perfect." "Who are these in bright array? These are they who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

I understand now, as I never did before, the force of the word "living," as applied to water. I can imagine that scene in the desert, when Moses smote the rock and the water flowed out. I can see the eagerness with which the perishing multitude pressed toward it. But this latter figure fails. Salvation is not a trickling, desert stream, the waters of which may be fouled by the multitude, so that they who come late are at a disadvantage over those who rush early into the kingdom of heaven; but it is rather a great, *grand* river, upon the banks of which multitudes of men may stand, and no one hurts or hinders.

MOURNING IN A REVIVAL.

BY AN EX-PASTOR, IN BROOKLYN, N. Y.

And the victory that day was turned into mourning unto all the people.—2 Sam. xix: 2.

ISRAEL had achieved a great victory and escaped a fearful peril. But Absalom, David's favorite son, who had instigated the rebellion, had been slain

and died the death of a traitor. But the father's natural grief got the better of the sovereign's duty and regard for his people's welfare, and he gave vent publicly to his excessive sorrow in words of wondrous power: "O, my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" The sight of the weeping father and king touched the hearts of his people, and forgetting the victory and the deliverance achieved, they joined in the sad lament, and so there was "mourning," instead of rejoicing, in all the land.

In the spiritual kingdom of God there are experiences akin to those recorded in the text; times when, amid victories that send a thrill of joy through heaven and may well excite hallelujahs in the Church below, the "sacramental host" feel like putting on sackcloth and sitting down to "weep between the porch and the altar." Such is the case often in *times of revival*, when God's Spirit is poured out, and sinners are convicted and converted. Although it be an occasion for *rejoicing* and *thanksgiving* on the part of God's people, it is equally an occasion for *humiliation* and *weeping*.

WHAT ARE SOME OF THE REASONS FOR MOURNING ON THE PART OF THE CHURCH IN THE MIDST OF REVIVAL SCENES?

1. That so few of God's professed friends enter actively into the work. The Spirit's presence in extraordinary power, is a day of glorious opportunity, both for the Church and for sinners without. It is God's "set time to favor Zion." He then "waits to be gracious." It is "harvest time." Prayer has power to prevail. Souls are pressing into the kingdom. Alas! only a part of the Church—sometimes a very small part—awakes out of sleep and comes up to the help of the Lord. The mass of professors remain dead. They are the chief hindrance to the revival. They act like an iceberg, chilling the revival spirit. The Spirit's power and work are restrained by their attitude. It is a terrible position to be in! Angels look down on the scene with amazement. The sight is enough to make the heart

of piety to weep, to cause "mourning" in all Israel.

2. That so many sinners are passed by and left in their sins, even in the day of special merciful visitation. We have witnessed and labored in many revivals; seen a whole community shaken as by a "rushing mighty wind," and hundreds convicted and made to cry out, What must we do to be saved? And yet many were unmoved—only looked on and wondered or scoffed. And the Spirit passed by, and they were farther than ever before from salvation! And this is a common feature of revivals. And the fact is one of fearful significance. The Christian cannot ponder it and refrain from tears. Dead still in trespasses and sins, unbelieving, impenitent, prayerless, "caring for none of these things," in the day of God's gracious visitation, amid the affecting displays of His mercy and grace all around them! They, "passed by"—left to perish—not brought to repentance even by revival grace, and revival pressure and effort! What is the inference? What does it import? Can Christians look on this class, in the midst of revival life and power, and keep back their tears? Thank God for the saved. But oh, the unsaved! Why were they not reached and brought in? Why God's arm shortened that He could not save them also? It is reason "for mourning unto all the people."

A ship strands on our coast. A crowd gathers on the shore to witness the struggle for life. One deep feeling of anxiety pervades the rescuers. One by one the souls on the wreck are brought to shore. The means of rescue seem to fail. "Ninety and nine" are saved, but one man is still on the wreck! Who thinks of the saved ones in that awful hour, so long as one man is on that wreck, exposed to a watery grave? So saith our Savior: He leaveth the ninety-and-nine and goeth after the lost sheep.

3. That so many are convicted who are not converted; wounded, but not healed. In times of revival, it is common for many sinners to be deeply interested, and even brought under con-

viction of sin, who never get farther. They tremble, inquire, are "almost persuaded," are "not far from the kingdom"; but they halt, hesitate, and the revival work ceases, and they are not saved! Such are in most imminent danger. Character ripens fast at such a time. Sin makes dreadful headway in a man's soul who resists truth and the Spirit of God all through a revival. The devil, too, is never so busy as then. A revival never leaves a man as it finds him. Once brought under conviction, it will be harder than ever to renew such an one to repentance! Having resisted the extraordinary influences of the Spirit, it will require no effort to resist the ordinary. The last state of such a man is likely to be worse than the first; his prospects for the future are darker than if he had not been convicted.

4. That, in all probability, a large proportion of those who are not reached and rescued in a revival will finally perish in their sins! Fearful thought, and yet true! We dare not limit the power of God. But there is a world of fact to bear out the remark. The grace of God is at flood-tide in revival seasons; what hope when the ebb comes? Salvation is then "nigh": what hope when the life-giving Spirit has departed? All things are then "ready": what hope when the opportunity is lost, the convenient season gone by forever? Well may they take up the lament and say, "The harvest is past," etc. Surely there are reasons enough why God's people should mourn as well as rejoice in times of revival.

AN INCIDENT OF THE CRUCIFIXION.

BY REV. HEBER GILL.

"Let us see whether Elijah cometh to take him down."—Mark xv: 36.

Commentators have found in the account of one of the circumstances attendant on the crucifixion of Jesus, a difficulty in harmonizing the different records, out of which they see, apparently, no way of escape. When under the presence of the hidings of His Father

er's face and favor from Him, as a part of the burden of the world's iniquity which He bore, He cried aloud in the intensity of His anguish, "Eloi, Eloi, lama sabachthani?" some one of the bystanders, wilfully or otherwise, misunderstanding the cry, said: "*He calleth Elias.*" One of the soldiers, who alone could approach the cross, ran and filled a sponge with the vinegar or sour wine which was near for the convenience of supplying their thirst, put it upon a reed and placed it to the sufferer's lips, saying, *Let us see if Elias will come to take him down.* This is Mark's account of the matter.

According to the account of the same circumstance as given by *Matthew*, the bystanders seem to interfere with the purpose of the one of their number apparently less brutal than the others. Some writers have explained the seeming discrepancy in one way, some in another, and yet without reaching any substantial agreement in the premises.

It seems to me that there is a very simple way out of the difficulty without being compelled to resort to the uncritical method of cutting the Gordian knot, as some modern writers readily do. Looking at the Greek of the two accounts, we find in the one case: $\tilde{\alpha}\varphi\epsilon\varsigma \dot{\iota}\delta\omega\mu\epsilon\nu \epsilon\iota, \kappa. \tau. \lambda.$ (*Matt.* xvii : 49), and in the other: $\tilde{\alpha}\varphi\epsilon\tau\epsilon \dot{\iota}\delta\omega\mu\epsilon\nu \epsilon\iota \kappa. \tau. \lambda.$ (*Mark* xv : 36). The first, being addressed by the throng to one individual, bears the singular in the imperative. The second, addressed by the one individual to the throng, has the plural imperative. Both, as we see, employ the plural aorist subjunctive. It is a familiar construction in the Greek, to find the connective particle between a subjunctive verb and that on which it depends, omitted.

Now, in examining the use of the verb $\tilde{\alpha}\varphi\acute{\iota}\mu\iota$ in the New Testament, we find only four instances where it is used in the imperative followed by a subjunctive in the first person, either singular or plural: the two already cited, *Matt.* vii : 4, and *Luke* vi : 42; in these latter two cases, " $\tilde{\alpha}\varphi\epsilon\varsigma \epsilon\kappa\beta\alpha\lambda\tilde{\omega}$."

The same verb is found in the imper-

ative mood *twenty-four* times besides, in *fifteen* without any following verb, and in *nine* with an imperative following.

Consequently, the four we have designated above are the only instances bearing in appearance the same construction. Mark now how the translators of both King James and the revised version, have dealt with the two cases in the Sermon on the Mount, both in *Luke* and *Matthew*. They have taken the verbs in the only way in which they could be rendered; "*Let me pull out,*" etc.

Why not employ the same construction in these two similar instances from the account of the crucifixion? There is no substantial reason for introducing a change of construction here. Then the rendering will simply be, "*Let us see if Elias will come to take him down.*" With this construction and rendering, the conception of the passage will be something like the following. On hearing and misapprehending the cry, "*Eloi, Eloi,*" the one individual at once supplies the vinegar, not as is commonly supposed for the purpose of merely relieving the sufferer, or of stupefying him, but more probably as a *stimulant*, in order to raise the vitality in the system and prolong the life for a time, saying as he does this, "*Let us see if Elias will come to take him down,*" while the multitude, taking the thought as it drops from his lips, *approvingly* repeat, "*Ah, yes, let us see if Elias will come to deliver him.*" In this way all apparent discrepancy will be avoided, while the uniformity of construction of the Greek may be preserved in the English translation. This view of these passages receives confirmation from the form of the third plural imperative of the modern Greek e. g. from $\lambda\tilde{\upsilon}\omega$, we have the form $\tilde{\alpha}\varsigma \lambda\tilde{\upsilon}\omega\sigma\iota$, or $\tilde{\alpha}\varsigma \lambda\tilde{\upsilon}\omicron\nu\nu$, the first part being a relic of the old Hellenistic $\tilde{\alpha}\varphi\epsilon\varsigma$: the $\varphi\epsilon$ being rapidly enunciated would gradually disappear.

Much by way of illustration might be drawn, we imagine, from the Romaic or Modern Greek, which would throw light on some passages in the New Testament.

PARABLES OF THE RICH MAN AND LAZARUS, AND OF THE SHREWD STEWARD.

By PROF. D. D. DEMAREST, NEW BRUNSWICK THEOLOGICAL SEMINARY, N. J.

Luke xvi: 1-31.

BETWEEN the two parables here recorded we have the interjected words (vs. 14-18) that have greatly puzzled students of Scripture. Some, in despair, have given up all attempts to account for them; others have made explanations so forced that we cannot but reject them. The lesson taught by the parable of the steward is found in verse 9: "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." That is, so use the riches of this world in doing good to others as to secure their gratitude, that when you enter the other world your beneficiaries may welcome you with joy to the blissful realms. This lesson He taught His disciples in verse 1, and enlarges on it to verse 13, presenting fidelity in the use of worldly goods in various aspects which were suggested by the parable.

But there were those in the audience (the Scribes and Pharisees) who were covetous and did not see the wisdom of investing moneys in that way and looking for a return of that sort in another world. It seemed to them so preposterous that "they derided him." The New Revision says, "They scoffed at him." The literal rendering of the original is, "turned up their noses at him." They were guilty of most rude conduct.

Who will find fault with Christ's logic when He turned from His disciples and from His subject to administer to these disturbers a stinging rebuke? He spoke the right words in the right place and at the right time. Turning to these scoffing hypocrites, He spoke with indignation and authority: "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." He

improved the opportunity they gave Him. Their aim was, by an outward and ceremonial righteousness, to secure the praise of men; but God knew their hearts, and their course was an abomination in His sight.

Besides, the dispensation of which they considered themselves to be the representatives and stewards was passing away. "The law and the prophets were until John." But now there was a proclamation of the kingdom of heaven, and the people were moved by it, and were pressing into it. And, to crown all, they had not a true understanding of the law to which they professed to attach so much importance. He, not they, stood up for the law—for its spirituality and perpetuity. They—uncompromising sticklers for the law—were all the time breaking and making it void by their traditions, of which a most glaring example was to be seen in their lax views of marriage and divorce.

Thus, in these verses about which there has been so much dispute, we see the appropriate and seasonable portion of instruction and rebuke given by our Lord to those of his hearers who had by their bad manners deserved it. It was just as when preachers nowadays stop in the middle of a sermon to administer merited rebuke to disturbers of the congregation.

Christ now goes back to the subject from which He had made this digression, and gives the parable of the rich man and Lazarus, which, it seems to us, was specially intended for these scoffing Scribes and Pharisees. It illustrates graphically and applies forcibly, the lesson of the parable of the shrewd steward. It shows by example the dreadful fate in the future world, of one who had here neglected to make a friend by means of the mammon of unrighteousness. He was far from being welcomed by any such friend to the everlasting habitations. The parable teaches this one great lesson: the misery in the future world of one who, through selfishness and inhumanity, neglects opportunities of securing the gratitude of beneficiaries. That misery

is exhibited in three particulars: 1. It is dreadful: "Tormented in this flame." 2. It is irretrievable: "Between us and you there is a great gulf fixed." 3. It is inexcusable: he had had "Moses and the prophets."

PAUL'S GREAT AFFLICTION.

BY REV. JOSEPH ELLIOTT, IN WESLEYAN CHURCH, TORONTO, CANADA.

That I should not be exalted overmuch, there was given to me a thorn in the flesh.—2 Cor. xii: 7.

In considering these remarkable words of the apostle Paul, two questions arise: one, as to the character; the other, as to the design of that great affliction.

I. Regarding its *character*, very many different opinions have been expressed, and not a few of them by very distinguished authors; but the more fully those diversified views are considered, the clearer seems to be the evidence that we have no means of knowing with certainty what was the precise character of that "thorn in the flesh." May not the indefiniteness of the inspired apostle be regarded as intentional, and traceable to the wisdom and goodness of God? Inasmuch as, owing to variety of temperament, of bodily and mental idiosyncrasies, and associations of thought and feeling, one kind of trial is peculiarly great to one mind, another to another; it may be—we think it is—better only to know that "to such an one as Paul" it was a very great trial.

A somewhat similar instance of the *reserve* of Scripture is found in the fact that we have no means of knowing precisely what was the personal appearance of Jesus. William Jay finely said that, "as far as the appearance of His countenance was influenced by the indwelling mind, He must have been 'fairer than the children of men;'" but, as individuals and nations differ widely in taste, it seems better to know for the present no more than is placed on record respecting the bodily appearance of Him who is the "altogether lovely."

II. *Why* was it that Paul had to bear that great affliction? The prevailing

opinion seems to be this: that it was designed to check or prevent *pride*. Doubtless trial is often sent to check pride and promote humility; but it is another matter altogether whether that was the object of the great affliction of Paul; and, in opposition to that view, we submit the following considerations:

1. All along his grand apostolic career, we can trace no signs of uprisings of pride. He called himself "the least of all saints"; "the least of the apostles"; "the chief of sinners."

2. It was fourteen years after his soul was so wondrously uplifted by "revelations of the Lord" that he named them at all; and, when he did so, it was not proudly, but from high and holy motive.

3. The expression of Paul says nothing about pride. The word in the original conveys no idea of pride—simply means "uplifted overmuch." But can the mind be uplifted in no other way than by pride? Of Jehoshaphat we read: "His heart was lifted up in the ways of the Lord;" and when Paul was in that state of which he says, "Whether in the body I cannot tell," certainly his soul was uplifted; not, however, with pride, but with adoring wonder and ecstatic joy.

4. Had pride been meant would Paul have said, "Lest I should be exalted *overmuch*?" He knew that in the sense of pride he should not be exalted *at all*.

5. "*Revelations of the Lord*" do not tend to stir up pride. *Successes* may do so (e. g., Luke x: 17-20); but *revelations* not so (e. g., Isa. vi: 5).

If pride is not meant, what then? Lest he should be overmuch uplifted in ecstasy of soul, and thereby kept in thought and feeling too far above the sorrows and sins of a world lying in wickedness, there was associated with his lofty joys some great affliction to keep him in practical and effective sympathy with fallen humanity in this vale of tears. By his spiritual elevation he was kept in full sympathy with the mind of his exalted Lord; by his affliction he was the more fitted to be a

laborer together with Christ, who "for the joy that was set before him endured the cross;" and such seem to have been some of the means whereby that "chosen vessel" was rendered "a vessel unto honor, sanctified, meet for the Master's use, prepared unto every good work."

PETER'S GRAND TESTIMONY.

By H. C. MORRISON, D.D., IN CHESTNUT STREET M. E. CHURCH, CHICAGO.

Thou art the Christ, the Son of the living God.—Matt. xvi: 16.

God will not force men to believe and accept the Gospel. He provides the material; and each man builds his faith as he builds his house, out of the materials God supplies. Some men try to force their faith on other men, but God is not the author of racks and thumb-screws. Christ had lived and taught before the people; had furnished material to form a faith, and now He asks what men say of Him? The public declared He was a "prophet" "risen from the dead." They apprehended two facts: first, that there was no evil in Him; and second: His life was different from the life of other men. The world will recognize this in every true follower of Christ—a pure nature, and a life above that of the worldling. But Peter's estimate was higher still. He said: "Thou art **THE CHRIST**, the Son of the living God." He enthroned Him. This was the grandest act of Peter's life. It is the grandest act of any soul to enthrone Christ.

1. He did it by inspiration. "Flesh and blood did not reveal it to him." It takes inspiration to enthrone Christ. Men are "born" into the new life, into the supernatural, not reasoned into it.

2. Christ will make the believer sensible of his state. "Blessed art thou." This is the response to every soul who enthrones Him. Blessed because he knew, for once, that he was with God. This gives the soul rest. This is enough. To come into the transfiguration hours, where clouds and doubts are gone, and when we can say, by the Spirit, that "Jesus is the Christ."

3. The permanency of the Church.

You, Peter, have looked for a grand secular kingdom in which the Jewish church should be built up. But now you have risen into the supernatural, and by the spirit of inspiration see a new foundation. "Thou art Peter"—a rock now, and you will be a rock as long as you are filled with the spirit. "And upon this rock"—not upon you, —not upon your confession of Me, but upon this rock of inspiration, this fact of spiritual life and fullness—"I will build my church, and the gates of hell shall not prevail against it." The devil cannot prevail against the Church or harm her, unless she slides away from her true foundation and comes to be filled with a wrong spirit. If she begin to trust in number, wealth, social influence; if she become filled with the spirit of ambition or self-righteousness, then her strength fails and her glory departs. And the same is true of the individual. The ills and misfortunes of life have little to do with our religious success so long as Christ is upon the throne of the heart and we are filled with the Holy Ghost. Christ never lost a battle. He overcame the enemy in single-handed combat. Have you Christ as your leader? Are you founded upon the rock of a spiritual inspiration? Then the victory, in the end, will be yours.

THE TEST OF WORDS.

By REV. GEORGE M. SANBORNE, in CONGREGATIONAL CHURCH, SHERMAN, TEXAS.

Say now Shibboleth: and he said Sibboleth.
—Judges xii: 6.

1. **THE** best we can do naturally is not enough to insure our salvation. The men of Ephraim tried to meet the test given by their opponents, and failed. With many to-day the "Gospel of Culture" is substituted for the Gospel of Christ. Performing good works when God demands first the surrender of the will. The highest possibilities of our lives cannot take the place of the regenerated heart.

2. We are to be judged by our words. The word spoken, "Sibboleth," proved them Ephraimites. We show where

our interest is by what we speak. Blasphemies, lies, slanderous gossip, all prove us in the wrong place spiritually. Even the idle word is recorded, and will meet us at the judgment. (Matt. xii: 36.)

We speak before a phonograph, and are surprised to find all we have uttered recorded by it. When Christ shall judge us, the words we have spoken to-day, full of triviality and nonsensical phrases, will be brought before us. Weigh words before speaking them, for they are more precious and lasting than gold dust.

