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REVIEW SECTION.

I.—CALVINISM AND FATALISM.

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MR. ROBERT J. INGERSOLL has unconsciously done the cause of Christian faith a service by pointing out its entire accord with the actual world in which we live, by showing that the book of Revelation and the book of Providence are in essential harmony. In the September (1889) number of the *North American Review*, while attempting to inform the public Why He is an Agnostic, he says :

“Most people, after arriving at the conclusion that Jehovah is not God, that the Bible is not an inspired book, and that the Christian religion, like other religions, is the creation of man, usually say: ‘There must be a Supreme Being, but Jehovah is not his name, and the Bible is not his word. There must be somewhere an overruling Providence or power.’ This position is just as untenable as the other. He who cannot harmonize the cruelties of the Bible with the goodness of Jehovah, cannot harmonize the cruelties of nature with the goodness and wisdom of a supposed deity. He will find it impossible to account for pestilence and famine, for earthquake and storm, for slavery, for the triumph of the strong over the weak, for the countless victories of injustice.”

The same mystery, then, hangs over the world as over the sacred page, and Mr. Ingersoll virtually admits that the Bible is true to the facts of life. Had it been a mere optimistic book, ignoring those things which baffle and perplex, he would probably have been one of the first to denounce its smooth prophecies as contrary to all observation and experience.

Mr. H. O. Pentecost has recently rendered a similar service to Calvinism. He denounces it as a horrible system, but declares that nevertheless, it is the only consistent philosophy of Christian belief and the only logical basis of theism. “If you admit the existence of a personal God,” he says, “you must be a Calvinist. There is no middle ground between Calvinism and Agnosticism, whoever is not a Calvinist must be an Agnostic and whoever is not an Agnostic must be a Calvinist.” The argument here is substantially that of Mr. Ingersoll.

In both cases it is Agnosticism growing out of pessimistic interpretations of the mysteries of life. It is the querulous philosophy of Henry George, applied not merely to land tenure and social problems, but to the Universe.

But Mr. Pentecost cannot leave this logical Calvinistic philosophy without hitting it off with one of the stock contrasts with heathenism. He *sweepingly* declares that, after having carefully studied the religions of the world, he finds nothing that so shocks his moral sensibilities as the Calvinistic theology. In a similar strain, Sir Edwin Arnold said to a Boston audience, a few months ago, that he would prefer "the very darkest things of the Hindu faith to the brightest sunshine of Calvinism."

Now the real point of hostility to the Calvinistic system in the minds of all this class of men lies in its doctrine of predestination. In other words, its alleged *fatalism* is the stumbling block. I propose to examine the comparison made by Mr. Pentecost and Sir Edwin Arnold, between this system and the various religions and philosophies.

Without entering upon any defence of Christian doctrines of one type or another, I hope to show that fatalism, complete and unmitigated, is at the foundation of all Oriental religion and philosophy, all ancient or modern Pantheism, and most of the various types of Agnosticism. While this has been the point at which all infidel systems have assailed the Christian faith, it has nevertheless been the goal which they have all reached by their own speculations. They have differed from Christianity in that their predestination, instead of being qualified by any concession to the play of free will, or any feasible plan of ultimate and superabounding good, has been a real fatalism, changeless, hopeless, remorseless.

That the distaff of the Fates and the ruthless sceptre of the Erynies entered in full force into all the religious ideas of the Roman and Greek mythologies scarcely needs to be affirmed. They controlled all human affairs. The Sagas of the Norsemen also were full of fatalism, and that principle still survives in the folk lore and common superstitions of all Scandinavian, Teutonic and Celtic races to this day.

The fatalism of the Hindus is clearly stated in the Code of Manu (Book I: 13) which declares that, "in order to distinguish actions, he (the creator) separated merit from demerit. To whatever course of action the Lord appointed each kind of being, that alone it has spontaneously adopted in each succeeding creation. Whatever he has assigned to each at the first creation, noxiousness or harmlessness, gentleness or ferocity, virtue or sin, truth or falsehood, that clings to it." The same doctrine is put in still more offensive form in Book IX: 17, which declares that "Manu" (here used in the sense of creator) when creating woman "allotted to her a love of her bed, of her seat, of ornament, also impure desires, wrath, dishonesty, and bad conduct."

There would be some relief from this horrible doctrine if in subsequent chapters of Manu there were kindly tokens of grace, or sympathy for woman, or any light of hope here or hereafter, but the whole teaching and spirit of the Code rests as an iron yoke upon womanhood, and it is largely a result of this high authority that the female sex in India has for ages been subjected to the most cruel tyranny and degradation. It might well be said that, in spite of our horror at infanticide, the most merciful element of Hinduism with respect to woman is the custom by which so large a proportion of female children have been destroyed at birth.

The same fatalistic principles affect all ranks and conditions of Hindu society. The poor sudra is not only low born and degraded, but he is immovably fixed in his degradation. He is cut off from all hope or aspiration: he cannot rise above the thralldom of his fate. In the Bhagavad Gita, Krishna declares to Arjuna that it is

“Better to do the duty of one’s caste
Though bad or ill performed and fraught with evil,
Than undertake the business of another,
However good it be.”

Thus even the laws of right and wrong are subordinate to the fatality of caste, and all aspiration is paralyzed.

On the other hand, even the enemies of Calvinism have repeatedly acknowledged that the system as a moral and political force is full of inspiration; that its moral earnestness has been a great power in molding national destinies. Mr. Bancroft has not hesitated to declare that the great charters of human liberty are largely due to its strong conception of a divine and all-controlling purpose. Even Matthew Arnold admitted that its stern “Hebraic” culture, as he called it, had wrought some of the grandest achievements of history. But the Hindus, noble Aryans as they were at first, have been conquered by every race of invaders that has chosen to assail them. And what wonder, while for ages they have been paralyzed by this philosophy of Krishna!

“This,” says Sir Monier Williams, “is the *Summum Bonum* of Brahminical philosophy, *viz*: the loss of all personality and separate identity by absorption into the Supreme—mere life with nothing to live for, mere joy with nothing to rejoice about, and mere thought with nothing upon which thought is to be exercised.”

Buddhism does not present the same fatalistic theory of creation as Brahminism, but it introduces even a more aggravated fatalism into human life. Both alike load down the newly born with burdens of guilt and consequent suffering transmitted from former existences. But in the case of Buddhism there is no identity between the sinner, who incurred the guilt, and the recipient of the evil karma, which demands punishment. Every man comes into the world entangled in

the moral bankruptcy of some one who has gone before, he knows not whom or where. There is no consciousness of identity, no remembrance, no possible sense of guilt, or notion of responsibility. It is not the same soul that suffers, for in either case there is no soul—there is only a bundle of so-called skandas, certain faculties of mind and body whose interaction produces thoughts and emotions. Yet there is conscious suffering.

Scoffers have long pointed with indignation at the Christian doctrine that a child inherits a moral bias from his parents, but nowadays agnostic biologists carry the law of heredity to an extreme which no hyper-Calvinist ever thought of, and the cavillers at "original sin" have become eloquent in praise of Buddhism, which handicaps each child with the accumulated demerit of preëxistent beings with whom he had no connection whatever. The Christian doctrine imputes punishable guilt only so far as each one's free choice makes the sin his own; the dying infant who has no choice is saved by grace; but upon every Buddhist, however short lived, there rests an heirloom of destiny which only countless transmigrations can discharge.

If we turn to Mohammedanism we find a doctrine of fate, clear, express and emphatic. The Koran resorts to no euphuism or circumlocution in declaring it. Thus in Sura lxxiv : 3, 4, we read : "Thus doth God cause to err whom He pleases, and directeth whom He pleases." Again Sura xx : 4, says : "The fate of every man have we bound around his neck." As is well known, fatalism as a practical doctrine of life has passed into all Mohammedan society. "Kishmet" ("It is fated") is the exclamation of despair with which a Moslem succumbs to adversity, and often dies without an effort to recover.

The late Rev. Gerald F. Dale once found a Mohammedan village on the Lebanon wholly paralyzed with despair during a cholera epidemic. Under the fatalism of their creed men resigned themselves and each other to death with no preventive means, and only the cry of Kishmet (fated). J. W. H. Stobart, in speaking of the causes which have retarded Mohammedan civilization, says : "A blind belief in inevitable fate, fostered by the national faith, has been a fertile source of evil. Its natural antagonism to liberty of thought and action has destroyed all true national life, has rendered reform next to impossible, and has rendered the future hopeless." If such is the effect of a real fatalism, then surely the energizing force of Calvinism ought to be called by some other name.

With the lower forms of religious belief—fetich worship, animism, serpent worship, demon worship—the case is still worse. The only deities that are recognized in these rude faiths are generally supposed to be malevolent beings, who have not only fixed an evil fate upon men, but whose active and continued function it is to torment them.

Looking at the dark facts of life, and having no revelation of a merciful God, their votaries have simply been inspired with dread, and all their religious rites have been devised for appeasing the powers that dominate and distress the world. And yet we are asked to believe that even this widespread horror, this universal nightmare of heathen superstition is better than the Calvinistic creed.

If we inquire into the tendency of all types of Pantheism in this particular phase we shall find them, without exception, fatalistic. They not merely make God the author of sin; they make Him the sinner. Our misdeeds are not our acts, but God's. Thus the vaunted Bhagavad Gita, uniting the Sankhyan and the Vedanta philosophies, makes Krishna say to Arjuna: "All actions are incessantly performed by operation of the qualities of Prakriti [the Self-existing Essence]. Deluded by the thought of individuality, the soul vainly believes itself to be the doer. The soul existing from eternity, devoid of qualities, imperishable, abiding in the body, yet supreme, acts not, nor is by any act polluted. He who sees that actions are performed by Prakriti alone, and that the soul is not an actor, perceives the truth" ("Indian Wisdom," p. 152). Such is Hindu Pantheism. Yet this most inconsistent system charges man with guilt. It represents his inexorable fate as pursuing him through endless transmigrations, holding over him the lash of retribution while it exacts the very last farthing. Still, from first to last, it is not he that acts, but some fractional part of the one only Existence which fills all space.

The philosophy of Spinoza was quite as fatalistic as the Hindu Vedanta. He taught, according to Schwegler, that "the finite has no independent existence in itself; it exists because the unrestrained productive activity of the (infinite) Substance spontaneously produces an infinite variety of particular forms. It has, however, no proper reality; it exists only in and through the Substance. Finite things are the most external, the last, the most subordinate forms of existence into which the universal life is specialized, and they manifest their finitude in that they are without resistance, subject to the infinite chain of causality which binds the world. The divine Substance works freely according to the inner essence of its own nature; individuals, however, are not free, but are subject to the influence of those things with which they come into contact."

"It follows," says Schwegler, "from these metaphysical grounds (set forth by Spinoza) that what is called free-will cannot be admitted. For, since man is only a mode, he, like every other mode, stands in an endless series of conditioning causes, and no free-will can, therefore, be predicated of him." Farther on he adds: "Evil or sin is, therefore, only relative and not positive, for nothing happens against God's will. It is only a simple negation or deprivation, which only seems to

be a reality in our representation" (Schwegler's "History of Philosophy," pp. 220, 221).

The late Samuel Johnson, in his chapter on "The Morality and Piety of Pantheism," undertakes to defend both the Vedantic and the Spinozan philosophy by pointing out a distinction between an "external compulsion and an inner force which merges us in the infinite. Though both are equally efficient as to the result, and both are inconsistent with individual freedom, yet real fate is only that which is external." He adds: "While destiny or fate in the sense of absolute external compulsion would certainly be destructive, not only of moral responsibility, but of personality itself, yet *religion or science without fate is radically unsound.*" Again: "We cannot separate perfection and fate. Deity, whose sway is not destiny, is not venerable nor even reliable. It would be a purpose that did not round the universe, a love that could not preserve it. Theism without fate is a kind of atheism, and a self-denominated atheism. But, holding justice to be the true necessity or fate is properly Theism, though it refuses the name" ("Oriental Religions"—India). These reasonings by which Mr. Johnson insists that religion cannot exist without fate remind one of Mr. Pentecost's argument to show that there can be no middle ground between what he regards as religious fatalism and the empty void of the Agnostic.

Surely there is nothing new under the sun, for an early Buddhist philosopher has left a fragment which gives the very same reason for Agnosticism. Thus he says: "If the world was made by God (Isvara) there should be no such things as sorrow or calamity, nor doing wrong, nor doing right, for all, both pure and impure, deeds, must come from Isvara. . . . If he makes without a purpose he is like a suckling child, or with a purpose he is not complete. Sorrow and joy spring up in all that lives; these, at least, are not alike the works of Isvara, for if he causes grief and joy he must himself have love and hate. But if he loves and hates he is not rightly called self-existent.

"'Twere equal, then, the doing right or doing wrong. There should be no reward of works; the works themselves being his, then all things are the same to him, the maker."

This was an answer to the Hindu Pantheists, and there follows a reply also to the Oriental dualism which attempted to solve the difficulty by assigning two great first causes, one good, the other evil.

"Nay," says this Buddhist philosopher; "if you say there is another cause besides this Isvara, then he is not the end or sum of all, and therefore all that lives may after all be uncreated, and so you see the thought of Isvara is overthrown" (Beal's Buddhism in China, p. 180). Thus the same problems of existence have taxed human speculation in all lands and all ages. The same perplexities have arisen and the same cavils and complaints.

There is an important sense in which all forms of Materialism are fatalistic in their relation to moral responsibility. James Buechner assures us that "what is called man's soul or mind is now almost universally conceded as equivalent to a function of the substance of the brain." Walter Budgehot suggests that the newly-born child has his destiny inscribed upon his nervous tissues. Mr. Buckle assures us that certain underlying but indefinable laws of society, as indicated by statistics, control human action irrespective of choice or moral responsibility. Even accidents, and the averages of forgetfulness or neglect, are the subjects of computation. To support his position he cites the averages of suicides, or the number of letters deposited yearly on which the superscription has been forgotten. Thus underlying all human activity there is an unknown force, a vague supreme something—call it deity or call it fate—which controls human affairs irresistibly.

It would be amusing, if it were not sad, to see what devices and what *names* have been resorted to in order to get rid of a personal God. The Hindu Sankhyans ascribed all things to *The Eternally Existing Essence*. The Vedantists to the *To Pan (the All in All)*. The Greek Atomists called it an *Inconceivable Necessity*; Anaxagoras, the *World-Forming Intelligence*; Hegel, the *Absolute Idea*; Spinoza, the *Absolute Substance*; Schopenhauer, the *Unconscious Will*. Spencer finds only *The unknowable*; Darwin's virtual creator is *Natural Selection*; Matthew Arnold recognizes a "*Stream of Tendency*, not our own, which makes for righteousness." Nothing can be more melancholy than this dreary waste of human speculation, this wearying and bootless grasping after the secret of the universe, at the same time that a deaf ear is turned to those voices of nature and Revelation which speak of a benevolent Creator.

But the point to which I call particular attention in this connection is that these vague terms—whatever else they may mean—imply in each case some law of necessity which molds the destiny of the world. They are only the names of the Fates whom Philosophy has set over us.

If we have been correct in tracing an element of fatalism through all the heathen faiths and all ancient and modern philosophies, how is it that the whole army of unbelief concentrate their assailments against Divine sovereignty in the Word of God, and yet are ready to approve and laud those systems which exhibit the same thing in greater degree and without mitigation?

That which differentiates Christianity is the fact that, while it does represent God as the originator and controller of all things, it yet respects the freedom of the human will, which Mohammedanism does not, which Hinduism does not, which ancient or modern Pantheism does not, which Materialism does not. Not only the Word of

God but our own reason tells us that the creator of this world must have proceeded upon a definite and all-embracing plan, and yet at the same time not only the Word of God but our own consciousness tells us that we are free to act according to our own will. How these things are to be reconciled we know not, simply because we are finite and God is infinite. I once stood before the great snowy range of the Himalayas, whose lofty peaks rose 25,000 feet above the sea. None could see how those gigantic masses stood related to each other, simply because no mortal ever had explored, or ever can explore, those awful and unapproachable altitudes. So with many great truths concerning the being, attributes, and works of God. One may say that God predetermined and then foresaw what He had ordained; another says that He foresaw, and then resolved to effect what He had foreseen. Neither is correct—or, at least, neither can know that he is correct. God is not subject to our conditions of time and space. It is impossible that He whose knowledge and will encompass all things should be affected by our notions of order and sequence. The whole universe, with all its farthest extended history, stood before Him from all eternity as one conception and as one purpose.

The too frequent mistake of human formulas is that they undertake to reason out infinite mysteries on our low anthropomorphic lines—one in one extreme, and another in another. We cannot fit the ways of God to the measure of our logic or our metaphysics. What we have to do with many things is simply to believe, and trust, and wait.

On the other hand, there are things of a practical nature which God has made very plain. He has brought them down to us. The whole scheme of grace is an adaptation of the great mysteries of the Godhead to our knowledge, faith, obedience, and love.

And this leads directly to the chief differential which Christianity presents in contrast with the fatalisms of false systems, viz.: that while sin and death abound, as all must see, the gospel alone reveals a superabounding grace. It is enough for us that the whole scheme is one of redemption, that the Lamb was slain from the foundation of the world—nay, that he made the world and made it for an infinitely benevolent purpose. If dark mysteries appear in the Word or in the world, we are to view them in the light of Calvary, and wait till we can see as we are seen, for this world is Christ's, and must subserve His purpose.

Our position, therefore, as before the abettors of heathen philosophy is impregnable: the fatalism is all theirs, the union of sovereign power with infinite love is ours. We have reason as well as they. We realize the facts and mysteries of life as fully as they, but are not embittered by them. We see nothing to be gained by putting out the light we have. We prefer faith to pessimism,—Incarnate Love to the tyranny of "unconscious will."

II.—THE RELATION OF OLD TESTAMENT TYPES TO REVELATION.

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“THE Typology of Scripture has been one of the most neglected departments of theological science.” This introductory sentence of Fairbairn’s work upon Typology comforted me in my failure to find many special treatises upon the subject when I undertook to comply with a request to write upon it,* and at the same time encouraged me by suggesting that here is a department of Scripture upon which some original work may be performed to advantage.

This paper upon the subject of Typology has two merits: First, the writer of the paper, who frankly confesses his indebtedness to suggestive thoughts and important principles of interpretation which he has found here and there, has not followed any other author, but has wrought out the line of thought here presented, through his own research and meditation. Second, the paper being such a production, claims simply to be a contribution to the interpretation of types, and leaves abundant room for other contributions, and for final words upon the subject.

There are comparatively few references to types found in the sermons and the theological writings of the present time. In contrast to this feature of theological study and thought there was, about two centuries since, an excessive effort made to find a type of Christ, or of future events, in almost every incident of Old Testament history.

Among the early church fathers, there were some who interpreted the sober historical facts of Scripture in such a fanciful and allegorical manner that they even conceived the numerous wives, whom Solomon is said to have possessed, to have represented, figuratively, his manifold virtues and graces. I shall not undertake, however, to treat the subject historically within the limits of space allotted to me, but shall confine my treatment of the subject to the Scriptural meaning and use of types, and mainly to the central elements of what may be called the typical system of the Old Testament.

The true meaning of a type must be determined by the use in the New Testament of the word by which it is designated. The assertion of Thomas, “Except I shall see in his hands the type of (*τοπος*) the nails”; the accusation of Israel by Stephen, “Ye took up the tabernacle of Moloch and the star of your god Remphan, types which ye made to worship them”; the declaration of Paul that Adam is the type of Him that was to come, and the exhortation to Timothy, “Be thou a type of the believers,” all teach that a type is an impress or image, a figure in a lower sphere of that which belongs to a higher sphere, a pattern of that which ought to be, a prefiguration of that which is to come.

* Made by the State Association of Congregational Ministers of Connecticut.

Three kinds of types are mentioned in the New Testament which may be distinguished from one another. There are certain historical events such as the punishment of idolators and the destruction of the disobedient in the wilderness, which happened, as St. Paul says, typically; because they illustrate principles of the divine government, and reveal the fact that the unbelieving and the disobedient will be punished by the hand of God.

There are typical persons such as Joseph, who was sold into slavery, but who became the savior of his brethren, and Moses who was rejected by Israel, but who became their deliverer and leader, and David who was persecuted and banished by Saul, but who became Israel's greatest king, all of whom are referred to in the speeches of Peter and Stephen as finding their counterpart in Christ, and who were types of Him largely through the incidents of their lives. There are typical ordinances of the ceremonial law, a priesthood, sacrifices, and a tabernacle which are called in the New Testament a shadow of heavenly things, and are said to have been made according to a pattern or type showed unto Moses in the mount.

I shall set aside now the first class of types, historical events, such as the punishment of idolators in the wilderness and the destruction of the world by a flood which, according to the Second Epistle of Peter, is to find an antitype in the destruction of the world by fire; for these are types simply through the revelation of principles of the divine government under which similar causes are followed by similar results, and sin and righteousness alike receive their just reward.

Those types of which Christ is the antitype may be divided into two classes. There are types of Christ in which the resemblance lies in external circumstances, in outward relations, and in incidents of personal experience, like the lifting up of the brazen serpent in the wilderness and like the experiences of Jonah, in which Jesus saw types of his crucifixion and resurrection. There are other types of Christ which formed a permanent part of the ceremonial system of the Old Testament and which were a means of education, in which the resemblance lies in the spirit rather than in the form, however much resemblance may be also in the form, and which continued to exist until they were fulfilled in Christ.

Biologists distinguish between analogous forms and homologous forms. Those organs of different animals which, however different their origin, have a similarity of form and function are said to be analogous. The wing of a bird and the wing of a butterfly are analogous organs; they have the same function, but they have not the same origin. Those organs of different animals which have the same origin, though they may be modified for different purposes, are said to be homologous. The wing of a bird, the forepaw of a reptile and the arm and hand of a man are homologous organs, they have the same

origin. Their relation lies in something deeper than mere form. We may make the same distinction between the two classes of types now under consideration. There are analogous types of Christ and there are homologous types of Christ. The incidents in the life of Joseph, Moses, David, and Jonah which correspond to incidents in the life of Christ are analogous types of Christ, they have resemblance in relationship; but they do not form an essential and inseparable part of that process of revelation and redemption by which God is fulfilling his eternal purpose. The central elements of the ceremonial system of the Old Testament such as the sacrifice, the priesthood, and the tabernacle are homologous types of Christ. They constitute an essential and an inseparable part of the process of divine revelation and human redemption. Their truest resemblance to Christ must be sought and found in the source and the spirit of salvation which they symbolize.

I shall now set aside those persons and events which I have designated analogous types of Christ, and shall confine my treatment of the subject to those things which I have designated homologous types of Christ under which the spirit of Christ manifested itself in Old Testament times. I shall endeavor to interpret these in the light of the teachings of the New Testament.

We, who have revelation in its completeness ought to understand it better than did men who saw only typical forms and heard only prophetic voices, just as they who in the autumn see ripened fruit understand the meaning of that which preceded the fruit, better than did they who saw only buds and blossoms. One cannot well interpret types without looking upon the antitype, nor do justice in interpreting the ritual of the Old Testament without looking upon the interpretation which is given it in the New Testament, especially in the Epistle to the Hebrews.

A true type which is typical in its essence and not in its incidents must bear some relation to the nature and design of revelation. The Old Testament as well as the New, is mainly a record of the self-revelation of God to man. The design of this self-revelation of God is the redemption of men from sin and their regeneration, by which they become spiritual sons of God. The revelation of the character of God, the requirement of a similar character on the part of men and the designation of the means by which that character may be attained constitute the essential part of Biblical teaching; and Revelation, Redemption and Regeneration constitute the Trinity of Biblical doctrines.

Every Biblical doctrine of the nature of God has a corresponding duty which is enjoined upon man. The doctrine of the Divine unity is followed by the duty of singleness of heart and service. "Hear, O Israel, The Lord our God is one Lord; and thou shalt love the Lord

thy God with all thine heart ; thou shalt fear the Lord thy God and serve him." The doctrine of the Divine holiness is followed by the duty of human holiness. "Ye shall be holy ; for I, the Lord your God am holy." In the completer revelation of the New Testament the same principle prevails. The revelation of the mercy of God is followed by the duty of mercy in men. "Be ye, therefore, merciful as your Father also is merciful." And the doctrine of the grace of God is followed by the duty of grace on the part of men. "Love ye your enemies ; and do good, and lend, hoping for nothing again ; and your reward shall be great, and ye shall be the children of the Highest ; for he is kind unto the unthankful and to the evil." Men are to be perfect even as the Father which is in heaven is perfect. All that is good on earth has its source in heaven ; all that is holy in man finds its complement in God. The means of salvation which are set forth in the Scriptures are such things as tend to produce in men such a sense of the evil of sin and such a disposition toward holiness as are found first in God. And to know the only true God and Jesus Christ whom he has sent is eternal life.

The types, then, which are an essential part of this system, must bear some relation to the character of God and some relation also to the character which is to be produced in men.

Two significant things are asserted in the Epistle to the Hebrews respecting the forms of the Old Testament ritual ; they were patterns (*σποδείγματα*) of things in the heavens ; they were a shadow (*στίαν*) of good things to come. They were a shadow cast upon the earth by a substance in the heavens. They were a material form and prototype of spiritual things which were yet to come. They are best understood by comparison with vital things. The leaf may be said to be an objectification of the vital principle of the plant and a prophetic shadow of the flower which is to come ; for the leaf is a modified form of the primitive cell and also a prototype of the parts of the flower which, as Linnæus and Goethe have shown, is but the completed form of all that precedes it.

In like manner, if we regard all good things as originating in God and being produced in men by His Spirit, we may regard sacrifice and priestly intercession and communion of men with God as proceeding first from God and flowering forth in that rich ritual which fades and falls away from Him who is the fulness and the fruit of all sacrifice and priestly intercession and union of God and man—even Jesus Christ.

Whether sacrifice with its concomitant services was originally instituted by direct divine command or conceived by a human mind filled by the inspiring spirit of God is a matter of secondary importance. In any event it came to be the central element in that ritualistic system which disclosed things in the heavens and prefigured

things to come upon earth. "The services of the Old Covenant were constituted and arranged so as to express, symbolically, the great truths and principles of a spiritual religion." There were three things at the heart of the ceremonial system of Israel: an altar with its bleeding and burning sacrifice, a priest who bore the names of the children of Israel in the breastplate upon his heart, and a tabernacle within whose most holy place God met with the high priest and the reconciliation of God and man was completed.

There are two ideas upon which emphasis has been laid by men, and in either one of which some have seen the essence and meaning of the sacrificial system; these are the expiation of sin by punishment, and self-dedication to God in the surrender of life to him. Some have seen in the lamb of sacrifice a symbolical substitute for the sinner, upon whose head the guilt of sin was symbolically laid by the imposition of hands and by whose painful death the penalty of sin was symbolically paid. Others have seen in the same sacrifice a symbolical representation of what man should be, and have seen in its death a symbolical self-surrender of the life of the offerer unto God, a self-surrender which was accepted when the priest had presented the blood before God, and the offerer had turned away to serve Him.