3. The truth cannot be hidden. Before the test of the text was given, they had denied themselves. Ephraimites, their lie was now found out. We find Saul trying to prove himself faithful to God's command when Samuel came to him, but the bleating of the sheep and lowing of the herd proved his falsity. We cannot keep secrets from God. In the world of matter, physical laws, like those of gravitation, fluidity, or the first law of motion, inertia, are said to be immutable. So, in the spiritual world, a changeless law, which is revealed, is this: all truth must finally triumph; all that is false and hypocritical must be known. "Be not deceived: God is not mocked."

4. Small things decide destiny. But one letter was left out of the word given in response to the challenge of Gilead. There is a court-house, it is said, in one of our Western states, on a hill; rain-drops falling on one side of its roof are carried to the St. Lawrence, thence into the ocean; falling on the other side, it is soon in the current of the mighty Mississippi, and flows into the Gulf. A faint breath of air determines the course of the water three thousand

miles. So with the soul. A word of invitation, of warning; a cordial pressure of the hand, and a soul's eternity is decided.

The answer of Ephraim was decisive; no quarter was given; the warriors were slain at their ford.

God gives many opportunities; but some time—it may be now—the matter will be forever settled.

PAUL, THE REPRESENTATIVE CHRISTIAN.

By REV. C. D. NOTT, IN PRESBYTERIAN CHURCH, WASHINGTON, N. J.

The salvation of me Paul with mine own hand.—Col. iv: 18.

INTRODUCTION: Completeness of the Bible's Figures, Parables, Characters.

I. THE SINNER: Acts xxvi: 9-11. Acts ix: 1, 2.

(a) Meets Christ: Acts ix: 3-5.
 (b) Convicted; converted.
 (c) Evidence: "Lord, what wilt thou have me to do?" Hitherto, *my will, my way; now; Lord, command me.*

II.—THE CHRISTIAN—HIS EXPERIENCE.
 (a) Has struggle with remaining sin. Rom. vii: 15-24. But victory through Christ. Rom. vii: 24, 25.

(b) Has trials; sufferings. 2 Cor. xii: 7, and xi: 23. Rom. viii: 35, 36. Victory again through Christ. 2 Cor. xii: 9. Rom. viii: 37-39.

III. EXPLAINS MYSTERY OF TRIAL.
 Heb. xii: 11— "Now no chastening," etc. Rom. viii: 28—"All things work," etc.

IV. THE RESULTS OF CONVERSION.
 (a) Temporal. Gal. ii: 20. "The life I now live in the *flesh*," *i. e.* the character of his actual, every day life.
 (b) Eternal. 2. Tim. iv: 6. "The time of my departure," etc. Heaven.

THE INTERNATIONAL SUNDAY-SCHOOL SERVICE.

Paul at Corinth.

(Lesson March 9.)*

By REV. SAMUEL H. VIRGIN, NEW YORK.

Acts xviii: 1-17.

AFTER thoroughly rousing the Athe-

*For the lesson for March 24, see the first sermon in this number of the HOMILETIC MONTHLY.—ED.

nians, though with little success in winning them to Christ, Paul came to Corinth; for he was the torch-bearer to flash the truths of Christ into the darkness of many places. Here difficulties gathered about him, but a blessed experience made his visit memorable.

Certain houses and localities are tenderly remembered by elderly people because of special help there received in early life, and Paul doubtless still recalls his Corinth blessing, as Joshua ever remembers his evening interview with "the captain of the Lord's host."

There is a striking resemblance between Paul in Corinth, and the Christian laborer in many cities to-day, so that his experience is instructive and inspiring. Corinth was a city of commercial importance, its dwellers absorbed in business pursuits. It was marked by wealth, profligacy and a mixed population; all tended to create indifference to, and disregard of, Paul's teaching. Direct preaching of Jesus as the Christ, drove him from the synagogue to the Gentiles, and their inattention discouraged him. He was ready to go elsewhere, feeling that in Corinth the Gospel could not flourish. So he represents many a worker to-day who is ready to yield the city or community in which he lives. He experiences also positive opposition, but the Lord comes to his help. There are various ways of helping men.

1. By removing all difficulties from the way. 2. By increasing personal riches. 3. By giving intellectual power and enlarged influence. 4. By furnishing miraculous gifts. The Lord used none of these, but in two ways relieved Paul's distress.

1. By the assurance of His presence with him. "I am with thee." It was not a new truth; it had often been declared before, but it was made real to Paul now. He who had spoken to him on the road to Damascus was in Corinth with him. Hitherto Paul had measured his own strength against the opposing forces, his own intellect against the reasoning powers of opponents, his own feeble voice against the wild dissonance of the mob. "I was with you in fear and trembling," he afterwards wrote to the people. But by this vision and voice of Jesus he is assured that He who overcame mobs when on earth, met the subtlety of argument, the attack of unbelief, the sophistry of questioning

minds, the varied forms of hostility, with omniscient wisdom and unparalleled power, was beside him. Still interested in his work, He was there with His disciple to make it effective. Paul was not alone. The work was not his. He was but the instrument which the mighty Master was using to gather His people from the crowds of the city. Opposition that swelled like the sea, and broke about him, threw the spray likewise upon his Lord. The waters could not drown him, the fires could not consume him, for the Lord was with him.

2. By the information that He had much people in that city. In the dwellings, in the stores, in the haunts of sin, in the temples of heathenism, in the crowded streets, were those who belonged to Christ, who were to build up His church in that city. They were now wearing the livery of the world, speaking the language of earth, but the Lord knew them, and was there with His disciple to gather them into His fold. The knowledge was thrilling to Paul. Every individual assumed a new aspect to him. The city grew instantly attractive. In every assembly the Lord through him was looking for His own. His eyes were to detect them; His voice was to call them; His hand was to lead them to the light. So Christ speaks to the discouraged laborer to-day, assuring of His presence and of the many in the city, the town, the Sunday-school, that belong to Him. No inspiration could be more effective. The result upon Paul was two-fold, as it should be upon us.

1. Upon his spirit. Despondency instantly left him. An eagerness to see the assured victory, conquered every depressing influence. He seemed in his new-found hope to see the wealth used for Christ, the learning advancing His cause, the city moved by His presence. The intrepidity of David came to him, and he felt that a brook-stone was equal to the overthrow of every Goliath. The courage of Joshua stirred within him, and boldness marked his action. Increasing opposition only

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emphasized more firmly the surety of immediate triumph.

2. Upon his activity. Every passing person might be one of the Lord's chosen; so he longed to reach him. Every influence was sought to increase his contact with the many of every class. Sermons dropped from his lips with burning power. He could not rest till he had gathered the Lord's own to Himself.

It is this assurance that God's laborers need to-day, to lift their burden of despondency, and multiply their activities. The cities and towns are to glow with the splendor of Christ's victory. The songs of Zion are to be heard above the roar of trade and the cries of suffering humanity. Joy is to deluge sorrow. Christ has many to be won in every community. What spur to action! What impulse to prayer for direct guidance to them! Every spirit should be courageous, and every power set to work to win the promised victory as speedily as possible. Paul tarried eighteen months in Corinth, lest any should be overlooked. Patience is needful. All holy boldness is grounded in the fact of the divine presence and assured success. "I am with thee," should be graven where the eye of the Christian may always read it. It is the oft-repeated assurance of the Scripture; it rings with the accent of the Redeemer's voice. It is the prelude of the song of victory.

The Coming of the Lord.*

(Lesson March 16.)

By REV. G. F. PENTECOST, BROOKLYN.

1 Thess. iv: 13-18, and v: 1-8.

I CAN give only a brief outline of this subject in the space assigned to me. Nevertheless, I will try to state some of

*It is but fair to our readers to say that this sermon presents but one side of this great subject. The majority of commentators and exponents of the Scriptures, and the mass of Christians, take a different view of the numerous passages relating to the nature of Christ's second coming, and the time of it, believing that the coming is *spiritual*, not literal, in its character, in accordance with the dispensation of the Spirit under which we are living; and that the glori-

ous promises of the Bible are to be fulfilled in the conversion of all nations before "the time of the end." While these "divergent views" prevail among interpreters and believers on these two points, they are still agreed on the main facts involved, viz.: the actual coming of Christ as foretold in the Scriptures, and the reward of the righteous and the punishment of the wicked at His coming. —EDITOR.

I. THE IMPORTANCE OF THIS TRUTH.

1. *A careful examination of the Old Testament promises concerning Christ, reveals the fact that there are ten promises and allusions to His second coming to one that promise and allude to His first advent. His second coming, as it stands in prophecy, overshadows His first advent. It was because of this that the Jews, when He came, did not recognize Him. They were filled with the thought of the glory and dominion of His second coming. We are falling into the opposite error, viz., dwelling upon His first advent to the exclusion of His promised second coming. Most of the prophecies of the Old Testament await His second coming for fulfillment.*

2. *No single doctrine or event is so conspicuous and so frequently alluded to as that of the Lord's second coming. By ten to one is His second coming spoken of, as compared with references to His death. There are nearly one thousand promises and references to His second coming in the New Testament. This is vastly in excess of the texts upon any other subject.*

3. *The doctrinal importance of our Lord's second coming can be only faintly appreciated when we say that every important doctrine in the Bible is taught and enforced in connection with this always imminent event. Moreover, it is used by Christ and His apostles to urge every practical grace and duty on His disciples. "This great truth runs through the entire New Testament, touching every doctrine, binding every duty,*

arousing, consoling, guiding, and inspiring the believer at every step of his pilgrimage. Wherever we turn it arrests the eye; whatever the subject of inquiry, it engages the attention by its commanding presence."

4. *It is the blessed hope of the Church*, and has been in all ages, and will be "till he come." Whatever we have lost of loved and precious treasure will come back to us then; whatever of hope deferred is in our lives will be realized when He comes; whatever of spiritual perfection we have longed for will be realized when He "who is our life shall appear," for then "we shall be like him." Therefore are we to "look for and hasten that blessed hope, the glorious appearing of the great God and our Savior, Jesus Christ."

II. WHERE IS THE PROMISE OF HIS COMING?

This is an old question, and curiously and sadly enough, though inspiration has recorded it as emanating from the scoffers of the last day, it is not infrequently asked in something of a scoffing spirit by those who ought to be "watching and waiting" for their absent Lord. Beside all the Scriptures which underlie what has already been said, I will specify a few of the many hundred promises to be found scattered throughout the Bible:

1. *The promises of Jesus.* "Let not your heart be troubled . . . I will come again and receive you to myself." (John xiv: 1, 3.) "Behold, I come quickly, and my reward is with me, to give every man according as his works shall be." (Rev. xxii: 12, 20.) I refer you also to His parables of the bridegroom; of the nobleman who took a long journey to receive a kingdom, and return; of the talents, and the pounds; and of the prophecies of Matt. xxiv, xxv; Luke xxi, and Mark xiii.

2. *The declaration of the angels.* "Ye men of Galilee, why stand ye here gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven." Nothing can be plainer than this, and nothing more

certain than that this promise has never been fulfilled. (Acts 1: 11.)

3. *For the teachings of the apostles*, we refer you to every epistle in the New Testament, in which the promise of His coming runs like a golden thread, binding all the truth of God together. We might say that this doctrine is the warp in which all apostolic teaching is woven.

4. *The entire book of Revelation*, containing the last and final utterances of Christ, is concerning those things "which must shortly come to pass," and all in connection with and dependent upon His coming. Beyond the third chapter, the whole book remains unfulfilled. His descent toward the earth in mid-heaven, where He will receive His Church, "those who have fallen asleep in Jesus" and those "who remain" being "caught up together to meet the Lord in the air." (1 Thess. iv.)

III. WHAT HIS COMING IS NOT.

The fact of the coming of the Lord being so obvious on almost every page of the Scripture, has compelled those expositors who have denied His pre-millennial coming glory to explain the hundreds of texts which refer to it to mean what they evidently cannot mean.

1. *His coming is not several different events.* It is held forth in the Scriptures as one great event, toward which all other events are converging. It is the coming event in history, just as His first coming was the one specific great event toward which all eyes were turned under the former dispensation.

2. *The outpouring of the Holy Ghost on the day of Pentecost was not the second coming of Christ*, as some have taught, for after this most of the New Testament promises were given, including the great prophesy of His coming in Revelation.

3. *It is not conversion.* For the reason that this is not one event, but a common, every-day occurrence the world over, and in no wise synchronizes with the great events which are to accompany the "coming of the Lord."

4. *It is not death.* This is a favorite and popular explanation of that great

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warning text: "For in such an hour as ye think not, the Son of Man cometh." But every suggestion in connection with the coming of Christ is of life, and not death. "When he who is our life shall appear, we shall appear with him in glory." Besides, His coming is to be the signal of the resurrection, and not the burial, of His saints.

5. *It was not the destruction of Jerusalem.* Besides many other reasons which render such an exposition impossible of adjustment with this coming event, the promise of His coming, and the warnings concerning it, continued long after that event.

6. *It is not to be looked for in the world's conversion.* Because that is not an event which could happen "as a thief in the night." Besides, one of the synchronizing events in connection with the coming is the destruction of "them who have not obeyed the gospel."

IV. WHAT, THEN, ARE WE TO UNDERSTAND BY THE COMING OF THE LORD?

There can be no doubt that the promise of His coming covers and contains the second personal and visible bodily appearing of the Lord Jesus on the earth again, for so the promises plainly read. A good canon for the understanding of those scriptures that point to our Lord's second coming, is to be found in this fact: All those prophecies which pointed to His first advent were fulfilled literally, and not figuratively, even to the details of the parting of His garments by lots cast by those who crucified Him. Why should we not expect the same literalness in connection with His second coming?

1. *This "same Jesus shall so come in like manner, as ye have seen him go into heaven."* Nothing could be more explicit and simple than this statement, and no ingenuity can make it mean that His coming is to be understood in a figurative sense.

2. *"Every eye shall see him, and they also that pierced him."* This is of a great visible event, apparent to the whole world. His appearance will be an astonishment and cause of terror to all the tribes of the earth; for with Him

in the mid-heavens will appear the gathered Church out of all the nations. Who can tell what that "wail" will be, as the Lord appears with His saints in the air, until every eye shall see Him? It is, indeed, to be the great and notable day of the Lord.

3. *There are many other notable physical facts in connection with His coming* which make it certain that it is not to be understood in any figurative sense. Such as, "Behold, he cometh with clouds." That is the way He went, "for a cloud received him out of their sight." He shall come in like manner. "His feet shall stand in that day upon the Mount of Olives," from which He ascended. In that day He shall descend upon the same spot.

V. WHAT WILL HAPPEN WHEN HE COMES?

1. *"The dead in Christ shall rise first."* This is the first resurrection. 2. *The saints who are alive upon the earth at that time* "shall be caught up together with them, to meet the Lord in the air." 3. *Many of the wicked shall be destroyed* with an everlasting destruction "from the presence of the Lord, and from the glory of his power." (2 Thess. i: 8-10.) 4. *The millennium will be ushered in by the binding of Satan for a thousand years.* 5. *The conversion of the Jews will follow His coming.* 6. *Also the conversion of a vast proportion of the nations of the earth.*

VI. WHEN WILL HE COME?

Of the day and the hour no man knoweth. But that His coming will be before, and not after the millennium, there can be no reasonable doubt. His coming is to usher in the millennium, and not alone crown it. If He is not to come until after that thousand years of peace and power, why then need we wait lest He overtake us as a thief in the night? There is no need of watching and waiting and hastening the coming, if we certainly know that it will not come for a thousand years after all the world has been converted.

This is but the merest outline of this great truth. There are a hundred details that are full of thrilling interest to the believer, and of fearful import to the unbeliever; but these are all seen

in connection with the multitudinous promises upon which His coming rests, the careful study of which we urge upon our readers.

Christian Diligence.

(Lesson March 23.)

BY REV. THOMAS K. BEECHER, ELMIRA, N. Y.

2d Thess. iii: 1-18.

CHILDREN'S SERMON.

PREACHER. And now for our sermon, if you will help me. How many testaments here? Hold them up, so I can see them! (*They hold them up.*)

2d Thessalonians iii: 13. As soon as you find the text, stand up. (*They do so.*) Read!

SCHOOL. *But ye—*

PREACHER. Hold on! "Ye?" Who?

SCHOOL. *Brethren.*

PREACHER. Whose brethren? (No answer.) Who wrote this letter? See the first chapter and first verse. Read this verse.

SCHOOL. *Paul and Sylvanus and Timothy unto the church of the Thessalonians.*

PREACHER. Who wrote the letter?

SCHOOL. *Paul.*

PREACHER. Who kept him company?

SCHOOL. *Sylvanus and Timothy.*

PREACHER. Well, then, whose "brethren"?

SCHOOL. *Paul's.*

PREACHER. Very good. Now read the text (v. 13).

SCHOOL. *But ye, brethren, be not weary in well-doing.*

PREACHER. Again!

SCHOOL. *"But ye, brethren," etc.*

PREACHER. Shut your eyes and say it.

SCHOOL. *"But ye, brethren," etc.*

PREACHER. So that is our text. Whose example does Paul bid them follow? (v. 7.) Read!

SCHOOL. *Yourselves know how ye ought to follow us.*

PREACHER. We wrought (worked) how?

SCHOOL. *With labor and travail, night and day.*

PREACHER. What for?

SCHOOL. *That we might not be chargeable to any of you.*

PREACHER. To make ourselves an ex-

ample (verse 9) unto you to follow us. What did Paul work at? (Acts xviii: 3.)

SCHOOL. *For by their trade they were tent-makers.*

PREACHER. What trade did Jesus Christ work at? (Mark vi: 3.)

SCHOOL. *He was a carpenter (wood-worker).*

PREACHER. Whose example did Paul follow in learning to work? (1 Cor. xi: 1.)

SCHOOL. *Be ye followers of me, even as I also am of Christ.*

PREACHER. And see what a good rule Paul gives (v. 10), if any man would not work—

SCHOOL. *Neither should he eat*

PREACHER. What does Paul tell the idle busy-bodies to do? (v. 12). "We command and exhort by our Lord Jesus"—

SCHOOL. *That with quietness they work and eat their own bread.*

PREACHER. And what does he tell the brethren?

SCHOOL. *Be not weary in well-doing.*

PREACHER. What is the "well-doing" spoken of by our text? Answer: WORKING FOR A LIVING.

SCHOOL. *Working for a living.*

PREACHER. Remember, then, Paul the tent-maker, Peter the fisherman, and Jesus the carpenter; and never, never be weary of working for an honest living. Recite the text.

SCHOOL. *But ye, brethren, be not weary in well-doing.*

PREACHER. Learn to work and earn a living. And yet I heard a man say the other day, "If I had the money, you wouldn't catch me working the way I do!" And I thought how little that man knows what is good for him! There are four good reasons why a man should work hard, and not be weary in well-doing:

1. To get a good appetite, so as to enjoy three meals a day.

[Carpenters and masons eating with such a relish out of their tin dinner-pails, while some poor soft-handed men and women take wine, and bitters, and all sorts of tonics! Work is your best tonic and appetizer.]

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2. To get nicely tired, so as to sleep without a dream. The sleep of the laboring man is sweet, whether he eat little or much. But the abundance of the rich man will not suffer him to sleep.

[A minister used to keep a load of sand in his cellar, and go down and shovel it from one side to the other, so as to be able to sleep. Work is better than chloral, or bromide, or hop-tea, or brown-stout, if you want to sleep.]

3. Growth, good shape, health and strength come by wise and steady work.

[Jesus went down to Nazareth with his mother and Joseph, and was subject to them, and learned his trade; and so he increased in wisdom and stature, and in favor with God and man.]