Any interpretation of a Scriptural fact or symbol which commends itself to a large number of devout men must have in it some element of truth. But the highest truth in physical science and in spiritual things lies often in the union of two truths which may even seem to be exclusive and in the modification of both. It seems to me that the truth of the sacrificial system lies in the union of both of the above principles and in the essential modification of both.

The principal objection to the idea that sacrifice symbolizes only self-surrender to God lies in the fact that while this idea provides for the future it makes no provision for covering (the Hebrew *Atonement*) the sins of the past, either from the sight of God or from the sight of men. The chief objection to the idea that sacrifice symbolizes the expiation of sin by punishment lies in the fact that while punishment of sin reveals and vindicates the attribute of justice it never reconciles either God or man to the sinner.

If we compare spiritual things with spiritual, which is the best comparison we can make, we find that there is no true forgiveness of sins and no complete reconciliation of alienated hearts upon earth except between one who has not only been angry at another's offence toward him, but has been grieved at his heart as well, and one who having given offence sees his sin as the offended party sees it, sorrows and suffers for it, confesses his guilt, and is willing, so far as lies in his power, to make reparation or to bear such form of penalty as cannot be remitted. Suffering for sin, but not punishment of sin, propitiates and reconciles. A divine sense of the evil of sin in the human heart, which

may become an agony great and overwhelming, a confession of the holiness of the divine law, a willingness to suffer such penalty as may not be remitted even though that be temporal death, which is by no means "the second death," the true and final penalty of sin, suffering that penalty in such a spirit of obedience as converts it into a chastisement such as the Lord may visit on him whom He loves, turns away the wrath of God, placates His holiness and, when perfect, reconciles Him forevermore. Two pieces of iron are welded when both glow with the same white heat. Two branches are grafted together when both are cut and bleeding. Two alienated hearts are reconciled when the separating sin of one or both is borne in the same sorrow and in equal confession of holiness and justice, and when both broken and bleeding hearts touch, and thenceforth beat in unison. Suffering for sin and self surrender unto God are both included in the sacrificial system which forms the centre of Old Testament types.

The institutions of the Mosaic economy were of divine appointment. The sacrifices were not gifts which the offerer brought out of good will to express his devotion to God, but they were such offerings as God himself selected and appointed and were limited to five animals, the ox, sheep, goat, dove, and pigeon. They belonged to God before they belonged to man. They were God's gifts for man as well as man's gifts to God. They both symbolized the Divine holiness and the bearing of human sin. Their blood was shed for man and was offered upon the altar unto God, and made an atonement or a covering for sin, through the life laid down in death.

In like manner, the priest though he was taken from among men did not take the office upon himself, but was called of God. He belonged unto God. He was the mediator between God and man. His physical perfection and ceremonial cleanness were typical of Divine holiness which is in God and ought to have its counterpart in man, and he bore in an intercessory way the sins of the people. The tabernacle also, with its most holy place and mercy seat, was of divine appointment, and the holy places made with hands were figures of the true heavenly places wherein the reconciliation and communion of God with man finds complete fulfilment and fruition.

The ritualistic service represented what God did for men, and how men are to be reconciled to God, and to enter into vital communion with Him. The sacrifice of the penitent man who confessed his sin, and, in confessing it, acknowledged the holiness of God, the righteousness of His law, and the justice of his penalty, was accepted, and its ascending smoke was as sweet incense to Jehovah. But the sacrifice of the impenitent man was rejected, and the ascending smoke of his burnt-offering was a stench unto Jehovah. The intercession of the priest prevailed for the repentant man who strove to put away his sin and to be pure in heart, but was unavailing for the unrepentant who sought

to cover and to keep his sin. The Holy One who inhabits eternity came down to dwell as in a tabernacle, with the man of contrite heart and humble spirit, but the proud he knew afar off.

How much men of Old Testament times knew of the inner meaning of their system we cannot tell. Their knowledge, however, like that of men now, depended largely upon their individual spirituality. Some, at least, saw into the heart of the system and apprehended its deeper truths. David perceived that the Lord desired not sacrifice, neither delighted in burnt-offerings, but that He desired and delighted in the sacrifice of a broken heart and a contrite spirit. The prophet Samuel, perceived and published the fact that to obey is better than to bring sacrifice and to hearken than to burn the fat of rams. The prophet Micah, perceived that God requires neither thousands of burnt-offerings nor rivers of oil, but to do justly and to love mercy and to walk humbly with God.

We have said that the sacrificial system represented, symbolically, both the divine and the human elements which unite in covering sin from the sight of God and in saving men from its penalty and power. The sacrifice and the priestly intercession availed for the penitent man whose heart was broken and whose spirit was contrite. But what contrition for sin is there upon earth anywhere which is not a far off pulsation of that Divine sense of the evil of sin which swells and throbs in the heart of Him who is not simply "angry with the wicked every day," but, in the expressive language of Scripture, is "grieved at His heart that the wickedness of man is so great." What priestly intercession is there upon earth, anywhere, which is not inspired by that "Spirit" who "maketh intercession for us with groanings which cannot be uttered," and which does not proceed from the heart of Him who has "no pleasure in the death of the wicked, but that the wicked turn from his way and live," "who is merciful and gracious, long-suffering, keeping mercy for thousands, forgiving iniquity, transgression and sin." What communion with God is there upon earth, anywhere, which does not proceed first from Him who is found of them that sought him not—because He sought them,—who meeteth him that rejoiceth and worketh righteousness and whose dwelling is with the children of men. In confirmation of this principle of interpretation, in which I have maintained the proposition that the Old Testament types both revealed that holiness and sense of the evil of sin which are in heaven in the heart of God, and prefigured that holiness and sense of sin which should be on earth in the heart of man, a few words in respect of the antitype will be in place. The writers of the New Testament and especially the author of the Epistle to the Hebrews show the fulfilment of the types of the ceremonial system in Christ who is the God-man, the sacrifice, and priest, the mediator who liveth forevermore. In Jesus Christ, God and man meet. Not simp-

ly as revealing the love of God, but as the Son of man attaining that sense of the evil of sin which corresponds to the Divine conception of sin, that conception of the righteousness of the Divine law which is perfect, and that meeting death (not the second death but the first which all men must meet) in the spirit of obedience which confesses the justice of God's judgment against sin, does Jesus Christ become the propitiation for sin and the medium of reconciliation of God and man. He is the lamb without blemish and without spot. He is the propitiation for the sins of the whole world. He is the priest who hath an unchangeable priesthood and who ever liveth to make intercession for us. The prayer of the publican, "God be merciful to me a sinner," is accepted through the more perfect petition of Him whose prayer is, "Father, forgive." The surrender of a sinner who gives himself as a living sacrifice unto God is accepted as holy through the greater sacrifice of Him who gave Himself, an offering and a sacrifice to God for a sweet-smelling savor. All that is good in penitence, sorrow for sin, surrender unto God, personal sacrifice, and obedient service is produced in men by the spirit of Christ, and is accepted through Him in whom they all are complete, even in the Son of God who for us men and for our salvation became the Son of man. In the light of this principle of interpretation which recognizes in types a shadow of things in the heavens, we can understand the vision of final things which are the highest and the holiest things as portrayed by the evangelist in Revelation. In that vision, the Lamb is seen in the midst of the throne, a Lamb slain from the foundation of the world. Unto Him who is sacrifice and priest and who has become king, praise continually ascends from men whom he has redeemed and made kings and priests unto God.

In that holy city, the tabernacle of God is with men, and he dwells with them. They need no temple in that city for the Lord God almighty and the Lamb are the temple of it. And there shall be no need of the sun, neither of the moon; for the glory of God lightens it and the Lamb is the light thereof.

III.—JOHN EDGAR, D.D., LL.D.

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

No higher name in Europe is linked with the cause of temperance than that of the Rev. Dr. John Edgar, of Belfast, Ireland. Father Matthew, of whom a "Life" has been written, made his appeal to the Roman Catholic people of his native land and of his own faith, and with much earnestness and to the awakening of great enthusiasm. Dr. Edgar, a Presbyterian divine, addressed himself to a different class and on a somewhat different basis, and with good and far-reaching results.

John Edgar was a child of the manse. His father, the Rev. Dr.

Samuel Edgar, was a Presbyterian minister in Ballynahinch, a town made memorable by a "battle" fought there in 1798 between the insurgents of Ulster and the British troops. It was in the year of this conflict, 1798, that John was born, and there he grew up under the influence of godly parents, his father conducting an academy there until he was made Professor of Divinity by the Synod, of which he was a member. Dr. Samuel Edgar enjoyed the respect, confidence and veneration of all classes, and rendered good service to the cause of education and of evangelical truth until his death in 1826.

His son, John, after graduating in his father's academy, completed his collegiate course in Glasgow University, and studied theology in Belfast, where, in 1820, he was ordained over, what we would call in our land and time, a "mission" church. Its members were not numerous; they were poor; but they were pious and intelligent, and they appreciated the fidelity, self-sacrifice, and unique pulpit power of their pastor. We say unique, because for pictorial vividness, fidelity, and pathos there were few preachers of his time more remarkable. A rented room, then a small "meeting-house," then an earnest influential congregation in a becoming church-edifice—these were the conditions in which he labored, until he was obliged to resign his pulpit responsibilities to fill the chair of Systematic Theology, when the General Assembly's Theological College required all the services of each of its professors. From 1826, for about twenty years, he had been pastor, professor and reformer, and in all these lines of duty he was trusted, distinguished and eminently useful.

In 1829, Dr. John Edgar made the first proposal for a temperance society in the United Kingdom. It appeared in the *Belfast Newsletter* on the 14th of August. His letters followed one another, and with the happiest results; many societies were formed; public sentiment was aroused; Christian ministers went into the effort; and at length the British and Foreign Temperance Society was organized in London. The "Foreign"—as a word in the title of the organization—was justified by the diffusion of its principles through France, Germany, Austria, and the Colonies.

Dr. Edgar's earnest and telling letters were widely republished, and he never failed to avail himself of the co-operation of good men. He introduced with eloquent praise Dr. Lyman Beecher's sermons on temperance, to British readers. He spoke out fearlessly on "Limitations of Liberty" and "The Intoxicating Drinks of the Hebrews," in reply to the common criticisms of the time, which the new movement called forth.

As might be expected, comparisons soon began to be made between the "teetotalism," which started into energetic life, and the temperance movement. In dealing with these criticisms Dr. Edgar had the co-operation of a man as eminent as a lawyer as he was decided as a

Christian, Judge Crampton of Dublin. He was as high as he could rise—"on the bench"; he would not count the teetotalers enemies; he would not go as far as they did. He would, however, regard and treat them as friends, except when they railed at temperance. Whiskey was the main enemy, and the "pledges" were against whiskey. "In Turkey we should be an anti-opium society, and in Wales an anti-ale society. Why? Because in the former no fermented liquors are used at all, and because in the latter only ale is drunk." Such was Judge Crampton's published view, and Dr. Edgar, while personally a total abstainer in our sense of the phrase, made this Christian temperance the basis of his operations.

For a dozen years with voice and pen, over England, Scotland and Ireland, this noble toiler pushed his convictions against an opposition such as we can hardly comprehend in our time. Yet with all this work his congregation grew. In 1837 a new and handsome church building was erected, and in 1840, when the two branches of the Presbyterians came into one strong tree, Dr. Edgar became Divinity Professor of the United Church. In 1842, the bicentenary of the Presbyterian Church's history in Ireland, he was made Moderator of the General Assembly, and he labored successfully for a Bicentenary Fund to spread the truth and set up Christian institutions through the south and west of Ireland.

In 1846 the potato disease left multitudes of the poor Irish to perish. Dr. Edgar heard the call to a new kind of benevolence. He raised money and fed the starving. He introduced industrial schools for the training of the young. He procured and sustained missionaries. He called out the sympathies and efforts of local gentry, who, with good enough intentions, did not know how to work; he traversed the ground himself and met the people; and to-day there are multitudes in the west of Ireland, and other multitudes on this continent, who owe life, and capacity to get along, to his influence and labor directly or indirectly; and many owe to them, under God, the "good hope through grace."

In 1859 Dr. Edgar visited the United States and was received with much kindness, and encouraged with some aid for the work he had in hand. Here is an account of him from an American paper of the time (for we have the faculty of word-painting and appreciating personal qualities) which is true in substance: "A foe to simpering and dandyism, Dr. Edgar is in private life unceremonious, unpretending and gentle. And yet he is a man of most tender feelings and most sensitive heart; and though not prim, or precise, or exceedingly careful to observe the minutiae of a conventional and oppressive etiquette, there are few men in Ireland who wield a greater influence than he among refined circles—at least of professing Christians."

Though his health began to fail, a diseased throat occasioning

anxiety to his friends, he did not relax his efforts in behalf of the intemperate, the reclaiming of fallen women, the sanctity of the Sabbath, the destitution of the people of the West, and the abuses and mistakes of ecclesiastical courts against which he believed intelligent Presbyterians ought to contend, and all this time he was doing his duties faithfully as Professor.

The present writer gives thanks to God for having been a student under Dr. Edgar's care, a laborer in Connaught under his direction, and later his associate in many pleasant ways—too tender and delicate to be described—and last of all, for being by his side on his death-bed at the house of a friend in Dublin. He was in his sixty-ninth year. Weak in body, he was clear in mind, and assured of his future through Christ, his Saviour. "I am perfectly sure," he said, "He will never disappoint me. The Lord is my Shepherd. I shall not want. I am departing to be with Christ, which is far better. That's what dying is—to be with Christ. What a change—what a change in a moment!" So he passed upward.

A large volume of his latest works is in circulation. All his writings, if collected, would make many volumes. A good life of him was issued under the editorship of Rev. Dr. Killen, also a professor in the Belfast Theological College, and a firm friend.

IV.—SOCIAL SCIENCE AND THE PULPIT.

BY REV. JAMES F. RIGGS, BAYONNE, N. J.

THE Christian pulpit cannot ignore the facts of sociology, but those facts should be like the sugar put in a cup of tea. There ought not to be too much of it, and what there is should be perfectly in solution. He who leaves a mass of wet sugar at the bottom of his tea-cup, and he who displays social science in his sermons in chunks are neither of them practising good economy.

The organic character of human society becomes daily more apparent. If there ever was a time when the individual could live for himself and die to himself, that time has gone by. We are constantly reminded of the growth of our cities; it is only one symptom, and the fact which lies back of all the symptoms is the conscious race-unity. Experiments are tried in countless forms, and the results are summed up in that ill-assorted mass which we call for the sake of brevity Social Science. In view of the claims now pressed, and in view of the complex arguments framed, the question becomes practical, *What notice should be taken in the pulpit of social problems?*

Both affirmative and negative answers may be given, and sustained by examples of noble work. Certainly the Hebrew prophets discussed the problems of their day with keen interest. And it is easy to argue that the Gospel is applicable to every part of human life. The schools,

temperance, politics, peace and war, commerce, the world of books—everything, in short, which touches man, may be set in the clear light of the New Testament, as a scientific man places an insect on the object-glass of his microscope. Yes, it may be done, but is it best? If gold be accessible, shall we be satisfied with silver. Three positions seem to be tenable.

1.—*Affirmative.* Preach on every subject; let the Gospel light up all the dark corners; argue, convince, conquer. Go into the by-ways of human experience, and show that divine truth is the key to every problem. "Everything shall live whither the river cometh." Common life is to be sanctified; social activities are to be sanctified; the state, the great brotherhood of nations, the race itself in all its countless ramifications, all must be cleansed, and it must be done by the Gospel, and to a great degree through the instrumentality of the Christian pulpit.

2.—*Negative.* It is unwise and unsafe to discuss social science in the pulpit, or any theme whatever except those which are distinctly outlined in the Bible. The reason is obvious: it will kindle the fires of discord; it will push farther away that ultimate union which is so dear to the church.

It is a very difficult matter to discuss such questions independently, and the probable result will be that the preacher will become simply a disciple of some popular writer, and his sermons will be an echo, instead of being a voice. In such a case it would often prove that, as Rochefoucauld said, "the function of a copy is to bring out the faults of the original." And if the preacher be an average man he will imitate now one, and now another, so that there will be serious inconsistencies in his talk, an endless wash of words, like the alternate ebb and flow of a muddy river.

It is further objected by way of shutting off debate, that Mr. So-and-So tried the experiment of Sociology in the pulpit, and "he split his church."

3.—*Relative.* Social science is not Theology, yet it sustains a definite relation to it. Christ and His apostles did not preach *about* slavery, yet such was the power of that preaching that slavery melted away. The point to be noted lies here: the preacher must be conscious of the *facts* at the same time that he expounds the theory. Let him study sociology, not in order to overload his sermons with such material, but that his own mind may be clear and intelligent in its varied relationships. The springs at Saratoga are remarkable not only for the mineral elements in solution but for the clearness of the water. It flows through certain strata and those minerals are not brought to the surface in quantities, yet the quality of the water is affected thereby. Ought not the sermon to be like that medicinal spring? It must certainly be clear: we want no muddy sediment in

sermons, or anywhere else ; yet it may be greatly increased in value by the stratum through which it passes. The presentation of the Gospel must be pure and sweet, but it may be sparkling also ; or (changing the figure) it must be planted squarely on revealed truth, but its face may be turned as occasion requires toward the enemy of the present era. The minister must know the facts, encouraging and discouraging, and then whether he states them publicly or not, his preaching will be increased in efficiency. If, for example, he sees clearly that human society is saturated with prejudice, it will give a new force to certain warnings of Scripture. On the shore of the Caspian Sea stands a Russian village which was a few years ago so saturated with crude petroleum, bubbling up out of the earth, that it was not safe to light a match in that place ! The village had to be abandoned. It is very much the same at times with society. The power of prejudice becomes such that a trifling incident would be a catastrophe in its potential relation. The minister should be fully aware of such facts, not simply in a bare outline, but in some detail.

Many persons talk freely about their doubts, when that term is wholly inapplicable. It is their ignorance of which they speak. Let no minister of Christ fall into this ridiculous mistake. Doubt is a mental condition which follows (sometimes) the examination of the evidence on any subject, but the state of those persons who ignore the evidence entirely is not doubt, but simply ignorance. In the moral world there is a vast amount of this, and it has a very mischievous effect. If steamships and railways are facts, so also is greed a fact, and venality. If monarchies and republics are mighty, so also is arrogance mighty, and selfishness. If the preacher is properly informed as to the facts, his sermons will never be lacking in flavor.

In the city of Berlin there are about fifty Protestant churches, with sittings for 48,143 persons ; while the number of registered servant-girls in that city, is 68,472. Hence, if all those servant-girls should wish to attend public worship on any given day, 20,000 of them could not get seats, without any reference to the rest of the population. In one part of the city a single church, St. Marks, represents 120,000 souls. Disproportion like that is interesting to a minister.

He ought to know the facts in the case, so as to be familiar with them. The systematic marshalling of the forces unto battle on both sides, the organization of labor, the confederation of capital in vast trusts ; the rivalry of cities and of states ; the enormous pressure created by artificial values ; the fortunes made by a successful toy, and the fortunes lost in the noblest enterprise, all these things ought to be a matter of consciousness to the preacher. He ought to realize that in society as in the mines, if men breathe mercurial vapor they will soon suffer from the mercurial tremor. If the four winds of heaven

strive upon the great sea, it will not be strange if marvellous creations come up out of the deep.

It is an age of waste, and yet of a wonderful increment in the value of property. It is an age of unbelief, yet of amazing credulity. The periodic press contains matter of real permanent value, yet those pages are loaded with trash. The arts of civilization are pushed to the last degree of accuracy and beauty, and yet the apprentice system is almost abandoned. Multitudes come crowding into our cities while the list of ruined lives and blackened souls is ever growing larger. Very soon one half of the population will be found in dense masses, and the question is, How shall such masses be kept pure?

There are places in the world where poverty is a hopeless battle with the wolf: places where no quarter is shown to him who stumbles: places

“Where peasant’s sigh

“Runs in blood down palace walls.”

But there is another side to the picture, and the man who expects to speak to the hearts and consciences of his fellows must know of that other side. He must know that poverty is often a shallow excuse for wrong-doing: that laws are often framed to protect the innocent, yet so executed as to protect the guilty. Dishonest failure is not scorned as it should be, and wealth gotten by iniquity is too often flattered. If a poor man sues a wealthy man to collect a debt, he is generally successful, and it is an easy matter; but if the terms are reversed and the poor man is the debtor, it is well nigh impossible to collect. So too, popular sympathy in Pennsylvania with the Molly McGuire system, the Black Hand in Spain, or the Ku Klux in South Carolina, is indicative of a wide-spread dissent from the theory maintained.

There are always some who can see nothing but oddities in social science. The incidents cited appear to them to be “curious” and “singular,” but to the sworn servant of Christ there is something nobler in the study of his fellow creatures than mere natural history. When a man and a brother is working seventeen hours a day, and gets one Sunday off duty in twenty-two months, there is a warning for us in the fact. When we are told that certain evils have “come to stay” and that the problem is already solved because “Theology is hopelessly discredited” there is something more than “singular” in the declaration.

He who is really informed as to the activities of this age will feel the spur, whether he puts any such matter into his public discourse, or not. It is a time of mighty forces, sometimes held in check like the armed neutrality of Europe, but sometimes let slip in a moment to do mischief incalculable. London merchants and bankers will never forget the morning of May 11, 1866. That was the day when the great

house of Overend and Co. failed, to the amazement of the whole city. And then, before the chancellor of the exchequer could be notified, one-half of the enormous balance of the Bank of England was drawn out! So rapidly do the agencies of civilization work that a great deal of what is done is never known at all. Business has come to be a "Buying what he does not want, and selling what he has not got."

If then the outlook be deemed discouraging—if any one exclaims with Jacob, "All these things are against me," our reply is with St. Paul, "All things are yours." The recognition of a hindrance is one step toward its correction. Let a pencil of sunlight pass across a room, and the minute specks in the air, the dust motes become visible. Just so in our social life the light of the New Testament will render all evil obvious, and so encourage men to undertake the task suggested.

The history of a vital Christian society ought to be like the beautiful dissolving view of a stereopticon exhibition. A wild scene is presented on the canvas: a tempest in the rough crags of an Alpine pass. Rocks tower up on either hand, glittering surfaces of snow and spots darkened by the storm. The only sign of human life is the faint light glimmering in the monastery window up the pass. But as we look the lines of the picture grow dim: a new outline is discernible: no clumsy removal of one to make room for another, but the new takes the place of the old without dragging or shifting. On the same canvas, in the same focus, wonderfully brought out by the contrast, is a noble figure, on deepest background, a masterpiece of Canova. And so, after the pattern shown us in the mount, will the confusion disappear and sublime simplicity take its place. The sunshine of eternal truth will dissipate the clouds of bitterness and sin.

V.—PANTHEISM, THE FOUNDATION OF PROBATION AFTER DEATH AS ASSUMED IN THE "NEW THEOLOGY," AND OF THE FINAL SALVATION OF ALL MEN.

BY O. T. LANPHEAR, D.D., BEVERLY, MASS.

(Concluded from page 403, April number.)

THE new theologians are fond of speaking of God as the "absolute fullness,"* "the eternal power," and the absolute personality," in such a way, apparently, as not to speak of God as a person. It is reasonable to suppose that this is done through fear of limiting the being of God, as it is supposed must be the case if he is spoken of as a person. The absolute, it is said, must be unconditioned, which would not be the case if the absolute were a person. But pantheism stultifies itself when in the first place it denies that God is a person, through fear of limiting God as the Absolute, and then in the second place proceeds to limit God as the Absolute by making God identical

* Prog. Orth. p. 43.

with the universe. Thus, whatever transcendence of God the pantheist may have claimed in affirming God to be Absolute, he nullifies it at once in proclaiming only the immanence of God in the world. It had been more philosophical to consider whether the absolute in the sense of fulness and independence, does not of necessity require God to be a person; so that "the complete dependence of the infinite upon itself does not imply such a simplicity or oneness of being as excludes complexity of personality."* So also to consider how that in respect to the representation of God under the figure of human attributes, "there lies an undeniable and inner necessity; since man, being created in the image of God, being a spirit in affinity with the Father of Spirits, is constrained and warranted to frame to himself the idea of God after that analogy."†

The pantheism of the new theology appears in its Christology, from the confounding of the divine and human natures. It is said that "we have, as elements of the union, the divine nature as possessed by the Logos, or in that mode which characterizes his existence, and an ideally perfect humanity. Such a human nature must be personal. The divine nature in the Logos also is personal. Yet neither in itself is a person." Again, "the divine nature and the human interpenetrate each other. The divine informs the human. The human receives and expresses the divine."‡ To explain how it is that the divine nature is "personal" yet not "in itself a person," it is said that "the divine nature is only the bearer of a personal principle and capable of self-realization in a human life."§ So also the human is personal, though not a person, since "it is only potentially personal," capable of entering into a divine life, of finding the truth of its existence in God.¶ Now, as this divine nature is spoken of as the Second Person of the Trinity, ¶ this divine nature must be different from the Second Person in the Trinity, in order to become only the bearer of a personal principle and capable of self-realization in a human life. This divine nature cannot be really the Son of God, for the Son of God is a person, while this divine nature is only the bearer of a personal principle and only capable of self-realization in a human life. This divine nature, then, can only contemplate some emanation of the divine, in order that it may become identified with human nature. Besides, the person of Christ thus "constituted" cannot be called either the Son of God or the son of man; for neither the divine nature nor the human is a person, but capable each of becoming a person by the "interpenetration" of each with each. The divine in the person of Christ is less than God, while the human in the person of Christ is more than man, so that Christ could not be called the God-man. It is difficult to see how the person of Christ could be accounted for in

* Pres. Porter's Elements of Intellectual Science, p. 550. † Neander, Vol. I, p. 561. ‡ Prog. Orth., pp. 20, 31. § Prog. Orth., p. 28. ¶ P. O., p. 30. ¶ P. O., p. 26.

this way, except upon the identity of something divine with something human, but this identity of the divine with the human is pantheism. It implies a division of the divine essence and the confounding of it with the world. Again, we are told that by the incarnation the human "race is reconstituted in Christ,"* that "Christ has an organic relation to the race;" † that Christ "is the head of the race, and not a mere member of it, and that humanity in Him becomes receptive of the divine fulness;" ‡ that "He is the universal person;" § by which it must be understood that all the individual persons of the race fall within and are identified in Christ's universal person. So, Dorner says that "Christ is a universal person. He comprises in himself the whole of humanity. All that is separately revealed in others is summed up in him."|| So Hegel says that, "what the Bible teaches of Christ is not true of an individual, but only of mankind as a whole."¶ In short then, according to this assumption that "God and man are one," that "humanity is only a form of the life of God," it appears that in the pantheistic evolution of Adam as the first man the amount of divine force in him was not sufficient to insure his perfect development; hence, by a fresh incarnation through the universal person of Christ a new measure of divine force is communicated to humanity, so that a perfect man is now at length produced from whom as the second Adam, the process of evolution goes on to the goal of a final and perfect development, when the whole human race "returns back by influx of praise and worship to God, who is its original fount of Being."***

It is important to notice here the views of Osiander, on account of his relation to Calvin. Osiander held the doctrine of "the oneness of God and man," that "man is God in at least one form of his existence," that "Adam was created not after the image of God as such, but after the image of Christ, in some sort a God-man." Thus, Baur could say, that "Osiander's idea of the relation between the divine and the human" is that which at last found its adequate scientific expression by Schleiermacher and Hegel.†† Accordingly, Osiander held that men are saved by the substantial union of the divine nature with the nature of man. Manhood was eternally included in the idea and nature of the Son of God, so that his incarnation was due, therefore, to his nature and not to the accident of man's sinning, which is the view supported by the new theologians.‡‡ In consistence with this view Osiander held that justification resulted from the development of Christ's essential righteousness in the human soul. To this Calvin says, that "to divide the essence of the Creator, that every creature may possess a part of it, indicates extreme madness," that Osiander "has involved himself in an impious error, not acknowledging the image of

* P. O., p. 56. † P. O., p. 52. ‡ P. O., p. 21. § P. O., p. 63. || Hodge, Vol. II., p. 449.
¶ Hodge Vol. II., p. 429. ** Heard's Old and New Theol. p. 62. †† Hodge, Vol. III. p. 179
‡‡ P. O., p. 45.

God in man without his essential righteousness, as though God could not by the inconceivable power of His Spirit render us conformable to himself, unless Christ were to transfuse himself substantially into us ;”* that “he had conceived a notion similar to that of the Manicheans so that he wished to transfuse the divine essence into men ;” that “not content with that righteousness which has been procured for us by the obedience and sacrificial death of Christ, he imagines that we are substantially righteous in God, by the infusion of His essence as well as his character. † If Osiander’s view involves the doctrine of the divine immanence as held by the new theologians, and as Prof. Allen seems to acknowledge in saying that, “Calvin positively rejected the doctrine of the divine immanence,” ‡ it will be seen that Calvin did not reject the divine immanence held as the omnipresence of God in the world ; but, that as he rejected the philosophy of Lucretius, “who mingles God and nature,” so he rejected Osiander’s theology of the transfusion of the divine essence into men ; nor is there any doubt but that Calvin would reject for the same reason what in the “Continuity of Christian Thought” is called “that higher conception of the incarnation and the solidarity of mankind with the Son of God, which has been presented as the leading principle in the Greek theology.” § In this light the book referred to would have been more properly entitled, “The Continuity of Pantheistic Thought.”

In assuming the identity of God and the human soul, by whatever philosophical method, all progress or change in the world must be ascribed to pantheistic evolution. So Mr. Heard can say that “evolution has conquered along the whole line,” that “there lies in the lowest form of life the promise and the potency of the highest.” Thus to God must be ascribed only the “potency of force,” or “power of becoming.” He is not a person. There is no reality in the Trinity, since the Trinity serves only to illustrate the process of evolution as “light, life and love,” in which the distinction is not of persons, but of abstractions. In the person of Christ, the divine is not the second person of the real Trinity, but an “efflux” from the absolute, to be identified with the child Jesus, and develop as in ordinary manhood. All humanity in its individual personalities composes the “absolute or universal personality,” and ultimately to be reabsorbed into the absolute as the absolute was before the evolution of individual personalities, in which the heaven of the pantheist is attained, whether he be a French or German philosopher, a believer in the Vedantes or a Buddhist, for the Nirvana of Buddhism is not annihilation of being, but the annihilation of individual personality so that the being once manifest in that personality is now reabsorbed in the absolute. This is the final salvation of all men. In the way to it sin is but an accident, for the evolution of the Christ would have been if there had been no sin ;

* Institutes. I. 15. † Inst. III. 11. ‡ C. C. T., p. 299. § p. 204.

death is an accident, or a movement in the evolution, so that probation, whatever it may signify, goes on after death the same as before, in which the soul is, by whatever tortuous wanderings, carried onward to its final rest. It is easy to see why probation is not an agreeable word to these evolutionists, for properly it implies a test of character under an objective Lawgiver—a Governor. But these evolutionists do not admit that God is such a Governor. That would be “Cæsarism.” So, also, the trial at a specific day of future judgment is inconsistent with these views, for when Christ has been identified with the race, and is organic with humanity, it is absurd upon these premises to speak of Him as having objective relations to humanity any more after death than before. Then every day is a judgment day, here or hereafter. Judgment is a daily or continuous evolution. When God is man and man is God, all things must come by evolution from within. The “*ad quem*” of this evolution is as dubious as its “*a quo*” when it is considered that “deterioration from the original truth seems to have been the natural order of growth in religions.”*

It requires, indeed, manifold manipulations of the Scriptures in order to bring them to any seeming compliance with this speculation by which there is a reminder of what Calvin said to Osiander; that when “he appeals to Scripture he corrupts as many passages as he cites.”† But if the Scripture proves refractory, then its authority may be deprecated, because it is asserted that the Scriptures ought not to be received as the “definite and final communication of a message, a deposit in a book or rule of faith, to be guaranteed by tradition or handed down as an heirloom from age to age,”‡ since revelation is continuous, so that to-day there are prophets and evangelists, and lively oracles to compare with the lively oracles of old.§ Thus every age has its “ruling ideas,” its own “*Zeit Gheist*” (Spirit of the age), which must be understood by those who undertake to draw up its theology. The next age, coming with its “own ruling ideas” and “*Zeit Gheist*,” will therefore require another readjustment of theology to suit the science of the times, so that a theology will be evolved newer than the new, and so on evermore. All this is consistent with the genius of pantheism in one aspect, for since man is the highest existent form of God, God within him, the ruling ideas of the ages in succession are the evolution of a revelation which flows on in succession. But in another aspect it is inconsistent, since revelation, if it has any meaning, requires a person to communicate it and a person to receive it, so that having obliterated the distinction between the person of God and that of man, and having attributed evolution and development to the divine essence, revelation is really impossible, although the pantheist may claim its continuance and extension.

*Blackett on the Evolution of Religions, in the journal of the Victoria Institute, Vol. XIX., No. 74. †Inst., III., 11. ‡C. C. T., p. 177. §Old and New Theol., p. 331.

There may be those in some sort of sympathy with the new theology who deny that they have any affinity with pantheism, or that they accept any of its necessary conclusions, in respect to whom it may be said, in the language of President Hopkins, that "it is not our business to judge men, but systems, and neither liberality nor charity can require us to confound these or to fail to discriminate them by sharp lines."* Accordingly charity for the man for the reason that "the human mind cannot know how little truth a man may believe and yet be saved," does not furnish the proper ground for recommending and appointing a man as a missionary to preach a gospel with any taint of pantheism, especially in the East where there is already pantheism enough. Such a measure on the part of any board of missions would be contrary to the sense of the English proverb that "it is unwise to carry coals to Newcastle."

VI.—THE CHRISTIAN ENDEAVOR MOVEMENT.

BY REV. J. M. SHERWOOD, BROOKLYN, N. Y.

CALLED upon during a brief vacation at Saratoga to address the "Ministers' Association" on this theme, then uppermost in that community, as the annual meeting of the Society had just closed its sessions there, I submitted the following paper, confessing that I was not personally identified with this movement, and that the attitude of my mind was that of *inquiry* and *investigation*, rather than of settled convictions. Possibly, on the whole, this was a favorable condition from which to treat the subject fairly and with due caution and discrimination. I have watched the marvellous growth of the movement since then with deep interest, and have seen no reason for changing my views on a single point. God's hand is evidently in it, and grand practical results may confidently be expected from it.

I shall look at the subject in the light of two questions which have arisen in my own mind.

First—What do the times demand in order to the best development of the Christian life, and the best methods of Church work?

Secondly—Do the principles and methods of the Christian Endeavor movement fairly meet these conditions and requirements?

I. First, then, what do the times in which we live demand of the disciples of Christ, in order to the highest development of the Christian life, as well as to the most efficient methods of church work?

While the essential, the underlying principles of Christianity, doctrinal and organized, remain the same from age to age, the Providential developments of it, and the methods demanded for its progress materially differ, and we are expected and required to "discern the signs of the times," and co-operate with and adapt our plans and agencies to them. Every age has its own peculiarities, which must be studied, recognized and taken into the account. There are certain demands of the *present generation* which are so obvious as scarcely to call for mention, and so vital to the progress of Christ's Kingdom, that they cannot be ignored or unheeded without criminality and serious injury. We have space to name, and little more than state, a few of the most conspicuous and urgent of these demands.

*Baccalaureate Sermon, 1867.

1. The first is a *higher type of Christian consecration*. We do not imply by this that the Master *ever* required *less* than the whole heart and the whole life. But He requires to-day a *peculiar kind and measure of personal activity in the line of the world's evangelization*. It is an outward, active, whole-souled, entire consecration to the work of saving souls and carrying the gospel to every creature, that is now made the test of discipleship. In this respect ours strongly resembles the apostolic age. There have been periods when a passive, a contemplative, an inward, profound, experimental type of piety seemed most in harmony with the times. Calls to an active aggressive warfare were not heard. The doors of entrance into new fields were not open. The most the Church could do was to be quiet, and patient, and enduring, and wait and pray for better days. But *now* there is a *stirring* in the camp of Israel, such as has not been seen in eighteen hundred years. *Now* the bugle blast is sounding like the trump of the archangel. The Captain of our salvation is calling for recruits. Let every soldier buckle on his armor; let every soldier hasten to the front. The nations are calling. Peoples and kingdoms, long sitting in darkness, are awaking and feeling after God. Messengers of light and joy are running to and fro in all the earth. "The day of the Lord"—the great day of the final conflict for the kingdom has dawned—a thousand signs indicate it—"Quit you like men," rally with heart and soul to the all-conquering standard of the Cross, and the day is won.

Certainly Providence, in its wonderful unfoldings, its proffered opportunities and its multiplied facilities and agencies for the world's evangelization is rolling upon the Church of the present age a tremendous responsibility. Never before, not even in the apostolic age, did the Macedonian cry sound out from so wide a circle, from so many and such immense fields, at home and abroad. Never before was there such emphasis, such urgency, in these divine Providential calls, so wide and ripe a harvest, east, west, north and south, waiting for the reaper. The whole earth is literally ready, for even Thibet has to-day its missionary.

But where are the reapers? It needs an army of them. The harvest is vast beyond the power of figures to express. And everywhere it is perishing in the open fields, with none to reap and garner it. Everywhere, in Africa, in Burmah, in Brazil, in China, in India, in Japan, in Korea, in Madagascar, and in a thousand isles of the seas, people are feeling after the light, and famishing for the bread of life, and dying without Christ, because we have not half enough missionaries in the field. Thirty thousand reapers to garner such a harvest as heaven's blessed sunshine and rain have ripened to our hands! *

Is the *kind and measure of consecration* in the Church to-day adequate to such a state of things? Is it not painfully manifest that, before the rank and file of the disciples catch up with their Divine leader—before the absolute and urgent demands of the times can be fully met—there must come down upon the Church a mighty baptism of fire and of the Holy Ghost? The *ministry* itself needs constant and ever-increasing accessions from the ranks of the gifted, talented, thoroughly educated young men of our day, as well as wisdom, tact, discernment and power from on high, to meet the responsibilities and emergencies of such a crisis. And this implies a higher type of personal consecration in them, as well as in the Church at large, for the ministry as a rule will not rise higher in the spirit and measure of consecration than the body of disciples. The entire *membership* of the Church needs a moral earthquake, a fresh anointing, the inspiration of a stronger faith

and a higher purpose, the vitalizing of every energy and every method and every resource. All the institutions and methods and agencies of the modern Church need sorely a fresh and special infusion of Divine power. The crisis in missions, the crisis in the moral and spiritual affairs of the world, which God, in these days, has so signally wrought by a thousand agencies, calls for a corresponding increase in the evangelistic spirit and service, in men and women having the spirit of Paul and Brainerd and Martyn and Judson and Carey and Livingstone. God has heaped riches upon His people without stint or measure, and He calls for the "ministry of money" in His cause as never before. Why, there are single disciples to-day by the score in possession of more monetary power than the entire church in Paul's day could command, and with a thousandfold enhanced facilities and agencies for its use to the glory of God! The call is loud and urgent for an advance all along the line; for a powerful aggressive movement at home, to evangelize our great and wicked cities, to care for and Americanize and Christianize the foreign element, of all tongues and peoples, and beliefs and unbeliefs, that is rushing in upon us; to reach after and rescue the masses that are drifting into irreligion and moral abandonment, and for an army of missionaries to enter the thousand inviting fields throughout heathendom and papal lands.

2. The times demand the readjustment of pastoral and evangelistic methods and agencies to meet the changed condition of things. It surely needs no argument to prove that the established methods of the past are not in all cases the best possible for the present. New ideas prevail on manifold subjects pertaining to Christian doctrine and the Christian life, and to the ways and means of extending the Kingdom of God in the world. New conditions exist in the Church, in society at large, in the realm of thought and investigation in almost everything that relates to human progress and the Christianization of the world. Many of these conditions are not only new, but they are essentially *different* from anything experienced in the past; so that now without a change of methods and agencies adapting them to the altered state of things, the Church cannot successfully cope with the peculiar spirit and the new and hostile forces of the age.

The *Pulpit* itself must undergo a radical change in attitude, spirit, tactics, methods, defensive and offensive, or it will lose its hold on the people, and fail to meet the demands of the new order of things. Mere culture, sentiment, poetry, essay, sensational novelties, preaching from and for the newspapers, to which the pulpit has largely resorted, must give place to thoughtful, earnest, practical, vigorous *sermons*, having in them the marrow and pith of the gospel. A formal faith and a dead orthodoxy must yield to a living Christ, set forth with simplicity, spiritual unction and power. It is no day for apologetics in the pulpit. The need of a positive, assured, aggressive gospel, preached with the boldness and fervor and assurance of a Paul or a Luther, was never greater.

The enormous growth of our city population, and the alarming state of things growing out of it, presents a new and difficult problem, on the solution of which hangs the destiny of the American Church and of this great nation. All who have given thought to this subject see and confess that the old methods fail *here*; new and better adapted ones must be invoked and applied, and that speedily, or appalling consequences are sure to follow. Simply to build fine churches and settle pastors will not reach the ignorant and degraded masses that centre in our cities.

Then the mighty *lay element* in the church must be reached—moved and enlisted and set to work. There is a power lying idle here sufficient to

move and evangelize the world, if it were fully aroused, consecrated, organized, disciplined, properly officered and led forth to victory. But all *existing* methods and efforts have signally failed hitherto to bring this force into the field. Instead of being a source of strength to the church it is now a source of weakness. Why, more than three millions of raw recruits have been swept into the American Protestant Church during the last four years! And how utterly inadequate is the present system—if system it can be called—to educate and train and discipline this great army into fit and efficient soldiers of the cross; to nurture them into mature, strong, active, spiritually-minded Christians, and thus utilize them to the Master's glory?

3. The times demand a high order of *discipline* as well as of consecration in the church of the living God. The church is Christ's Kingdom on the earth. He is the Head of it, the Captain of Salvation. Every disciple is an enlisted soldier of the cross. He owes fealty, obedience, life-long service to the divine head. He is enlisted into the church to be duly instructed, disciplined and assigned to his proper sphere and work in it. He is under the most sacred obligations to do what duty requires, to go where duty calls, to sacrifice, dare and endure whatsoever the honor of Christ and the interest of His cause demand of him. But do our present methods of church development infuse these ideas, create this sense of personal obligation and secure this discipline into the minds and lives of the mass of our church members? On the contrary, is it not notoriously true that our churches, instead of being *training schools*—agencies for rigid spiritual and military discipline—in order to fit for active and honorable service, whenever and wherever the church needs and calls for it, are, in the majority of instances, merely resting places, quiet circles for spiritual enjoyment. Think of it: there are over twelve millions of names on the muster-roll of the American Protestant Church to-day! There are 92,000 captains or ministers, and 114,000 recruiting stations or churches. Filled with the spirit of Christ, thoroughly educated and organized; with the discipline which Loyola infused into his society, and under competent leaders—that force is sufficient to sweep the nations and conquer the world for Jesus Christ before the dawn of the next century! But alas! we have, in fact, in the modern church, *no method of discipline* at all adequate to the necessities of the case. We are essentially an unorganized, unwieldy, if not demoralized, multitude of raw, undisciplined troops. And what is worse, we fail to realize the actual condition of things and institute a remedy for the fearful evils which grow out of it. There is a *craze* in our day for *great* churches, for immense church rolls, for a startling array of statistics, and an actual rivalry is going on to see who can report the largest membership.

In Brooklyn, where the writer resides—and Brooklyn is not an exceptional city—we have to-day churches numbering 1,500 members, 2,000, and one over 4,300. Now, what can *one* man do with so many? How utterly futile the ordinary routine services? The general Sabbath services, the stereotyped weekly prayer-meeting, and a bare modicum of pastoral visitation, are about all. There is scarcely the least *personal* contact, which is so essential. There is very little *fellowship*, which the gospel so much emphasizes, among the great mass of members. The pastor does not even know personally one-half or one-fourth of the persons on his church roll. The members do not know one another. There can be no sharp looking after the flock, and holding each member closely to duty and obligation. And carelessness, neglect of duty and of the ordinances of the church, and,

finally, apostacy frequently ensue. There are *millions* of names on our church rolls to-day that represent persons whose whereabouts even are not known to the officers of the church which yearly reports them as in good standing. When Plymouth Church, Brooklyn, with commendable propriety, not long since instituted a careful examination of the membership roll it found about one-third of its members scattered they knew not where, and they ceased to report them. We doubt if one-half of the 4,372 members reported in 1889 by the Tabernacle Church of the same city would be retained under a like inquisition. And what is true of these two mammoth churches is true to a large extent of all our churches. We cite the painful fact simply in confirmation of our statement, that there is a general and fearful lack of proper discipline and watching over and church fellowship and strict accountability in the church life as now organized and administered. We believe in *strong* churches. One strong church is worth a dozen feeble, struggling churches. But a church with a thousand, or two thousand, or four thousand names on its roll is not, consequently, a strong church. It may be a very weak church. It may give little or nothing to the cause of missions at home or abroad. Its influence may not be felt or seen in its fruits in the community. We need not go far to find such examples. While a church with a few hundred members, compact, well instructed and disciplined and well held in hand by pastor and leaders, and enthused with Christ's spirit, will do better and larger service than this great multitude of undisciplined, idle troops.

What efficiency would there be in the *army*, if such a condition existed. Conceive of a captain enlisting from 1,000 to 4,000 raw recruits, in his company—from 1 to 4 whole *regiments* in number—and then attempting to train and discipline them into intelligent orderly and obedient soldiers by some such system of tactics as prevails in the church! Such a mass of men would be worse than Gideon's army in the day of battle! Falstaff's regiment would be discipline itself in comparison with such a horde! And this fact explains another fact that confronts the Church to day and that is this: The Church of the United States has, not including Roman Catholics, as we have already said, 12,000,000 on her muster-rolls!! Such an army of sworn friends of Christ, if properly drilled, disciplined, officered and held to high duty, ought to be able to put down every form of public iniquity in the land, to drive every corrupt and corrupting man out of the high places of power and trust, and to purify public sentiment, public life, and the politics of the country, now a stench in the nostrils of virtue and religion.

We make bold to affirm, and we wish we had the power to blazon the fact on the heavens so that every man might read it. We affirm that the Church of Christ in the great cities of New York and Brooklyn to-day is strong enough in numbers, in piety, in position and wealth and influence—if she were a disciplined, a concentrated, a united moral and spiritual force, wisely generalised and loyal to Christ and duty, to shut up every one of their 13,000 liquor saloons, now dominant in politics, and pest-houses in the community; to drive from power the "bosses," the trading "politicians," and the Tamanyites that now rule only to corrupt and fatten on the "spoils" of office and power, and to make these vast and rapidly growing cities great centres of virtue and Christian power, instead of immense vats of fermenting wickedness. We can conceive of no more potential and pertinent argument to establish our point than the fact that in our two largest cities with nearly a thousand Christian churches, having a vast membership, immense wealth and social resources, the "saloon"

rules with absolute and insolent sway and corruption and bossism and low demagogism flaunt their arrogance and vices without shame or rebuke.

4. The times demand, imperatively, the cultivation and development of the *spiritual* life and power of the church. We have many agencies in these days clamoring for recognition that are human in their origin, social or philanthropic in their scopes, or purely reformatory in their aims. These may be well in their place. But we need agencies having their *roots in the Church of the living God*, having the sanction of divine wisdom, and vital with omnipotent grace and power. The *Christian Church* itself is God's own chosen and organized agency for the salvation of the world; and, with His promised blessing, it is adequate to accomplish it. All we need to-day is to get close to the vital life of Christ, which is incarnated in His church, and organize our plans along the lines of His own devising and providential unfolding and divine teaching; in a word, to draw our inspiration from the living Christ, and so plan and strive and work as to follow in his steps, keep within the sound of his voice, apply the revealed principles of our faith, and thus produce a character and form a policy and work out results which are sure to meet with His approval.

The chief element of power in the church is a *spiritual* element—the life of Christ—the personality of the incarnate, crucified and risen and reigning Son of God—the infusion and coöperation of the Holy Spirit, and the presence and realization of unseen and eternal realities. Just in proportion as our methods of church development and work draw their inspiration and power from such a source, such an apprehension, they will be vital with divine energy and will tend to promote Christliness in the church, and to lift the world into a higher life.

We cannot be too *jealous* on this point. We must test every spirit, challenge every new method and see if it be born of the Spirit of God; if it naturally springs out of the church which Christ has redeemed with His most precious blood and constituted into an organized kingdom in order to carry on His work in the world. If it is *of* the church and *for* the church, and its practical workings are in the direction of greater spirituality, a higher sense of Christian obligation and increased activity in church work, then, surely, it is entitled to our approval and God-speed.

Having thus prepared the way, and leaving the reader to make the application of these principles mainly for himself, we need not take much space to consider the other question.

II. *Do the principles and methods of the Christian Endeavor Movement fairly meet these conditions and requirements?*

1. The machinery is simple, while adequate, scriptural in its idea and practical working. There is nothing arbitrary or extraneous, or far fetched, about it. It finds its genesis in the church; it has the church for its scope and field; and it works in harmony with church principles and ends. Hence in no sense is it an innovation. It introduces no foreign element into church life. It assumes no right, or privilege, or function that is not warranted by the laws of Christ's Kingdom. And there is no sufficient reason in the nature of things why the Christian Endeavor scheme should trench on the province of the pulpit, or on the legitimate influence of the constituted officers and methods of the church already existing, while there is much in the spirit and aim and spiritual character of its organized methods that gives promise of important and much needed aid.

2. The aim and purpose of the organization are as simple as the ma-

chinery, and entirely legitimate, practical and wholesome. It introduces no novelties, no doubtful theories, no sensational methods, and appeals to no worldly interests or selfish motives. It is an outgrowth—a development from within the body of Christ—not something thrust in or grafted upon the church—it is an inherent factor, drawing its potency from the life and spiritual forces of Christianity. Hence the legitimate effects of the system must be in the line of increased spiritual activity and power and church development.

3. The training and discipline, which constitute its chief feature, are admirable in design, and will work highly beneficial results, if properly guided and held in check. Just *here* is the weak spot in our church organizations. We have nothing corresponding to the severe and necessary drill and regimen of military life. And yet we need just that element of discipline.

The pastor needs such a kind of help as Christian Endeavor proposes. Never were our pastors harder worked, or had more to contend with, or stood in greater need of the warm sympathy and earnest and systematic coöperation of the Christian brotherhood in his church. The entire local church needs such an organization, as a bond of union, as an incentive to Christian duty, as a training agency for new recruits and the young and inexperienced disciple, and as an evangelistic and missionary institution. The church would be ten-fold more efficient than it is if the military spirit sanctified pervaded all its ranks. We may learn from the "Salvation Army," and especially from the "Society of Jesus." Every soldier is now left mainly to fight on his own hook, if he fights at all; to do what seemeth to him good, to shirk duty unrebuked if he will, to do and to leave undone things that, under military discipline, would subject him to court martial, if not to an ignominious drumming out of the ranks! And are Christian obligations less sacred and binding than military? Are gross neglects of duty, or offences against Christ and his church, less dishonorable and deserving of censure than offences against the military code?

The Prayer-Meeting is the life-blood of the church. And yet the regulation prayer-meeting of to-day, in a vast number of our churches, is little more than a mockery of God and of church obligations! A leading pastor of New Haven, some three years ago, sent a letter to 15 of his fellow-pastors located in New England to ascertain the attendance upon the regular weekly prayer-meeting in their church. He had responses from 14 of them, and the habitual attendance averaged but *one-fifth of the membership*—the highest being 40 per cent. and the lowest 15 per cent. Assuming this to approximate the general condition of the prayer-meeting throughout the church, we may well be appalled at the showing. What is the example and life of a church member worth to his pastor, or to the church to which he nominally belongs, who is an *habitual absentee* from the prayer-meeting?

The prayer-meeting is the special field of this new organization. Here they propose to plant their standard, and rally the younger portion of disciples, and educate and nurture them to a realization of Christian covenant obligation, and discipline them for church work. It is a noble idea, a blessed "endeavor."

Some object to the *pledge* exacted; but to our mind it is the best thing about it; it strikes straight home at a great crying sin among church members. We have at best but a faint conception of the extent of redeeming obligations; a feeble sense of duty, and of the sanctity and binding force of church vows; and hence any method that tends to keep alive these

obligations, and steadily press them home upon the conscience, and at the same time suggests and affords a proper channel for self-culture and active service in this direction must be, in time, of immense benefit, not only to the individuals immediately reached and helped, but through them to the local and ultimately to the general church.

Finally, this movement takes the right attitude towards the *young* and proposes, it seems to us, a wise method for their improvement. In no former age of the church has the proportion of *young* people been so large as now, and each year the ratio is increasing. The success of the Sunday school, a modern institution, has brought and is bringing multitudes of converts into the Christian fold, ranging from ten to twenty-five years of age. Our evangelistic and revival measures, are adding largely to the number. In many churches this young element equals, if it does not exceed, the older portion. They are the hope of the future. And yet multitudes of them have come into the church, not only at a tender and critical age, but with very little actual preparation or fitness for church life and church work, in the way of Christian knowledge, or Christian training, or even the graces of Christian character. What shall we do with this vast throng of young, inexperienced, immature, undisciplined disciples? It is a solemn, a tremendous trust, which Christ has put into the keeping of his Church. "*Feed my lambs*" is his grand injunction, and that injunction never had such depth and breadth of meaning as now. They must be fed with the sincere milk of the word; they must be taken by the hand and led, and carefully nurtured, and taught the claims of duty, and the sacredness of church relations, and brought into living fellowship with the saints, and set to work and made active factors in the life and the work of the church. Duty, safety, the honor of Christ, their own salvation, and the prosperity of the church and the welfare of the world, require this, and require it with an *urgency* that cannot be mistaken, and should not go unheeded.

What a field for Christian Endeavor—in extent, in pressing need, in helpfulness? Its friendly, helpful agency comes in with marvellous adaptation to the conditions of the field, and to the character of the problem to be solved.