4. We always enjoy the things we do, or the work we finish, more than what we buy or hire.

[Make your own playthings. Dress your own dolls. Make your own little

wagon. When God had made in six days the heavens and the earth, the sea and all that in them is—at last He rested, and saw all that He had made, that it was very good. Be ye therefore perfect and enjoy yourselves in the same way. Work! rest! remember! enjoy!]

Now we will all recite together the Fourth Commandment. Let the whole school rise and recite.

SCHOOL. *Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work—*

PREACHER. What was our text?

SCHOOL. "*But ye, brethren, be not weary in well-doing.*"

PREACHER. *Six days!*

PREACHER AND SCHOOL AND ALL. SIX DAYS SHALT THOU LABOR AND DO ALL THY WORK!

PRAYER. Lord have mercy upon us, and write all these Thy truths upon our hearts, we beseech Thee!

PRAYER MEETING SERVICE.

By J. M. SHERWOOD, D.D.

March 5.—*Missionary Service.*—CHRISTIANITY ADAPTED TO THE NEEDS OF THE WORLD. (Ps. liii: 17.)

There is no more striking feature of the Christian religion than that of its universal *adaptability*, or *suitableness* to the end it proposes. It meets all the essential conditions of man's nature and wants, and supplies and applies the sovereign remedy for sin and man's moral ruin, in a way and on a scale commensurate with the extremest and widest possible necessity. He who made man is manifestly the Author of Christianity; for the latter is perfectly adapted to the nature, condition, and needs of the former. "*Men shall be blessed in him; all nations shall call him blessed.*" There is a moral fitness. Christianity is destined to universal dominion, because it is adapted to *man* as such—not to a class, or order, or section, but to *universal* man. In this respect, as well as in others, it is unique, and unlike any and every other system of religious faith.

1. Christianity is adapted to the *com-*

mon wants of man, to his actual radical state, which is essentially the same everywhere, and in all ages of the world.

2. To every *social condition* of man; civilized or uncivilized, low or exalted.

3. To every *degree of culture and intelligence*: the peasant and the philosopher, the scholar and the illiterate, the refined and the rustic.

4. To every degree of *moral degradation and guilt*: to the "chief of sinners," as well as to the moralist.

5. The Gospel is wholly *independent of human* systems of thought and institutions of any and every kind. Philosophy, science, government, systems of faith—it is superior to them all; is no-wise dependent on them; has "free course and is glorified" in spite of them.

6. Its *effects, its fruits*, are the same in kind in every land and age, and among all peoples.

7. The *spirit, the power* of it, is *expansive as the nature of God, and omnipotent*. No man can imbibe its spirit, and not become a missionary of the cross; come under its power, and doubt its divine

origin; array himself against it, and not be crushed.

CONCLUSION.—In praying and striving for the spread of the Gospel, we have the assurance that we are co-workers with God in building up a kingdom that is destined to universal dominion. The nature of Christianity, equally with the promises and prophecies of the Bible, and the trend of Providence, inspire the fullest confidence in its ultimate and complete success.

March 12.—THE INWARD WITNESS OF THE SPIRIT. (1 John v: 10.)

Testimony and experience constitute separate and independent grounds of belief. Our faith may rest solely on the testimony of competent witnesses. This is called "historical" faith. The Bible and providence are God's outward witnesses, and furnish "infallible proofs" of Christ's mission. But there is a higher testimony than this: for, "He that believeth on the Son of God hath the witness in himself;" that is, the Spirit of God beareth witness direct to the believing heart, that Christ is "the Son of the living God;" that "God gave unto us eternal life, and this life is in his Son."

1. We must guard against the *perversion* of this doctrine; for many abuse it and fall into diverse evils. It is not a direct, independent revelation, but simply a personal confirmation of the outward witness for the comfort and edification of the believing soul. Beware of a lying spirit!

2. It is the *privilege*, the *birthright*, of every child of God. Every man who accepts the outward testimony that Christ is the Son of the living God, and opens his heart to His truth and Spirit, is sure to receive the inward testimony that he has passed from death unto life, and is accepted in the Beloved.

3. It is a *horrible sin* to discredit the testimony of this inward witness; it is, in effect, to make God "a liar." Apostates from the faith are the greatest of sinners. It shall be "impossible to renew again to repentance those who were once enlightened," etc.

4. If we are *living in doubt*, *walking in darkness*, distressed with fears, rest assured we have not the Spirit of truth abiding in us. We have grieved Him away; we have silenced His testimony; we have put out the light within us; we have sold our divine birthright, and nothing but bitter repentance and confession will restore it.

5. Is it any marvel that so much *skepticism is creeping into the Church* in these days? There is so little *heart-religion*, heart-belief, heart-communing with God, heart-witnessing by the Holy Spirit.

March 19.—CRUCIFIXION TO THE WORLD, (Gal. vi: 14.)

"Ye cannot serve God and mammon," says the Teacher sent from heaven. "It is easier for a camel to go through the eye of a needle," than for a man devoted to this world to enter into life. The kingdom of Christ and the kingdom of the world are in their nature and principles, spirit and fruit, totally irreconcilable, and a compromise is impossible. One or the other will be supreme. It is Christ and life eternal, or the world and perdition. All experience testifies to this, as well as all Scripture. Christianity is a *radical* religion. There is nothing superficial about it; it lays "the axe to the root;" it demands and will accept nothing short of an unconditional surrender, an entire consecration, perfect obedience. How many mistake the nature and claims of Christ's religion, and perish in consequence! (See James iv: 4, 5.)

WHAT IS IT TO BE CRUCIFIXED TO THE WORLD?

1. *To bring and to keep it in subjection to the law of Christ.* Not to forsake or separate from it, or despise and rail against it, or make a virtue of penances and mortifications; but simply to subject it to Christ in all things: using it as not abusing it; dead to its ambitions, its spirit, its false maxims and principles and aims, and alive to the higher life and diviner spirit and principles and hopes of "the glorious Gospel of the blessed God."

2. *Crucifixion to the world implies a*

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new life in Christ Jesus. In the nature of things, a rational soul cannot exist without a supreme end, a supreme love and service. It is Christ or the devil; God or mammon, always and necessarily. To die to sin and the world, is to live to holiness and God. (Gal. ii: 20). There is no such thing as a soul "empty, swept and garnished." If Christ and His love and spirit and life do not come in to possess and rule the man who is striving to shake off sin and the world, and obtain liberty and life everlasting, "seven devils" are sure to enter in and take possession, and make the last state of that man worse than the first. Nothing short of the "expulsive" power of a *new life* can cleanse and hold and save a sinner anxious to escape the pollutions and entanglements of this world.

3. It is only by means of "*the cross of our Lord Jesus Christ*" that any man can attain unto this crucifixion. The world is too much for us. We have not strength in ourselves to resist its temptations. There is almost infinite power in its fascinations, its corrupting influences, its excitements, and its deceitful hopes. The human heart is weakness itself in its attempt to overcome the world. The cross only—the cross of our Lord Jesus Christ, by whom the world is crucified unto us and we unto the world—is the one power that can deliver, and crown with victory.

March 26.—*Praise Meeting.*—A CALL TO MEN TO PRAISE GOD. (Ps. cvii: 8, 9; Col. iii: 16.)

Praise is an important part of divine worship. The Bible enjoins it on almost every page. It occupied a prominent place in the Temple service, and should be magnified still more in the worship of the Christian sanctuary. We rejoice that more attention is being given to this matter on the part of pastors and the Church at large. Psalmody has been greatly improved of late, and sacred music more generally and liberally cultivated. Now let "praise in the sanctuary" be duly exalted. Let the mission of sacred song be honored by the pulpit and the pew; and Protestant

worship will be made more attractive and the Christian religion more cheerful and joyful. The devil is using song as never before to entice and sway: let the Church consecrate the divine gift to holy uses.

1. Praise is enjoined as a *duty*: "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

2. Praise is the *natural, spontaneous expression of gratitude* and the Christian life. In revival times the Church abounds in the service of song; her tongue is loosed, her soul is in ecstasy, and ceaseless "praise" ascends to God. In "the great awakening," in President Edwards' day, the people not only sang in church, but "in the streets, going to and coming from the place of worship." The "Salvation Army" may abuse the thing and offend true taste by their wretched doggerel but they are on the right track. The Church may learn a grand lesson from them. "Psalm-singing" was a power with Cromwell's soldiers. The walls of many a modern "Jericho" would fall down if the sacramental host would go up against it with instruments and voices, sounding aloud the praise of Jehovah-Jesus, "the Captain of our salvation." Singing is becoming more and more a power in the foreign missionary work. The Gospel can be sung where it cannot yet be preached, and is heard to-day in the streets of many Oriental cities. The mother of the Wesleys, when dying, said to her weeping children gathered around her: "*Children, when I am gone, sing a psalm of praise!*"

3. Praise is *comely*: "Whoso offereth praise glorifieth me." And the reason for it: "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men. For," etc. The Church of Jesus Christ should ever be vocal and eloquent with her psalm and hymn of praise. The songs of Zion, resonant with true heart-melodies, "are sweeter to the ear of the Father than the songs of angels, because they connect with that sacramen-

tal hymn which Jesus sang just before He went to the Mount of Olives."

COMMENTARY ON THE EPISTLE OF JAMES.

No. X.

By WILLIAM ORMISTON, D.D., LL.D.

GENUINE RELIGIOUS SERVICE.

If any man among you seem to be religious, and bridlcth not his tongue, but deceiveth his own heart, this man's religion is vain.

Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James i: 26, 27.

DIFFERENT READINGS: V. 26. Instead of *ἀυτοῦ*, Westcott gives *ἐαυτοῦ*; after *ἐνκα*, *ἐν ὑμῖν* of the Rec. is generally omitted.

V. 27. Before *θεῶ* Alford, Luther and Westcott insert *τω*; Tischendorf and Wordsworth omit it. In our MSS. *τω* is also inserted before *παρα*.

Note on ἠρησῶς. This adjective does not occur elsewhere in the New Testament, nor is it found in the classics. The noun *ἠρησῶς*, is found in Col. ii: 18, and in Acts xxvi: 5, where it is rendered respectively *worshipping* and *religion*. In both instances it denotes outward acts, without reference to the spirit of the worshiper. Trench, in his Synonyms of the New Testament, says: "*ἠρησῶς* (*cultus*, or perhaps more strictly, *cultus exterior*), is predominantly the ceremonial service of religion, the external forms or body, of which *εὐσέβεια* is the informing soul. How finely chosen, then, are these words by St. James, and how rich a meaning do they contain! If any man, he would say, seem to himself to be *ἠρησῶς*, a diligent observer of the offices of religion; if any man would render a pure and undefiled *ἠρησῶς* to God, let him know that this consists, not in outward lustrations or ceremonial observances; nay, that there is a better *ἠρησῶς* than thousands of rams and rivers of oil—namely, to do justly, and to love mercy, and to walk humbly with his God; to visit the widows and orphans, etc. (Micah vi: 6, 7;

Matt. xxiii: 23.) "The Greek adjective is one which expresses the outward side of religion, answering to godliness as the inward," (Plumptre.)

OTHER RENDERINGS: For "seems" read *thinks, or deems himself; for "religious," observant of religious service.*

V. 26. If any man deem himself observant of religious service, while not bridling his tongue, but deceiving his own heart, that man's religious service is vain.

COMMENTARY: The connection of the passage with the preceding paragraph is obvious and natural. The apostle, having illustrated the twofold injunction, to be ready to hear and slow to wrath, now passes on to that which is nearly connected with it—to be slow to speak, and, as usual with him, presents the general principle in a concrete form, and illustrates the truth by an example. Many, as hearers only, substitute privileges and professions in the place of the principles and practices of religion. There is a formal, as well as a real reception of the truth. To some, the Gospel comes in word only; to others, in power. To the one it is a matter of orderly, outward observance; to the other, an inward principle, controlling the entire life. The results of the one is a vain, unprofitable service; the fruits of the other, acceptable to God and profitable to men. The false and the true religious service are each distinctly defined. The hearer and the doer, mere words and earnest-loving deeds, are clearly contrasted.

V. 26. "*If any man seem*": Rather, if any man imagines himself to be religious, to be serving God, to be a doer of work, just because he is a willing hearer of the Word, and attends with commendable regularity the ordinances of the Gospel, and can quote Scripture readily and literally, and regards his own character with approval and complacency, while at the same time he restrains not his tongue by the law of Christian charity, kindness and veracity, he is deceiving himself, and his profession is vain. In making this supposition, the writer doubtless had real

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cases in view, which would give point and significance to his warning. The test which he furnishes of the superficiality or sincerity of a man's profession of Christianity, whether his attention to the word and worship of God is only in form, or in spirit and truth; whether a mere external decorum or an inward devotion; an outward sanctimoniousness, or a genuine sanctity of heart; a respectful, yet forgetful hearing, or a willing and grateful doing, is as suggestive as it is striking. It implies that Christian principle will restrain the tongue from all falsehood, profanity, unkindness, uncleanness, undue exaggeration, unprofitable talk, backbiting, innuendoes, and bitterness; and that such restraint is a peculiar and practical test of genuine religion. Of the potency of the tongue for good or evil, as an instrument of sin or sanctification, the apostle treats more fully in the third chapter of this epistle. The figure used suggests that the severest curb is necessary to control the natural tendency to impropriety and lawlessness of speech; to hasty utterances of passion, or outbursts of angry invective. An unbridled, unrestrained tongue is a painful, patent evidence of spurious piety and of a vain religious profession.

"*This religion is vain.*" The term religion, at the time when our received translation of the Scriptures was made, was generally, if not invariably, used to designate the outward expression of piety or godliness, and not the feeling of love to God in the heart. It indicated the forms or services under which true piety might or might not exist. Godliness is the term used for the spirit of true religion. Godliness cannot exist without religious service; but a form of religious service may exist without godliness.

V. 27: "*Pure religion * * * before God.*" Religious service, which is acceptable to God our Father, will have a kind and charitable reference to *His* children, *our* needy and afflicted brethren; specially to such as are bereft of their natural protectors—the orphaned and the widowed.

"*To visit,*" that is, to care for, look after, comfort and aid them; to maintain their rights, and vindicate their cause.

"*Unspotted from the world.*" Genuine religion will be manifested not only by social philanthropy and self-sacrifice, but also by personal purity and self-denial. These characteristics are sometimes found disassociated in human character. Some may, from a peculiar delicacy of spirit, aided by the most favorable surroundings, exhibit a life of rare and beautiful personal purity, yet manifest very little solicitude for the well-being of others. On the other hand, some worldly and sensual men, whose lives are most censurable, often, from natural temperament and generous impulse, perform deeds and bestow gifts which cause the poor to bless them, and which fill the widow's heart with joy. But both should be combined in a true Christian life. The servant of God should be distinguished for both unselfishness and self-restraint. He must depart from evil, as well as do good; practice consecration, as well as benevolence; he must be pure in heart, as well as merciful, that he may see God, and be like God. The believer is in the world as a light to illumine it; as salt to arrest its corruption, and conserve whatever is good in it; but he must see that his light is not dimmed, and that the salt does not lose its savor. External morality may be maintained without godliness; but godliness cannot be real if the life is not externally pure and moral.

HOMILETICAL: In the preceding paragraph a contrast is drawn between the mere *hearer* and the faithful *doer* of the Word. In this passage the same subject is further illustrated and enforced by presenting the outward manifestations which a right obedience to the received Word will exhibit in the words, the works, and the spirit of the true believer. Genuine religious service is shown to consist in propriety of speech, in practical beneficence, and in personal purity.

1. Propriety of speech; a bridled tongue. It is more than probable that there was special reason at the time for the sever-

ity of the apostle's censure of the licentiousness of the tongue, whether in censorious detraction, or in hypocritical profession. This supposition seems the more likely, because he reverts again to the same topic, and treats of it at greater length. The figure used is not more common than it is appropriate and expressive, as the tendency to hasty utterance requires to be put under constant and effective restraint. The reference here is not to the language of blasphemy, profanity, falsehood and impurity, though in itself meriting the severest condemnation. Such impious, injurious and filthy communications are surely too gross a violation of morality and consistency to be associated with even a nominal profession of a religious life; and any one who could deem himself, or be reckoned by others, a Christian, would eschew all such heinous offences. No one could so deceive himself as to suppose that he could be at the same time profane and devout. But a man may make open and repeated professions of a faith and a zeal which he does not possess. He may say much and do little; and in this way, for a time, impose on others, and even delude himself. Or, under the plea of candor and zeal for the purity of the Church, as an eager partisan, a bigoted sectary, or a self-righteous Pharisee, he may speak unadvisedly and uncharitably of the opinions and practices of others, or he may insinuate or circulate unworthy suspicions and false or exaggerated reports concerning the conduct or the character of some of the brethren. Such conduct has often been the source of sorrow and separation among the professed believers of the Gospel. The tongue of the envious detractor, of the malevolent whisperer, of the abusive reviler, of the reckless inventor or thoughtless propagator of calumny, is not only dangerous to the peace and growth of the Church, and destructive of Christian influence, but it is an evidence of an insincere and profitless profession. The sentence of the apostle is sternly severe, and the admonition is widely significant. We

should not only solicitously shun every utterance which would wound the feelings or injure the reputation of any one; but also avoid all vain gossip, foolish talking and trivial jesting, which are unprofitable, and seek to have our conversation seasoned with salt, that it may do good to the hearer.

The inspired writers speak frequently and emphatically of the important subject implied in the text—the bridling of the tongue. "Keep thy tongue from evil, and thy lips from speaking guile." "He that keepeth his mouth keepeth his life." "Let no corrupt communication proceed out of your mouth." "I said I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle." (Comp. *Psa.* xxxiv: 12; xv: 1-3; xxxix: 1; xli: 3; *Prov.* x: 19; xiii: 3; *Eph.* iv: 29; v: 4; *Col.* iii: 8.)

2. *Practical beneficence*—active charity. The best and most appropriate expression of the religion of the heart, approved of God, is the imitation alike of His beneficence and His holiness. True religion is not confined to the acts here specified, but will manifest itself in them; the Spirit of Christ is one of benevolence. He went about doing good, and all His followers should in this respect, as in others, walk in His footsteps. The term *visit* implies the outgoing of a loving, sympathetic and condescending heart, seeking for objects on whom to expend the offices of kindness (and includes the two classes named; every practical manifestation of Christian love). The widows and the fatherless are the proverbial representatives of the afflicted and needy, and vividly present all who need help and succor. They are spoken of in Scripture as special objects of the divine care and compassion: "A father of the fatherless and a judge of the widows is God in his holy habitation." (*Psa.* lxxviii: 5.) The duty inculcated includes every act of charity and sympathy, whether performed personally or through the agency of others. But it specially implies personal intercourse with, and active exertion in behalf of the suffering and

sorrow-stricken. We should be ready to manifest a delicate, sympathetic considerateness for the lonely, the desolate and the neglected, who are yielding to the pressure of circumstances and sinking under the load of trial, just because they feel that no one cares for them. To such, a look of genuine interest, a word of true human feeling, the firm grasp of a helpful hand, come as sunlight to the flower, or dew to the thirsty plant. We should, with natural, graceful condescension, stoop down to the lowly, the friendless, the despised, even though their character and condition be alike unattractive; and seek to cheer, console and elevate them. It is not so much the amount given as the manner of giving it, that sweetens the lot of poverty and reconciles the aided to their condition. This Christlike spirit of active benevolence flows through every channel of a healthful and helpful charity, and manifests its living power by erecting and sustaining asylums, hospitals and homes; in circulating the Scriptures and a pure literature; in supporting humane and philanthropic institutions and agencies; and in sending forth the missionaries of the Gospel, both at home and abroad. In many cases the help given, or the relief afforded, may have nothing to do with religion; yet, if done from love to God and sympathy with man, it is a religious deed, the outcome of a Christian life. Works of charity are not only evidences of piety, but they foster and strengthen it. Exercise gives health, and strength is increased by exertion; so an earnest, active piety is healthy and joyous. The love that seeketh not its own, like mercy, is twice blessed.

3. *Personal purity*, "unspotted from the world." The term *world* here, as frequently in Scripture (Rom. xii: 2; 1 John ii: 15, 16, and James iv: 4), designates the current maxims, vicious principles, and prevalent practices of ungodly men, viewed as opposed to the precepts and principles of the Gospel and to the spirit and life of Christ. A late eloquent preacher speaks of it as a "multiform evil—a mixed, strange, many-

headed monster. It is like the miasma of a marsh. It differs in different ages; persecuting and soft, money-making, infidel, and superstitious." One grand object of the Gospel is to deliver the soul from the corrupting power of the present evil world. All true believers are required to overcome the world; and faith brings them the victory. The influence of a world lying in wickedness is constant, aggressive and injurious, and, unless resisted, perverts the judgment, darkens the understanding, corrupts the affections, and debases the character. A worldly spirit cultivates, and ultimately confirms, a life of insensibility, insincerity and heartlessness. Hence the frequency and potency of the warnings given in the Word of God against it. The idea of the injunction here is, that as a clean white robe is easily soiled if brought into contact with what is foul, so the servant of God, living in a world of wickedness, must be particularly careful lest he should contract some unholy stain in heart or life from familiarity with evil.

In the present day, and in our circumstances, the caution is most appropriate, and the duty is exceedingly difficult. The general tone of morality in the spheres of private and public life, in the transaction of business, and the intercourse of social life, affect us like an atmosphere, not the less powerfully because gradually and unconsciously. Certain practices, at first deemed doubtful, if not disapproved and avoided, become popular and prevalent, and are then tolerated, if not adopted. What a young person, ere entering into the world, would have shunned with instinctive delicate perception as improper or profitless, after a few years of mixed companionship, novel reading and diverse kinds of social amusements, is regarded as enjoyable and harmless. Christians of to-day need to be specially on their guard against the temptations and tendencies by which they are surrounded. The competitions and excitements of trade and speculation; the multiplicity and variety of amusements brought within reach of most; the in-

creased facilities of travel; the rapidity with which great events succeed each other; the general desire for riches, and the haste made to gather them, give peculiar significance to our Lord's prayer for His people, "Keep them from evil"; and to the apostolic injunction, "Keep thyself pure." Distinct effort on our part is necessary; and no means are more fitted to enable us to keep an unspotted, unworldly character than the unselfish discharge of the duties of active Christian charity. While seeking fellowship with the lowly and the friendless, and laboring for their good, the fascinations of the world will have less power to allure and ensnare us. In working for the welfare of others, we secure our own highest interests. Their weakness and need become our strength and supply. True godliness will manifest itself in a generous heart, and in a consistent life, and will commend itself by a union of goodness and holiness.

(1) Let us evince and adorn our profession by deeds of Christian charity. A benevolent spirit is the genius of the Gospel, and the badge of true discipleship.

(2) Let us cultivate and exhibit a distinctly Christian life. In the world, yet living above it, separate from and uncontaminated by it.

SELECTED OUTLINE. A FALSE AND TRUE RITUALISM. James i: 26, 27.

I. *A false ritualism.*

1. Self-deceptive. 2. Inconsistent. 3. Valueless.

II. *A true ritualism.*

1. Beneficence. 2. Purity.

Charity and holiness—not separable but together, and not in themselves, but as the expression of piety—are the essential, the acceptable ritual of the Christian religion. (*W. R. Thomas.*)

I am an old man, and must soon have done with preaching: it will not do for me to talk about trifles just to please the ear; I do no good here unless I do good to your souls while you are here; better gain one soul to Christ than gain the admiration of thousands.

- ROWLAND HILL.

LIGHT FROM THE POST-BIBLICAL LITERATURE OF THE JEWS.

No. III.

By RABBI MAX MOLL,

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Gen. ii: 7.—"And the Lord God formed the man (עָמַר כִּן הָאָדָמָה) *afar min haadamah* of dust from the ground." Rabbi Huna said: "The word 'afar' is masculine, and 'adamah' is feminine. The potter bringeth masculine dust and feminine ground together, that his vessels may become strong." "And breathed into his nostrils breath of life" (soul). Five names has the soul, viz: *Nafesh*, *Ruach*, *Neshamah*, *Chayah*, *Yechedah*. '*Nafesh*,' because it is the blood (animal life); Deut. xii: 23; '*Ruach*,' because it ascends and descends (Ecl. iii: 21); '*Neshamah*,' because it is the substance (talent, natural disposition); as people use to say, "the substance is good." '*Chayah*' (life), because, while all the limbs are mortal, it alone remains alive. '*Yechedah*' (single), Ps. xxii: 20; xxxv: 17, because all the limbs are double, but the soul is single in the body. This soul fills the whole body; and at the time when he is sleeping it ascends and draws life for him from above. Therefore, for every breath that man breathes it is his duty to thank his Creator. (Comp. Ps. cl: 6.)

The Talmud makes the following comparison between the soul and God: "The soul fills the body like God fills the universe; sees and is not seen, like God; governs the body, as God the universe; is of divine purity, and has a secret seat, like God."

The soul was considered by the Rabbins as the guest of man, which, therefore, must be treated with great care and attentiveness. Rabbi Hillel, when once taking leave of his scholars, was asked by them whether he was going. "I go," he answered, "to provide for my guest." "Hast thou a stranger in thy house?" asked his scholars. "Yes," said Hillel, "my soul. Is it not the guest of the body? To-day it is here, tomorrow in heaven."

A tincture of Darwinism is contained in the following exposition of the Midrash: "And the man became a 'living being'; Hebrew—לַנֶּפֶשׁ חַיָּה, l'nafesh chayah. From this (the word 'chayah'—beast) we may infer that God made him a tail (or stings) like a beast, but removed it again from him for the sake of his dignity."

Gen. ii: 18.—"And the Lord God said, It is not good that the man should be alone." Rabbi — said, "Whosoever is without a wife is without help (*ibid.*); without joy* (Deut. xiv: 26); without blessing* (Ezek. xlv: 30); without atonement* (Lev. xvi: 6); without peace* (1 Sam. xxv: 6); without life" (Ecl. ix: 9). Rabbi Chiyah said: "Such a man is not perfect man." (Gen. 1: 27.)

"I will make him a 'help' (עֲזֵר, Azer) suitable for him" (כְּנֶגְדוֹ, K'negdo). If the man is virtuous, she is to him "azer," a help; if not, she is 'K'negdo,' opposed to him." (K'negdo-l'negdo: contra, adversus; Joshua v: 13.)

The Talmud observes: "It is written כְּנֶגְדוֹ K'negdo, and we read, כְּנִגְדוֹ K'nigdo; that is to say, if the man is virtuous, she is K'negdo—suitable to him; if not, then she is 'K'nigdo,' a chastisement to him."

Gen. ii: 21.—"And the Lord God caused a deep sleep to fall upon the man." When God created the first man, the angels became perplexed, and wanted to address him with "Holy one"—i.e., they wanted to worship him. Like unto a king who rode in a carriage with his minister, so the people did not know which person was the king. When the king observed their embarrassment, he ordered the minister to alight. So also did God: He caused a deep sleep to fall upon Adam, and they all knew that he was a man, and not God.

The lesson which we shall draw from this parable is this: Man, on the pitch of honor and fame, is prone to become

*Remark: We must mention here the Talmudical sentence: בַּיְתוֹ זֶן אִשְׁתּוֹ, bato zu ishto, "his house—that is, his wife."

haughty, to boast of his sublimity. But the next moment may remind him of his vanity; he may suddenly be lowered from his visionary grandeur. He may at the next moment fall to sleep—to die.

JOSHUA x: 12 ONCE MORE.*

I must maintain my opinion that the miracle was wrought for the purpose of prolonging the day. In order to understand the meaning of a passage rightly, we cannot separate one verse, but we have also to consider the preceding and following verses which are connected with it. Thus it is with Joshua, x: 12. We obtain its right meaning only if we commence to read from verse 9. We there learn—

1. That Joshua's sudden attack, after marching through the whole night, brought the enemy in great confusion, and caused his defeat.

2. That the enemy was defeated early in the morning—perhaps before sunrise; and that it was, therefore, not necessary to perform a miracle to encourage the people, when the enemy was already smitten. Dr. Crosby, in his explanation, asks, "Why was the miracle wrought?" and answers, "In order to let Israel see that God was with them. Joshua had doubtless caused all Israel to watch and see the sun standing still in the heavens for, say, three or four hours." Can anybody really believe that Israel, after marching through the whole night in order to defeat the enemy by surprise, should then, in the face of the same, stand still for three or four hours and look up to heaven, to watch whether the sun would move!

3. That the miracle was performed after the enemy was smitten, is clearly stated in verse 12: "Then spake Joshua to the Lord." (Comp. Exod. xv: 1).

4. That the pursuit which followed the battle must have lasted until the next

* Rabbi Max Moll criticised Dr. Crosby's explanation of this passage, to which the Doctor replied in the same number. The Rabbi claims the privilege of a rejoinder, which we accede to him because of the interest which attaches to the subject. See HOMILETIC MONTHLY, December Number, p. 166.

day, if we consider that the Israelites followed them up by the way of the ascent of Beth-horon, and thence to Azekah and Makkedah. This was a long way for a tired army, which had marched through the whole previous night. The distance from Gibeon up to Beth-horon is about five miles; from thence to Azekah about sixteen miles—a rocky mountain path, full of hills and dangerous defiles. Had now darkness overcome the Israelites, who were not as well acquainted with the locality as were the natives, it must have become disastrous for them. But the miracle gave them light until they returned.

5. The term *bachatoi* cannot in this place be used loosely; and Num. vii: 12 is no proof for it. The right parallel is found in Exodus xii: 29.

6. The "Caph" before Yom, whether the emphasis is on "Yom" or on "tamim," signifies "about." The emphasis on "tamim" renders the meaning even clearer: "And hastened not to go down about a whole day." Should we, however, accept the suggestion of Dr. Crosby, and understand by the "Caph" "as," and not "about," then we have to translate as follows: "And hastened not to go down *as the day was completed.*" This, again, would indicate a prolongation of the day.—MAX MOLL.

LIGHT ON IMPORTANT TEXTS.

No. XXIX.

By HOWARD CROSBY, D.D., LL.D.

In those days there was no king in Israel, but every man did that which was right in his own eyes.—Judges xvii: 6.

This statement (repeated again in chap. xxi: 25) is usually quoted as declaring the time of the judges a time of anarchy. But in both places it is given to show that the tribal condition remained in all Israel, which allowed the tribes to move about independently of a central control. In the first case, it shows how the tribe of Dan had to act for itself; in the latter, how the tribe of Benjamin was treated as a whole by the other tribes. The tight government of the monarchy had not yet been im-

posed on Israel, and every individual was freer to do his own will. This, by no means, points to anarchy, but to a far healthier state of affairs than that under the monarchy. There was, perhaps, a ruder and more primitive condition of things, and evil was more apparent and less hidden, but the public sentiment of justice also had more free play. The theocratic republic was God's institution, and the monarchy was man's. We have been taught by commentators that the three centuries of the Judges was a time of fearful disturbance and immorality; and a hasty reading of the book would leave that impression. But let us consider these facts:

1. Of the 300 years of the period of the Judges, we are expressly told (chap. iii: 11, chap. iii: 30, chap. v: 31, and chap. viii: 28) that 200 years were years of rest and peace.

2. We are told in chap. ii: 16-19, that God would deliver them from their enemies by judges, and only when they corrupted themselves would He again bring the scourge upon them.

Hence we conclude, that as Israel was exempt from the scourge for 200 years, they must have, during that time, been a faithful, God-fearing people, worshipping God in sincerity and truth, and keeping all the commandments of God by Moses.

The time of the Judges, instead of being the darkest period of Israel's life, was the brightest—the golden age of primitive simplicity. Six or seven times during that period God punished parts of the nation for sliding into idolatrous habits (probably connected with the worship of the true Jehovah), until at length, about the close of the period, in the time of Eli, there had become a general departure from the truth, from which Samuel's reformation partially rescued the nation. Apart from the 100 years of lapses into sin and the consequent punishment, we have, then, 200 years of pure life and faithful worship, when peace and prosperity, such as probably the world never before saw, prevailed through Israel.

It was in the days of the kings that the whole nation became saturated with idolatry and prepared its own destruction.

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A SYMPOSIUM ON EVOLUTION.

IS THE DARWINIAN THEORY OF EVOLUTION RECONCILABLE WITH THE BIBLE? IF SO, WITH WHAT LIMITATIONS?

No. III.

BY ALEXANDER WINCHELL, LL.D., OF THE UNIVERSITY OF MICHIGAN.

In considering whether the Darwinistic conception of evolution is reconcilable with the Bible, we must first understand what the Bible teaches, and secondly, what Darwinistic evolution means. In attaining this starting-point, we are to free ourselves from the influence of any person's denial of the credibility of doctrines taught in the Bible, since this may not be grounded on Darwinian premises, or at least may not be logically so grounded. We must free ourselves equally from the influence of traditional opinion as to the natural processes by which creative power originated the world, since these may have been formed in ignorance of the nature of those processes, as they have been learned through modern observation and study, and may not be correctly grounded on any explicit enunciations of the Bible.

The biblical teaching, so far as concerns questions supposed to be touched by evolution or Darwinism, is very simple. It declares that all existence in the heavens and the earth originated in the volitional efficiency of the pre-existent and eternal God. This, certainly, is the great central principle of the biblical doctrine of the Cosmos. Perhaps we ought to insist that this is all that is essential to the ætiological system of the Bible.

But traditional belief has fixed on some positions respecting the *method* of divine origination, asserting that it was by direct and immediate fiat, in contradistinction to some secular process. We may therefore examine the phraseology which is supposed to give color to such

a belief. If there is anything bearing on the question of agency or means employed in the origination of organic things, it must be found in the first chapter of *Genesis*. Here we are told that God said: "Let the earth bring forth (תִּרְצָא—*cause to sprout*)."

"Let the waters bring forth (יִשְׂרָצוּ—*crad with, breed abundantly*)."

And then in connection, we are informed: "The earth brought forth (וַתוֹצֵא) vegetation, and "God made (וַיַּעַשׂ, *formed*) the land

animals and God created (וַיִּבְרָא), marine animals (וַיַּבְרֵא הַתַּיִמִּים, *the tanninim*," etc.). Thus the bringing forth of land animals by the earth is considered here the same as their formation by God; and the bringing forth of marine animals by the waters is considered here the same as their creation by God. In reference to man we are told that God said: "Let us make man (נַעֲשֵׂה אָדָם);"

and in connection it is said: "God created man (וַיִּבְרָא הָאָדָם—*created the adam*)." Thus the origination of man is described in the same terms as the origination of terrestrial and marine animals, which God commanded the earth and the waters to "produce." We seem at liberty, therefore, to conclude that the "formation" or "creation" of man was also by some process of production or bringing forth.

Of similar purport is one of the meanings ascribed by lexicographers to the verb עָשָׂה employed to express the mode of origination of land animals, and also of man. Gesenius says it sometimes signifies "*to produce, to yield out of one's self; spoken also of animals, e. g., to make milk; to make fat,*" etc. That is, this verb may express an *elaboration, a development*, as of milk or fat. It is therefore linguistically allowable to amend the English version where this verb is employed, by saying, "God evolved" the land animals, and said, "Let us evolve man"—just as vegetation was evolved when the earth, as the Bible says, "brought it forth." There seems to be, consequently, no conclu-

sive biblical ground for the doctrine of an immediate non-secular creation of organic things.

Next, what is Darwinian evolution? It is a doctrine which assumes as existent in the world a method of evolution in the succession of phenomena and events, and proposes to explain the means through which nature effectuates the evolution.

A method of evolution is understood to imply the emergence of a succeeding term, through differentiation, from a preceding term. A material continuity runs through a series of terms. Each later term exists potentially in each earlier term. Each organic form now living has descended from an older form structurally diverse to a less or greater extent. Each type in the paleontological succession has been genealogically connected with different types both older and younger. The explanation offered by Darwinism for this progressive transformation of organic types rests on two biological principles which most persons will admit to be obviously true: 1. Organic existence demands a certain amount of co-ordination with the environment. 2. In proportion as this co-ordination is imperfect, existence is precarious or impossible. In the actual world the environment is constantly liable to change. This may result from geological vicissitudes; secular variations of climate with increase or diminution of comforts and food supplies; forced migrations; invasions; natural multiplication of individuals within a definite area; diseases, and probably other causes. It is scarcely possible to ignore such contingencies. But every change in the environment must disturb that co-ordination between organism and environment which is essential to the best welfare of the organism. It impairs the condition of its highest vigor and health. But this adversity is less felt by some individuals than by others. The susceptibility, or inherent tendency, to variation has made some stronger than others; and these, by competing with the weaker for the

most desirable conditions of existence, add their own hostility to the adverse influences of the inorganic environment. The tendency is to the extermination of the feebler and the survival of the stronger. This is natural selection. The perpetuated survival of the stronger and extinction of the weaker results in an improvement of the organic type. Simultaneously, the aptitude for variation tends toward a re-establishment of co-ordination with the environment. But, if the environment changes progressively in one direction, the adaptive changes of the organism will run parallel; while some ever-present discord with the environment will continue to operate most destructively on individuals least fitted to endure it. These are the principles of Darwinism; we are required to answer whether they are compatible with the principles of the Bible.

Should it be considered incumbent on us to give response as touching the doctrine of evolution at large—a doctrine which Darwinism assumes—we should ground our first affirmation on the *à priori* necessity of harmony between two truths—the truth of the Bible and the reality of evolution in the world. We are not called upon to establish or defend either of these truths; but it is proper to say that each is abundantly sustained by evidence. The Bible is sustained by the intuitions, the understanding, the experience and the history of humanity; and these categories of evidence embrace all which has been found true in the realm of nature through researches of the scientific kind, not the least important of which are those which disclose a method of evolution unifying all departments of the universe, and rendering it a mirror of the divine intelligence. Evolution, the other truth, is sustained by the almost unanimous suffrages of the scientific world; and these are based on a diversified array of evidences, in the light of which all incredulity shrinks away; while, on the contrary, the surviving doubters respecting evolution do not, in any case, measure the weight of the general mass of evidence, nor enter

upon any earnest and scientific invalidation of any class of evidence. Very probably, therefore, evolution is a truth. If so, it is a truth as divine as the utterance of the Holy Writ. It is a revelation of the Divine Mind; and the same Perfect Being has made no conflicting revelations of Himself. The only reasonable course for one to pursue who affirms a conflict between evolution and the Bible is to show that evolution is *not* the method of the world; and this can only be done by a detailed scientific invalidation of the scientific evidence alleged in its support.