The only point on which we are inclined to raise a question relates to its limitation as to age. *Class distinctions*, either on the line of age or social standing, are not usually wise—are anti-Christian. Besides, the *entire* church needs the impetus, and the discipline, as well as the younger portion. A separate class, compacted and drilled into a fraternity and a unit, is also more liable to perversion and abuse, and may, if not sedulously guarded against, often interfere in the affairs of the local church, unsettling the pastor, and over-riding the authorities vested in the church. Certainly there is enough of danger in it to call for untiring vigilance and carefulness on the part of these numerous societies, lest they use their power and opportunity to unwise and injurious ends.

On the whole then, my own mind gravitates to this conclusion, on a careful and impartial scrutiny of the claims of this Society: The Christian Endeavor Movement is full of promise to the Church of future and bids fair to become a great power for good—*provided* it be strictly and conscientiously held to its announced principles and methods. It should be sharply challenged by the wise and the good—as every new method and agency which is introduced to the Christian public should be—before we give it our hearty endorsement and God-speed, and admit it into

the circle of approved and sanctified agencies in the Kingdom of God. This we believe has been done extensively by our pastors, and hence the phenomenally rapid growth of "Societies of Christian Endeavor," is a most hopeful sign of the times. Although but a few years old, already they are spreading over the earth.

VII.—A MINISTER'S LIBRARY.

[In the January HOMILETIC, Dr. J. O. Murray, Dean of Princeton College, had a valuable article on "How to Form a Minister's Library," embracing several lists of books furnished by President Patton, ex-President McCosh, Dr. C. W. Hodge, Prof. W. H. Green, and Prof. G. P. Fisher, as the best text-books in certain departments. As might have been anticipated, this article has furnished highly useful suggestions to many young ministers forming a professional library, and we are happy now to be able to add a supplement to the lists already given from Prof. B. B. Warfield, on Dogmatic Theology. The list was obtained by Dr. Murray at the earnest request of one who had been aided by the lists previously given.—Eus.]

Professor Warfield's List.

THE idea of the following lists is to supply helps for the study of dogmatics by the working pastor. They proceed on the plan of providing first a basal, minimum library (List I.), which is to be supplemented from one or the other of the succeeding lists. The library-maker, *e. g.*, may select *one* treatise out of List II., according to his denominational preferences, thus laying a specific denominational foundation for his study, and proceed to add List III. to the fundamental list (List I.). This will supplement List I. in the way of broadening his study of the various *loci* at the salient points. If on the other hand he prefers to take all of List II. (omitting Lists III. and IV.) for his supplement, he lays the foundation for a broad and broadening understanding of the teaching of the chief denominations into contact with which he is likely to come. List IV., on the other hand, is meant to provide for the beginning of a historical study of dogmatics—supplemental, of course, to List I. (sections *A* and *B*); while a somewhat broader range has been taken in section *C*, and especially in section *D*, to which the pockets and inclinations of very few will carry them.

The fundamental list (List I.) includes only three works, though unfortunately they will aggregate a cost of about \$20.00. List III. has been strictly confined to *twenty* treatises, and the difficulty has been so to select these as to make them lay a broad basis for general dogmatic study and yet not be too technical for the working pastor's use. Many equally good books could be named—some better—but perhaps no better *list*. List IV. has been handicapped by the necessity of naming only English books. This has been particularly felt in patristic and reformation theology. Throughout the lists only English books are named, except in a few cases where it has been thought the readers likely to use them would probably know another language. All books in foreign languages are enclosed in brackets—[].

I.

List No. 1. Minimum List.

Hagenbach—A Text-Book of the History of Doctrines.
Schaff—The Creeds of Christendom.
Charles Hodge—Systematic Theology.

II.

List No. 2. Denominational Supplement.

Baptist: Strong—Systematic Theology.

Congregationalist: Dwight—Theology.

Episcopal: Browne—Thirty-Nine Articles.

Lutheran: [Luthardt's Compendium.]

“ Krauth—Conservative Reformation.

Methodist: Watson—Theological Institutes.

Moravian: [Plitt—Glaubenslehre.]

“ Spangenberg—Exposition of Christian Doctrine.

Presbyterian: Shedd—Dogmatics.
 Reformed (German): [Böhl—
 Christliche Dogmatik.]
 “ Nevin—The Mystical
 Presence.
 Reformed (Dutch): [Gravemeijer—
 Leesboek.]
 “ “ Van Oosterzee—
 Christian Dogmatics.
 Roman Catholic: [Perrone—Prael-
 ectiones Theologicae (abridged).]
 Möhler—Symbolism.
 Speculative: Martensen—Dogmat-
 ics.

III.

List No. 3. Topical Supplement.

1. { Flint—Theism.
 “ “ Anti-Theistic Theories.
2. Mead—Supernatural Revelation.
3. Butler—Analogy.
4. Mozley—Miracles.
5. Lee—Inspiration.
6. Schmid—New Testament Theol-
 ogy.
7. Oehler—Old Testament Theol-
 ogy.
8. Pearson—On the Creed.
9. Candlish—The Fatherhood of
 God.
10. Liddon—The Divinity of Christ.
11. Smeaton—The Doctrine of the
 Holy Spirit.
12. McCosh—Method of Divine Gov-
 ernment.
13. Müller—Christian Doctrine of
 Sin.
14. Bruce—Humiliation of Christ.
15. Crawford—The Atonement.
16. Buchanan—The Doctrine of Jus-
 tification.
17. Bannerman—The Church of
 Christ.
18. Wall—The History of Infant
 Baptism.
19. Brown—The Second Advent.
20. Bartlett—Life and Death Eter-
 nal.

IV.

List No. 4. Historical Supplement.

- A. General History of Doctrine—
 Cunningham, or Shedd, or
 [Thomasius].
- B. History of Related Topics:
 1. History of Philosophy—Erd-
 mann or Ueberweg or Zeller,
 and Kuno Fischer.
 2. Farrar's History of Free
 Thought, or Hurst's History of
 Rationalism.
 3. Pünger's History of the Chris-
 tian Philosophy of Religion.
 4. Luthardt's History of Chris-
 tian Ethics.
- C. History of Special Periods:
 - Mansel's History of the Gnostic
 Heresies of the First and Second
 Centuries.
 - Dorner's History of the Doctrine
 of the Person of Christ.
 - Schmid's The Doctrinal Theology
 of the Evangelical Lutheran
 Church.
 - Cunningham's The Reformers and
 the Reformation.
 - Dorner's History of Protestant
 Theology.
- D. Types of Theology (none men-
 tioned which cannot be had in
 English):
 - a. Greek Church—Justin, Clement,
 ORIGEN, Athanasius.
 - b. Latin Church—Tertullian,
 Cyprian, AUGUSTINE (anti-Pela-
 gian treatises).
 - c. Medieval Church—ANSELM,
 Tauler's Sermons, Theologia
 Germanica.
 - d. Reformation Church—CALVIN.
 - e. Puritan Church—HOOKER,
 OWEN, Howe.
 - f. New England Theology—
 EDWARDS.
 - g. Modern Theology. (See List
 II. above).

SERMONIC SECTION.

CHRIST'S AMBASSADORS.

BY J. E. RANKIN, D.D., LL.D. [CON-
 GREGATIONAL], WASHINGTON, D.C.
*Now then we are Ambassadors for
 Christ, as though God did beseech
 you by us, we pray you in Christ's
 stead, Be ye reconciled to God.—2
 Cor. v: 20.*

THERE are times when men need
 to be reminded of the simplicities of
 the gospel—need to be brought back
 to them and held there. They drift

away from these simplicities into
 speculation, and philosophy and vain
 conceit. They substitute these for
 the gospel, and think they are the
 gospel. They come to conceive that
 what God has done is less important
 than what they think about it, that
 what they conceive about God, how
 they understand Him and explain
 Him has more weight than the great
 facts of His being and government,
 as they stand revealed in the Bible

The greatest truths are the simplest. And they are greatest because they are simplest, because they will not fracture or analyze, be added to, or abated from. A quartz-crystal is greater than the tons of conglomerate in which you find it imbedded. The law by which it became a crystal is greater than the history of the tunneling of the mountain from whose bowels it was dug. And anything that God is, or has done, is of infinitely more concern to His creatures than all their thoughts about it.

"Now, then, we are ambassadors for Christ:" THE CHRISTIAN MINISTER, CHRIST'S AMBASSADOR. There is nothing simpler than this. It is a crystal truth; every one of its angles kindled with the light of God's love. And how easily it dispenses of the ten thousand discussions and speculations respecting the sphere of the ministry, its usefulness, its comparative influence, its permanence, its dignity as a profession, whether it is wise for a young man to choose it; in a word, whether it pays.

Doubtless it is a minister's duty to affiliate with every cause which is helpful to man, to take the brunt of the battle against evil, which his Leader and Commander has inaugurated here in the fallen world; to be a philanthropist, a humanitarian, anything and everything which directly or indirectly springs from the principles of his Master, or the errand of his Master. The world is full of trumpet voices calling out to him for help, for Christ's sake. But in all the hubbub and turmoil of his day and generation, in all that he is, and in all that he does to make men more pure, contented, industrious, and moral in their lives, he is not to forget his distinctive function: that commission which differentiates him from all earth's agitators and reformers and benefactors, which differentiates his office from all earth's

professions and employments. He is not to forget that he is an ambassador for Christ; that he has an anointing which is not of the earth earthy; that he has an errand from the excellent glory around the Father's throne; a commission written in the blood of the Lamb.

Doubtless it is a minister's duty to make his influence felt in all possible directions and through all possible channels, to put his thoughts into print, to write them in prose, in verse, to speak from every free platform of the truth, to avail himself of every place and every opportunity to get into men's hearts and homes and lives; but he is not to forget the more distinctive sphere which he is called upon to fill: that there is one place where he stands as no one else stands, between God and man; where no voice or influence can compete with him, or speak in his stead.

In further discussing this subject I remark

I. An ambassadorship, as understood in the apostles' time, implied an emergency, a demand for something unusual and extraordinary. It is only since the period of Louis XI. of France that ambassadors have become resident. Previously they bore a temporary commission.

To illustrate the seriousness of the Christian decision, the Saviour says, "What king going to war against another king, sitteth not down first and consulteth whether he is able with ten thousand to meet him that cometh against him with twenty thousand, or else, while he is yet a great way off, he sendeth an ambassador and desireth conditions of peace?" Two to one, twenty thousand against ten thousand created an emergency, gave rise to an ambassador! So the cause, God against man, creates an emergency! The office of an earthly ambassador is itself unique and peculiar, clothes him who occupies it with extraordinary privileges,—gives him extraordi-

nary authority. As the Saviour says of His own ambassadors: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." The person of the earthly ambassador is sacred from arrest, his property from taxation. He moves about in the foreign land to which he has a commission, as ambassador, a being of a superior order, as though the nation he represents were embodied in himself, as though that nation's symbol covered him, as though that nation's armies and navies were behind him. This is because of the vastness of the interests committed to his keeping; because of their importance to the welfare of the two nations in question, perhaps to the welfare of the whole world. He must not be limited or impeded in the discharge of the functions of his office, even though for the time civil sanctions be silent in his presence as they are in the presence of armies. It has been argued, even, that there is no violation of human laws except the crime of treason to his own government, or treachery to the government to which he is accredited, which can be punished in his person. His business is the king's business, the nation's business, and it must for the time override all other business; yes, all other interests, all other relations. And so he is in a certain sense lifted above the ordinary earthly environment.

To be strictly accurate, the single ambassador plenipotentiary with full powers to make adjustment between heaven and earth between God and man, is the Lord Jesus Christ. He is the only being in the universe who has anything to offer. This is His own claim. He came here accredited by works such as no other man ever did. The miracles of the Old Testament pale their ineffectual fires before the works of this Sun of righteousness. He is the Rod of God's mouth that eats up all

the rod's of earth's magicians. He is the smitten Rock that follows the people of God in all their earthly wanderings. It is His mantle dyed in the blood of Calvary which smites death's Jordan and makes a pathway for the true Israel of God into the promised land. "The works that I do they bear witness of me." "If ye believe not me, believe the works." If this generation shall give up the miracles of the Lord Jesus Christ, it will surrender the credentials on which He relied, which He filed among the men of His own generation, among the eye-witnesses and ministers of the Word, as Luke styles them, which He has caused to be put into the archives of the kingdom eternal. "But that ye may know that the Son of man hath power on earth to forgive sin" has here the exercise of the prerogative of God Himself, He said unto the sick of the palsy: "Arise, take up thy bed, and go to thine house." Do you think that credential, which proved the Saviour's right to sit upon the great white throne, was for the men of His own generation merely?

That this view of the Son of Man, as Minister Extraordinary, as Minister Plenipotentiary, is correct; that all mere human ministers get their commission from Him, derive their authority from Him, is recognized in the text: "We are ambassadors for Christ." This means that we come from Him; that He commissions us out of His eternity; that we speak in His name, and in His stead; that we urge upon the attention of men His claim to be heard, we His ambassadors. The same truth He has put into these few words: "As the Father hath sent me into the world, even so send I you into the world."

There are those who want to reduce everything in the moral economy of God to the level of the *natural*, who deny that the Son of God came here to meet an *emergency* in the

human race, who claim that His life and death were upon a purely human level. The supernatural, say they, is a *distinction* without a *difference*. I believe, indeed, that the natural is all in harmony with the supernatural; that the natural bears in itself pre-intimations of the supernatural, as all the time, in the structure of the inferior animals, there is an index-finger pointing the mind forward to the hour when the Creator shall bring out the capstone of His system, saying, "Let us make a man after our own image." There is, too, the vicarious principle in Nature—the cross there. But it is there merely as a *prophecy*. If long before man was created, Christ rejoiced in the habitable parts of the earth, is it strange that we find the fractured geode disclosing the form of the Cross? the mountain summit lifting high the same sacred symbol? the vicarious principle in all human relationships? that upon the very threshold of being every man born of woman encounters it?

But we are not to infer from these correspondences, that the incarnation of the Son of the living God, His coming here out of the Heavenly places, on a vicarious errand—to make the most wonderful exhibition of the Father's love which the universe has ever seen; to become sin for us, that we might be the righteousness of God in Him—was not a supernatural proceeding, did not transcend the limits of nature can be explicable on mere natural grounds, is on no higher plane than ordinary human history. It is not true in this sense, that

"Out of the heart of Nature rolled
The burdens of the Bible old."

They come out of the heart of God. Nature has always said, It is not in me! She only groans and travails in pain, waiting for the adoption—for man and God to come together as Son and Father.

There was a boundary line to be

settled between man and God; a disputed territory. "There is one God, and one mediator between man and God, the man Christ Jesus"—Jesus Christ the Righteous. The errand of the Lord Jesus Christ to this earth was just as much to meet an emergency—to meet an awful fact in the life of humanity, as was the errand of Lord Ashburton to this country, to meet an emergency—the possibility of two great nations in arms for a few acres of earth,—was just as much an interposition of the Father to accomplish a certain end, as was the mission of Lord Ashburton to settle the North-Eastern boundary. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Christ's ambassadorship had its spring in the bosom of the Father. It was from the heart of God. It was eternal in the thought of God, as all His thoughts are. But the emergency arose in time, when amid the Eden shadows came that ray of hope, "The seed of the woman shall bruise the serpent's head." And it had been made real on earth when the Saviour said, "If any man thirst, let him come unto me and drink." "And I if I be lifted up, will draw all men unto me." And this is the burden of our ambassadorship.

II. An ambassadorship, in the old time sense, was limited to the emergency which it was created to meet—had nothing to do with anything else.

Lord Ashburton came to this country in 1843 on a special errand. The ambassadorship had been created for a special purpose, to meet a special emergency—to settle forever the North Eastern line between the United States and the British Possessions; to put an end to a dispute which had created irritation, and might result in something more serious. The Englishman selected

was chosen, in part, because in his earlier days he had been employed in mercantile affairs in this country, and therefore was supposed to understand our institutions, was himself large-minded and pacific, and had selected the daughter of a United States Senator to make her his wife. His ambassadorship had nothing to do with the other complicated interests and relations between the two governments. These were cared for by other officials, who had other commissions. Lord Ashburton had simply to meet our distinguished representative, and come to some amicable adjustment of this single question of disagreement. As is well known, the embassy was successful, and resulted in the Ashburton treaty, which was duly signed in Washington in August, 1842.

Just as simple and explicit as this is Christ's ambassadorship—is the ambassadorship of men who represent Him in the Christian pulpit. They have one single errand here. Their commission gives them explicit directions. These directions are in the text itself: "As though God did beseech you by us, we pray you in Christ's stead, Be ye reconciled to God." The Christian ministry is a ministry of reconciliation. The errand of Christ here assumes all the great fundamental doctrines of the Bible. There is truth as it is in Jesus—a system of truth which bears the name of Jesus as its great author, the mind of Jesus, as its best embodiment. The birth of this ambassador of Heaven in Bethlehem, his being born of a woman, His entering the world under the curse, His being made under the law, His being born into humanity were with reference to a single consummation, was that He might reconcile men to God, His father and their Father, His God and their God. He came here to reveal the Father, so that men should not be able to withstand

the Father's love. He claimed that whosoever had seen Him had seen the Father—that He was God manifest in the flesh.

Lord Ashburton and Daniel Webster stood conferring together between these two great English-speaking people—these two great nations whose aspirations and thoughts and speech have been molded by Shakespeare and Milton and the Bible. The same blood flowing in their veins, the same great principles and precedents in their jurisprudence, the same Bible in their churches, the same wonderful destiny their common inheritance. In a political sense, as between these great nations—mother England and this larger England, to which it is given to see the things of which Hampden and Sydney died without the sight, this was a ministry of reconciliation. Their decision confirmed peace between England and America—a peace unbroken from that day to this.

There is sometimes a mistaken notion as to what constitutes the especial work of the Christian ministry. Some men calling themselves ministers make it largely a ministry of apologies instead of reconciliation: apologies for God and His economy of government; as though an astronomer should go about apologizing for the sweet influences which keep the peace among the celestial bodies. God in Christ Jesus reconciling the world to Himself needs no apology. They spend their force in efforts to reconcile men to God—as men are, by nature, in their alienation from God;—rather than to cure them of that alienation; when the reconciliation would be complete; like an astronomer, who studies the aberrations of the heavenly bodies, and out of these tries to make up a consistent system. There is no reconciling man as he is, by nature, to God, as He is, by nature. The con-

cert-pitch of the universe is love; and until man is willing to catch it, as it murmurs out of the shadows of the Cross, from the lips of the dying Sufferer there, he cannot be at peace with God, or with the universe in which God is supreme. God and man can only be made one in Jesus Christ, who has broken down the middle-wall of partition, and made both one in Himself! It is just as impossible to bring God and man together in any other way, as it is to compress two different bodies into the same space at one and the same time; as to reverse the laws of gravitation; to make bodies fall upwards instead of downwards; or to compel liquids to run up hill; or to loose the bands of Orion and cast his belt into the depths of the sea. This difference is in the nature of things, and nothing but God's supernatural interposition can correct it. There is that in every man born of woman which alienates him from God; a tendency which is contrary to God's idea in creating him; just as in regions of prevailing winds the trees and the very church spires all bend in the same direction. From the day of Adam until now, humanity has bowed before this simoon of the desert, and can in nowise lift up herself. And it is to correct this tendency, on the basis of the incarnation of the Lord Jesus Christ—of the revelation which he has made of what sin is, and what holiness is, of the revelation which He has made of the Father, in His life, teachings and death (which was only His life focussed seen in the light of infinite love, the express image and glory of the Father transfigured in a human death)—that Christian ministers are ambassadors for Christ; it is on this basis only, that they have any authority to pray them in Christ's stead to be reconciled to God.

It is not to reconcile God to man; it is not to explain away God's mys-

teries—the things which are hid from finite comprehension; the things which belong to God—that the ministry of reconciliation is established. All such attempts are futile; frequently stand in the way of reconciliation; imply that man's ingenuity has first to be satisfied. In Christ Jesus, God is reconciled to man; provided, man will be reconciled in Christ Jesus to God. God has stretched out His hand of eternal love: will man take it? In Christ Jesus God comes to man, and offers conditions of peace. The ambassador is at the door with his credentials. The ambassador plenipotentiary; the man of sorrows and acquainted with grief; the man of Nazareth, crowned with thorns! The mysteries of God can not be solved; the advent of evil; why God did not shut it out of Paradise, as He has now shut it out of heaven; the consistency between God's purposes, and the freedom of man; why it takes both these factors to make man possible; God's long delay in sending His only begotten Son into the world; His slow processes in the redemption of the world; the limited number to whom His advent here has ever been made known; the limited number who, when it is made known, accept the condition of salvation through Him; His so conditioning men, that their destiny is historically certain from the day of their birth; that in the exercise of their freedom—that quality, without which they were not man—that quality, by virtue of which they go on from choice to choice, until their final choice terminates in everlasting life, or in shame and everlasting contempt: these are things which God has not explained; and which hold their solution locked up from man, as do the highest mountain peaks of the earth, and the Arctic regions of eternal snow! And when a man stands before the Cross, and sees there the seed of the woman

bruising the serpent's head, the Lamb of God slain before the foundation of the world; there taking away the sins of the world; the Son of Man lifted up, that He may draw all men unto Himself; he confronts the greatest mystery of all, the wisdom, the philosophy of God in a mystery, the culminating mystery of the universe; the Innocent suffering for the guilty, the only Innocent suffering for the wholly guilty, the Being who is the effulgence of the Father's glory, and the express image of His person, clothed in mortal flesh that death may be made possible for Him; that He may come under death's conditions; He who knew no sin—to whom sin is that abominable thing which His soul hateth—becoming sin for us that we may be made the righteousness of God in Him. The ambassador is here to declare the fact, and let that fact do its work.

III. The limitations put upon the ambassador of Christ are not only in the nature of things, but are needful to the success of His errand. He is sent to reconcile man to a God who can be known only in part. The part which can be known is for Him and His children. The other part belongs to God, just as the great deeps of the ocean, the great heights of the mountains. A religion without mysteries could not be from the God who has left such mysteries in what we call nature. A religion without mysteries would be no religion for man. Those characteristics in humanity which make ignorant men superstitious, which incline them to study natural objects for supernatural signs, such as the entrails of animals offered in sacrifice; the flight of birds, the courses of the celestial bodies, are only an indication of the fact and the need of mysteries in religion. Man must come under the power of influences which are supernatural, which are infinite, which he cannot understand or ex-

plain. This, in order that he may be awakened to reverence, that he may be brought to a condition where he is compelled to walk by faith. Faith that is seen is not faith any more than hope that is seen is hope. To man, who is finite, the infinite must always be a mystery.

Men say "they will have nothing in their religion which they cannot understand." Why do they not say the same about their art? Do they understand what that is in music which lifts their souls as upon wings, which awakens in them thoughts which wander through eternity? Take away the mysteries which are in the wonderland of music, and it palls upon the ear, becomes stale, flat and unprofitable, awakens in the soul no response. Recall some of the sonatas of Beethoven. How deep, how unfathomable and inexplicable the thoughts they awaken! How they touch a man's soul to such issues as he never thought himself capable of, so that a man seems to himself to be, nay, already is, another man! The office of martial music, its elevating, its transporting power who can explain? It gives utterance to sentiments of patriotism; it stirs in the young blood pulsations of nobleness and self-sacrifice. It captivates the whole soul. It sweeps away the heroic soul upon its fascinating strains, into the very jaws of death. From the days of my boyhood I never heard a band go by my windows but I felt that the strains were calling me to noble deeds—to some field of heroism for man or for God. And I shall remember till the day of my death—nay, so long as my soul shall live; for the effects were as deep and as holy as being itself—the morning concerts in Baden-Baden, when the silence of the early day was yet upon all created things, and the shadows of the Black Forest had not been wholly lifted by the rising sun. There was a kind of pathetic solemnity about the whole

scene; there was so much there which had heights, and depths, and lengths, and breadths which were wholly beyond analysis, which were passing knowledge!

It is just so with the sight of sublime objects in nature. Who can explain them? Whose explanation of them is not an impertinence? It seems as though nature had but a single voice at such a time: "*Be still, and know that I am God!*" It has been well said, "An undevout astronomer is mad." But long before him, the psalmist had said, "When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou art mindful of him, or the son of man that thou visitest him?" The heavens, with their countless hosts, suggest the conception of infinity, and so do the great multitudinous waters of the ocean; so do the great waterfalls, and so do the everlasting mountains. Thus are the invisible things of God understood by the things that are made, even His eternal power and Godhead. That is, God has so made the visible as to impress us with the invisible.

The function of mystery in religion is just the same as in nature, to impress us with the proportions of things invisible. And all history teaches us that the men who begin discarding the myteries of Christianity usually end by discarding Christianity itself. For mystery is at the heart of Christianity, since God is there. And when those qualities are eliminated from it, which overawe and impress the imagination, because of their infinite proportions, only a shadow is left. And it is still true, that "fools rush in where angels fear to tread."

An ambassador comes with a message, and not the philosophy of that message. And the difference between preaching the revealed truths of the gospel—in all their infinite

proportions as revealed by God to man, as God's thoughts higher than man's thoughts, and God's ways higher than man's ways—and seeking to find an explanation of them, level to human reason, and satisfactory to it, is seen in the different kind of Christians, which are the result of the different processes. I do not hesitate to say that the humblest Christian, who has received the kingdom of God as a little child—has accepted the great bed-rock facts of revelation, and acted on them, built there by faith, the least in God's kingdom, who has found out in his own experience how God can be just, and yet justify him who believes—knows more, has more inward rest of soul, and is better furnished for Christian work than the greatest of Christian philosophers, without such an experience. "Knowledge puffeth up; charity buildeth up." God has hid these things from the wise and prudent, and revealed them unto babes.

Notwithstanding a recent theory of the Apostle Paul that he was no logician, no accurate thinker, but only a kind of diffuse and effusive Christian evangelist, a man full of hyperbole and symbol, and never to be held strictly accountable for his words, though he supposed himself speaking as he was moved by the Holy Ghost, I am still of the opinion of Augustine, and Calvin, and Tholuck, and Chalmers, and Hodge, and Shedd, and Finney, and Park, and Strong, that no more philosophic mind ever discussed the great themes of the gospel, ever trod the heights or fathomed the depths of the love of God which passeth knowledge. And yet he did not depend upon his philosophy, nor preach it. This is his language to the church in Corinth: "My speech and my preaching was not the enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the

wisdom of man, but in the power of God. Howbeit we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world, unto our glory." That is, it was not his ambition to cast his thoughts into forms which would impress his hearers with their depth, to substitute his thoughts for the thoughts of God, or to mar and belittle the high things of God by giving them the interpretation of the wisdom of man. He was simply and solely Christ's ambassador, sent forth as was Christ sent, repeating Christ's message, filling up that which was behind of His sufferings, beseeching men in Christ's stead to be reconciled to God.

It was said of Him who came with Heaven's original message to man that He spake as one having authority. His words were freighted with His Father's love—had the authority and impulse of eternity.