Our second affirmation would be grounded on the fact that the Bible doctrine of the cosmos may be fairly understood as restricted to the allegation of divine causation of all things; while evolution is a doctrine which does not concern causation, and therefore is inherently incapable of conflict with any doctrine of essential causes. It does not raise the question of beginnings of existence, but only of the mode of continuance of existence. It does not deny or ignore primordial creative originations. It leaves every person at liberty to explain origins as he may. But forms and modes of existence once a fact, evolution affirms simply that observation shows different forms and modes to arise from transformations of older ones. Nor does evolution necessarily restrict causative intervention to *remote* originations. Organic transformations must be effectuated through the immediate application of appropriate efficiency. Many evolutionists hold that all efficiency is volitional; and it would follow that efficiency, acting in unconscious matter, must be grounded in some external volition. Any external volition, unless we adopt some form of the hypothesis of subordinate agents, must be an attribute of the Supreme Mind. All transforming action would therefore be immanent divine action, and it would be essentially creative. This outcome is promoted by the fact that the efficiency which works transformations acts according to plan and foresight, and is, therefore, guided by intelligence. All

those transformations, therefore, which enter into the world-embracing system of evolution are immediate revelations of cosmic intelligence and will—a view of the relation of God to the world, which is abundantly set forth in the simple theology of Scriptural language. This conception of the nature of the efficiency acting in the transformations of inorganic, and even of organic, matter is, we say, entertained by many evolutionists, and the conception is extending. Nor is there anything in evolution to oppose such a view, since evolution is a simple question of fact to be ascertained by observation—a *theory of antecedents, and not of causes*. It is of no import whatever that an occasional evolutionist is an agnostic, or even an atheist. Such creeds grow out of temperament, tradition, religious reaction, or some other predisposition or provocation; not out of any implications of evolution doctrine.

To those who insist that the slow, secular evolution of new forms, whether through Darwinian or other agencies, is not "creation" in the sense intended by the Bible, the obvious reply is this: The amount of originative efficiency demanded by a slow origination is not less than that demanded by an instantaneous one. This is a simple principle in mechanics. Nor is each instant's exertion of the efficiency one whit less originative than the instant's efficiency which might accomplish the whole work. If God's method of creation extends the work through ages, there is all the larger exemplification of supreme power. The revelation of creative activity extended through a secular interval is less impressive than an instantaneous accomplishment only in proportion as our finite intelligence encounters difficulty in grasping the whole act in one conception and finding its value as an instantaneous effort. But on the contrary, our finite intelligence is *not* incapable of appreciating the enhancement of the creative display when a result is effectuated by the interposition of apt means and instrumentalities, themselves also, the result of similar

processes of effectuation; and when such result is the outcome of a hundred distinct activities all mutually co-ordinated and converging in one definite, premeditated end; and when such convergence and co-action persist through weeks or months, as in the growth of an embryo, or geologic aeons, as in the growth of a specific type, or cosmic cycles, as in the growth of a world; and when, finally, such observed mode of effectuation is simply a type of the method of causation which dominates all things small and great in all the world, and in all worlds, and in all the history of the existence and changes of matter. By so much then is the method of secular origination more grand and more impressive than a method of instantaneous origination, and more consistent with the character of a Being whose grandeur and compass transcend all possible comprehension. The notion of instantaneous creation is crude; it is suggested by a simple, untutored, unexpanded stage of intellectual life. It is the short cut of an understanding which has not enlarged itself to take in the broad relations of things. It may, indeed, be the sum and gist of the whole matter of creation; but the conception is suited only to a rude stage of intelligence; and it can be perpetuated in an age which has learned largely of God's method of activity, only through the influence of a revered tradition.

The belief in instantaneous creation ignores, moreover, the fact that the Bible itself teaches that time is not a factor in God's activity. With Him "a thousand years are as a day." What He created in a cycle of years is, in all its significance, an instantaneous creation.

To all this contention of reasoning may be added an appeal to the words of the Bible itself when speaking of organic originations. If they imply anything respecting the method and rate of creation, they imply creation by the use of means, through an interval of time somewhat prolonged. Non-existent organisms were to become existent through commands addressed to

the "waters" and the "earth." As to vegetation, it was "brought forth" by the waters. As to animal life, it was "formed" and "created" by God through the intermediation of the waters and the earth, to which the command to produce had been addressed. If organic forms were thus "produced," creation was not immediate, but mediate. And if the elements produced organic forms, it was by some mode of action analogous to their action in all succeeding time. Any other supposition would be gratuitous and infinitely improbable. To contend that God caused the elements to produce instantaneously is not to make the creation the effect of immediate fiat, for agencies intervene. To say that no genuine creation takes place if the elements act only in the ordinary way is a misapprehension, for the ordinary way is a primordial creative determination; and, more than this, the action of the elements may be nothing but God's activity through volition or fiat.

If, then, the elements, by virtue of divinely implanted powers, or under the molding of immediate divine volition, produced organic forms, there must have been—

1. *A method of mediate creation.* 2. *A space of time employed.* 3. *A process of growth*—a transformation of shapeless matter into the forms of organization, and, withal, the introducing from some source, of the principle and power of life. Such a method of creation was precisely an evolution.

This, however, concerns only the origination of organic forms from inorganic matter. It is supposable that all the types of organization which populated the primitive earth were severally and separately the products of such creative evolution. Our doctrine does not aspire to the explanation of originations; it concerns the mode of perpetuation of things originated; but if the Bible teaches that even originations were by evolution, evolutionists will not object, and of course biblical believers will not object.

But it is not probable that the *tam-*

nim and swimming and creeping things which swarmed in the waters, under the conception of the divine narrative of creation, had held existence as so many diverse types, ever since the sea and the earth first received inhabitants. The types which now live are observed to be capable of some variation—in some species subjected to systematic influences, capable of great variation. Natural selection supplies a method by which types may be progressively conformed to a changing environment, and progressively improved. We say this, not to endorse natural selection—the gist of Darwinism—as a full and adequate cause of progressive changes, but simply to intimate that we know by observation a relation of things which *must tend* toward differentiation of organic types. As such tendency now exists, and we have so much evidence that the laws of matter and life have not changed since the earliest originations, there is much ground for concluding that most of the marine forms with which the waters “crawled” when the biblical narrative was drawn up, were forms derived by differentiation and divergence, from a much smaller number of primordial forms. This also is the showing of the paleontological record.

Lastly, the order of advents of organic types, as declared by the Bible, conforms to the order required by (Darwinian) evolution. That order from the Bible is: vegetation, marine animals (creeping and swimming, including *tanninim*), birds, terrestrial animals, mammalian quadrupeds, man. The order, according to the requirements of evolution and the evidences of paleontology, is: vegetation (marine), marine animals (creeping and swimming, including marine saurians), birds, terrestrial animals (including land saurians), mammalian quadrupeds, man. This correspondence is striking. Evidently both testimonies refer to the same series of facts.

The question propounded is, whether Darwinian evolution is reconcilable with the Bible. We have presented reasons

for holding that evolution in the general sense is thus reconcilable. As evolution implies a progressive outcome of results effectuated through the ordinary modes of activity in nature, all modes of activity assigned for the accomplishment of the end may be candidly examined as to their adequacy, without fear of conflict with the Biblical method of creation. As Darwinism is one theory of the conditions of progressive change among organic types, this theory, as a specialty, is covered by the remarks already made on the question of ways and means in creation, and is found not precluded by the terms of the sacred narrative. If true and adequate, it is included in those terms, and it then becomes a revelation of the divine method of causing the march of improvement in organic types to keep pace with the march of improvement in the world. If true, but inadequate, it stands as a partial revelation of the divine method. If the Darwinian affirmations are untrue as well as inadequate, they are still harmless toward the Bible, since they concern only the method of creation without denying the creation which the Bible alleges, or its mediateness, which the Bible seems to allege; but a discussion of their relations to the Bible possesses no interest.

That the divine method in the world is an evolution, seems to be implied in Holy Writ. That it is an evolution is abundantly shown by observation, and almost unanimously affirmed by the best judgment of the students of God's method in the world. The conclusion that evolution represents the truth—both revealed and (verbally) unrevealed—and is carried forward by adaptations of the ordinary processes of nature—Darwinian so far as adequate—is a probability of towering magnitude. It follows that he who hazards the credibility of Scripture on the untruth of evolution—even Darwinian evolution—assumes a daring responsibility.

“WHERE life is more terrible than death, it is then the truest valor to dare to live.”—*Sir Thos. Brown.*

CRITICAL ESTIMATE OF CERTAIN PREACHERS.

No. V.

By JOHN A. BROADUS, D.D.

ROBERT S. CANDLISH.

[ROBERT S. CANDLISH, 1806-1873, was born in Edinburgh; his father and mother were friends of Robert Burns. Country people must not be too arrogant; some talented men were born in cities. Educated in Glasgow, he was for years a constant hearer of Chalmers and Edward Irving, and shows the impress of both. He supported himself during his college course by laborious private teaching; and, for several years after graduating in the Divinity Hall, continued to teach in Scotland and in England—a practice from which many ministers have derived valuable discipline. As assistant minister in Glasgow and in a country parish, he awakened very slender expectations—so very unpossessing, so many patent faults. Finally, he became assistant minister in Edinburgh, and, by the death of his senior, presently full pastor of the great St. George's church, when only twenty-eight years old. There he spent his life—a very active pastor, very laborious in preparing his sermons, and a leader in the great Free Church movement, having extraordinary powers as a debater. There were repeated attempts to make him a professor of theology; once he even accepted (to succeed Chalmers), but could not give up his pastorate, not even when he became principal of the New College. He was always overworked, and suffered much from feeble health, especially in his later years.]

Addison Alexander, who was surely no mean judge, regarded Candlish as the greatest preacher he ever heard. Yet he has given a most ludicrous account of the said great preacher's appearance and delivery, which may furnish some consolation to that considerable number of us who have incurable bodily disadvantages. Greatly wrought up by the eloquent discourse, and writing a letter immediately afterward (Life of J. A. A., p. 707 ff.), it is probable that he has considerably exaggerated.

"For several years past [this was in 1853] I have expected less from Candlish than I once did, and had grown almost indifferent to hearing him, so that I should have been less disappointed at his absence than at Dr. Guthrie's. This predisposition was increased by his appearance, which is indescribably grotesque and even mean. I cannot convey a faint idea of it better than by faithfully recording the identical impression which it made upon me, or rather the image which it conjured up, and which was that of a sickly boy just roused from sleep, and

without any washing or combing—his eyes scarcely open and his hair disordered—forced into the ugliest and clumsiest black gown you can imagine, dragged into the pulpit and compelled to preach. The illusion was kept up by what seemed to be incessant efforts to get his gown off, or to button his clothes under it, with occasional pulls at his hair, as if it was a wig which he had just discovered to be hind part before, and was pettishly trying to reverse or throw away. Now and then, too, a white handkerchief would come out in a kind of whirlwind and go back again without performing any office. Add to all this that one shoulder was held, as if by a painful effort, a foot higher than the other, and the neck quite nullified, and you have no exaggerated picture of the preacher's personal appearance. As to speech, imagine the funniest burlesque of the Scotch sing-song and the broadest Scotch pronunciation of some common words, such as *waun* (one), *naw* (no), *Havely Gawst*, etc.: with a voice rather husky in its best estate, and sometimes a mere rattling in the throat, and you have the impression made upon my ear as well as my eye. . . . He read every word of his sermon from a small MS. in the pulpit Bible, never looking at the congregation, but once in every sentence raising his eye to some fixed point, or turning it on vacancy. . . . I shook with violent agitation; and I don't know how I could have sat still if my eyes had not relieved me; but I passed entirely unnoticed. Many were in the same condition, and the rest were unconsciously bent forward to catch every word. During the height of this excitement the preacher's ugliness and awkwardness were not forgotten or unobserved. They seemed to be constantly increasing, but, by some strange process, to enhance the effect of the discourse which they had threatened to make quite ridiculous. In the crisis or acme of the eloquence, his gown fell half off; his right arm was at liberty; and he assumed the looks of a demoniac fighting with a fiend. His gestures were those of conflict with one immediately before him, thrusting and struggling. . . . Judging merely by the actual effect upon myself, without regard to rules or the judgment of others, this was certainly one of the grandest bursts of eloquence that I have ever heard."

This shows what a man of great mind and great soul can do, notwithstanding extraordinary faults of delivery. Such examples should, of course, not make any man content with faults he might correct or lessen; but they may encourage us to do our very best, notwithstanding such defects as are really incurable. Not a few of the very noblest preachers have been small and feeble-looking, with unpleasing tones and grotesque action; but the fires of gen-

vine eloquence would burst out through it all.

Dr. Alexander gives an outline of the discourse, with an impassioned eulogy upon several passages. It will be found extremely interesting to compare this with the sermon itself, as given in the Memorial Volume of Sermons (1874, New York, Carter's).

It is in expository preaching that Candlish chiefly excels, and is especially worthy of our study. There is a growing demand in America for this kind of preaching, and yet few of our ministers have been accustomed to hear it from their childhood. Is not this one of the reasons why certain Scotch and Scotch-Irish ministers have become so very popular in this country? Besides being men of great general power, they possess the advantage of having grown up in an atmosphere of pulpit exposition. They do not make awkward and timid experiments in expository preaching, but have no doubt of its success, and thoroughly know what they are doing. Moreover, a good many of their older hearers had a similar training in the old country, and they influence the taste of the American congregation.

The best modern examples of expository preaching are mainly Scotch, and probably Candlish is the most instructive of them all. It was no doubt a wonderful thing to hear, and it is still a very useful thing to read, Chalmers on Romans; but then Chalmers is so unlike all other preachers, that we can learn from him only *mutatis mutandis*, and this on a very large scale. The sermons of Candlish exhibit all the qualities of good expository preaching. They show a thorough study of the text, with adequate knowledge of the original languages, and delight in dwelling upon the exact meaning of every important phrase or word. In doctrinal passages you see fruits of the profoundest reflection; in narratives, the work of an imperial imagination; in everything a keen eye for practical applications, and a loving sympathy with every human want. One knows not whether most to admire his doctrinal exposition

of the First Epistle of John, or of 1 Cor. xv. ("Life in a Risen Savior"), or the historical expositions in his Genesis, or his Scripture Characters. Detached sermons may be found in the Memorial Volume above mentioned, which gives a list of all his works. We know these only in somewhat cheap English editions, and cannot tell whether Carter has republished them.

It may be well to mention some other recent works which afford good specimens of expository preaching: Johnstone on James and on Philippians, presents discourses founded upon a very thorough study of the book, and is very instructive and interesting for an intelligent congregation. Vaughan (the famous London preacher) on Revelation, shows how a very difficult book may be popularly treated, passing lightly over obscure and much-disputed matters, and really explaining and "improving" whatever is suited to pulpit discourse. Hanna's "Life of Christ" was written as a series of sermons, and is seldom equaled in the way of historical exposition; and Bruce's "Training of the Twelve," is another capital specimen, showing how a preacher may cut a section through the entire ministry of Christ, by holding himself to one class of topics. Joseph Parker, as, for instance, in "These Sayings of Mine," presents expository sermons marked by a high degree of vivacity and vitality.

LAY CRITICISM ON THE MINISTRY AND THE METHODS OF CHURCH WORK.

No. II.

VIEWS OF A. S. HATCH, PRESIDENT NEW
YORK STOCK EXCHANGE.

I THINK the ministers and churches, as a general thing, are doing good work for Christ and the world, and that any general criticisms upon them are hardly called for, and would be likely to do injustice to many hard-working and self-denying men. To lay down any particular set of rules for all ministers, would be impossible, because church methods must depend, as to their ap-

propriateness and success, so largely on the class of people to be ministered to. The refined classes criticise the methods pursued by evangelists, who work among the poor, abandoned or ignorant, while, on the other hand, many illiterate but zealous Christians are apt to denounce fashionable churches, high-salaried ministers, etc. But the methods of Christian work have to be different for each of these classes of people. The best means adapted to each should be used to reach both the rich and the poor, the intelligent and the simple-minded. The one class will be most accessible by means of handsome churches, fine music, æsthetic surroundings, and a cultivated preacher; the other must be reached in a more homely way, and by the most direct and powerful personal appeals.

If I were to indicate any particular in which I think the work of the ministry might be improved and strengthened, it would be, that ministers should enter more into the daily lives and sympathies of the people. Some clergymen seem to consider themselves too much as belonging to a separate class; and this is apt to lead them to assume something of the exclusiveness—the superiority of priestly dignity and authority—the day for which has gone by.

I sometimes think that, perhaps, the Church confines itself too exclusively to strictly religious teaching, and does not touch closely enough, with its influence and its sympathies, the many wants and interests which enter so largely into the daily lives and affairs of the people. There are, perhaps, too many sermons which are merely religious essays, upon more or less abstruse theological questions, and there is a great deal of preaching which may be characterized as moral generalization. I think preaching should be direct and searching, and such as the minds and hearts of the hearers will make personal in its application. If the minister of a wealthy church, having a large number of business men in his congregation, knows that many of them, in their commercial and political relations, are

guilty of practices contrary to the teaching of the Gospel, he ought to preach against those sins which he knows, or has reason to believe, are prevalent among his hearers, without respect to their standing and condition in life. If he knows that there are intemperate men among them, he ought to show them the sin of intemperance. If he knows that any of them are tricky and dishonorable in business transactions, he ought to preach against dishonesty and guile in all their forms. I think a minister should discern the particular forms of wickedness that need most to be eradicated, and the virtues that need most to be developed in his congregation, and direct his teaching and influence accordingly.

A reasonable proportion of doctrinal preaching is necessary; but the preaching that is most effective for the conversion of men, is the kind that arouses their consciences, shows them the vileness and peril of sin, their need of personal salvation, and the demands of righteousness in their daily lives and habits, rather than that which merely instructs their intellects, or grounds them in dogmas.

I have sometimes thought that it would be well for the Church, outside of the pulpit and the prayer-meeting, to have more oversight of, and exert more influence in guiding, the intellectual, literary and social instincts of man's nature, even to the extent of recognizing the necessity for amusement, and bringing their pleasures within its influence. The Church might, to a considerable extent, shape and guide the amusements of the people, and greatly improve their moral character and influence, instead of ignoring or indiscriminately denouncing them, and thus leaving the whole business—as is too much the case in many communities—to those who only seek to get gain by exciting vicious and demoralizing tastes, and making amusements sinful. As the Church cannot extinguish the taste for dramatic representation, or suppress its gratification, it would be better that it should encourage its ele-

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vation to the purer and better forms, and direct its denunciations against, not the drama itself, but what is immoral, vile or perilous, in connection with it.

The Church can secure a higher ethical standard by preaching and exerting its influence fearlessly and directly against what is dishonorable and wrong in commercial and business practices, without respect of persons or pew rents. Preaching righteousness in a general way does not have the effect upon men's consciences that is produced by a downright and square denunciation of the sins of the people, accompanied with a loving exhortation to forsake them.

Young men do not take a decided and general interest in the Church, because their attention is largely taken up with worldly and social affairs, in which the Church has no part. I think that Christian young men take more personal part in Church affairs now than they used to do. Their interest would doubtless be increased if more opportunity were afforded them of taking an active part in the affairs of the Church. Some churches are bringing their young men forward much more efficiently than others. In a good many churches the manner of conducting the weekly devotional meetings is rather disheartening to young people. Those churches in which the most pains are taken to encourage their young people in personal participation in the exercises of their devotional meetings, seem to succeed best in developing an interest among the young. I think more pains should be taken to draw out the young people in devotional meetings, and to encourage their participation in the exercises. That would make such meetings more attractive to the younger members of the churches.

VIEW OF NOAH DAVIS, CHIEF JUSTICE OF
THE SUPREME COURT OF NEW YORK.

It would savor too much of arrogance for me to undertake to criticise ministers of the Gospel, or their work. No man holds them in higher esteem than I; and no one is more willing to accord

just credit to their self-sacrificing and useful labors.

As a body, the clergy of the country—and I include all denominations and all grades of ministers in this phrase—are, in my opinion, the poorest paid, and yet the best instructors of the people in morality, virtue, justice, truth and humanity, that we have. The exceptions are rare in which this is not true. Yet we are apt to take the exceptions as the rule, and thereby criticise and condemn the whole.

I am so fearful of committing this error, that I am loath to make a single suggestion of what may seem to me improvements in the general scope and character of ministerial work. As a rule, I only hear the sermons of a single minister—Dr. John Hall—of whose church (by reason of my wife's membership) I am a brother-in-law; but I read, casually, the meagre reports of various sermons published, from time to time, in the daily papers. I protest, as I well may, against anything I may say about pulpit ministrations being construed as a criticism of my own pastor—if I may venture to call him such.

I am often (but never by Dr. Hall's preaching) impressed with a fear that ministers are too much inclined to do and say something *sensational* for the purpose of public notoriety. "To catch on" to the exciting influences of the moment with the desire to bring themselves and their opinions more prominently under the public gaze. This seems to me a mistake, unless the subject matter be one that touches closely the moral conduct of men and their spiritual well-being, and even then the preacher should stand behind his theme, and not altogether in front of it. Temperance, justice, clarity, honesty, chastity, humility and piety are themes on which a minister can expend his pulpit energies without much danger of overzeal; but politics, in their narrow sense, and the sciences in their broad sense, should for the most part be left to "statesmen" and philosophers.

To illustrate: I think Evolution—whatever that may mean—has made, of late years, altogether too much display in the pulpit. I am at a loss to see what the love of Christ in the salvation of men has to do with the question whether mankind “*evolved*” from a monkey, or a worm, or a globule of unwholesome gas; and I hate to be led to think that the omnipotence of God is not equal to the creation of man and woman in their present form of physical beauty, endowed with moral and mental qualities.

In common with many, I would prefer my enlightenment on this subject should come from the platform, rather than from the pulpit, because I think the question has very little to do with man’s salvation hereafter, or his temporal improvement here.

St. Paul’s definition of charity (which the revisers have diluted into “*love*”) covers the field of ministerial labor and duty; and no minister will wholly fail who takes that for his chart, and the Sermon on the Mount for his compass.

I have always observed that the preachers who are most apt to produce *insomnia* in the pews, are those who preach constantly the love of God for man, and the duty of man to love God and his fellow man. This theme, with its innumerable variations and applications, forges the armor that can best win victories for Heaven, and finally conquer “*Hades*.”

Some ministers are very apt to preach over the heads of the people. That always seemed to me an error, because they who cannot comprehend are not likely to get any good out of the sermon; and they who can, exhaust their receptive faculties in the effort to understand. If a clergyman will pick out the children of the congregation and preach to them, so that he is sure they understand him, he will carry the whole congregation with him, because of the mental ease with which they can jog along by his side. Simplicity is the chief virtue of all great sermons.

I agree with those who think that a pastor makes a great mistake who does

not enter into the spirit of all the innocent diversions of his flock. In the country that can be done far better than in the city; because of the different character of amusements. There the very fact that he does not frown, but smiles upon the innocent kinds of popular enjoyments, enables him not to dictate, but to lead his parishioners into that kind only. Austerity is well enough in its place; but it is an unwelcome thing out of place.

When I was only a boy, the sight of the minister led me always to run behind the woodshed. That was because he did not “*suffer little children to come*” unto him without making them feel they were “*miserable sinners*.” Therein he forgot the habit of Jesus, who, I believe, never lost an opportunity of making the little ones happy. It always seemed to me that His example was good enough for any of His disciples.

A single word about the parishioners, and I will stop this desultory talk. Why is it they so often forget that the rule is “*poor pay, poor preach*”? Why will they allow the cares and anxieties of daily life; the wherewithal to eat, drink and wear; to prey upon and harass the mind and body of the minister? In the country, with, of course many exceptions, this is so common as hardly to excite comment. It is one of the deadly sins. No minister can do the whole work of his Master while constantly encompassed about with the cares and anxieties, doubts and fears, with which scanty and slow pay, and its inevitable consequences, haunt his thoughts by day and his dreams by night.

I think, for the most part, a settled minister is, or will be, precisely what his parishioners make him. If they, by kindness and care, and attention to his needs, and promptness in payment of his salary and other generous tokens and thoughts of their love, diffuse around him an atmosphere of social and domestic happiness, he will scarcely fail to radiate from the pulpit and in his daily pastoral walk and conver-

sation, the warmth, beauty and light engendered in his heart by their own tenderness and love.

Such a parish always has a good minister, *and keeps him.*

THE EFFECTS OF BRAIN OVERWORK.

No. I.

By WILLIAM A. HAMMOND, M. D.

HOW PRODUCED.

It is a law of the animal economy that every organ of the body performs its functions at the expense of its own substance. Thus, if a muscle be taken from a recently dead animal and accurately weighed, and then made to contract many times by the passage through it of an interrupted galvanic current, it will be found, on again weighing the muscle, that it has suffered a very considerable diminution of weight. The contractions have been caused by the consumption of the muscular fibres. Matter has been converted into force.

With every muscular contraction occurring in any part of the body—the bending of an arm, a leg, or a finger—a certain amount of muscular tissue, exactly proportioned to the work done, is decomposed and eventually passes out of the body. Every time the heart beats, a portion of its substance is consumed, and a like result takes place in each of the other organs of the body every time it is brought into action.

The brain is no exception to this law. On the contrary, it is the most notable example of its existence, and it is possible to measure with very considerable accuracy the amount of work which this organ has done in a given time.

A chemist will take the ashes in a grate and tell how much wood or coal has been burned. In like manner he will, by weighing the amount of copper deposited from a solution of the sulphate of this metal, determine the exact amount of galvanism which has passed through the solution. So the ashes of the brain, which result from the decomposition of the substance of the organ in consequence of the many

kinds of work it is called upon to perform, are a measure of the amount of such work.

It is to be understood that with every thought that flashes from the brain, with every act of volition that is performed, with every emotion that is felt, with every perception that reaches it through any one of the special senses, a certain amount of the brain substance is decomposed and passes out of the system by the kidneys, mainly in the form of phosphates. The phosphates are therefore the ashes of the brain, and by determining their quantity we arrive at a sufficiently exact idea of the extent of brain-work which an individual has accomplished in a given time. The secretion from the kidneys given off by clergymen on Monday morning, always, in consequence of the extra work on Sunday, contains a large excess of phosphates. That of lawyers, after long speeches, exhibits a like condition, and the same is true of literary and other people who use their brains to excess.

No one set of mental faculties is so productive of an increase in the phosphates as the emotions, and hence it is that after individuals have suffered from anxiety or grief or some other feeling of the kind, there is a greater sense of mental exhaustion and a greater comparative amount of phosphates excreted than from simple intellectual labor.

Now it has been provided that the waste which necessarily takes place in the brain with every piece of work it does, whether it be a thought or a feeling, a volition or a perception, shall be compensated for. New material derived from the food through the blood is constantly being deposited to take the place of that which has been consumed and converted into ashes—phosphates. Were it not for this all brain-action would very soon come to an end, for as the organ feeds on itself there would be a limit to its power of work. This deposit of new matter takes place mostly when the individual is asleep, for then the action of the

brain is at its minimum, and the new substance can be arranged and put in the places where it is most needed without interference from the organ itself; but it is going on to a greater or less extent when it is in full action. When we awake in the morning in a state of health, we always feel the brain invigorated and most active. The reason is that it has, during sleep, recuperated. It has made up for its losses during the day. It is, to a great extent, a new brain.

The new matter is brought to the brain by the blood. Every act of the brain, no matter how small or insignificant it may appear to be, is the result of an increased flow of blood to some part of the organ. Now, if an individual is constantly using his brain to excess, or is under the influence of some corroding emotion, the blood-vessels are kept constantly full and are in a state of over-distension. If this be kept up long, and especially if the individual is deprived of his sleep, during which state the brain is in a manner emptied of its blood, the vessels lose their elasticity, and remain permanently enlarged.

Then it is that he suffers pain, vertigo, indisposition to mental exertion, tightness about the head, sensations of fullness, noises in the ears, irritability of temper, nervous dyspepsia and a crowd of other symptoms, being the indications that he has transgressed the laws of his being. He has used up his brain substance faster than he has made it. His expenditures have been

greater than his receipts. He has been using his capital instead of his income, and bankruptcy stares him in the face. Brain-bankruptcy is a worse condition than financial bankruptcy, and it is induced by exactly corresponding means—spending more than one makes.

The interruption to the process of sleep which ensues when the brain is kept full of blood from over-distension of its vessels, adds greatly to the gravity of the situation, because not only is the due amount of rest prevented, but the effect of the activity of the circulation is to keep the organ working almost as energetically as it does during the day. The individual, therefore, who goes to bed, and who not only cannot sleep, but whose brain is busied with trains of thought, is burning his candle at both ends. He is consuming his capital both night and day, and unless the conditions be relieved, serious disease is the consequence. The brain is strong; it will stand an enormous amount of ill usage before it gives way, but there are limits beyond which it cannot go with safety.

As a rule the individual who works his brain eight hours of the day, no matter how severely, employs eight in physical exercise, or amusement and in eating his meals, and eight in sleep, lives in about as sane a way as is possible so far as the use of his brain is concerned. The first warning that he is working too hard generally comes in the form of wakefulness, and this is a warning which should never be neglected.

HOLIDAY SERVICES.

Easter Sunday.

I was dead, and, behold, I am alive for evermore.—Rev. i: 18.

THE LORD OF LIFE.—What amazing events hung on the event of Christ's resurrection! Had He not risen, His mission had failed, the faith preached had been vain, there had been no resurrection of the saints. "But now is Christ risen from the dead and become the first-fruits of them that slept."

1. Christ's resurrection is an historical

fact, resting on evidence quite as conclusive as that of any other fact in history. 2. It is made the pivotal fact in the New Testament on which hinge the doctrines of grace. 3. The primitive Church dwelt upon the doctrine of a "risen Savior" to a much greater extent than is done at the present time. In this was the chief element of its power. 4. The doctrine of a crucified and risen Jesus, grasped in its true significance and preached with apostolic zeal and force,

would inspire the Church again with lofty enthusiasm, and plant the banner of the Cross in every part of this redeemed world.

PAUL'S ARGUMENT: *If Christ hath not been raised your faith is vain, ye are yet in your sins.*—1 Cor. xv: 17. Paul confesses the interest at stake. He joins issue with unbelief and infidelity while the facts are fresh in mind and the witnesses are living. He boldly challenges a denial, and argues the resurrection in a masterly and triumphant manner. The friends of religion have nothing to fear from the sneers of unbelief, or the assaults of infidelity. Christianity rests on a foundation of solid granite, and is more stable and enduring than the everlasting hills.

SUGGESTIVE THEMES.

Job's Refrain. *If a man die, shall he live again?*—Job xiv: 14.

Death abolished and Life brought to light. *Who abolished death and brought, etc.*—2 Tim. i: 10.

The Resurrection Body. *Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory?*—Phil. iii: 21.

The Christian's mastership over death. *"For all things are yours; whether * * * life or death."*—1 Cor. iii: 22.

EASTER THOUGHTS.

... Death, thou shalt die. (DONNE.)
On the cold cheek of death smiles and roses
are blending,
And beauty immortal awakes from the tomb.
(BEATTIE.)

... Since Christ has crossed and re-crossed it, the river Death has lost its terror to the Christian.

... The sure hope of a glorious life beyond the grave cheered Paul and the noble army of martyrs: let us fix our eyes on that crown immortal.

... How instantly the disciples recognized Moses and Elias on the mount of Transfiguration. It was soul-sight, which is far superior to natural vision.

... Death is not a thing to be dreaded by the believer: it is "a sleep." Tired, we lay our heads on Jesus' bosom, and awake in heaven!

... The grave is the apparent doorway through which we pass to heaven;

but the true doorway is not so large—it is closely fitting to each man.

... "Paul saw our grave in the furrow of the plough; our burial in the corn dropped in the soil; and our resurrection in the grain bursting its sheath to wave its head in the summer sunshine."

Good Friday.

THE TESTIMONY OF NATURE IN THE SUPREME HOUR. *And a darkness came over the whole land until the ninth hour.* (Luke xxiii: 44.)

The crucifixion of the Son of God and divine Savior of the world was the climax of creature wickedness. It stands out on the pages of history as unique and unparalleled in atrocity. It was fitting and significant that the sun should be "darkened" and a pall of midnight gloom enwrap the earth.

1. Darkness is a scripture emblem of sin. The gloom which overspread the earth while Christ hung upon the cross as an expiation for sin fitly represents the moral and spiritual condition of mankind while out of Christ. 2. The scattering of the darkness and the breaking forth of the sun even upon the murderers of our Lord, when His work on the cross was accomplished, testified that hope and life had been wrought out for the world in those hours of untold agony. 3. Fellowship with Christ in suffering, humiliation of soul on account of sin, and crucifixion to the world, are the great lessons taught us, in view of the crucifixion scene.

SUGGESTIVE THEMES.

Standard of Love. *As I have loved you.*—John xiii: 34.

The Believer's Cross. *They that are of Christ Jesus have crucified the flesh, etc.*—Gal. v: 24.

Cross-bearing the condition of Discipleship. *Whosoever doth not bear his own cross and come after me cannot be my discip'le.*—Luke xiv: 27.

SUGGESTIVE THOUGHTS.

... The Christian is never so truly alive as when crucified.

... As we live the new life by and

in Christ, so we are to devote it singly to and for Him.

... Humiliation before exaltation: the Captain of our salvation was made perfect through suffering.

... To know nothing experimentally of the darkness and agony which sin produces in the soul, is to know nothing

of the light and joy of the resurrection morning.

... Fellowship with Christ in suffering here is preparatory to fellowship with Him in glory: to sit with Him in glory we must drink of the cup He drank, and be baptized with His baptism.

LIVING ISSUES FOR PULPIT TREATMENT.

"Many hundred sermons have I heard in England; many a dissertation on the mysteries of faith, on the divine mission of the clergy, on apostolic succession, on justification, and on the efficacy of the sacraments; but never in these past thirty years during which I have listened to sermons, have I heard one on common honesty, or those primitive commandments, 'Thou shalt not lie,' and 'Thou shalt not steal.'"—JAMES ANTHONY FROUDE: *Inaugural Address at St. Andrews*, 1869.

Polygamy Will Not Die of Itself.

Even now is the axe laid unto the root of the trees; every tree, therefore, that bringeth not forth good fruit is hewn down and cast into the fire.—Matt. iii: 10.

PASSION and appetite never willingly let go their hold. Civilization is compelled frequently to wield the sword. The "let alone" policy will not cure the deadlier evils which afflict society. Slavery had to be crushed. The weed, the brier, "let alone," will choke the wheat. In spite of railroad, telegraph, printing press, polygamy has grown with increasing rapidity, and is now taking firm root in territories adjacent to Utah. There must be no more trifling with it. The time is come to lay the axe to the roots of this upstart tree that is poisoning the atmosphere of the continent. The people should see that the present Congress adopts a wise, decisive measure.

The Liquor Question.

Experience is the best of schoolmasters, but he takes dreadfully high wages.—CARLYLE.

To do justice and judgment is more acceptable to the Lord than sacrifice.—Prov. xxi: 3.

While the moral and social questions relating to intemperance are first and chief—the sin, misery, and crime caused by intoxicating drinks, yet the cost to the nation of this one vice, in money, health, and life, is a factor of such enormous proportions, affecting every class and the nation at large, as to demand consideration. We have been at the

pains to compile from the latest and best sources, some of the facts and figures on this subject, which we present as fully as our space permits.

U. S. REVENUE FROM LIQUORS.—The statistics given below are compiled from the Report of the Internal Revenue Department, and show the amount of internal revenue derived from distilled and fermented liquors since the present internal revenue system went into operation:

Fiscal years ended	Receipts from Distilled Spirits.	Receipts from Fermented Liquors.
June 30.		
1863.....	\$5,176,530	\$1,628,934
1864.....	30,329,149	2,290,009
1865.....	18,731,422	3,734,928
1866.....	33,268,172	5,220,553
1867.....	33,542,952	6,057,501
1868.....	18,655,631	5,955,769
1869.....	45,071,231	6,099,879
1870.....	55,606,004	6,319,127
1871.....	46,281,818	7,389,592
1872.....	49,475,516	8,258,498
1873.....	52,099,372	9,824,938
1874.....	49,444,090	9,304,680
1875.....	52,081,991	9,144,604
1876.....	56,426,365	9,571,281
1877.....	57,469,430	9,480,789
1878.....	50,420,816	9,937,652
1879.....	52,570,285	10,729,320
1880.....	61,185,509	12,829,803
1881.....	67,153,975	13,700,241
1882.....	69,873,408	16,153,926
1883.....	74,368,775	16,900,615
Total....	979,232,531	180,031,343

Total for the last fiscal year..... \$91,269,391.01

This table exhibits the rapid increase of the liquor business in the past twenty years. It does not include the special tax which the Government imposes upon dealers. The number that paid taxes for the last fiscal year was as follows: Retail dealers, 187,870; wholesale, 4,646; malt liquors, retail, 7,998; wholesale, 2,582. Total, 203,096. The tax, at \$25 each, amounts to \$5,077,400. Total revenue, \$96,346,791.01.

The beer brewers report 17,349,424 barrels of beer brewed during the year ending May 1, 1883. In 1863, only 62,205,375 gallons were brewed, and in 1883 nearly 600,000,000!

Careful statisticians estimate that there were consumed in the United States in 1883, 70,000,000 gallons of liquor, at a cost to consumers of \$313,000,000; and 15,000,000 barrels of beer and ale, at a cost of \$480,000,000. Add the cost of wines, and the sum foots up to over \$800,000,000. So that liquors which paid duty, and estimated as sold without, with loss of industry, cost the nation at least *one billion dollars!*

COMPARATIVE COST.—Cost of all the public schools in the United States (1881), \$95,000,000. Value of all our public libraries, at \$2 a volume, \$91,000,000. Cost of lawyers, criminals, and prisoners, \$90,000,000. All custom revenues for 1883, \$214,000,000. Cost of all our postal service, \$40,000,000. Amount paid to clergymen, \$12,000,000. All missionary, charitable, and philanthropic institutions, \$15,000,000. Estimated cost of all breadstuffs, flour and meal, \$445,000,000. Total, \$1,092,000,000.

Rum, therefore, costs the country as much as all these things combined! Take another view: It costs more than our whole civil service, our army, our navy, our Congress, including the appropriations for internal improvements and pension claims, and our wasteful local governments. In fact, the rum interest is a heavier tax than every function of national, state, city, county and town government. The sum total of taxes of every kind does not exceed \$700,000,000, according to Census Bureau authority—\$300,000,000 less than we waste on that one vice which makes no useful return of any kind, only begets poverty and crime, and destroys health, life and souls on a scale commensurate with its money cost.

GRREAT BRITAIN MAKES NO BETTER SHOW.