What an idea it gives us of the magnitude of the celestial bodies, as well as of the vastness of the celestial distances, to be told that rays of light may be this day coming to the earth from celestial bodies already extinct, and that rays of light which seem to us immediate as though flashed off into space, have been weeks and months and years on their beneficent journey. Just so, when we read such a passage as this: "Chosen in Christ Jesus before the world began," or "According to His own purpose and grace, given to us in Christ Jesus, before the world began; but now made manifest by the appearing of our Saviour Jesus Christ"; it gives us a conception of the eternal impulse which there is behind this movement of God's grace, which now says to every son and daughter of Adam: "Behold I stand at the door and knock," and "Come unto me all ye that labor and are heavy-laden, and I will give you rest."

The power and authority of the speech of man is just as ephemeral as the light of a rocket which goes up, and almost before we can say "Behold it!" is gone out of sight. You and I have seen nominal Christians, the tenure of whose Christian life depended upon the genius, the eloquence, the philosophy, the dicta of a man whose breath was in his nostrils. He dies, and his works follow him to death—are as a long procession of the dead. Or he apostatizes, and he drags a long train of apostates in his wake. This shows us what the Apostle means, "That your faith may not stand in the wisdom of man, but in the power of God." The power of God is back of the words of God, back of the facts of God, back of the eternal beseechings and persuasives of God. These come to us with authority—sway us to decisions which, though heaven and earth pass away, shall abide; give us confidence that has the reach of eternity. "Being born again, not of corruptible seed, but of incorruptible; by the word of God, which liveth and abideth forever.

AMBASSADORS FOR CHRIST ARE WE.

Ambassadors for Christ are we,
Proclaiming His true deity;
How e'er the stars of morning rose,
To break Creation's first repose,
He had conceived the wondrous plan,
To save His finite creature man;
To eave His Father's glory there,
And all our earthly fortune share.

Ambassadors for Christ are we,
Proclaiming His humanity;
Glad to espouse our desp'rate cause,
Born of a woman how He was;
Burdened with sorrows not His own,
He did for all our sins atone;
A prayer for man His latest breath,
And faithful found, e'en unto death.

Ambassadors for Christ are we,
Speaking from His eternity;
Where He, exalted on His throne,
Still makes our lost estate His own;
Still pleads death's pathway that He trod,
True Son of Man, true Son of God;
That we no more to sin beguiled,
In Him to God be reconciled.

THE LONGING LOVE OF GOD.

BY A. J. F. BEHREDS, D.D. [CONGREGATIONAL], BROOKLYN, N. Y.

It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.—Luke xv:32.

THERE is no stereotyped uniformity in the use of the word "lost" in the gospels, to which it is mainly confined, as descriptive of man's moral estate. It is a flexible expression, and is used in at least four different senses. It is the equivalent of final and hopeless perdition, as in the familiar saying that God so loved the world as to give His only begotten Son, that whosoever believeth in Him should not "be lost," or "lose himself," but have everlasting life. It is applied to the neglected classes of a community the poor and the vicious, the "lost sheep" of the house of Israel, whom no one thought of feeding, guiding and protecting—lost to the thought and the ministry of the religious teachers. In the case of Zaccheus, the word is applied to a man who was neither poor nor immoral, but who, as a Roman official, a tax-gatherer, was visited with social ostracism by his own people. He, too, was a son of Abraham, but a lost son. He was rich. He was generous, and scrupulously honest. Half of his income he gave to the poor, and he promptly corrected any mistakes made in the collection of taxes, by restoring fourfold to the man whose complaint was just. But all this counted for nothing. He was a publican, held office under a hated rule, and his house was shunned. Our Lord was severely condemned because He slept under the man's roof, and ate at his table: just as we have known men held up to scorn because they accepted the hospitality of a black man.

These neglected and despised classes were the lost whom Jesus came to seek and to save: not be-

cause they were poor, or vicious, or isolated, but because they were men and women, infinitely dear to God. It required moral heroism to do this. It was the greatest of innovations, and the practical mission of Christianity is so to recover the lost classes that they shall cease to be. They must be restored to our thought and care—not as objects of commiseration and cheap pity, but as members with us of the great household of God. They must find their recovery in our hearts, because they have never been forgotten by the Father of us all.

It is this last thought which holds the place of primacy in the three priceless parables of the lost sheep, the lost coin, and the lost son. The shepherd wants his property, the woman misses her piece of silver, the father mourns and watches for his boy. By these simple figures Christ justifies his attention to publicans and sinners: and the exposition of these parables has often been so burdened as to bury this lesson out of sight. But it is the great lesson thrice repeated, driven home and firmly clinched. That which is lost is lost because it has produced a painful vacancy in the fold of a hundred sheep, in the treasury of ten pieces, in the house sheltering two sons. The description of the loss is climatic. It is first one out of a hundred, then one out of ten, then one out of two—and he the youngest born. Thus the word runs up, from what happens to man when he is rebellious and disobedient, to the sense of bereavement in the heart of God when man breaks away from His fellowship, a sense of loss which nothing can remove except the prodigal's return. A light was always kept in the window of the fisherman's hut for poor Emily's return, that by it she might creep home at last, on the stormiest night, if only to die. In all her wanderings she had not been forgot-

ten. Diligent search had been made for her. There was keener sorrow in that hut than in the wanderer's heart. That is the message of these parables. Men are lost, not only to God, but *for* Him; and He is not content that it should be so.

To this corresponds what is said of the joy of restoration. It is the shepherd and the woman who are glad, and who summon all their neighbors to congratulate them. It is the father who proclaims a holiday, and spreads a feast, and summons to merriment. It is easy to picture the imaginary scene. We have seen the little faces go out into the darkness, but we never cease to miss them, and we comfort ourselves only with the thought that we shall see them again. Or perhaps the boy has become unruly: he has taken the bit into his own teeth, he has thrown off parental restraint and plunged headlong into courses of shame: but parental love does not break under the strain. Even severity is tempered with the hope of amendment, and be it early or late, at noon or midnight, the timid knock would open the door—all would be forgiven and forgotten. Human life is full of such things: and they are the best things in it. Nor is it otherwise with God. There is joy in heaven, in the presence of the angels, when a sinner repenteth. His joy is great; but God's joy is greater.

This conception of God as suffering conscious loss when men depart from His ways, and pursuing them to the end with the serious compassion of a father, is not the suggestion of natural reason. It emerges neither in the study of nature, nor by attention to self. It is the product neither of observation nor of reflection. The conviction that there is a God is not reached by a process of logic. It is irresistibly suggested to every thoughtful student of nature and the soul. Call it

a form of thought, if you will, the necessary framework of all our logical processes, the common mold of all our moral intuitions and judgments, you cannot rid yourself of it, any more than you can cast off your body; and if we cannot repose upon our primitive faiths, all certainty is at an end. Theists we are, and forever must be, because of our mental and moral constitution. But the observation of nature in its vastness and multiplicity, in its minute perfection and ordered arrangement, in the linked firmness of all its parts, brings to view only an intelligent and powerful First Cause, with whom Reason is supreme, and who sits upon a throne of Law.

Looking within ourselves, the idea of Justice frames itself to our thought: and there are no statements in the Bible which present that idea more vividly than the utterances which abound in the pages of the Roman Stoics, and of the Greek dramatists. That there is a moral order in the universe men have not been slow to discover. But the discovery has not given birth to hope, nor produced a psalm. It has made the best classical literature tragical, a perpetual miserere, a lofty lamentation. Christ gives us another conception. He does not eliminate justice: but he links it with love: and He makes the moral authority of God radiant and attractive by identifying it with His eternal and universal Fatherhood.

By implication this idea of God may be found in the Old Testament. But it seems to have been apprehended mostly as special and limited, true for the seed of Abraham, but not for the rest of mankind. Here and there it breaks out in psalm, and promise, and prophecy,—involved but not evolved, never, for the Jew, becoming the fundamental article of his religious faith. Even of the parables of the lost sheep, the lost coin, and the lost son, it might be said

that a technical interpretation warranted no more than the affirmation of God's fatherly love for publicans and sinners, for the neglected and despised classes in the commonwealth of Israel. So some have insisted, maintaining that Christianity owes its universalistic outlook to Paul. But the cases of the Syrophenecian woman, and of the Roman centurion, whose faith our Lord praised, leading him to add that many should come from the north, and the south, and the east, and the west, while the children of the kingdom should be cast out, are enough to show that our Lord's conception of God's fatherhood was not provincial, but cosmopolitan: and His final charge that His gospel be preached to every creature, leaves us in no doubt as to how He would have us interpret the lesson of these parables. God is indifferent to none; He is impartial to all. Whatever his decrees may be, they must be congruous with His character: for a decree only mirrors the spirit, human or divine, which decrees. It is not decrees against which the moral sense protests, but against a certain philosophy of decrees, as when Augustine ties down the grace of God to the sacraments, or Calvin limits it by His inscrutable and sovereign will, as when we are told that God must be just, but need not be merciful, that law is universal, but grace is limited, that God has an infinite love for all, but a special love for the elect. There is nothing special in God. Whatever He is at any time, He always has been, and always will be. Whatever He is to any man, He is to every man: no respecter of persons, holding all equal, *ly dear*. There can be nothing in God which is not uncreated, universal, eternal. As He faces one soul, so must He face all souls: and the mark of a Divine decree is that God puts His whole being into it, and into all decrees alike. This is the elec-

tion of grace, so prominent in the epistles, fibred upon the universal Fatherhood of God, an inspiration to hope, the firm basis of an assured confidence.

Men are like pendulums. They swing from one extreme to another. And in our modern reaction there is danger of our forgetting that the Fatherhood of God describes an ethical fact. It does not subvert the authority of moral law. It does not excuse sin. It summons and encourages to holiness. Mercy does not exclude justice, any more than justice excludes mercy. Both are equally universal, and coöperate at every step. It is a great doctrine of judgment which pervades the writings of the Minor prophets. These mighty preachers taught that God chastized men because He loved them, that the fiercest retribution moved within redemptive lines. God lets us eat the husks and experience all the bitter harvest of wrong-doing, that we may be brought to ourselves and so return to Him in penitence. No man, therefore, who makes real to himself the unspeakable love of God for him can become indifferent to his moral state. To him God will always be a consuming fire.

But on the other hand, the reflection that the moral rule of God is paternal, that love pervades holiness as fire permeates a mass of molten metal, that the perdition of a single soul entails an irreparable loss upon Himself, to avert which He exerts Himself to the utmost, is the mightiest of all incentives to repentance, and the most powerful argument to patience. He is waiting and watching for every one of you, anxious to give the signal which shall make all the bells of heaven ring out because you have come home.

There is something startling in the imagery which compares God to the sun, and His action to that of the light. It is noiseless in its oper-

ation. It is perpetual in its ministry. It exercises a universal sovereignty. It declines a divided rule. You may build your solid stone walls, and cover them compactly; but the rays of light will beat against the masonry, and pierce through the tiniest crevice which may have been left, or, failing to find one they will knock for entrance until the fingers of time, or the fury of the elements, open a gateway. And with what amazing swiftness do they rush to their task. Two hundred thousand miles a second—how easily we say it, how utterly incomprehensible it is. Such is the love of God and its action. It is inexhaustible. It is noiseless. It is perpetual. It is irresistible and universal. No barricades can shut it out. It pierces all depths and heights. And it does not wait to be sought. It beats against all hearts, and will not be driven away. It comes with incredible swiftness to heseal which opens ever so slightly. If there are any obstacles to be overcome, they are all concentrated in that preliminary struggle, where we debate the question whether we will give God welcome. With the first swing of the door upon its hinges, with the first lifting of the shade or push of the blinds, the sun comes in. So God waits and has been waiting, for every one of us. It seems too good to believe, but it is true. And it should give wings to our feet. It should make radiant every dawn, and glow in every sunset. It should sweeten all toil, and sanctify all trial. It should make all life a song and make us more than conquerors in the hour of death.

LIFE A VAPOR,

BY REV. JAMES BRITTAN CLARK
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For what is your life? It is even a vapor that appeareth for a little time and vanisheth away.—James iv : 14.

THE inspired writers of scripture

frequently did; not comprehend the truths they uttered. God was speaking through them things not to be measured always by their personal mental abilities. While the general meaning was apparent to them, the deeper meaning was often obscured. It is probable that the text is an utterance of this character. It is almost certain that the apostle James intended to teach but one broad lesson—the brevity of human life—and he found his illustration in the mist lying low on the hillside or curling slowly up from the lake surface.

Upon this general lesson we need not remark. In the accidents on sea and land, in the sudden deaths on the street, in the funeral notice to-day of one we walked with us yesterday, there is written in letters so large that he who runs may read, how easily the golden bowl is broken, how quickly the silver cord is loosed. To the fuller meaning of the apostle's simile we may, however, profitably give our attention. Life, says inspiration, is a vapor. Perhaps we still retain a vivid recollection of the intense surprise with which we first noticed that a vessel with a little water in it, if left in strong sunlight during the day, would be empty at night. It seemed so strange that, quietly and unseen, the bright sunlight could cause the water to leave the vessel and pass away. The water gone, we knew not how or where, surprised us. Long afterward we learned that it had passed away as a vapor; that evaporation was the long name for this mysterious, almost uncanny process. The same simple lesson in natural physics has often been taught in a way not so pleasant. Many a child has had enforced by stern rebuke and punishment that grievous domestic sin—letting the kettle boil dry. Filled to the brim with cold water and placed over a bright fire to boil; a few hours and an empty kettle, red hot if not cracked. Where has the water

gone? Every one knows; it has passed away in the form of steam, that is, as a vapor.

From these familiar illustrations we learn that quietly or actively, under the influence of powerful sunlight falling from the sky, or powerful sunlight stored in coal and released as heat, liquids pass off as vapors. What is life? A vapor; because yielding to external influences it passes gradually away. Life is never yielded all at once. Very few persons are so conditioned that they need never work. Either with brains or with hands, or with both, we all must struggle for existence, and most of us must struggle hard. Daily toil commands our thought, our strength, our activity, and as we perform our tasks there passes away from us, quietly, amid the noise and the rush and the excitement, the vital principle within us. Is there any one to whom a little reflection does not make this apparent? The morning strength, the morning buoyancy are gone at night as we come home depressed and exhausted. The true man or woman living earnestly, actively, industriously each day realizes that each day exacts heavy tribute for every one of its speeding hours. While deeply interested in our work we may not be conscious that we are expending life. Every hour and minute has its work to interest and hold us, and while we do it, rarely are we conscious that like sunlight, pleasant powerful, or like fire burning hot, our work is extracting from us our life, is causing us to evaporate. Toil—is it not so, brother toiler, is heat expelling from us our life? Thought—is it not so, brother thinker, is heat, boiling heat, driving off our life? Tumult of sorrow, disturbing care, the pain of ingratitude, the ache of misunderstanding, the sting of unkindness, the bursts of great joy, these things belong to human nature, keeping it restless; doing,

thinking, suffering, rejoicing, we are never still; we are always more or less in a ferment. So living, our life passes imperceptibly from us as vapors pass from boiling liquids. We cannot measure its departure save by the diminished vitality that remains. We give off life as unconsciously as we exert influence. We are losing our life every minute. We are unavoidably subjected from first to last to influences that extract from us our vitality and leave us empty of it finally. The process may be long or short. We are not concerned with that now; that is the apostle's sermon. Our point is that if life is a vapor, living is a continual evaporation. The body at death is simply the vessel boiled dry.

True as this is, however, grand as it is, it is surpassed by another truth of which a vapor is so powerful a simile, that it must have been divinely suggested. **VAPORS CONDENSE.** Have we not all at sometime held our hands or a cold dish in the steam issuing from the spout of a steam kettle and found them wet? Or blown against a cold window-pane and seen the breath thicken upon it? Even the more delicate and invisible gases the physicist condenses. He encloses them in air-tight vessels, and subjects them to great pressure, when they pass from gas to liquid and then to solid. Vapors condense and—life is a vapor. I see a mother giving her time and strength, her care and toil to her home and family. In so doing her life passes from her into the improvement of herself and her household, but each improvement made is a condensation of her life force expended in securing it. A true home is just so much condensed life of the one who made it. The refinement and worth of the children, the development in them and in husband is the condensed life force of the wife and mother.

I see a man deep in business. Thought and economy and prudence and hard work—into these his life goes and mounts upward through increased successes, but each success is a condensation of the life force so far expended in gaining it, and when finally you see his store or factory, or fortune, or power, or position, you are looking on the condensation of so much expended life. Results are always condensed life. A true book to a thinking mind is not so much ink, paper and binding as it is mental force, and physical force, and heart fire, which have passed from active mind and tired hand and beating earnest heart. Into every book written, into every speech made, into every sermon preached, if they are of any real worth, there has passed the life of the originator, and what the world gets is the condensation of that life. Results, I repeat, are always condensed life, and when, with a supreme effort, one produces a masterpiece, there is a stern reality and a deep pathos in what we call it—his LIFE work. See Millet, denying himself heat and food, and amid pain and toil and fear, painting the great picture, "The Angelus." Can any one doubt that the result is the condensation of his life? See Bernard Palissy watches by his glaring furnace day and night in his struggle to obtain the beautiful white enamel for pottery. "I suffered an anguish," he says, "that I cannot speak. I was exhausted and dried up by the heat of the furnace. I was caused such labor and heaviness of soul I verily thought I should be at the door of my sepulchre." Can any one doubt that the pearl enamel is the condensation of the life of poor Bernard Palissy?

Yes, it is true. Life is a vapor. It passes from us continually into all our efforts. It struggles upward. It condenses into results of greater or less beauty and power and worth.

It leaves behind a whitened head—the brown or gold has passed off; a bent and weakened body—the strength has passed off; a feeble mind—the intellectual vigor has passed off. The life during the time allowed it has evaporated; results are its condensations. How sad? I can not think so. When conscious of depleted power, severely conscious that much of it has gone, is it not comforting to feel that it is not lost? Somewhere in the clear air is the mist that at morning lay like a sheet upon the earth. Somewhere in the clear air is the rain that shall fall upon a thirsty earth. Mist and rain are held as invisible vapor in the air to-day, and it needs only a slight change of temperature to gather the invisible element and wet the earth with rain or freeze it with ice, or wrap in mist. So somewhere is the life that has passed from us in our struggles, our prayers, our hopes, our yearnings. That expended life of ours is not lost; it shall condense in God's time. If this is a comfort, so is it a warning. The life that passes into meanness, into foulness, into dissipation, is not gone forever. It, too, exists still, unseen and unnoticed perhaps; but unless God in His mercy keeps it a vapor, it will find its consistency again. There may be a definite hell, but could there be any greater punishment than to have all the evil life condense and fall back on one through all the years of eternity, word for word, act for act, thought for thought, an eternal rain of iniquity? And could there be any greater happiness than to have a good life condense and the kind thoughts, the bright smiles, the loving words, the helpful deeds, the noble purposes, the holy endeavors, the earnest prayers into which life had passed, fall back upon us through eternity, sweet flowers dropped by angels? Let us make our life as it goes, such that we shall

not be sorry to find it again. Life is a vapor; vapors condense. Then, when the final heated breath shall leave the body, may it not strike somewhere against the cool palm of God and gain again its identity? May there not be an immortality?

THE FOE, THE FIGHT, AND FLIGHT.

BY REV. THOMAS KELLY, D.D.

[METHODIST], OXFORD, PA.

Resist the devil and he will flee from you.—James iv: 7.

WILL he? Then we are not helplessly exposed to the onslaughts and ravages of the powers of darkness. No. God has wonderfully fenced off even the lower creatures from satan's malignant interference. Recall the demons of Gadara, asking permission to enter the swine, and learn that "the devil" cannot enter into even a pig without getting permission of Jesus Christ. How safe, then, the child of God should feel.

The soul is a citadel which no enemy can storm, a stronghold which cannot be entered but by its own consent. Through the tremendous power of volition it can waive even incarnate deity from its threshold and spurn the salvation which he brings. Christian life is a contest, a fight.

I. THE FOE. "The devil." My conception of the devil is a great, unconscienced intellect under the sway of a moral nature thoroughly unholy. He was once an archangel, but fell, and from the beginning has been the deadly foe of our race.

1. He is a *personal foe*. We must not allow the audacious cavillings of skepticism to neutralize the solemn asseverations of inspiration upon this point. The devil "tempted" Jesus Christ; the devil "entered into" Judas; the devil "desired to have" Peter; the devil "hindered" Paul.

Not only Jesus Christ and his apostles, but all the noble and heroic spirits of the past, who have done

most to elevate and bless the world, have been firm believers in the personality of the devil. And it is a singular fact that the churches which most firmly believe and teach that doctrine are not only the most prosperous and aggressive, but the only ones that are doing anything worth speaking of for the evangelization of the world.

The fact is, you cannot run a gospel church without a devil, and the bad place to which the old fellow belongs. Show me a man who does not believe in the devil and I will show you a man who has but little knowledge of God, so far as saving faith and the blessings of salvation are concerned.

2. He is a *powerful foe*. Indicated in scripture; (a) By his names. He is called "Apollyon," "Prince of this world," "Beelzebub," "Prince of the power of the air," "God of this world."

(b) By the *creatures used to represent him*. The *serpent*, whose deadly fangs poison, and whose dreadful coil means death. The roaring *lion*, the terror and king of the forest. The old *dragon*, which, to the Oriental mind, was an incarnation of almost superhuman strength.

(c) By the *works attributed to him*. He early accomplished the moral ruin of the race, brought death into the world with all our woe; bound man helplessly to his degrading service, blotting out every ray of light and hope of self-recovery. He is the arch rebel in God's kingdom—the leader of the hosts of sin, in earth and hell.

(d) By the *divine intervention which was necessary to break his power and rescue man from his grasp, etc.* His power is all the more dreadful and dangerous because of *His vast experience*. He is an old foe. He was here before man came and here, perhaps, because he saw him coming. *His malice and deception*. He secretes the sorrow and fetters he

carries for his victims under the winsome drapery of some pleasure or profit. He uses "wiles," "depths," "darts," "snares," "all deceivableness of unrighteousness," frequently putting on the dissembling gloss of an angel of light.

II. THE FIGHT. "Resist the devil." You may plead with man, you may "reason" with God, but you must "resist the devil." Jesus Christ, our elder brother, has fought and conquered this foe; and in clearing the way for our fight, Jesus tells him, "Thus far shalt thou go, and no farther." "No farther." That is, "those that fight under my banner shall whip you too." But in order to triumph in this great conflict, we must fight according to the prize rules of our great Captain.

1. Negative. *Quit the Enemy's service.* The fight cannot even begin until you reach this point. 2. Positive. *Enlist in God's service.* God's veterans are all volunteers. No conscript ever drew blood on this foe; nor was any man ever scolded into this fight, or thrown into it on the horns of a dilemma. The pressure of consciousness and environment, through divine grace must make us willing. 3. Preparative. *"Put on the whole armor of God."* God's veterans not only enlist, they also get ready for battle. Spiritual cripples are never pitted against this foe. All who face him stand and dress for the fight. "Put on." "And having done all," (that is completely routed the foe, they are not even weary enough to sit down, but prefer) "to stand." They are "more than conquerors."

III. THE FLIGHT. He will flee from you. 1. *When will he "flee?"* When he sees you ready for battle and full of fight. The devil laughs in his sleeve when he sees the livery of heaven on a coward, or on a person who professes to "resist" him, but who at heart is in sympathy with him and his work. But nothing

so completely routs him as heroic resistance. "He will flee from you." Attack a courageous foe, and "he will flee" at you, not "from you." Herein is seen the devil's cowardice. Only cowards run.

Manly resistance routs the old deceiver so quickly that he is obliged to drop some of the fetters wherewith he had hoped to bind his victim, until finally in his approaches he will leave his fetters behind, and though he may still continue to annoy us, he will have little hope of bringing us into serious bondage.

2. How often will he "flee?" *Every time he is manfully "resisted."* He knows we are creature of varying moods, and that his defeat to-day may end in ours to-morrow. The promise, "He will flee," has two glorious meanings: (a) *Temporary flight.* "He will flee," to return again, to annoy, vex, trouble. But in spite of his return the Christian may still retain the victory, and every time force him to "flee." (b) *Eternal flight.* This takes place in the valley of the shadow of death, and blessed be God involves a double flight. The enemy will "flee" from the departing spirit as a hopeless case, and the emancipated soul shall soar and mount upward to the society of the redeemed and the mansions of the blessed, "and so shall ever be with the Lord."

A WRESTLING CHURCH.

BY REV. J. C. FERNALD [BAPTIST],
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For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.
—Eph. vi : 12.

1. THE CHURCH is by essence a wrestling church always embattled against untruth and unrighteousness: so from the beginning—the Judaizers, Ananias and Sapphira, Simon the magician—all the errors

of the Papal church, all false doctrine and sin to our own day. Wherever exists any wrong of doctrine or practice, thither the church must march with the thunders of the divine law—its mission to conquer an apostate world for God.

2. The church that exists merely to exist is false to its mission, and neither God nor man will let it exist. The chrysalis of a great edifice may be left, but it is dry, cold and empty. The Lord withdraws the spirit of his saving grace, and men become weary of building up a religious club.

3. A wrestling church is of necessity an advancing, conquering church. The Gospel truth is adapted to the deepest needs of the soul. The Gospel righteousness commands the honor of men and the favor of God. The Son of Man rides before it conquering and to conquer. The needy and the sin-weary say, "We will go with you, for we have heard that God is with you."

OUR LORD'S METHOD WITH ENQUIRERS.

BY TUNIS G. HAMLIN, D.D. [PRESBYTERIAN], WASHINGTON, D. C.

A STUDY of Christ's dealing with different types and different mental and moral conditions. Matt. xix: 16-23, a moral, respectable man is told to surrender his property, *i. e.*, to break with the world.

Luke x: 25-37, a similar man, to outward appearance, is told to show kindness to any one in need, *i. e.*, to break away from his prejudices.

John iii: 1-21, a very religious man, well educated and eminently respectable, is told he must be born again, *i. e.*, that there must be a radical change in his governing purpose, and that true religion lies deep in the heart.

John iv: 1-42, the Samaritan woman, not an enquirer in the sense of the former three; she does not come asking; she is not agitated by

any great religious questions; she is a common, vulgar, sensual sinner. Christ wakes her conscience by a blunt accusation of her sin, and sets her to return where she had departed, at the seventh commandment.

John vi: 22-40, a group of people whose issue with God is not about property, or kindness, or formalism, or sensuality, but about accepting Jesus of Nazareth as the Messiah, and who are told that the one "work" God requires of them is to believe on the Son whom he hath sent into the world.

These cases raise the very important question whether our stereotyped reply to enquirers, "Believe," is *always* the right reply, *i. e.*, whether all Christian experience begins at the same point. Conversion consists in giving up one's issue with God, whatever that issue may be.

EVEN AS JESUS.

BY WM. F. FABER [PRESBYTERIAN], WESTFIELD, N. Y.

Jesus therefore said unto them again, Peace be unto you: as the Father hath sent me, even so send I you.— John xx: 21.

We are to go:

1. IN the same spirit.—See Matt. xx: 26-28 (servant, bond-servant, to minister); Phil. ii: 5 seq. (mind of Christ, self-emptying, obedience); John xvii: 16 (not of the world); John iv: 34 (our meat to do Father's will); John xiii: 34, etc. (in all embracing love, to brethren, neighbor, enemies); 1 John ii: 6; iii: 3 (walk as He walked, purified as He is pure).