According to the United States Consul-General at London:

"With a population of 33,000,000, it is computed that there is expended yearly the sum of \$650,000,000 for alcoholic liquor, which is nearly double the whole land rental of the United Kingdom. The annual rent paid for houses is \$350,000,000, the expenditure for woolen goods \$220,000,000, and for cotton goods \$65,000,000, leaving still a balance of \$15,000,000 in favor of alcohol. It is computed from carefully prepared statistics that during the past fifty years \$21,232,557,420 was spent for liquor."

Mr. Gladstone said recently, in the House of Commons: "We suffer more, year by year and every year, by intemperance than from war, pestilence, and famine combined—those three great scourges of the human family."

RUM AND WAR.—In the territory covered by the United States there have been killed in war 600,000 persons during 150 years. During the same period it is estimated that rum has killed 7,500,000!

The *great wars of the world* for twenty-five years, from 1852 to 1877, including the Franco-German war and our own Civil War, cost a fraction over \$12,000,000,000. The cost of intoxicants for the same period in the United States was more than \$15,000,000,000, or 3,000,000,000 more than *all the wars of the world*. For every thousand killed in battle, rum kills twelve and a half thousand.

DOES PROHIBITION PROHIBIT?—The receipts of the Revenue Bureau, for all kinds of intoxicants in four prohibition States compared with the U. S., are as follows:

	Revenue Receipts.	Average per capita.
Maine	\$28,249 39	\$0.043
Vermont.....	13,865 21	0.041
Kansas	89 586 15	0.089
Massachusetts.	2,073,885 70	1.16
United States..	86,027,328 55	1.71

Judge McConnell, of the Fifth Judicial District of Tennessee, says he has 8 counties and 80,000 people in his district, without a single dram-shop or place where you can buy a drink of liquor. There is not an habitual drunkard among the 80,000 people. Crime has been reduced 60 per cent. Grand juries which had 60 indictments formerly now have but two. No town marshals are needed. Prohibition has changed the entire face of the community. In Maryland, nine counties under prohibition, with a population of 179,134, had but 469 commitments, while 14 counties under license, with 433,496 inhabitants, had 3,222 commitments.

In Maine every distillery and brewery in the State has been absolutely closed. There is not an open dram-shop outside two or three cities, where office holders neglect to do their duty.

In Kansas the law is being well enforced. Ex-Governor St. John says that in 65 out of 80 towns in the State the prohibitory law is enforced as well as any other criminal law on the statute-book. Half the dram-shops of the State have been closed. One thousand out of the two thousand existing one year ago have ceased to exist. Every distillery has been closed, and more than half the breweries, and the other half are being prosecuted. The State has increased in taxable wealth over \$30,000,000 under prohibition.

These facts—and they are only specimens—tell the story, and refute the theories and objections so often urged against prohibition, as failing to prohibit.

RUM AND CRIME.—Chief-Justice Coleridge, of England, recently said that *four-*

filths of the crime that comes into court in England results from drink. Ex-Attorney-General Palmer, of Pennsylvania, said publicly a few days ago, that it costs the people of Luzerne County five times as much money for the liquor traffic as all the burdens of society put together, including the taxes. He said 95 per cent. of all the crime committed in the county was due to whiskey. Chief Justice Noah Davis, of New York City, recently said, publicly, "That habits of intemperance are the chief cause of crime is the testimony of all judges of large experience."

The duty of all who believe the liquor traffic to be a curse, may be summed up in a word: "*Wherever license prevails, wrest every inch of territory you can for prohibition; where prohibition prevails, never surrender an inch to license, except from dire necessity.*"

The enemies of the cause are alert, combined, arrogant, and will leave no

stone unturned to defeat all legislation proposed in the interest of temperance. The Beer Brewers' Congress voted \$30,000 in May last, to defeat hostile legislation in Kansas, Michigan, Maryland, Iowa and Missouri. In the last State election (New York) they demonstrated their power. Liquor dealers everywhere are on the war path. In Buffalo a paper has just been started, devoted to the rum interest, and the Liquor-sellers and Brewers' Association have resolved to "boycot" all citizens in favor of a high-license law. The liquor dealers of New York City are effectively organized in every ward, and are moving to secure the repeal of the present law, which interferes with Sunday selling, and to defeat all restrictive legislation. They claim to control 100,000 votes. They rule the city now, and they mean to use their power with the Legislature, not only against high license and prohibition, but to secure a free Sunday liquor traffic.

SERMONIC CRITICISM.

"A good pulpit perspiration is a famous thing to keep a preacher in good health."—ROWLAND HILL.

TOPICAL SERMONS.—The topical form of sermonizing, with proper treatment, is more effective than the textual or the expository method. It seems to be more in accordance with the fundamental idea of a sermon, that is, a sacred oration.

Such a sermon is one in which there is but a single leading idea. It is confined to one definite subject, which can be fully stated in a brief title. It is a form of sermonizing which requires careful and thorough study, and scientific arrangement, in order to good effect; and, for this reason, it may be, many preachers avoid it for an easier method; or if they stumble upon it occasionally they make sorry work of it, either mixing it up with the textual, or violating the first principles which should govern the topical method.

We shall make ourselves better understood by submitting actual plans and briefly criticising them. We select two at random; one from a living, popular preacher, and the other from the

published sermon of a distinguished preacher of the olden times.

No. I.—The topic of the first sermon is: "No other Foundation." The text is: "*For other foundation can no man lay than that is laid, which is Jesus Christ.*" Divisions: I. In building, the first thing essential is the foundation. 1. A foundation should be broad and deep enough for the structure. 2. God himself has appointed such a foundation. (Isa. xviii: 16.) 3. There is but one foundation and it is laid for all men. II. Christianity is more than a foundation: it is a building. 1. It provides for regeneration of character. 2. The building is of gold, silver, and precious stones. 3. Or it is of wood, hay and stubble. III. Every man's work will be tried. 1. The judgment the Christian goes into is different from that the sinner goes into. 2. The trial is to be "as by fire." 3. There will be astonishing revelations at this time of trial.

It is hardly necessary to criticise such a plan: its faults must be apparent to

the reader at a glance, and radical, entering into its very structure. Whatever the filling up might be, the effect of the sermon is spoiled by the total, glaring lack of *unity*, the bringing in of a mass of matter wholly extraneous. And there was no reason for it. The topic, the text, is a grand one, and ample in the one simple thought which it presents, for a solemn, searching and effective sermon.

No. II.—SOUTH, in some respects the best of the old English divines, has a sermon on the topical plan from the text, *Be sure your sin will find you out.* (Num. xxxii: 23.) Topic: "Concealment of sin is no security to the sinner." The main idea of the sermon is the *concealment* of sin. The positions are: 1. The sinner's very confidence of secrecy is the cause of his detection. 2. There is sometimes a providential concurrence of unexpected events, which leads to his detection. 3. One sin is sometimes the means of discovering another. 4. The sinner may unwittingly discover himself through frenzy and distraction. 5. The sinner may be forced to discover himself by his own conscience. 6. The sinner may be suddenly smitten by some notable judgment that discloses his guilt. 7. His guilt will follow him into another world, if he should chance to escape in this.

The only criticism we make on this admirable and striking arrangement touches on two points: 1. The basis of the several propositions is too occult or philosophical to be readily seen and comprehended by the average hearer. "Concealment" of sin, and "happiness"—the incompatibility of the former with peace and enjoyment of mind—are not necessarily connected in the mental constitution of those who hear the Gospel, and hence the force of the preacher's positions is impaired.

2. The *punitive nature of sin* is kept in the background. The essential guilt of sin relates to *God*, from whom concealment is impossible for an instant. His "eye is in every place, beholding the evil and the good." Sin is "sure"

to find out a man and visit upon him just and eternal retribution, independently of all human law, whether the offence ever be known to society or not. Between the conscience of the guilty one and the offended majesty of Heaven, there is no concealment possible. The punitive law of sin is but the hand of Divine Justice clutching the guilty one in the moment and act of crime. The text emphasizes this idea: "Be sure your sin will find you out!" Not society, not law, not detectives, not providence, but SIN, YOUR SIN: exposure, punishment is lodged in the act itself—in the moral factor; so that really there is *no such thing as concealment of sin*. The nature of sin, the power of conscience, and the whole trend of nature, providence and law, human and divine, forbid it. As soon think to hide the sun as to hide sin when once committed!

ENTHUSIASM IN THE PREACHER.—He cannot have too much of it. Genuine enthusiasm has nothing to do with sensational modes, or rant, or violence in gesture or language. It is the fruit of intense earnestness of purpose, and a personal realization of the truth he declares. He cannot stand up between the living and the dead and utter God's message aright, and be otherwise.

How little real, how little soul-moving enthusiasm, is there in the prosaic, essaic, perfunctory preaching which prevails so extensively in our day! The most effective preachers, of both ancient and modern times, were, for the most part, characterized by a high degree of enthusiasm. Paul had an all-engrossing "passion for souls," which fired him with unquenchable zeal, and bore him upward and onward with resistless force, from the hour of his conversion on the plains of Damascus till his martyrdom without the gates of Rome. Wesley, Whitefield, Rowland Hill, Grimshaw, the Haldanes, Toplady, and Fletcher, were so full of holy enthusiasm in their Master's work, that the contagion of their spirit melted, fused, swayed, peasant and philosopher, actors and preachers, individuals and multitudes

alike, and the converts, under their sermons, were counted by thousands and tens of thousands.

That will be a blessed day for the Church of the living God, when those who minister at her altars shall do it, touched as with "a live coal," infusing fire, the glow of reason and passion, even to their intensest pitch. Rowland Hill, with some eccentricities, possessed such an amazing power of enthusiasm that people flocked to his preaching from every quarter, till the largest churches could not hold them, and so, like other evangelists of that period, he preached in the open field, or on a hill, or by the road-side, to ten, twenty, and even thirty thousand souls. Once at Wotton he was completely carried away by the impetuous rush of his feelings, and raising himself to his full stature, he exclaimed, "Because I am in earnest men call me an enthusiast, but I am not; mine are the words of truth and soberness. When I first came into this part of the country, I was walking on yonder hill; I saw a gravel-pit fall in and bury three human beings alive. I lifted up my voice for help so loud that I was heard in the town below, at the distance of a mile. Help came and rescued two of the sufferers. No one called me an *enthusiast* then; and when I see eternal destruction ready to fall upon poor sinners and about to entomb them irrecoverably in an eternal mass of woe, and call aloud on them to escape, shall I be called an enthusiast now? No, no!"

DO NOT SOAR.—In order to any practical effect on common minds—and they constitute the bulk of hearers of the Word—the preacher must keep down where such minds live and have their being. He must consent to think and feel as they do, and use language adapted to their capacity. They are men and women of this world, on probation for another; and so is he. It will be most unfortunate for him and for them, if he shall forget that he is a sublunary being, and is preaching to sublunary beings. Some preachers do forget this egregiously. The moment they begin

their discourse they rise aloft almost out of sight. They leave the regions of business, of real every-day life—of the actualities of human thought and experience—and mount up to the regions of poesy, or sentimentality, or transcendentalism—into the domain of balloons, and probably for the same reason: because they are inflated. It is affirmed of the Great Teacher, that the *common people heard Him gladly*. His thoughts, His speech, His illustrations, His whole life, all identified Him with the common people and not with a class. He put Himself personally, in attitude, in spirit, in the substance and methods of His teaching, in direct, intimate contact with them; and hence "no man spake as did this man" of the people, as well as from God. AN OBSERVER.

DIFFICULT TEXTS TO HANDLE.—Behold the *Lamb of God, which taketh away the sin of the world*. (Jno. i: 29.) The late Dr. BETHUNE—one of the brightest ornaments of the American pulpit—once expressed himself to the writer in the following words: "There are some texts that I never dare to preach from: not because their meaning is doubtful or of minor importance, but because their wealth of thought is so apparent, and so simply and tersely and exquisitely expressed in the words of Scripture, that anything I could add in the way of explanation or development or emphasis would only weaken their impression or mar their divine beauty and fullness." And he cited the text above as one of the passages which he often quoted, but never attempted to expound.

And is not this the experience of very many preachers? And if they do make the attempt to preach from this class of texts, are they not often painfully conscious of coming infinitely short? of only diluting and weakening the force of the simple, sublime words in which the Spirit of inspiration has set forth the truth? Such texts do not call for elaborate or scientific treatment on the part of the preacher; they are "golden texts," prepared to his use, wherewith to enrich his discourses and stamp them with the seal of Heaven.

PREACHERS EXCHANGING VIEWS.

Every man is a laborer for posterity, and makes an addition to that great sum-total of achieved results, which may, in commercial phrase, be called the capital of the human race.—GLADSTONE.

It is the privilege, the exclusive privilege, of genius to light its own fire.—JOHN FOSTER.

Death-bed Experiences.

[Under the caption, "Striking Testimony," in *HOMILETIC MONTHLY* (Jan. No., p. 246), we quoted the late Dr. Gardiner Spring, for many years pastor of the "Brick Church," New York City, as saying: "I have seen Universalists and infidels die; and during a ministry of fifty-five years I have not found a single instance of peace and joy in their near views of eternity." This quotation has grieved some of our Universalist friends, and we have received several letters of complaint on the subject. Having given the testimony of Dr. Spring, as to his personal observation in the death-chamber, we cheerfully give place to personal testimony on the other side. Sure we are that our orthodox readers will rejoice with us to be assured that "Universalists are as faithful to the Lord Jesus Christ, and as willing to trust Him in life and in death as any other of His followers."—ED.]

AMONG the constant readers of *THE HOMILETIC MONTHLY* there are many Universalists, I venture to say; and among them all, not one who has the slightest sympathy with infidelity, or who would not corroborate my assertion that Universalists are as faithful to the Lord Jesus Christ, and as willing to trust Him, both in life and in death, as any other of His followers, of whatever sect or denomination. My ministry does not yet cover a period of fifty-five years, but it covers a somewhat wide experience in the Universalist pulpit and in Universalist homes, and my testimony is that among the hundreds of occasions when I have knelt by the death-beds of Universalist people, there has been not one in which the dying person showed any terror of what the future had in waiting for him; while there have been very many in which my own faith was reassured, and my heart deeply moved, by the calm, triumphant, peaceful manner in which the departing soul looked into the realm of invisible things and plumed itself for its heavenward flight.

EDWIN C. SWEETSER.

Philadelphia, Pa.

Writes another—

"Do you believe that the statement of Dr. Spring is a truthful statement?

Did you hear of the death of my personal friend in your city, the late Dr. E. H. Chapin, and read the testimony of Dr. Armitage, of the Baptist church, at his funeral? Could not Dr. Spring have made an exception in his case?

REV. T. H. TABOR.

New Salem, Ill.

[Undoubtedly he would, had he witnessed his death. Dr. Spring died before Dr. Chapin. As to the truthfulness of Dr. Spring's statement of his personal observation, it is sufficient to say, that for more than half a century he stood in the front rank of the Christian ministry of New York, beloved and respected.—ED.]

An "Orphan's" Appeal.

"We are orphans. Father gone to the better land and mother recently. We are trying to save our little home. Father was a minister, wore himself out in the harness, and died poor in 1854. The good book says visit the fatherless in their affliction. Could you not have collections taken up in our behalf? The orphans' prayer goes with this appeal."

[This petition comes to us duly signed, but as the father died in 1854, the youngest of this family of orphans must be over thirty years of age! Will not the brother write us again and let us know how many orphans there are in the family and their respective ages?—ED.]

Disturbing the Benediction.

Several of your correspondents have called attention to the habit, in many congregations, by which the time for singing the last hymn and for pronouncing the benediction is employed in getting on great-coats and gloves, thus disturbing the solemnity of the occasion. There is one church in which this is not allowed. I happened to be, a few evenings ago, in Dr. J. O. Peck's church, Brooklyn. Just before the singing the last hymn, the pastor in a pleasant but serious tone remarked: "You will have plenty of time to put on your overcoats after the benediction is pronounced, if you live; if you do not live it will not matter." The overcoats that evening were put on after the benediction was pronounced. OBSERVER.

QUERIES AND ANSWERS.

"W. E. B."—Which is the *best* Analysis of the Bible published? A.: Referred to Dr. Howard Crosby for answer, who replies: "I know of no Bible analysis superior to Hitchcock's."

"V. W. R."—Can you name any book or sermon that will aid me to study the question: Will the heathen be saved without the Gospel?—A.: The best thing we know of in brief space is a sermon in *National Preacher* (Vol. xxxiv, Sept. No.)

"KENE."—Does the Rev. Wm. Lloyd quote correctly (H. M. p. 222) when he says that Locke said, "Reading makes the full man, and writing the correct man?" Was it not Bacon, and is not the correct quotation, "Reading maketh a full man; conference, a ready man, and writing, an exact man"?—A.: Our correspondent is correct in both particulars. (See Hoyt-Ward Cyclopaedia of Quotations, k. 227).

"W. W."—Sir Samuel Baker was a Pasha, but is not the Baker Pasha who is commanding at present an Egyptian army. This is Valentine Baker, the brother of Sir Samuel, as explained in the following letter to us from the author, John Habberton: "Baker Pasha, now in Egypt, is the reprobate who figured a few years ago in a disgraceful suit. He was sent to the Khédive by the Porte. Sir Samuel, his brother, is in England, or was a few weeks since."

"W. B."—How can one get the complete "Second Epistle of Clement," spoken of by Dr. Schaff, in the November number of *THE HOMILETIC MONTHLY*, in such shape as would make it available as addenda to the garbled edition published in the Ante-Nicene Christian Library?—A. The second epistle of Clement of Rome is published in full by the discoverer, Archbishop Bryennios, Constant, 1875, and by Bishop Lightfoot in an appendix to his Clement, 1879.

"P. K."—I wished to preach a sermon on the Press, but could not for a long while hit upon an appropriate text.

At last I thought of the *gift of tongues*. Is not the printing press a variation of that same great miracle? One tongue speaks and ten thousand tongues in many languages and for ages, if what is uttered is worthy, repeat what is said. Is not that text a happy thought?—A.: Yes; but as is true of many of our happy thoughts, somebody expressed that thought before. In Blunt's excellent history of the Reformation you will find on page 109, English edition, these words: "The art of printing, in this age of revival, was analogous to the *gift of tongues* in the first promulgation of the Gospel. But even so, printing has the advantage in that it preserves wisdom for every succeeding age, while the miraculous gift of speech conveyed it only to the existing generation of men." It may be that you never heard of Prof. Blunt or his book. Like coincidences, are not infrequent.

"IN DOUBT."—I am a young clergyman. I have read Renan, Kuenen, and Robertson Smith. I cannot say that these men are wrong in all their conclusions which touch "the inspiration of the Scriptures"; I certainly cannot prove it. Hence I am in *doubt* touching at least one of the fundamentals of Christianity—the *inspiration of the Scriptures*. What am I as a conscientious man to do? Quit the ministry? But I may shortly emerge from my doubts. Preach on subjects concerning which I have no doubts? But my lack of certainty about the authority of the Bible seems to unsettle everything. I am in a strait, and I know that there are many young men in the ministry situated as I am. Will you, or some experienced teacher in Israel, advise us? A.: This query we referred to Dr. John Hall, who answers: "When you have considered, with equal care the refutation of the authors named, if you still remain a believer in their peculiarities (you put them all in one category), of course it is your duty to resign your commission, if you hold it from a church with a definite creed which you disbelieve."

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Walking in God's Paths. "Hold up my goings in thy paths, that my footsteps slip not."—Ps. xvii: 5. By G. W. Alexander, D.D., New York.
2. Dangers of Modern Taught. "Hold thou me up, and I shall be safe."—Ps. cxix: 117. By Rev. H. F. Butler, Cincinnati.
3. Where God is, there is Development. "A little one shall become a thousand, and a small one a strong nation."—Isa. lx: 22. By R. S. Storrs, D.D., Brooklyn.
4. Education of the Young. "As for these four children, God gave them knowledge and skill in all learning and wisdom," etc.—Dan. i: 17. By A. E. Kittredge, D.D., Chicago.
5. God's Passionate Cry over the Sinner. "How shall I give thee up, Ephraim! How shall I deliver thee, Israel?"—Hos. xi: 8. By T. De Witt Talmage, D.D., Brooklyn.
6. The Theology of the Heart. "And behold, a woman in the city, who was a sinner . . . stood at his feet, behind him, weeping," etc.—Luke vii: 37, 38. By Rev. Henry Ward Beecher, Brooklyn.
7. Features of the Day of Pentecost. "And when the day of Pentecost was fully come," etc.—Acts ii: 1-47. By Prof. F. L. Patton, D.D.
8. The Disinterestedness of Love. "I seek not yours, but you."—2 Cor. xii: 14. By J. Spencer Kennard, D.D., Chicago.
9. The Top of the Ladder. "And to know the love of Christ," etc.—Eph. iii: 19. By Rev. C. H. Spurgeon, in Metropolitan Tabernacle, London.
10. Paul's Ideal Hope. "Till we all come in the unity of the faith . . . unto a perfect man," etc.—Eph. iv: 13, 15. By Rev. Stopford A. Brooke, in Bedford Chapel, London.
11. Panics, and their Dreadful Evils. "Learn to follow honest trades" (marginal reading)—Titus iii: 14. By Rev. Robert Collyer, New York.
12. The Immovable Kingdom. "Wherefore we, receiving a kingdom which cannot be moved," etc.—Heb. xii: 28. By John Hall, D.D., New York.
13. The Crown of God's Attributes. "Be ye holy, for I am holy."—1 Pet. i: 16. By John H. Barrows, D.D., Chicago.
14. Religion and Civil Government. "The kingdoms of this world are become the kingdom of our Lord and his Christ."—Rev. xi: 15. By J. P. Newman, D.D., New York.

SUGGESTIVE THEMES.

1. Angelic Earnestness. ("While he [Lot] lingered, the men [angels] laid hold upon his hand . . . and brought him forth, and set him without the city."—Gen. xix: 16.)
2. Old Hopes Made Alive. ("Isaac digged again the wells of water which they had digged in the days of Abraham"—Gen. xxvi: 18.)
3. Supernatural Sustenance. ("He [Moses] was there [in the mount] with the Lord forty days and forty nights; he did neither eat bread nor drink water."—Ex. xxxiv: 28.)
4. The Untroudden Path. ("Ye have not passed this way heretofore."—Josh. iii: 4.)
5. Unconscious Abandonment. ("And he wist not that the Lord was departed from him."—Judges xvi: 20.)
6. A Demagogue's Arts. ("So Absalom stole the hearts of the men of Israel."—2 Sam. xv: 1-6.)
7. Weariness in Affliction. ("So am I made to possess months of vanity," etc.—Job vii: 3.)
8. The Divine Lullaby. ("As one whom his mother comforteth, so will I comfort you."—Isa. lxvii: 13.)
9. Charity the True Sanctity. (Parable of the Good Samaritan, Luke x: 25-37.)
10. The Hidden Manna. ("I have meat to eat ye know not."—John iv: 32.)
11. Conflict between Science and Religion. ("Lighting upon a place where two seas met" [Paul's shipwreck]—Acts xxvii: 41.)
12. The Possible and the Impossible. ("Stand still and see the salvation of the Lord."—Ex. xiv: 13.) "Work out your own salvation with fear and trembling." Phil. ii: 12.

GERMS OF ILLUSTRATION.

Wouldst know the whole? Then scan the parts; for all
That moulds the great lies mirrored in the small.—GOETHE.

Profession without practice is well described in Benjamin Franklin's characterization of the bustling, inefficient Lord Loudoun: "He is like the St. Georges on the signs—ever on horseback, but never riding on."

Gloom Turned into Glory.—Few disasters of recent years have been attended with more horrors than the volcanoes, a few months ago, in Java. The sun was obscured, villages destroyed, and thousands of lives were lost. Yet, according to Professor Draper, of New York, the smoke and lava-dust, lifted high in air and carried half-around the world, imparted a peculiar red tinge to the rays of the sun, and caused the remarkably gorgeous sunsets lately witnessed in South America.

The Gospel of Culture, in its assumption that man needs but his own efforts to re-

deem himself from sin, might do well to ponder the advice of the Emperor Constantine to the heretic bishop of the Novatians: "Acessis, take a ladder and get up to heaven by yourself." To get the full gist of this advice, one should attempt to hold a ladder erect, and climb it at the same time.

Formalism in Worship has too often barred the door to Christ's entrance. Oliver Wendell Holmes says: "Every person's feelings have a front door and a side door by which they may be entered. The front door is on the street. Some keep it always open, some keep it latched, some locked, some bolted, with a chain that will let you peep in, but not get in; and some nail it up, so that nothing can pass the threshold. This front door leads into a passage which opens into an ante-room, and this into the interior

apartments. The side door opens at once into the sacred chambers." Too many say to Christ: "Enter with the usual ceremonies, at the front door, or not at all."

Tears of True Penitence find, in the peace that is sure to follow, a beautiful parallel to nature. "Do you think this blow will last long?" was asked of an officer on a lake steamer during a rather severe storm. "No," he replied; "don't you see that rain-cloud rising yonder? Whenever the rain comes the tempest dies down."

We are but Nature's; and if Nature weep,

Though storms are hurtling o'er the furied
sea,

The winds shall soon repose in gentle sleep,

And the calm reign of Peace begin to be.

"**Despise not one of these little ones**" comes to mind at once on hearing Robert Collyer narrate this incident: "While doing a bit of gardening one day, I dug up a little root and tossed it into a dark corner. I thought it was good for nothing but to rot away; but, ah! the little thing knew better than that. An end had been driven into a pile of rubbish, and after awhile the little root began to put forth a bud here and there. And June came and whispered, 'Little root, you must have a blossom.' But there was no blossoming there in that dark

corner. So what does the little root do, but send forth its long, slender stem, till it reaches the golden sunlight. And there, as I was searching for a lost tool one day, I found the tiny blossom, blue as the heaven, holding up its dainty cup to catch the dew. I believe I kissed the bonnie bluebell; and it preached me a better sermon than I had heard for many a day."

Self-sacrificing heroism is not often illustrated by a more touching story than one told by Corporal T., a well-known office-holder of Brooklyn, who lost both legs in the Civil War. After their loss he was carried to the rear and laid alongside five other brave fellows who had been similarly wounded. There were none to attend them. In pain and fever they lay, and no one to bring water for their parched lips. Lying near by was a fellow-soldier, with one arm shot away. He heard their moans for water, but could not obtain it. Yet he saw, a short distance away, a peach tree loaded with luscious fruit, and some lay scattered on the ground beneath. Slowly and with great effort he dragged himself along on his uninjured side, secured some of the tempting fruit, and returned. He handed a juicy peach to the suffering corporal, who, as he bit into it with intense delight, heard a groan and rattle by his side, and the life of his benefactor passed away.

HELPFUL DATA IN CURRENT LITERATURE.

By J. M. SHERWOOD, D.D.

Books of the Month.

Charles Scribner's Sons have added some admirable books to their lists, among which are "Among the Holy Hills," by Dr. Henry M. Field, who has achieved a very high reputation by his former volumes of travel. The present one will sustain and increase his reputation. There is an indescribable charm about them all.—Two Lives of Luther: one by Julius Kostlin (with illustrations); the other, "A Short Biography of Luther," by James Anthony Froude. The former is a standard work on the subject, as all scholars know, and is brought out in a very neat and tasteful style. Froude's bold and brilliant essay is reprinted from the *Contemporary Review*, and is based on Kostlin's "Life of the great Reformer." The four hundredth anniversary of his birthday has been the occasion of making important and extensive additions to the literature of the Reformation.—The "Hymns of Martin Luther," set to their original melodies, with an English version, edited by Leonard W. Bacon and Nathan H. Allen, is a fitting souvenir of his birthday. His love of music and poetry is one of the most significant features in his character. Coleridge said: "Luther did as much for the Reformation by his hymns as by his translation of the Bible. In Germany the hymns are known by heart by every peasant." These stirring songs escaped from him in the very midst of his combats, to excite the courage of the people. Many of them are war songs, fer-

vent and fierce. His "Ein feste Burg" was the "Marseillaise" of the Reformation, and preserves to this day its potent spell over German hearts. Luther's Prefaces are given, and the best and latest results of German scholarship in this new and beautiful edition.—"A Day in Athens with Socrates" (paper cover). These translations from the Protagoras, and the Republic of Plato, will interest persons of scholarly tastes who are not familiar with the Greek classics.

D. Appleton & Co.—"Early Christian Literature Primers," edited by Prof. George P. Fisher, D.D., embody in a few inexpensive volumes the substance of the characteristic works of the great Fathers of the Church. The titles of these dainty and quaint-looking volumes are: The Apostolic Fathers and the Apologists; The Fathers of the Third Century; The Post-Nicene Greek Fathers; The Post-Nicene Latin Fathers. These volumes are prepared by the Rev. George A. Jackson, who has done his work well. Exact translations of the chief works of the Apostolic Fathers and the Apologists, with introduction upon the writings of the period, and sketches of the several authors. Only genuine works, as translated from the latest critical texts, have been admitted into the series. At a trifling cost our ministers can possess this invaluable "Early Christian Literature."

A. C. Armstrong & Son.—"The Parabolic Teaching of Christ," a systematic and critical

study of the parables of our Lord. By Alexander Balmain Bruce, D.D. The author is Professor of Apologetics and New Testament Exegesis in the Free Church College, Glasgow. It is not extravagant praise to say that this work deserves to take the front rank in works on Biblical exegesis. We do not think its equal can be found in treating the parables. Systematic and critical, scholarly and thorough, reverent in spirit, and careful and sound in its teachings, it is a work which no minister should think of dispensing with. It is brought out in a style worthy of its intrinsic worth—"Contrary Winds, and other Sermons," by William M. Taylor, D.D., LL.D. Third thousand. The twenty-four discourses here presented to the public by the popular pastor of the Broadway Tabernacle, "are printed now as they were preached at first." The cordial reception given to his former volume, entitled "The Limitations of Life, and other Sermons" (already 4th edition issued), moved the author, "at the urgent solicitation of his friends and publishers," to give the present work. We do not wonder at the popularity of Dr. Taylor's sermons, for they are admirable specimens of the best type of preaching. His conspicuous qualities are thoughtfulness, clearness, scripturalness, robustness of thought, methodical arrangement, sturdy sense, plainness, and fidelity. And it is certainly a happy omen when such sermons are popular, and frequent editions of them are sold. It indicates that the public are becoming satiated with the flashy and sensational style of preaching which has extensively prevailed during the last few years, and are glad to get hold of such sensible, vigorous, and instructive discourses as are preached from the Broadway Tabernacle pulpit.

The Ohio Publishing Co.—"Crumbs of Comfort," by Rev. William Hollinshed; with an Introduction, by Rev. P. Barker. This unpretending volume, as its title indicates, does not aim to meet the fastidious tastes of the intellectual epicure, but to minister, in a humble way, to the needy and distressed, and to lend a helping hand to the burdened one in his ascent up the hill "Difficulty." It breathes the Christian spirit throughout, and in its modest mission may help to feed and cheer the children of God.

Congregational Sunday-school and Publishing Society.—"Ned Harwood's Delight; or, The Home of the Giants," by Mrs. S. G. Knight. "The Academy Boys in Camp," by Mrs. S. F. Spear. We are not of the number who pass by Sunday-school books as of trivial moment; on the contrary, we believe their influence is prodigious on the formative minds and character of our children and youth. No graver responsibility, scarcely, devolves upon pastors, parents, and teachers in our Sunday-schools, than that which relates to the books provided and the music used in the great army gathered and being taught in the Sunday-schools of the land. From long and painstaking examination and observation, we are thoroughly satisfied that a very large

proportion of our Sunday-school literature is wholly unfit for so sacred a use, both on mental and religious grounds, and is pernicious in its influence. It is the imperative duty of pastors, superintendents and teachers to look into this matter, and scan the libraries in use in their schools, and test every new applicant before admitting it to their list. The volumes before us are neat in style and about the average in point of merit; but they fall short of that high standard of excellence which books designed for so high and important a purpose should invariably possess.

Funk and Wagnalls.—"Thirty Thousand Thoughts," covering a Comprehensive Circle of Religious and Allied Topics gathered from the best available sources, of all ages and schools of Thought; the whole arranged upon a scientific basis. Edited by Canon Spence, Rev. Jos. S. Exell, and Rev. Charles Neil; with Introduction by J. S. Howson, D.D., Dean of Chester. It is impossible to convey to the reader a full idea of the character and value of this unique and immense work. It is a comprehensive illustration book, combining all the advantages of a "commonplace" book, a "compendium" of theological literature, arranged for immediate practical use for those too busy to search through libraries for what they need, and a homiletical "encyclopædia" or "dictionary" of illustration. It supplies a want that has long been felt, and cannot fail to be of very great service to ministers and students in general. The American publishers have brought out the expensive work in excellent style, and sell it at a moderate price.—"Pulpit and Grave," a volume of Funeral Sermons and Addresses, etc., edited by E. J. Wheeler, A.M. The object sought by this work is to aid pastors in the performance of funeral services, which, confessedly, are among the most onerous and difficult which pertain to the sacred office. The material has been gathered from a very wide field, at home and abroad—very much of it being prepared expressly for this work, consisting of sermons, outlines, obituary addresses, prayers, classified texts, Scripture readings, death-bed testimonies, funeral etiquette, etc. The editor has spared no pains on the work, and has shown rare taste and judgment in the selection and arrangement of his rich and varied matter. We are confident its merits have but to be known to secure for it a wide mission of usefulness. It is far superior to any other work of a similar kind that we have seen.

Periodicals.

HEALING THROUGH FAITH. By R. L. Stanton, D.D. *Presbyterian Review* (Jan.), 31 pp. An exceedingly able and timely article, reviewing Dr. Vincent's July article in the same review; also Dr. Spear's, Dr. Patterson's, and a large number of other contributions on "The Faith Cure," which have been given to the public through various channels. His criticisms of the numer-

ous authors he refers to are discriminating and trenchant. He himself takes a different view—and we believe substantially the true one—and he presents many interesting examples of cases healed through the prayer of faith. Dr. Asa Mahan, widely known in this country, now in London, furnishes several of these, one being that of his wife, cured of both cancer and tumor. All the witnesses cited are credible witnesses. No confidence can be placed in human testimony if they are to be branded as "impostors," or under "delusion." Dr. Stanton then gives the Scripture argument at length in support of his own theory. No one can read this paper and not be interested in the subject.

PROPOSED RECONSTRUCTION OF THE PENTATEUCH. By Prof. Edwin C. Bissell, D. D., *Bib. Sacra* (Jan.), 28 pp. So prevalent are loose views on the "Pentateuchal question," and so destructive is the trend of much of the criticism of the day, that it is refreshing to read these papers (this is the fourth), so scholarly in spirit, and conservative, and yet so exhaustive, based on careful Scripture exegesis. No one can follow this discussion from the beginning to the end, it seems to us, and fail to see that the old and commonly received faith of the Church rests on solid ground, and is justified by the best scholarship of the day.

CHRISTIANITY AND ÆSTHETICISM. By Washington Gladden, D. D., *Andover Review* (Jan.), 11 pp. The relative rank of art and morality is ably discussed here. "At the end of nineteen Christian centuries, we find this truth generally recognized among Christians, that the end of religion is right character; that no philosophy of religion will stand that does not make character the supreme thing. But a change has come over what is called 'polite society'; morality is sacrificed to æstheticism, the standards of which are purely selfish." The literature of the day is "saturated with this spirit"; not only are Christian sentiments eschewed, but "there is a marked absence of philanthropic sentiments from much of our latest literature." This view agrees with the views expressed by Julian Hawthorne in *Princeton Review* on "Agnosticism in American Fiction."

THE SALVATION OF INFANTS. By Prof. E. V. Gerhart, D. D., *Reformed Quarterly Review* (Jan.), 40 pp. An elaborate, striking article from the pen of a leading divine of the German Reformed Church, who has made the subject his study for years, and here gives the results of his labor, moved to it by Dr. Prentiss' article on the same subject in *Presb. Review* of July, '83. That article attracted wide attention, as this one is sure to do, and called forth no little criticism for its "bold divergence from the doctrine of the Westminster standards concerning the salvation of infants." Dr. Gerhart opposes Dr. Prentiss' main positions with great learning and skill. His own theory, however, will, we apprehend, find but little favor. He holds, in a word, that infants dying in infancy pass into a "trans-

earthly period" of existence, *i. e.*, enjoy a special after-probation until the judgment-day. The subject is one of very great importance. Dr. Charles Hodge, though a staunch leader of orthodoxy, believed in the salvation of all who die in infancy, and we think this is the common doctrine of evangelical Protestants at the present day.

A STUDY OF THE MIND'S CHAMBERS OF IMAGERY. By James McCosh and Prof. Henry F. Osborn, *Princeton Review* (Jan.), 22 pp. A highly curious and suggestive paper of a psychological character. Dr. McCosh describes the general laws and characteristics of our mental imagery; while Prof. Osborn gives the results obtained from a special inquiry into the subject by means of printed questions circulated among a large number of college students. There is much that is suggestive in the article.

EVANGELICAL PREACHING. By D. Bergstresser, D. D., *Lutheran Quarterly* (Jan.), 14 pp. Pure Protestantism and Primitive Christianity are shown to be synonymous. Subjective and objective Christianity, in their vital and reciprocal relation to each other, are the two factors on which depend the success of evangelical preaching. Would that such evangelical preaching as is here described were sounded throughout the world, and let all the people say AMEN!

EVOLUTIONARY ETHICS AND CHRISTIANITY. By Goldwin Smith, *Contemporary Review*, via *Eclectic* (Feb.), 15 pp. An admirable paper, showing that morality has no bottom if Evolution as held by Herbert Spencer and his school is true. As Dr. Van Denslow, an advanced evolutionist, puts it, the commandment against stealing or lying is the law of the "top dog, and nothing more." "When the belief that Evolution is all, and that Evolution brings forth only to destroy in the end" (the admitted bearing of these mechanical theories of the universe upon ethics) "has thoroughly penetrated the human mind, will not the result be a moral chaos?" We commend this thoughtful review to our readers. In Feb., 1882, Mr. Smith had an article in the *Contemporary* "On the Basis of Morality," which Herbert Spencer replied to in the March number.

DR. R. HEBER NEWTON'S RATIONALISM. By George W. Dean, D. D., *American Church Review* (Jan.), 19 pp. This is a fearless and trenchant criticism on "The Right and Wrong Uses of the Bible," which has served to make this preacher and author's name notorious. It needed not this severe handling to show that Dr. Newton has but little claim to real, independent scholarship. He does little more than repeat the ideas and criticisms of others. "His real religious guides are Emerson, whom he calls 'our great seer'; Matthew Arnold, whom he pronounces 'the finest biblical critic of England'; Herbert Spencer, Ewald, Max Müller, Goethe, and Hegel." To apply "Rationalism" to such bald semi-infidel views as this Presbyter has preached and published, is a mild term. It is significant to see at this juncture such a scathing arraignment and rebuke in the *Church Review*.