2. ON the same mission.—Where? First of all out of ourselves; out from narrow circle of self-interest and self-pleasing: Matt. xvi: 24.—Seek and save what is lost: Luke xix: 10.—Do good to all at every opportunity, as Jesus did: Gal. vi: 10.—Jesus' Messiahship was to make the will of God to be done on earth as in heaven, to overcome all evil, to

make God's Kingdom come; so, under Him, are we to do.

3. With the same success.—John xiv: 12 (His works, and greater shall we do!); Luke xxii: 29 (Kingdom appointed to disciples even as to Jesus). Rev. iii: 21 (overcoming, we shall sit with Him on His throne); Matt. xxviii: 20 (overcome we *must*, He with us *always*).

"Peace be unto you"—With this our Saviour's benediction let us then set about all the tasks He gives us.

SHIBBOLETHS.

BY C. Q. WRIGHT, CHAPLAIN OF
U. S. NAVY [PHILADELPHIA].

Say now Shibboleth, etc.—Judges xii: 6.

THIS word, chosen because it contained the *sh*, which the Ephraimites could not frame to speak. So Peter was caught by a similar defect peculiar to the Galileans.

I. Tests of speech.

1. There is a language of the world.

2. There is a tongue peculiar to the creeds.

3. There is "sound speech" graceful, "seasoned with salt," even the words of our Lord Jesus Christ.—Titus, ii: 8; Col. iv: 6; 1 Tim. vi: 3. These all have their peculiarities, and we all know how easy it is to identify those to whom they are native, as it is easy to distinguish a Southern, Western or Eastern man in the United States by his conversation. So Jerry McCauley detected an impostor who, professing conversion in a stirring meeting, began praying in the stereotyped phrases of the pulpit. And I once heard a Godless lawyer make himself ridiculous and lose his case while trying to impress the jury by calling upon God Almighty in an elaborate appeal to witness the justness of his client's cause.

II. Shibboleths of schools—in society and science and the church: Taking advantage of one's natural

defects to lead astray or destroy. For lack of scientific or theological information or natural acuteness, faith confused and soul slain. Demanding of babes in Christ and of seekers after truth what is already known to be an impossibility for them.

III. Oh for enlarged liberty at the threshold of these shrines of truth, love and salvation to which half the wandering world is seeking to return.

THE IDEAL PREACHER AND LEADER.

BY S. HASKELL, D. D. [BAPTIST], ANN
ARBOR, MICH.

[Installation or Ordination Sermon. We give the naked outline only.]

His theme was "Leadership." He began by saying that "a man will do anything when well led, almost anything when badly led, and about nothing when not led at all." He then proceeded to say that the pastor is the divinely appointed leader. The elements which characterize good ministerial leadership are the following: 1. Identification with Christ and Christians; 2. Guidance of the Holy Spirit; 3. Devotion to the sacred and glorious calling; 4. Christian magnetism; 5. Christian intelligence; 6. Prudence; 7. Patience and persistence; 8. Courage; 9. Exemplary life. The proper aims of such leadership should be with reference to: 1. The financial management; 2. Church organization; 3. Conduct of devotional meetings; 4. Care of benevolent objects; 5. Matters of discipline; 6. Promoting revivals. The second part of the discussion was upon "Habits." Good habits would be the making of the preacher; bad habits the death of him. He should cultivate good habits: 1. In studying; 2. In visiting; 3. In speaking; 4. In reading; 5. Of example; 6. In business life; 7. In family government. The happy results of such well-formed usages will be seen in: 1. Wholesome and constant growth in power and help-

fulness; 2. Influential weight of moral character.

THE SINNER AND THE SAVIOUR.

BY DR. ALEX. MACLAREN, D.D.

[BAPTIST] MANCHESTER, ENG.

Whosoever shall fall on this stone shall be broken, etc.—Matt. xxi: 44.

1. EVERY man must have some kind of connection with Christ.
2. The immediate issue of rejection of Him is loss and maiming.
3. The ultimate issue of unbeliefs is irremediable destruction, when Christ begins to move.

SERVICE OF SONG.

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

Subject: *Trust in God.*

[The following service is arranged from "Perkins' Choir Anthems," and the numbers refer to the corresponding numbers in that book.]

Opening anthem, "God is a Spirit."—No. 182.

Prayer.

Read Psalm 31.

This psalm is thought to have been suggested by the delivery of David from the hand of Saul, when he sought to capture him and his men at Keilah. The keynote is struck in the first nine words.

Like David, we may at times be in danger of being "shut up into the hand of the enemy," but we have the promise, "I will never leave thee, nor forsake thee." Believing in that promise, we shall find our feet "set in a large place." Thus in every time of difficulty we may call upon Him with the assurance of being heard.

"Give ear, O Lord, unto my prayer."—No. 8.

It is not only in times of difficulty that we may call upon God. None more truly need assistance than he who struggles with temptation. When Satan has proved the victor, and the soul lies crushed, and despairing, it may call upon God for help, assured of prompt relief.

"Out of the depths have I called."—No. 136.

Who that has seen the fawn hard-

pressed by pursuing hounds, panting, trembling, ready to die of fright, has not been moved to pity? See it approach yonder clear running stream to slake its thirst.

So the soul, driven, hard-pressed, in the conflicts of life, seeks refreshment at the stream which flows out from the throne of God.

"As the heart panteth after the water-brooks."—No. 70.

Many of the hardest conflicts into which we are plunged are those we meet while attempting to shape our life without divine aid. We pray "Lead us not into temptation," and "Suffer not my feet to fall," and yet go about our affairs as though no help was expected. Daily we need to utter a prayer for guidance.

"Guide me, O thou great Jehovah."—No. 92.

God has three ways of directing His people—by His word, His spirit and His providence. We are to expect the answer to our prayer through some one of these channels. Hence another element of our prayer for divine guidance should be,

"Teach me thy statutes."—No. 32.

The Lord guiding us, and we having learned "the way of His statutes," so as to make them the rule of our life, we are in position to trust Him fully. He has become both Lord to direct and Saviour to preserve.

"Lord of my salvation."—No. 122.

It is often only by sad experiences that men are brought to this point of Christian development. But having reached it, they are prepared to trust indeed.

"Jesus, love of my soul."—No. 185.

In such spirit of trust we are prepared to say with David, "I will both lay me down in peace, and sleep; for thou, Lord, only makest me to dwell in safety."

"Protect us through the coming night."—No. 190.

Prayer.

Benediction.

THEMES AND TEXTS OF RECENT SERMONS.

- 1 "The God Hath Chosen Thee." Text, Deut. vii: 6-8. Lyman Abbott, D.D., Brooklyn, New York.
- 2 The Beginning of Evil. "Is not the sound of his Master's (Ben-hadad, King of Syria) feet behind him?"—2 Kings vi: 32. Rev. M. R. Palmer, Neoga, Ill.
- 3 Lessons from the Cyclone. "The Lord hath his way in the whirlwind and in the storm."—Nahum i: 3. T. D. Witherspoon, D.D., Louisville, Ky.
- 4 Righteousness before Theology. "Why callest thou me good?" Mark x: 18.—Rev. Prof. Bruce, D.D., Glasgow, Scotland.
- 5 The Need of Thoroughness in Christian Faith and Life. "He that is not with me is against me."—Mark xii: 30. Samuel M. Hamilton, D.D., New York.
- 6 In the Holy Mount. "And behold there talked with Jesus two men, which were Moses and Elias; who appeared in glory, and spake of his decease which he should accomplish at Jerusalem."—Luke ix: 30, 31. Alexander Maclaren, D.D., Manchester, England.
- 7 A backward glance at opportunities. "The days will come, when ye shall desire to see one of the days of the Son of Man and ye shall not see it."—Luke xvi: 22. Rev. John Stewart, Evergreen, Ala.
- 8 Paul's Second Childhood. "They led him by the hand and brought him into Damascus, etc."—Acts ix: 8. Rev. O. J. White, Nashua, N. H.
- 9 The Crisis of the Churches. "Then Paul and Barnabas waxed bold, and said. It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, we turn to the Gentiles."—Acts xiii: 46. Rev. William Crosbie, M. A., LL. B., Brighton, Eng.
- 10 Christianity Confronting Frivolous Skepticism. "I am not mad, most noble Festus; but speak forth the words of truth and soberness."—Acts xvi: 25. Charles F. Deems, D.D., New York.
- 11 The Christian Life Difficult but not Impracticable. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. x: 13. George M. Stone, D.D., Hartford, Conn.
- 12 Manhood after Childhood. "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."—1 Cor. xiii: 11. Rev. D. Jamieson, Glasgow, Scotland.
- 13 The Place and Power of Individuality in Christian Life and Work. Text, 1 Cor. x: 23, Gal. ii: 20. "I yet not I." Wm. M. Taylor, D.D., New York.
- 14 The Power of an Endless Life. "The power of an endless (or in the Greek, indissoluble) life."—Heb. viii: 16. W. S. Rainsford, D.D., New York.
- 15 Christian Perfection. "Now the God of peace make you perfect in every good work to do his will, working in you

that which is well pleasing in his sight, through Jesus-Christ; to whom be glory forever and ever. Amen."—Heb. xiii: 20, 21. Geo. Lansing Taylor, D.D., Brooklyn, N. Y.

- 16 Toil and Vision. "Simon Peter saith unto them. I go a fishing. They say unto him. We also go with thee. They went forth and entered into a ship immediately: and that night they caught nothing. But when the morning was now come, Jesus stood on the shore."—St. John xxi: 3, 4. Right Rev. Henry C. Potter, D.D., New York.
- 17 Love the Highest Motive of Christian Endeavor. "We love him because he first loved us."—1 John iv: 19. Rev. Joel S. Ives, Stratford, Conn.
- 18 The Christian Home. "A good man leaveth an inheritance to his children's children."—Prov. xiii: 22; "I have no greater joy, than to hear that my children walk in truth."—3 John 4. A. E. Kirtledge, D.D., New York.

SUGGESTIVE THEMES.

1. The Involving Consequences of One Man's Sin. ("Did not Achan, the son of Zerah, commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone, in his iniquity.")—Josh. xxii: 20.)
2. The Plague of Memory. ("And she said unto Elijah, What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son?")—1 Kings xvii: 18.)
3. The Value of Personal Contact. ("And he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself," etc.—2 Kings iv: 34.)
4. Disappointed Ambition. ("And Mordecai came again to the King's gate. But Haman hastened to his house, mourning, and having his head covered.")—Esther vi: 12.)
5. God Deliberately Driven Away. ("Therefore, they say unto God, Depart from us, for we desire not the knowledge of thy ways.")—Job xxi: 14.)
6. Man's Weakness Pleading for God's Mercy. ("Have mercy upon me, O Lord, for I am weak; O Lord, heal me, for my bones are vexed.")—Ps. vi: 2.)
7. The Perfection and Power of the Divine Teaching. ("The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.")—Ps. xix: 7. See marg.
8. Conditions of Soul-winning. ("Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee.")—Ps. li: 12, 13.)
9. The Power of the Spirit needed to Rebuke Sin. ("Truly, I am full of power, by the Spirit of the Lord, and of judgment and of might, to declare unto Jacob his transgression, and to Israel his sin.")—Micah iii: 8.)
10. The Eloquence of the Holy Spirit. ("But, when they shall lead you, and deliver you up, take no thought, beforehand, what ye shall speak, neither do ye premeditate; but, whatsoever shall be given you, in that hour, that speak ye.")—Mark xiii: 11.)

11. Much Forgiveness, Much Loving. ("Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much."—Luke vii: 47.)
12. The Victory of Light over Darkness. ("And the light shineth in the darkness; and the darkness apprehended [overcame] it not."—John i: 5. R.V.)
13. Comforting Companionship in Solitariness. ("Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet, I am not alone, because the Father is with me."—John xvi: 32.)
14. The Subjective Progress of Personal Christianity. ("Now, we see in a mirror, darkly; but then, face to face: now, I know in part; but then shall I know, even as also I have been known."—1 Cor. xiii: 12. R.V.)
15. God's Grace Reigning through Justice. ("As sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ, our Lord."—Rom. v: 21.)
16. The Sovereignty of God's Mercy. ("He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."—Rom. ix: 15.)
17. Endurance of the Visible, a Result of Seeing the Invisible. ("By faith, he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."—Heb. xi: 27.)
18. The Severity of God's Love. ("For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth."—Heb. xii: 6.)

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

MAY 26-31.—DO NOT MISTAKE.—
1 Cor. xv: 33, 34.

Our Scripture is set amid that grand convincing argument of Paul for the vital verity of the Resurrection of the dead. There were some among the Corinthians of that time who denied the doctrine; or, if they did not deny it, held the doctrine in a false way; refining it into a merely figurative rising from the death of sin into a life of righteousness, after the manner of Hymenaeus and Philetus, who taught that the Resurrection was already passed.

This fifteenth of 1 Cor. is Paul's answer to those who denied the verity, and to those who held the method of it in a false way. There could be no doubt about it. Christ had risen from the dead. That was a fact of history. That could be substantiated by abundant witnesses (verses 5-8).

Besides, Paul says, if Christ be not risen then all apostolic preaching is vain; for the Apostles are preaching a dead Christ and not a living one (verse 14).

Besides if Christ be not risen all their faith is vain they have believed a fable and not a fact (verse 17).

Besides, if Christ be not risen they are not saved from sin. For, for their salvation, they need a Christ who has triumphed over death, not

one who has been vanquished by it; (v. 17).

Besides, if Christ be not risen, their dead whom they have laid tenderly away in the hope of Christ are perished (v. 18).

Besides, if Christ be not risen, they are of all men most miserable; they have suffered and endured for nothing. They have been cheated in this world and are to be cheated in the world to come (v. 19).

Then, also, if Christ be not risen, and so if there be no glorious resurrection from the dead for those believing in Him, what is the use of anything anyway? The Apostle goes on to ask. Why do we stand in jeopardy every hour? What is the use of all our toil and trouble and persecution and martyrdom? If, after the manner of men, I have fought with beasts at Ephesus, if I am constantly put in such danger of my life, if Christ be not risen, and so if death is victor, if darkness thick and terrible drapes the end of life—what advantage it? What is the use of it all? (v. 32).

Nay, instead of being a Christian it would be a vast deal better to be an Epicurean, and have done with it. The Epicureans say nobody knows anything about anything. They say it is all a mist and a mystery anyway. They say you don't know

whether there is a God—whence you came—whither you are going. The best thing you can do is to get the most you can out of this little fleeting present life and have no care for anything to come; the best way is to have a pleasant time, to give to passion freest rein, to enjoy yourself to the utmost and let death smite you when it must and plunge into the darkness when you must. They say “let us eat and drink for to-morrow we die;” and if there be no noble and glorious ending and reward and resurrection—triumph over death won for us by the death and resurrection of the Lord Christ, then the best thing for us Christians is to cease being Christians and to become Epicureans. Then the best motto for our lives is theirs, “let us eat and drink for to-morrow we die” (vs. 31, 32).

And then, as Paul goes rapidly writing on, borne along by the grand current of his argument—he bethinks himself; he has uttered this false Epicurean sentiment. It is a sentiment as false as possible. It is the embodiment of the worst possible view of life. The Resurrection is a fact, and nobody has any right to be in the face of that, an Epicurean. And so the Apostle checks himself that he may ward off any possible danger which might come even from the utterance of a sentiment so false and foul. This Epicurean maxim is immoral; and even the repetition of an immoral maxim may lead to immoral life. And so the Apostle checks, for a moment, the flow of his argument. He says in effect, don't think such a vile Epicurean thing; don't say it; don't let it pass your lips; it is full of harm; it will bring you harm; think other things and nobler; say other things and nobler; never say this; never think this, for—“Be not deceived, evil communications corrupt good manners.” Awake the rather to *righteousness*; cherish

true, real, high, noble views of life; and don't allow yourself to think, much less say the opposite; “*awake to righteousness and sin not.*”

And so, it seems to me, we come here on a very deep and vital principle for life, viz.: *The purpose and end of life is that we awake to righteousness and sin not; and, in order that we may keep and actualize this purpose, we are not to allow ourselves in the thinking and in the repetition of thoughts and views of life hostile to righteousness. For, such thinkings and sayings even will have their influence and will do us harm.* “Evil communications corrupt good manners.”

A most important principle here for the practical life. Apply it in several directions.

(a) *Toward Reading.* It is a common idea that it is well to be acquainted with the skeptical objections to Christianity. But this principle rules out such reading. Don't fill your mind thus. Evil communications corrupt good manners. Read on the side of Christianity not against it. It is better to awake to righteousness.

(b) *Toward Companionships.* Don't go into the bad atmosphere of bad companionships. Keep rather in the clear and stimulating air of righteous friendships.

(c) *Toward Amusements.* The application of the principle can be seen easily.

(d) *Toward jesting about sacred things.*

(e) *Toward going to evil places—not to sin, but to see sin.*

JUNE 2-7.—DIFFICULTIES.—Num. xiii: 28.

“There are mighty people over there in Canaan,”—said the spies whom Moses had sent to reconnoitre the promised land. They dwell in walled cities too; unlike the cities we used to see on the low Egyptian plains, they are perched on rocky

hill-tops and are exceedingly difficult of assault. "Moreover we saw the children of Anak there." They come of the giants. By their sides we were but as grasshoppers. We are not able to go up and possess the land.

And though by their own confession it was a land of butter and milk and honey, and though they brought back as specimens of its fertility the great and bursting grapes of Eschol, and though some faithful ones, like Caleb and Joshua, kept on declaring—we are well able to go up at once and possess the land; still, the children of Anak scared them back into the defeated wandering and death of the sad wilderness.

How strangely, yet how exactly, the old story re-enacts itself in the frequent human experience of to-day.

"The Lord is my shepherd, I shall not want," is David's music, wandering through the ages down to your ears and mine, from the goodly land of spiritual peace and intimacy with God. "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness"—is Paul's pean of peace from the same country. "We were condemned to the wild beasts and with hearts full of joy returned to our prison"—sings the youthful Perpetua, though martyrdom confront her, in the same high vantage of intimacy with God. "God entered into my mind, sweeter than all pleasure, brighter than all light, higher than all honor"—exclaims Augustine. "Certainty, certainty; feeling, feeling; joy, peace; God of Jesus Christ"—was found upon a paper on Fenelon's dead body. And many a humbler saint has wonderful accounts to give, in narrower circle, of such Beulah land. And in every heart there is longing deep and strong for entrance and residence in just such spiritual Canaan. And for all of us there is the Divine

promise of possibility and reality of entrance and possession.

And yet, when the soul attempts actually to make its own the goodly land of forgiveness through Jesus Christ and peace unto God—how the *Anakim confront and scare!*

There is the Anak *speculative*. He is bred by much of the scientific tendency of the time. Men make every thing of law and forget a personal God. Since law is, prayer cannot be they say, or Providence, or particular Divine attention. There are three spears, as it seems to me, with which to slay this speculative son of Anak. First spear—while science has revealed law, it has also revealed marvellous manipulation of law to special uses, viz: telegraph, telephone, phonograph. Now if man can so use law to special ends without breaking law, cannot God use His own laws, so that they shall come to focus in blessing on my head, and without breaking them? Certainly. Second spear—The most capacious mind is most attentive to details. The infinite mind does not find details burdensome. Therefore God can care for me and help me. Third spear—The revelation of the Divine Fatherhood; and fatherhood always means care, love, help, particular attention.

There is the Anak *experimental*. He takes such shapes as these—I cannot believe it is hard to serve God; I cannot make myself love; I have no assurance, etc., etc. If we will only confront this son of Anak by a determined *doing* of precisely what Christ tells us, we shall soon discover that he cannot stand before us and prevent entrance into the Canaan of forgiveness and of peace.

There is the Anak *volitional*. And he is the main Anak that really bothers and prevents us. Two sailors going to their boat past midnight: and getting into it that they might row themselves to their ship yonder,

with brains fuddled by a spree on shore, laid hold of the oars and tugged and tugged; and when the morning broke found they had not moved an inch. And with clearer brains and in the advancing light discovered the reason—they had not lifted the anchor. Ah, how often an unlifted anchor of some known sin is the real Anak keeping back and holding back.

JUNE 9-14.—DIVINE COMFORT FOR US.—John xiv : 18.

Through what Christ was about to do He would bring comfort to the disciples. Though the method of doing it seemed to them what the Oriental east winds are to vegetation—the withering and drying up of all comfort—yet, through what He was about to do, Christ would surely bring to His disciples most refreshing comfort.

So, underlying these gracious words of Christ there is a *real and healing principle* of the divine treatment of us.

Get vision of the facts here: The disciples were gathered in the upper room; the Sinless One had for three years been compelling the disciples by His holy fascinations, and as more and more they had grown in high things and pure, more and more had they come to desire His presence, which was the cause of all their growth; besides, these disciples had come utterly to believe in the messiahship of Jesus—what wonderful things would be done, what a glorious kingdom He would set up, what lifted places they were to have in it. So when to these disciples our Lord made distinct announcement of His immediate departure, it was the most crushing of disappointments; it was to their thought bleak disaster.

But Christ was going away. That was settled. That must be. Whatever of present despair the going away might bring, still it must be.

Christ was going away. But—and make that *But* as emphatic as possible—that was not to be an aimless, treasureless going away. Rather there was the divinest of reasons behind this going away. Christ was going away *for* something for these disciples. And that which he was going away for, and which he could only get by going, was something inexpressibly necessary and precious for these He must leave; was something infinitely more precious than His continuance with them. They could not see what Christ was going away for—they could only see the going away. But Christ knew what the going away was for and how utterly they needed what the going away would bring. He was going away to make atonement for them on the cross; He was going away by the power of His resurrection to open the kingdom of heaven for all believers; He was going away that He might send them what was better than His bodily presence, viz., His spiritual presence, to be granted them in the abiding ministry of the Holy Spirit.

So get sight of the principle of the divine treatment of us, a principle which, amid the darker ways into which life sometimes dips, we ought never to let our faith loosen its grip on—*that no more to us than to the disciples are dark things sent for the sake of sending dark things, but always for the high and divine reason that the dark things are the necessary path toward wonderfully bright and needed things.*

(a) Since this principle is true, we are never the *sport of fate*. Iron as things look, behind them and controlling them is the living hand.

(b) Since this principle is true there is always better reason for hope than there can be for despair. In the thickest and darkest fight keep on the helmet—the *hope of salvation*. Do not expect to fail or to be crushed expect to succeed and to triumph.

(c) Since this principle is true, we may see the function of faith. We are to believe, though we cannot see. Though He slay me, yet will I trust in Him.

(d) In the light of this principle we may get fresh light on Paul's jubilation about the "exceeding weight of glory." Though our path toward it seem to us as hard and enigmatical as did the departure of the Lord from the disciples, our path points toward unimaginable blessing, as did theirs.

(e) This principle is precisely applicable to *your* difficult circumstances, to *your* severe trials.

"Sometimes when all life's lessons have been learned,

And sun and stars forevermore have set ;
The things which our weak judgment here has
spurned,

The things o'er which we grieved with lashes
wet,

Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue ;
And we shall see how all God's plans were
right,

And how what seemed reproof was love
most true."

JUNE 16-21.—FIDELITY.—1 Kings
xxii : 14.

Obstinate, covetous, petulant, weakly compliant, the tool of the evil Jezebel, the devotee of Baal, a sad instance of the wreck and ruin of a naturally noble nature, was Ahab, the King of Israel.

There was a certain city, Ramoth Gilead, formerly belonging to the Israelitish kingdom, but which had been wrested from it by the Syrians. This city Benhadad, the present Syrian King, had promised to restore to Israel because of Ahab's leniency when, in a great battle, Ahab had conquered and captured Benhadad. But Benhadad had failed to keep his promise. And so Ahab determines to seize the city by force of arms. That he may be sure of success, he makes alliance offensive and defensive with Jehoshaphat, the King of Judea.

Just as the expedition of the two kings is arranged, and before actual hostilities have begun, Jehoshaphat is anxious to learn the Divine will about the whole matter (vs. 4, 5).

So Ahab summons his 400 prophets; they were prophets of Baal, probably; the worship of Baal had become the prevailing religion. Asks Ahab of them, "Shall I go up against Ramoth-Gilead to battle, or shall I forbear?" And they—not in anywise true prophets, but pliant courtiers, answered as it was for their plain interest. They said, "Go up, for the Lord shall deliver it into the hand of the King."

"Quaint Mathew Henry says a true thing just here—"Unity is not always the mark of a true church and true ministry; here were 400 men that prophesied with one mind and one mouth, yet all in an error."

But the godly Jehoshaphat is not satisfied. He wants more evident assurance of the Divine blessing than can come from Baal-worshippers. He asks of Ahab, "Is there not a prophet of the Lord besides that we might inquire of him?" Read the story here about the calling of Micaiah, and mark how it all culminates in this grand word of Fidelity on Micaiah's lips, "As the Lord liveth, what the Lord saith unto me, that will I speak" (vs. 7-14.)

That was fidelity. It cost Micaiah something to be thus faithful. He did not speak good for Ahab, for it was not given him to speak good of him. Ahab flung him back into prison. But surely inward peace is more golden than outward circumstance. An approving conscience lining the rocky prison walls with softness, Micaiah's integrity was maintained. In the battle which Ahab would go into, notwithstanding the prophet's faithful words, the bad king met his death. Here, from this old Scripture, it stands out evidently enough—the duty of fidelity.

First—*Some of the facts on which this duty of fidelity rests.*

(a) *Each man's separate individuality.* The first thing that we learn about ourselves is—that we are ourselves. Not only all philosophy, but all knowledge of every sort is built upon the distinction between the one and the not-one.

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

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

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

And so he who is to be faithful is this individual man, separate in consciousness, in life, in work, in responsibility, and who is to remain separate.

(b) A second fact in which the duty of fidelity rests—*God is*—personal, holy, omnipotent, omnipresent, etc.

(c) A third fact on which the duty of fidelity rests—*the will of God concerning the individual man may*

be known. It may be known from conscience, "the soul's sense of right and wrong in its moral motives; that is, in its choices and intentions"; from the example of Christ; from the Holy Spirit; from circumstances.

And now when a man thus separate and individual, thus responsible to God, thus capable of ascertaining what is the will of God, does believe himself to hear about any truth or course of action, "thus saith the Lord," then that man must stand for that will at the peril of his soul. Then the only possible determination is just this of the old prophet. What the man shall thus hold to be true and right may be singular; it may confront public opinion; it may bear the breast to the stinging hail of ridicule; it may dare imprisonment; it may hurl defiance into the very teeth of death—yet fidelity is the only resource.

Second—*Some of the results of this duty of fidelity.* (a) Heroism. (b) Self-respect. (c) Inner joy. (d) Divine approval and certain help (2 Chron. xvi: 9).

EXEGETICAL AND EXPOSITORY SECTION.

Studies in the Psalter.

By TALBOT W. CHAMBERS, D.D.

NO. XVIII.—THE NINETIETH PSALM.

The Prayer of Moses.

THE correctness of the inscription which ascribes this psalm to the great law-giver has been questioned by many (Baur, Hitzig, Hupfeld, Ewald, Cheney), but without reason. One may well agree with Dr. J. A. Alexander, who says that the propriety of the title is confirmed by the psalm's unique simplicity and grandeur; its appropriateness to his times and circumstances at the close of the Error in the wilderness; its resemblance to the law in urging the connection between sin and death; its similarity of diction to

the poetical portions of the Pentateuch (Ex. xv; Deut. xxxii, xxxiii), without the slightest trace of imitation or quotation; its marked unlikeness to the psalms of David, and still more to those of later date; and finally the proved impossibility of plausibly assigning it to any other age or author." The added phrase, "man of God" is a title of honor already given to Moses in Deuteronomy (xxxiii:1) and Joshua (xiv: 6), and expressing the close fellowship in which he stood to God. It was often applied to the later prophets, especially Elisha and Elijah. It is here significant as implying that Moses wrote the psalm in this capacity. Isaac Taylor pronounces

it "the most sublime of human compositions, the deepest in feeling, the loftiest in theologic conception, the most magnificent in imagery." It is called a *prayer*, because the petition at the close (vs. 13-17) contains the essence of the composition, to which the rest is merely preparatory. The parts of the lyric are quite distinct: (1) a contrast of the eternity of God with the frailty of man (vs. 1-6); (2) the latter due to the divine wrath on account of sin (vs. 7-12); and (3) an entreaty for the return of the divine favor.

I. The Great Contrast (vs. 1-6).

Lord, thou hast been our dwelling place
From generation to generation.
Before the mountains were brought forth,
Or thou gavest birth to the earth and the world,
From eternity to eternity thou art God.
Thou turnest mortals even to dust,
And sayest, Return, ye sons of men.
For a thousand years in thy sight
Are like yesterday when it is passing,
And like a watch in the night.
Thou sweepest them away; they are a dream;
In the morning they are like grass that sprouteth,
In the morning it bloometh and sprouteth,
At evening it is cut down and withereth.

The opening couplet gets its emphasis from the shifting encampments in the wilderness and the nomadic lives of the patriarchs. Amid all these changes each generation had one and the same home in which to seek refuge and shelter. This was God himself.

The poet says what God had been (the Heb. requires this rendering), but he implies what He still was, and would continue to be. To carry out his view of the divine eternity, Moses goes back to the creation. The *mountains* are mentioned as the oldest monuments of creation (cf. Deut. xxxiii: 15), and the *earth*, as opposed to heaven, and the *world*, as fertile and inhabited. By a strong but intelligible figure creation is described in terms borrowed from generation. The Lord was God before the world existed, and His divine being reaches from an unlimited past to an unlimited future. Far other-

wise is it with man's days. He has no independent existence. The Being who made him turns him back to the dust from which he came (Gen. iii: 19), and when He says, Return, there is none to refuse obedience. (The notion of some—Tholuck and Delitzsch—that the second member of this verse denotes a recall to life and a new generation, seems wholly at war with the connection and the train of thought.) The lives of the patriarchs were counted by centuries, and at times even approximated a thousand years, but these measured by an eternal standard were evanescent and contemptible. A whole millennium is to God what yesterday is to us, nay, what a mere fraction of a day is, a single watch in the night. He whose existence is timeless endures, but men soon perish. He sweeps them away as with a driving storm which carries everything before it. Their life consequently is as unsubstantial as a dream, or as Watts puts it in the familiar verse,

This life's a dream, an empty show.

"In the morning" (vs. 5) which follows after a night's rest, man's life finds a new emblem of frailty in the grass of the field whose existence is limited to a single day. In the morning it blooms and takes on colors and puts forth fresh shoots; in the evening it is mown and withers. The failure is not due to natural decay, but to violent excision.

Such is the striking and significant contrast with which this ancient psalm opens. On one hand the eternal years of God; on the other, man, who is a dream, a night-watch, a fading flower. But the author is not a mere poet; he does not waste time in sentimental reflections upon life's brevity as compared with God's eternity, but proceeds in the next strophe to give the reasons for human frailty.

II. Death is the Wages of Sin (vs. 7-12).

For we are consumed by thine anger ;
 And by thy wrath are we affrighted.
 Thou hast set our iniquities before thee,
 Our secretsins in the light of thy countenance.
 For all our days are gone in thy displeasure ;
 We consume our years like a thought.
 The days of our years ! they are threescore and
 ten,

Or if strength endure, fourscore ;
 Yet the best of them are toil and emptiness,
 For they pass swiftly, and we take our flight.
 Who knoweth the power of thine anger,
 And thy wrath as the fear due to thee de-
 mands ?

So teach us to measure our days,
 That we may attain a heart of wisdom.

The Psalmist is a stranger to the fond notion that man is the victim of circumstances; that he is not guilty but unfortunate; and deserves compassion rather than penalty. His brief life and swift death may seem mysterious, but they are not an accident. Like the flower he does not simply fade away, but is cut down. Various instrumental agencies may be employed to terminate man's existence, but the real cause is God's wrath against sin. "The Bible throws the blame of death entirely upon man himself." He was made to live and be happy in the service of his Maker, but sin came in and marred the prospect. Death is a debt not to nature but to justice. It is a penal infliction, and hence its terribleness. As the poet says, we are affrighted, terror-stricken in view of it. In men of all races and ages there is a natural instinctive dread of the last enemy.

This thought was vivid in the mind of the man of God, as he stood on the border of the promised land, and recalled the execution of the divine sentence upon the whole generation that came out of Egypt. During their wanderings in the wilderness one after another dropped out of the ranks until at the end of the Error, only two survived to enter Canaan. But the reflections and suggestions of Moses are not local or temporary, but belong as much to our century as to his. The connection between

sin and death is a universal and perpetual truth. It often fails to be recognized because men have faint conceptions of the evil of sin. They do not see it as God sees it. The poet speaks

Of that fierce light that beats upon a throne,
 but what is this compared with the piercing glance of Him whose eyes are as a flame of fire? How must iniquity take on a dreadful hue when contrasted with the unsullied purity of heaven, the resplendent glory of the Holy One of Israel, in whose sight even the stars are not pure?

This dark shadow extends over the whole of life, and not only its close. "All our days" bear the same stamp, and even when they stretch out into years, still they fly away "as a thought," a comparison used by Homer and Theognis, yet without the underlying thought of Moses that the flight is retributive. This conception is expanded with great force and beauty in verse 10. The poet exclaims as in amazement, The days of our years! What are they, or what do they amount to? Three score and ten is the usual limit, but even when that is exceeded there is small room for glorying, for "their pride" (as the literal rendering is), that which causes us to be proud, health, strength, honor, riches, etc., all—all is mere toil and emptiness.

The best comment on this sad confession is the statement of Goethe made near the close of his long life. "Men have always regarded me as one especially favored by fortune. . . . Yet after all it has been nothing but pains and toil." But besides this there is no permanence. An end does come, must come, even to the longest term of years. As the man of God looks over the record of the 40 years' Error, he cries out, "who knoweth," who regards and feels "the force of thine anger?" Who has such a conception of it as befits a becoming reverence for God? The implication is that there is none. No one views

these things as he ought. Hence the strophe closes with the devout entreaty, "So teach us," etc. Such is the power of sin, the seductive influence of a worldly mind, that we shall not know the link between God's wrath and our own mortality unless we get instruction from above. This teaching is as much needed now as at any time in the past. As Calvin says, men can be expert in arithmetic, can tell how far the moon is from the earth or what is the space between planet and planet, or even comprehend all the dimensions of earth and heaven; yet they cannot measure three score and ten in their own case. What they need is so to understand this transitory life and its cause as to use it to the best purpose and gain a heart of wisdom. A striking parallel to the text is found in the Apocryphal Wisdom of Solomon (xv, 3): "For to know thee is perfect righteousness: yea, to know thy power is a root of immortality."

III. Prayer for the Return of God's Favor (verses 13-17):

Return, O Jehovah! How long?
 And have compassion upon thy servants.
 Satisfy us in the morning with thy loving
 kindness,
 That we may rejoice and be glad all our
 days.
 Make us glad according to our days of suffer-
 ing,
 The years in which we have seen evil.
 Let thy work appear unto thy servants,
 And thy majesty upon their children.
 And let the beauty of Jehovah, our God, be
 upon us;
 And the work of our hands establish thou
 upon us;
 Yea the work of our hands establish thou
 it.

Here Moses returns to the starting point of the Psalm. Whither should the contemplation of mortality as related to sin, and of divine wrath against sin, cause us to turn but to God, our eternal home? The loss of His favor is, as usual, represented as his absence, and hence the entreaty for his return. The fervor of this

request is well set forth by the abbreviated question, "How long?" *i. e.*, How long wilt thou retain thine anger? Calvin's letters show that this *Domine quousque* was his favorite ejaculation in his times of suffering and anxiety. The literal version of the other member of the couplet is, "Let it repent thee concerning," *i. e.*, so change thy dealing with them as if thou didst repent of afflicting them—a bold form of speech used by Moses elsewhere (Ex. xxxii: 13, Deut. xxxii: 36.) The next verse asks to be sated, abundantly supplied, with the loving kindness of Jehovah in the morning, *i. e.*, early, speedily, doubtless with a reference to the night as a common figure for affliction; and the object of this prayer is stated to be that the offerers may have reason to sing for joy and be glad during the whole remainder of their lives. But if this be true of the Old Testament, that an early experience of grace gladdens all one's subsequent course, much more must it be of the New Testament with its fuller light, better covenant and larger promises. The dominant element in every believer's heart should be joy, the joy of the Lord, which is the strength of the soul. The great reason for early piety is that though one were sure of great length of days he will lead a happier as well as a better life if he begins it with a conscious experience of God's grace. The next couplet is an affecting reminder of past trials, which are here made to be the measure of future blessings. The desire is that former sorrows may be compensated by proportionate enjoyments in time to come. The weary sojourn in the desert, where each halting place was a graveyard and their march was marked by the tombs they left behind them, they desire to forget in the enjoyment of a permanent home in a land flowing with milk and honey. The same request is renewed in asking for the

manifestation of God's work, that is, his gracious care for his chosen, the course of his providential dealings on their behalf. A beautiful and suggestive variation of this wish is given in the next clause where the term *work* is exchanged for *majesty*, intimating what is the fact (cf. Rom. ix:23) that the glory of God shines conspicuously in his grace. This display of the sum of the divine perfections is asked on behalf of the children of generations yet unborn, God being the God not only of his people but of their seed and their seed's seed (Is. lix:2). Calvin not without reason infers that in all prayers for the welfare of the church we should carefully include the generations to come. The closing verse of the Psalm comprehends both the divine and the human side of the work given to God's people. First, the Psalmist prays for the beauty of Jehovah, that is, all that which renders Him an object of affection, His wondrous graciousness, to be revealed to them in the way of experience. But this, so far from superseding rather implies their own activity. Hence the next petition mentions "the work of our hands," a favorite Mosaic phrase for all that we do or undertake, which God is requested to establish. *i. e.*, to confirm and bring to a favorable issue. The repetition of the words is not merely a rhetorical beauty, but an expression of the importance, the necessity of such divine aid, a conviction like that put on record ages after Moses fell on sleep,

Unless Jehovah build the house,
They labor in vain that build it.

This lofty and melancholy Psalm is continually read at funerals in our day, and with exquisite propriety. It is as true as it is appropriate. It emphasizes human frailty and its cause; suggesting in few words what Dante and Milton have set forth with terrible imagery, and yet presenting in vivid contrast the eter-

nal nature of Him to whom a thousand years are but a watch in the night, and offering Him as the unchanging, everlasting home of all His intelligent creatures. "Passing away is written upon all that we see," and the death of the body is only a reminder of the transitory nature of whatever belongs to earth and time; but there is One who is the same yesterday, to-day and forever and His favor it is possible for us to secure, nay even to secure it early, that it may be a live-long blessing. The great mistake of multitudes is their notion that religion is good only for sickness and sorrow and therefore may safely be postponed till the evil days come, whereas it gives a new charm to life, health and worldly prosperity, and is the only real satisfying and permanent enjoyment of a creature made in the image of God.

On 2 Cor. Ch. 5.

BY HOWARD CROSBY, D.D.

THE fifth chapter of the second epistle to the Corinthians is full of comfort and encouragement to the people of God. It is a favorite chapter with very many. In the King James version, it had several defects of translation which have been remedied in the Revised version. These are (1) making the "at home" and "absent" of verse 6, to be repeated in verse 8 and verse 9, (2) changing "terror" in verse 11, to "fear," the fear of the Lord being here the same as in Acts ix:31, where no notion of terror is implied, and (3) changing "then were all dead" in verse 14 to "therefore all died," referring to death *with Christ* and not death *in sin*.

But the Revisers left some readings of the King James version which ought to be changed. These are

1. "The earthly house of our tabernacle" (verse 1) only slightly changed from "our earthly house of

this tabernacle." The former is in the Revision and the latter is in the King James version. Neither of these translations is good English, nor does either literally translate the Greek. The Greek *οικία τῶν σκηνῶν* is a nominative with an adjective genitive and the words cannot be separated so as to represent two objects. A like phrase is *δόμοι πλίνθων* (courses of brick, *i. e.* brick courses) Herod. i. 179. So *τῆς ἡσυχίας βίωτος* (a life of quiet, *i. e.* a quiet life) Eur. Bac. 388. So *ἀκροατῆς ἐπιλησμονῆς* (a hearer of forgetfulness, *i. e.* a forgetful hearer) Jas. i: 25. So here we have "a house of a tent," *i. e.* a tent-house. To say "the earthly house of our tent or tabernacle" is like saying "the life of our quiet" for "our quiet life," or "the hearer of our forgetfulness" for "our forgetful hearer" in the examples above given. We should read simply "if our earthly tent-house be dissolved."

2. "That each one may receive the things done in the body" (verse 10). The verb and the preposition are both wrong in this translation. The verb means more than "receive;" *λαμβάνω* is "to receive," but *κομίζω* is "to receive and carry as one's own." Our word "appropriate" comes perhaps nearer to it than any

other English word. So the preposition here is not "in" but "through," and the passage should read in English "that each one may appropriate the things that are his through the body" (*i. e.*, through his bodily life or earth). The *πρὸς ἃ ἐπραξεν* obviates the necessity of adding *ἰδια* after *σώματος*.

3. The most important error is a failure to express the force of *εἰ* with the indicative in verse 3. The reading "if so be that being clothed we shall not be found naked" would require *ἐάν* with the subjunctive and implies a great question as to whether we shall be clothed or naked. But the Greek implies no doubt at all. The nearest English would be, "since we shall be found clothed and not naked." It is in full keeping with the first verse "*we have* a building of God, etc."

Εἰ with the indicative, unless the context demands otherwise (as by *ἂν* in the apodosis of the sentence), implies that the condition *agrees with the fact*, and hence "since" is nearer its meaning than "if."

The insertion of a doubt in this grand, glowing passage of the apostle speaking of *knowledge* and *confidence* is a most unfortunate blunder of translators and revisers.

EUROPEAN DEPARTMENT.

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The Situation and its Demands.

A GENERAL survey of the religious situation in Europe is calculated to fill the earnest Christian with the most serious apprehensions. While the nations are reaping the fruits of a prolonged peace, powerful agencies are at work in the depths which threaten to revolutionize church and state and the whole structure of society. It is characteristic of great modern movements that they at once become international; and what now deeply agitates Europe must also affect America. One

whose studies and interests and sympathies are now limited by party, by sect, or by nationality, proves himself unfit to understand the signs of the times and to meet the demands of the day.

Everywhere the Papacy is determined to get the supremacy. In Austria it is fighting for the subjugation of education to the priesthood, and in enlightened Protestant Germany it boldly proclaims the benefits of the inquisition and demands the restoration of the Jesuits. By far the strongest party in

the German parliament is that of the Ultramontanes; and it is now debated what concessions can be made to the papacy by the government in order to secure the support of this party. The unity and resoluteness of the ultramontanes is exerting a powerful influence on the governments of Protestant states. The Catholics have gained more influence over the laboring classes than the Protestants; hence the governments are anxious to secure their co-operation in dealing with socialism. Thus in the highest, as well as in the humblest, circles Rome has made its mighty power felt.

"I am afraid the Protestants will find themselves left," was the exclamation of an evangelical Christian, in view of the progress made by the Catholics in dealing with the social problems. The organization of the papacy is matched by nothing in Protestantism. That power moves like a solid glacier to which our individualism and denominationalism are but as snowflakes or at best an occasional avalanche.

The demands of the situation are clear. The papacy thrives under denunciations, and flourishes amid persecutions. Bismarck began the *Kulturkampf*, and thus united the Catholics and put them under the dominion of ultramontaniam. Opposition is but the wind that shakes the tree, makes the roots stronger and deeper, and thus promotes the growth of the tree. Mere negations are nothing; the work needed is positive, and it is a work on the Protestant Church itself. In order to meet the aggressions of the papacy a German writer urges the improvement of Protestantism. "Rome can only be overcome by making the life of our church superior to that of Catholicism." The development of Protestantism is the condition for stemming the tide of ultramontaniam.

Has Protestantism as a system

progressed since the Reformation? If so, has this progress been in point of doctrine or of government? Has it been a progress in unity and tolerance and strength? Is it not seriously worth inquiring, whether, in the last few decades, Catholicism has not been more progressive than Protestantism?

How, in view of the earnestness of the situation, Protestant Christians can be absorbed by petty interests and secondary questions is amazing. But as Christ's awful warnings to Jerusalem remained unheeded, so now the signs of the times may be ignored. Unless Protestantism has the life and energy to form a co-operative union to protect its dearest interests, it is in danger of being ground to powder between the upper and nether millstones of Catholicism and Socialism.

While in Protestant America Cardinal Gibbons lays the condition of the laborers on the heart of the Catholic clergy of the land, and in Protestant England Cardinal Manning takes the lead in settling the strikes of the dock laborers, the Protestant Emperor William invites Bishop Kopp to take part in the International Congress in behalf of laborers. It is a humiliating fact that even in Protestant lands the most prominent religious leaders in the efforts to solve the social problems are Roman Catholics.

The Modern Novel and Christianity.

THAT religion is connected with all departments of thought and life is a growing conviction of Christian thinkers. From this the inference is natural that all significant tendencies are worthy of study for the sake of their religious bearings. Among the most important of these studies is the relation of the novel to Christianity. A German writer who discusses this subject in *Luthard's Journal* shows that some of Germany's most popular novelists

promulgate views directly hostile to the Christian religion. Some of his statements are here quoted because they give an insight into one most powerful opponent of Christianity—the godless novel as a preacher of atheism.

The author states that it is a common complaint that the classic German poets are not read. While beautiful editions of these poets are found in the houses of the educated classes, a knowledge of their contents is sought in vain among the young of either sex. The novel has supplanted the poets and is exerting a most pernicious influence on society. Many instead of attending divine service spend the leisure hours of Sunday morning in reading novels, thinking that thus fragments of culture may be picked up which are of more value than the sermon and the worship of God. Sometimes the physical, intellectual and moral evils resulting from novel reading end in insanity. The pernicious influences are most disastrous in the case of the young. There is nothing which the modern novel regards as lying beyond its sphere; and no matter what the attainments of the author may be, he does not hesitate to pass judgment on all things and to set up his authority as final. Insidiously and most effectively poisonous errors are thus promulgated. Novelists speak as if philosophers, and yet lack the first principles of philosophy; they enunciate pedagogic rules without understanding either the theory or the art of education; they talk of religion and theology, of Christianity and the church, just as blind persons speak of colors; and dispose of the deepest Christian mysteries and the highest problems of theology with an assurance as if they had devoted a life of research to such matters, while their utterances reveal an amazing ignorance of the subjects they handle. What

is lacking in knowledge is to be compensated for by the strength and repetition of positive assertions, which are intended to produce the conviction that it is absurd to advocate any other than a godless view of the universe.

The modern novel is at the same time the expression and the promoter of prevalent tendencies. Its influence as a popular educator is very great, and this increases its danger as the means for disseminating infidel views. In some cases a diabolical hatred of religion is revealed, and no pains are spared to make Christianity contemptible. Moral freedom and responsibility are denied, man is treated as purely a product of nature, and since this world is regarded as the only home, the earthly life is regarded as worthy in proportion as its passion for pleasure is gratified. The glorification of the flesh is proclaimed. Sin is apologized for as mere weakness, and remorse represented as silly. No matter what vice or crime has been committed, the only repentance demanded is forgetfulness. Instead of looking to divine help for salvation, self-redemption is preached as the sole condition of purity and worthiness. While Christianity is slandered and miracles are ridiculed, there is a vague and sentimental pantheism, the effort of individuals to lose themselves in nature and to identify themselves with the universe.

Compared with Christianity the doctrines of this species of literature are inexpressibly dreary. Instances abound; here only one is given in which the comfort of the soul is described as it is absorbed by the pantheistic All. In one of Auerbach's novels Count Eberbard has composed an essay on Self-redemption. This essay his physician reads to him as the Count breathes his last. The beginning and the close of the composition which was to be the

comfort of his dying moments, are as follows: "What am I? I recognize myself as something belonging to the All and to Eternity. When I apprehend this thought—as I do in happy moments which may even extend to hours—then there is nothing but life, no death, neither for me nor in the universe at large. . . . My eye breaks, I have beheld the Eternal, my vision is eternal. Free from all distortion and destruction the eternal spirit speeds on its way."

These novels are rich in illustrations, are brilliant in language, and have all the fascination that artistic excellence can give them. Every possible attraction is used to undermine Christianity. And the result of the whole? A pessimism whose despair no self-flattery, no absorbing power of the All, and no vision of an eternity without personality can relieve.

Illusions.

THE illusions of Protestants is as fruitful a theme as the errors of Roman Catholicism. While unhesitatingly affirming the truth of Protestant principles, we cannot study the subject of their application without the conviction that the mistakes and failure in their application have led to the charge that Protestantism itself is a failure. The demands of the times not only make a study of these principles of the first importance, but also their development and the determination of the sphere of their operation.

The illusions will be found to prevail chiefly where Christian ideals are taken for actual realities. What is represented as an object to be sought is treated as if it were already a possession. In political life we find the same mistake common. No Declaration of Independence can make the statement literally true that all men are born free. No man is born free. Freedom is not a gift of nature, but it is ethical, a re-

sult of effort and of development. Where this ethical effort is lacking men are slaves of nature or of their own passions. Psychology proves that freedom and reason are given originally only in germ or as a possibility; only by proper culture do they become realities. So the power of self-government is one of the most common of political theories. But look at the reality; how few are really able to govern themselves. When votes can be bought, when voting "cattle" can be driven to the polls, when demagogues can control the masses, is it not clear that the ability of men to govern themselves is an illusion? Every election proves the theory a lie. But it is an ideal, it is something to be striven after, and the national education, and the national life are to make the ideal of the self-government of the people their great aim. Not only the corruptions but also the ignorance of the lowest elements of society make multitudes unfit to cast a ballot; they do not even know what they themselves want, and how can they decide the great affairs of state? But it should be the purpose and design of a state to train its people to become free. No doubt this can be done best by giving them freedom; but the consequences will be disastrous if what they are yet to attain by training is regarded as already a possession.

Similar illusions are found to prevail in religion. Protestantism is the most exalted and most spiritual form of Christianity. It cherishes the highest ideals and gives to the individual believer the greatest privileges. But the more perfect its ideals the greater the mistakes when they are treated as attained realities. When Scripture is declared to be the source of truth and the ground of faith, every Christian gives his assent. But does this mean that every one will find the truth and get the correct faith in Scripture?

The different views of Scripture and the conflicting sects which profess to accept the Bible show that this is not the case. Only to those who interpret the Scriptures aright are they the source of truth and of genuine faith. So the theory that in religion reason and conscience are free, is correct; but it is true only of reason that is perfect and of conscience that is absolute, for if they themselves are false and wrong they have the elements of slavery in themselves. The individual believer is to judge for himself in spiritual matters; and yet are converted children and illiterate Christians able to decide great spiritual problems? One need but look at the facts of the case to see that they are really most dependent, but that they need to be trained to independence.

The Bible teaches perfect truth and presents the highest standards of excellence. What it says of faith, of love, of hope and of the Christian life, refers, as a rule, to these when perfection has been attained. These standards must be taken as constant aims and as perpetual goals of Christian aspiration. The mistake we make respecting them consists in regarding them as at once attained and finished forever. Conversion may be instantaneous; but only as a beginning is it instantaneous, not in respect to what it completes. Conversion is a continuous process; hence the apostle urges Christians: "Be ye transformed by the renewing of your mind." All believers are followers of Christ, children of their heavenly Father, and kings and priests unto God; and yet they are so only as a beginning, and their whole life is to be spent in becoming so in full truth and in perfect reality. If they are living, faith, love and hope are a process, and to all of them applies: "Not yet attained." Nor can we exclude from this category righteousness, redemption, and salvation; what-

ever they are to the believer, it does not yet appear what they can and ought to be.

The same rule applies to our confessions: they imply one thing but may mean something very different to the one making them. We profess in youth to accept and follow Christ; and yet the longest and most earnest Christian life cannot exhaust the meaning of accepting and following Christ. Yet not a few think the confession itself is the ripe fruit, whereas it is but the seed whence the fruit is to be developed. Thousands of children are annually confirmed in Protestant churches who confess what they do not and cannot understand, who promise an obedience which they could render only if they were perfect, and who imagine that they already possess all the treasures of faith when they have not even fairly begun to appreciate their own spiritual poverty.

"Thy Kingdom come," is a petition which Christ teaches his disciples to pray. And yet Jesus repeatedly states that God's kingdom had come. It was and yet was ever to become. It had come, but as a beginning, and it was continually to come in fuller power, in larger extent, and in greater perfection. What it was as a divine idea it was also to become as an actuality. Now this is but a type of all the living powers of Christianity. They are revealed as ideals, but they begin in a small and imperfect form in the world and in human hearts.

When now the pulpit treats the hearers, with all their errors and weaknesses, as if they had actually attained the perfection of the evangelical ideals it necessarily misses its aim and produces rest where it should impel to the most earnest and the most zealous striving. The preacher cannot overestimate the possibilities of his hearers; but he can easily attribute to them powers

and attainments which are still in the distant future.

The Catholic Church treats the people like children who are unable to instruct and guide themselves. It is by acting on this principle that the Jesuits have become such a power. And is there not some truth in the theory? How many are truly able to take an independent course and decide spiritual matters for themselves. How loud and constant the complaint of philosophers that so few really think, and of moralists that so few are prepared to determine and follow the highest ethical principles? And is it not still more true in spiritual matters, the highest and most difficult of all?

While the Catholic Church probably underestimates the real capacity of the people, it certainly fails to appreciate the privileges for the enjoyment of which they are to be trained. It keeps the people too much in the subjection in which it finds them, instead of leading them to become an embodiment of all that the Gospel offers. The Catholic Church makes itself the end where it is only means for the attainment of ends on the part of the believer; it abstracts for itself and conserves in itself what has real value only when it is imparted to others and is made the personal treasure of the individual Christian. Protestantism, on the other hand, is apt to overestimate the actual possessions and powers of the individual believer, giving him credit for having actually what he has only in idea. In this respect it can, perhaps, learn valuable lessons from Catholicism. Its glory consists less in the actual attainments of its members than in its grand aim, in the possibilities it puts within their reach, and in its great educational efforts to bring them up to the Christian ideals. The Catholic Church does not fully free itself and its members from the bondage of the

law; the Protestant Church regards the law and all ecclesiastical institutions as but a schoolmaster unto Christ. But it is in danger of forgetting that those who say, "We have found the Messiah, which is, being interpreted, the Christ," are forever more and more to find Christ. Not in its solutions but in the problems it has set to itself for solution we find the grandeur of Protestantism, for these are the problems which Christ himself has given. Just because these problems are so much greater than those of Catholicism the Protestant Church meets with peculiar difficulties. The highest summits require the hardest and longest efforts. In taking for granted as already accomplished what is still only a problem, we find the most dangerous illusions of Protestantism.

Religion, Theology and Philosophy.

ON this subject, Professor R. Alhier delivered a lecture before the Protestant Theological Faculty in Paris, his aim being to show the relation of philosophy to religion and theology. The lecturer declared that our contemporaries usually identify religion with theology, making it an intellectual attitude which finds expression in a collection of formulas. Many regard as purely arbitrary, the opinions which are thought to constitute religion, the dogmas being supposed to be clever inventions of men who knew the weakness of humanity and were eager to take advantage of it. While this theory is very prevalent among the masses it is no longer found in scientific circles, being but the echo of a theory current in the eighteenth century. This theory was followed by an eclecticism which professed compassion for the multitude and was glad to see them under the influence of Christianity. It pronounced the form of religion and philosophy different, but their contents the same. Religion was re-

garded as the philosophy of the people and as such it was respected. But the day of eclecticism is over and its eloquent reflections are relegated to the history of philosophy. The historical spirit is predominant now. Scholars now boast of their ability to comprehend and explain all the states and facts of the soul, and it has become common to treat religions as systems of illusion. While, therefore, the free thought of last century hated and proscribed religion, and eclecticism patronized it, the contemporary school of philosophy attempts to explain and quietly to dissolve it.

All these err, our lecturer says, in treating religion as purely intellectual. Were religion essentially doctrine, then it would be a specialty of scribes and philosophers; what significance could it then have for the humble ones who have been pronounced heirs of the kingdom of heaven? Is there not something which the most orthodox may lack, which may nevertheless be found as a sweet perfume in the humblest soul as well as in the freest scholar? He defines religion as a function essentially synthetic, which interests and agitates our whole being. By defining religion as emotion it is reduced to a vague religiosity repugnant to the truly pious. If we define it by actions, we limit it to mere outward manifestations and do injustice to some of the best representatives of religion. Not less one-sided would it be to define religion as consisting of opinions or making it purely intellectual. All these definitions take a part for the whole, an effect for the cause, a mere manifestation for the principle. Religion is a life which includes all, embodying sentiment, thought and volition. Christ declared eternal life as the object of his preaching, namely, the normal and the absolute life. All who have been influenced by Him bear testimony to the truth of

this declaration. The religion of Christ brings the dead to life. Theology, the product of thought and appealing to thought, cannot be identified with religion which is life. But while religion is distinct from theology it cannot be separated from it. Since it penetrates our whole being, religion must, of course, permeate our thoughts. The soul does not rest until it concentrates into a formula all its feels. Thus the religious emotions are a living centre around which the ideas are organized, and these ideas constitute theology. We must look to the conservative instinct as the source of dogmatics. What is a momentary religious experience is put into a permanent form as a dogma and thus is conserved.

Religion being defined as life, and theology as the thought or intellectual apprehension of that life, what relation do the two sustain to philosophy? Theology is the first to gain by the alliance of the three. The man who has been converted is not thereby made a *tabula rasa*. The new life becomes the centre of ideas. The new organism is not absolutely a new creation; pre-existing elements enter into its construction. So at every period of its history theology is not purely religious, but it has been subject to the influence of philosophy. M. Allier says that thanks to the fathers of the church we repeat to-day as teachings of the Gospel a number of statements of Jewish-Alexandrian origin. He thinks that Ritschl deserves credit for his anathemas against metaphysics, yet in his own dogmatics are found ideas which are taken from Kant and Lotze. Philosophy furnishes theology with its formulas or their elements. As a rule, we also find that the historical evolution of dogmas is determined by philosophical speculation. Philosophy is ever reminding us to regard facts and reason as found in logic, in psychology

and in ethics. If French theology has not prospered, we must look for the explanation in the fact that French philosophy has ignored religious problems.

Philosophy does not give to theology without receiving something in exchange. Problems seldom discussed by philosophy when left to itself are introduced into it by theology, such as moral evil. Pure reason does not accept the disorder and the contradiction implied by this evil. French philosophy has never even taken the trouble to formulate the problem. This is not the case with German philosophy, which has always been intimately related to theology. It must be considered that since Christianity has become dominant in the world no one can wholly withdraw from its influence. Religion and theology do not merely throw light on man, but they also give the philosopher a *new man* to study.

How can philosophers derive benefit from theological systems? By studying what is dogmatic in the light of what is practical and moral. It is, for instance, already studying certain isolated propositions of Calvinism and considers them destructive of all activity; and then it is astonished at the moral energy of those who professed these doctrines. In order thoroughly to comprehend a system of theology it is necessary to know the personality of the author, to have lived with him, and to have seen him at work. While this is difficult in the case of the living, it is still more so in the case of the dead. The journals, letters and conversations of such authors furnish the writers on the philosophy of religion with a large part of their religious science. One must enter into sympathy with the theologian in order to understand his system, a matter often found to be extremely difficult. Too many speak about the religious life as the blind talk about

colors. Even philosophers cannot afford to ignore the fact that the perfect revelation of religion is reserved for perfect piety.

The motive for the study of religion must be higher than disinterested curiosity which actually implies a sort of indifference or of skepticism. A sincere and vigorous effort to know ourselves and humanity is required. Religion is an essential part of human nature, and will continue until the very essence of man, the religious subject, is changed. And those who hastily dispose of the religious problems should carefully consider who are right—they that predict the irreligiousness of the future, or those who see a religion the satisfaction of the supreme needs of humanity and find the ground of its perpetual duration in the innate religiousness of the soul?

Fruit and Seed.

—MEN so easily lose themselves in their surroundings because they have so little to lose.

—Every man can be something, but great men are what their nature their age and their God demand.

—Slaves are weighed down by the burden of reality, the masters rise on reality to attain the ideals and the possibilities of their being.

—Nature has significantly been called the nurse that nourishes the spirit until it has attained sufficient growth to know that nature is not its author.

—What a man embodies in his will determines his ethical character. What he thinks about religion constitutes his theology, but if he so thinks it that he likewise feels and lives it then his theology becomes his religion.

—Truth and error are the wheat and the tares in the field of the human mind. At first they may be indistinguishable, but when they ripen

and bear fruit there is no danger of mistaking the one for the other.

—Those who want to retain their intellectual freshness must be hard workers. Can a tree be fresh unless it continues its growth? The aged scholars of Germany continue to be learners and thinkers; hence their mental vigor.

—Any one with eyes can see the lightning when it strikes, and the grain when it ripens; but it requires a prophet to behold the coming storm in the cloud like a man's hand, and the harvest in the tiny germ. Only those who discern the signs of the times are the masters of their age.

—Instead of passing step by step from the valley to the mountain top, faith sometimes takes sudden leaps, and then finds that it has no firm foundation. Faith is not an enchanted palace created by magic, but a growth, first the blade, then the ear, after that the full corn in the ear.

—Ranke regarded it as "characteristic of great men that they begin tasks which they do not complete." The explanation must be sought in the fact that their work reaches to eternity and therefore cannot be completed in a life-time. The best can but plant seeds which shall grow over their graves and bear fruit forever.

—If we seize the idea of our freedom and personality, why should we be subject to our age, controlled by its views, limited by its inspirations, moved by its impulses, fascinated by its interests? Are not these but ministers to enable the spirit to rise to its innate ideals and to its heavenly destiny?

—Perhaps it is no less true now than when Schopenhauer uttered the thought "that anyone who earnestly pursues a cause which does not involve material advantages has no right to expect appre-

ciation and sympathy from his generation."

—There is something so merciless in truth, so uncompromising, so utterly unyielding. It goes right on and refuses to get out of your way. In its absoluteness it is as awful as the grip of fate. The cannon ball curves and the lightning trembles in its path, but the directness of God himself is in the truth.

—We praise the truth, but forget that "the truth without the search for truth is only half the truth." It is not truth in the abstract which is mighty, but the personality which is an embodiment of the truth. Not in professed belief but in real believers is the power of the church. He who is *the* truth, is also the way and the life.

—"The first step is so significant because it involves an entire tendency." Aristotle declared that the beginning is half the end. It may be more, including an entire course and the goal whither it leads. How many a life is but an idea in process of unfolding? A single principle comprehends a whole system and may be the key for the interpretation of the universe.

The Future of the Papacy.

A VALUABLE article on this subject by Emile Laveleye, author of the *History of Socialism*, appeared in the January number of the *Revue Internationale*. The substance of the article is here given. The author begins by referring to an article in the *Contemporary Review* entitled "The Papacy: a Revelation and a Prophecy." The prophecy was this: the papacy will one day realize the grand dream of the popes of the middle ages and reign over the entire world, but on two conditions: First it must put itself at the head of the social Democratic movement; second, leaving Rome it must cease to be Italian and become Anglo-Saxon, because in the future the

world will belong to the Anglo-Saxons, who rule over the greater part of America, of Africa, of Australia, and even of Asia. Recently Mr. Stead went to Rome to obtain information on these points, and learned that the papacy has no intention of doing either of these. The Catholic Church is preoccupied with the hope of recovering the Papal States.

A few years ago the papacy was considered an *efete* institution, especially after the annexation of Rome in 1870. On this point Count Arnim expressed his views to Laveleye in 1876. The Count, who at that time represented Germany in Rome, tried to dissuade Bismarck from engaging in the *Kulturkampf*. To Laveleye, Arnim said: "The chancellor thinks that the suppression of the temporal power will weaken the Pope, so that those who oppose him will now gain their end without difficulty. But the contrary is true. So long as the Pope had a territory and territorial interests he could be influenced by threats and promises. Read the history of the papacy from Charlemagne to our day and you will see how much it has done in view of its temporal power. Did not even Pius IX. abandon the cause of Poland to please the Czar of Russia? If there was any difficulty with the Pope, a frigate could be sent to Civita Vecchia, or Bologna could be occupied, and thus he might be brought to terms. But now that the Pope is a defenceless old man whose power is uniquely spiritual, what could you do to force him to comply with your wishes? Could you seize or imprison him? That would be hateful and also perfectly useless. You would create a martyr. Henceforth he escapes the hand of man. His moral authority is thus prodigiously enlarged. The friends of the papacy are astonishingly blind when they want to restore the States. To-day,

'the prisoner of the Vatican' is perfectly free. Return the temporal power to him, and he again becomes a slave to the exigencies of politics. And then what a contradiction to put on a level with other kings the man who is called the successor of Christ who said: 'My kingdom is not of this world.'

The suppression of the Pope's temporal power is probably a fixed fact. But the friends of the papacy need not regret this; for, as Count Arnim predicted, since the accession of Leo XIII. the power of the papacy has not ceased to increase. The Vatican is to-day one of the diplomatic centres of Europe. The reason is evident. The Roman Catholics obey the priest who receives his instruction from the Archbishop and the Pope. In countries where Roman Catholicism is strong, as in Belgium, the Pope exercises an authority greater than that of the king.

Among the recent victories of the papacy the most marked was over the iron chancellor, Bismarck. The chancellor could employ against the clergy neither iron nor fire, and so had no means of subduing the archbishops and the Pope. Why did he begin the *Kulturkampf*? De Balan, a friend of the chancellor, gave Laveleye the following explanation: "The German Catholics will never be reconciled to the delivery of the sceptre of the German Empire, which ever since Charlemagne has been borne by Catholics into the hands of a Protestant prince. Since, sooner or later the struggle is inevitable, it is better to begin it immediately, at the moment when the German people, proud of their victories over France, believe in the primacy of the German race and will not want to see it subject to a few old Italian prelates."

Plausible as these reasons seemed, experience has shown that Bismarck was mistaken. He should have re-

membered that, in an enterprise similar to his, two sovereigns were defeated, namely Joseph II. of Austria, who wanted to force priests to attend the University of Louvain, and William I. of the Netherlands, who made a like attempt. Bismarck retraced his steps as soon as he discovered his mistake, and made peace with the Pope. They now act in harmony.

Another triumph of the papacy relates to the Irish question. In order to force the Irish priests to cease their opposition to the government Lord Salisbury sent the Duke of Norfolk, who represented the interests of the Irish landholders, as an envoy to the Pope. At the Jubilee of Leo XIII. we beheld the spectacle of Queen Victoria bowing before 'His Holiness.' According to the official journal of the papacy the Queen expressed the wish "that the Catholic religion may prosper more and more throughout the whole extent of the British Empire." By an especial legate she sent the Pope a gold basin and ewer, with this inscription: "To His Holiness, Pope Leo XIII., from Victoria R. I., 1888." As a result, Salisbury obtained from the Pope what he desired. In return the promise was made last year to found in Dublin an exclusively Catholic University, although the present university is open to pupils of all denominations. The Pope is thus recognized as the arbiter in the Irish question.

In France the Republicans fear to separate church and state, lest the Republic might be destroyed in the ensuing struggle with the papacy. In Austria the influence of the clergy is strong enough to attempt again to make the schools confessional and to seek the ecclesiastical control of education. In Spain the dogma of intolerance is enforced and heretical books are burned. In the Netherlands the Catholics are in the minority, but by uniting with

the anti-revolutionary Protestants they force the government to comply with their wishes. In this way the law of 1806 on non-confessional instruction, of which Holland was justly proud, was repealed. It is a fact that in many countries the true sovereign is not the king, but the Pope, acting through his bishops and curates.

The papacy seems to exercise least influence in Italy. By continuing to claim temporal power the Pope menaces the unity of the Italian fatherland.

All the triumphs of the papacy seemed to be crowned by the honors paid to Leo XIII. on the occasion of his jubilee. Laveleye, however, thinks that the imposing ceremony was not a manifestation of the power of the papacy, but rather of the spirit of tolerance and of philosophy. The Pope entered St. Peter's wearing the tiara sent by Emperor William, the countryman of Luther, and the baretta from Victoria, the successor of the furious Elizabeth; his finger was adorned with the ring sent by the Sultan. The spectacle reminded one of the Roman Pantheon. Some writers interpreted the scene as a prophecy that the Catholic Church is destined to realize the ideal of a universal church. It can, in fact, connect itself with the two movements which now control the world, namely, democracy and social reform. Primitive Christianity was the most democratic of institutions. The church need but revive the traditions of primitive Christianity and be inspired by the spirit of the apostles and the fathers in order to be associated with these movements. While bishop of Perouse Leo XII., in his pastoral letter of 1877, said with reference to the laboring classes: "In presence of these creatures, prematurely exhausted by a merciless cupidity, one asks whether the adepts of this godless civilization will not, instead of promoting prog-

ress, throw us back several centuries to the mournful epochs when slavery crushed so large a part of humanity and when the poet sadly exclaimed; 'The human race lives only for a few privileged ones.'" Numerous other evidences are seen that the Catholic Church wants to gain control of the social movement. Bishop Ketteler has not only urged the importance of social problems, but has also given directions for their study. Catholics have repeatedly emphasized the intimate connection between the social and the religious questions. Cardinal Manning said: "The predominance of capital is evinced in the fact that of a hundred strikes hardly five or six terminate in favor of the workmen. Their dependence is so complete, the privations of their families, composed of weak women and children, are so intolerable and so imperious, that the struggle between the dead capital and the living capital is too unequal, and the liberty of contract so much boasted of by the economists does not exist. Under these circumstances, is it not the duty of the Church to protect the workmen who create

the common riches of humanity?"

Will the Catholic clergy embrace the cause of the laborers? And is the woman clothed in purple, seated on the scarlet beast of the Apocalypse, none other than the papacy with the red mantle of socialism? Mr. Laveleye thinks that if the time for this come at all, it will come very late. He does not believe that Catholicism has the conditions for becoming the universal religion. This is reserved for primitive Christianity. The true religion of humanity has been founded, the eternal and universal religion, without national connections, without dogma, without hierarchy. The future does not belong to the papacy.

A religion which ascribes the astonishing privileges of infallibility to a human creature; which is surcharged with practices and superstitions opposed to the gospel; which is as far from the teachings of Christ as the darkness from the light, and which emphatically condemns modern freedom, particularly the liberty of conscience—such a religion cannot be the religion of the civilized peoples of the future.

CURRENT ENGLISH THOUGHT.

BY JOSEPH PARKER, D.D., CITY TEMPLE, LONDON.

"The Man's Mad."

"THE Man's mad," of course, when he sees things that I do not see and uses words which I have never heard before; there can be no doubt that "the man's mad." We despise commonplace, then we make an idol of it. So long as a man is commonplace we are impatient with him, the moment he becomes original we distrust him. How mad a man I must be when I lay down the proposition that it ought to be possible for men and nations so to act as never to make any mistake in conducting the practical affairs of life! The proposition must be taken with an obvious context. What that context is I shall try to explain.

There are certain domains of inquiry that are forbidden to believers in the Bible, and to such believers only will my argument be addressed. We must be limited by practical necessity; in other words not our speculation but our judgment must fix the boundaries. For example, is it good for us that we should know this thing? Is it for the general advantage of the world? Will the knowledge of it minister to utility or only to vanity? All mere prying, all light-minded inquisitiveness, must be condemned or mortified.

This reservation creates a clear space for our real necessities; how many and urgent they are we all

know. To such necessities alone does my proposition apply. Respecting them I reaffirm that we may be so guided as never to make a mistake as to their useful and happy treatment. We should be careful lest we have a large Bible for quotation and a very small one for practice. We profess to believe the text, "In all thy ways acknowledge him and he will direct thy paths," but as a matter of fact do we believe it? Do we consult God in any but a very general way? Do we not often go to him after we have made up our mind? If this one text is true no other is needed. Here is a text which can be proved or disproved—a text that need not remain among the uncertainties. With my whole heart I believe this text, and I have never known it fail. I have acted upon it when the answer has gone absolutely against my inclination, when the way seemed clear in the other direction, and when I have had to give up the most tempting prospects. Yet the text has vindicated itself. My loss has been my gain. If we do not test the text in this spirit we cannot test it at all. The text is everything or it is nothing. It is not to be trifled with—taken up and laid down, partly believed and partly distrusted, admired as poetry and neglected as discipline. "Ye cannot serve God and Mammon."

We can only test the doctrine under very definite conditions. Nothing must be done in vain-mindedness. The slightest taint of mere fortune-telling will vitiate and nullify the whole process. When men promise themselves that they will "be as gods" it is the devil that speaks in them and tells them his one poor lie. They are not prompted by necessity but by ambition, and ambition in such cases means death.

The purpose being right, the body must be under healthy discipline. Many a prayer is lost in the swamp

of a foul body. Let no man imagine that he can suddenly turn aside from self-indulgence and with the lips of a debauchee ask heaven to direct him how to invest his money. For such a man there is no heaven. On the other hand I am not supposing that perfectness is possible—the body will never be pre-resurrectionally perfect. The difference is between the man who wallows in sin and the man who struggles against it. The latter has heaven on his side.

There is a third condition difficult to define—a condition of rightness or harmony with the movement of nature; a realized kinship with the whole environment; the sensitiveness of membership in a stupendous and intricate economy. All this consciousness is but another name for a larger and truer conscience—the conscience that declines a personal advantage at the expense of a general loss to others. The prayer which I offer is to this effect: Lord, I want to do this; it would gratify me to do it; my poor reason sees no objection to it, but without Thee I will not touch it, now show me Thy way—that is my little prayer spoken at the cross. Often the answer is what I don't want it to be, but I accept the agony as a pledge that the joy is coming.

What the sign is between God and the heart, every man must determine for himself. A sweet and secret confidence must subsist between the two. I love to steal away to God and tell him all I want. I come back a man. My disappointment is not without sweetness. The grave of my prayer is the garden of my faith.

Does the process never fail? Never. God cannot lie. Sometimes I am so self-willed that I am overborne and cannot avail myself of the process. That is the hour and the power of darkness. Sometimes the heavens and the earth will not

help me. The stars will not come my way. I am then an outcast and an alien. But the hindrance is physical. I have been wounding my body, interfering with its functions, neglecting its ablutions; or I have made room for a burning and guilty thought in my brain, and that has poisoned all the rills of life. Thus the body avenges itself upon the soul. Thus the astronomic union is broken and for the moment I am no longer counted in the universe. There is no census of the dead. I know that our graves are swung around the sun as well as our homes, yet they are not warmed by his smile.

To be right with our environment what is it but to be in conscious or unconscious sympathy with the angels that gather round us for vigilance and service? They are invisible. So is the air. But we feel the air. Yes, and we may feel the angels, too. I often see my angel-friends—outlines of faces, solemn, but with fulness of joy. Visions of this kind make life large, and elevate all other nature into noble symbolism. Such visions we applaud with tears, happy tears, cleansing tears, dew distilled in heaven.

A word of caution. No man can adopt this sacred masonry as a pastime or a trick. Nor can any man calculate it as a factor in the mystery of chances. Nor is it to be classified under any aspect of prognostication. It is fellowship—it is almost identity with God. Here I find the ultimate meaning of clairvoyance, hypnotism, spiritualism, and even of the rudest forms of estimating probabilities or laying stakes upon events. Gambling is a disennobled virtue. It has its own blurred and depleted Bible of Providence. It testifies to a ghostly element in life. It would seem as if by some law man is forced to have commerce with spiritual agencies. I have never despised what is called

spiritualism, notwithstanding the knaveries and impostures of every name and degree which have brought discredit upon the whole range of its pretensions. It pointed toward something better than itself. It appealed to an instinct which external civilization has never satisfied. But for this inborn something on which to work spiritualism could not have lived a single day, so vulgar and preposterous have been its pretensions.

Looking over what I have thus written it occurs to me that at all its main points it can be supported by Biblical testimony. "Shall I withhold from Abraham the thing which I do?" Then there must have been some way of communicating it. "The secret of the Lord is with them that fear him." Then it must have been made known. "In all thy ways acknowledge him and he will direct thy paths." Then the direction must be made definitely certain and not be left in vagueness. "I will hear what God the Lord will say." Then we must have something more than mere impression—the voice must be distinct and unmistakable. "Ask and ye shall receive,"—how? "Thy father which seeth in secret will reward thee openly." If any man lack wisdom let him ask of God." Our asking must be sanctioned by reason. I have no right to ask how long the earth will continue. Nor have I a right to ask for answers which will give me an advantage over other men. I have no right to pry into the future for vain or selfish reasons. But I may take all my perplexities to God and have them set in order. I can ask God how to use my money, how to treat opportunities, how to trust the men who seek my confidence, how to guide my daily course. I can enlarge the whole ground of inquiry and ask questions regarding the policy of nations, the issues of statesmanship and the significance

of portentous events—to all these inquiries I can (the context as already explained being right) have immediate and decisive answers, answers on which I could risk my eternal destiny.

You will ask me whether every man can do this? I do not know. Possibly not. Certainly no man can do it without faith, and faith is the gift of God. "Be it unto thee according to thy faith" is Christ's law of communication. To

faith all things are possible. If ye had faith as a grain of mustard seed ye could remove mountains, is distinctly the teaching of Christ. Yet we will not seize our inheritance and rule according to the measure of our sovereignty. We hesitate and tremble and perish. We do not take Christ at his word. We turn that word into poetry, symbolism and film rather than into the nutritious bread by which our souls are to be sustained.

MISCELLANEOUS SECTION.

Two Kinds of Knowledge Desirable for the Preacher.

BY WILLIAM C. WILKINSON, D.D.

THE right definition, the true idea, of preaching supplies us with our most pregnant hints as to what it is desirable for the preacher to know, and in what order of relative value. The preacher's business is to bring men to Christ's will. Evidently, therefore, what it chiefly concerns him to know is:

First, Christ's will—that which he, the preacher, seeks to get realized;

Second, men—those whom he seeks to make the agents of the realization.

Christ's will is revealed in the Bible. The Bible, accordingly, is the preacher's great subject of study and knowledge. It is already a long step forward in the mastery of the Bible to conceive of the Bible as distinctively and mainly a revelation of Christ's will. We say Christ's will, though we should be equally satisfied to say God's will. God's will and Christ's will are practically one. But it is God's will that Christ's will should be the aspect to us of our duty. Our whole duty is comprised at once in obedience to Christ.

The Bible then may best for practical purposes be conceived and described as an exhibition of Christ's will. If we are to lead men to heed Christ's will, we must, of course,

know what that will is. In other words, we must study the Bible. What law is to the lawyer—law in principle, law in statute, law in decision and precedent, law in commentary—in short, what the whole body of legal literature is to the lawyer, that the Bible is to the preacher. The Bible, to be sure, is much more than this to the preacher. But this also it is, and as being this, it must be studied and mastered by him: The Bible is the repository and source, the sole authoritative repository and source, to the preacher of that which he is to communicate to men, namely, the will of Christ.

But the Bible may be considered in a twofold light, as truth, and as vehicle of truth. *The* truth in the Bible is the will of God revealed therein. The history, the biography, the poetry, the prophecy; in a word, the literature of the Bible, this all is vehicle—truth, we say, the whole of it, but not *the* truth. *The* truth is that which is to form the subject and the object of the preacher's preaching. The vehicle which in the Bible conveys this truth may become—often should become—the preacher's own vehicle. But the merely vehicular truth of the Bible ought never, simply because it is of the Bible, to usurp the place of subject and object to the preacher. Let the preacher

religiously remember that the will of God revealed in the Bible is forever the truth for him to preach. He may preach *with* other truth, but he should never preach other truth, even though such other truth be found in the Bible.

The law thus laid down to regulate preaching should regulate also the preacher's study of the Bible. Let him study the Bible constantly with the distinction in mind between the essential truth and the vehicular truth, not as considering the vehicular truth less true, but only as considering it less important. We might properly lay great stress on the usefulness to the preacher of his knowing well the vehicular element in the Bible. At this point, however, our concern is with the necessity of the preacher's knowing well the essence of revelation.

As to what, on the one hand, is vehicle, and what, on the other hand, is essence, that it is always a grave responsibility to decide. But the preacher must assume the responsibility of deciding. The essence is constantly the will of God, and we have Christ's authority for it, that nothing prepares so well for finding that as the spirit on the seeker's part to obey. The spirit to obey, however, constitutes the great equipment that it is, for successful search, partly and largely because it prompts its possessor to possess himself also of every other equipment available.

The preacher, accordingly, equipped in heart for his quest with the will to obey, and obediently invoking and obediently accepting the aid of the Holy Spirit, studies the Bible first and chiefly to find the essence of it, the disclosed will of God. He reads the book as a whole, and he reads it thus repeatedly. He reads the several parts of it as partial wholes, and reads them thus repeatedly. He has regard to the historical purpose of one part and another. He

has regard to the literary form in which this part and that are cast. He seeks to determine the relation, the proportion and perspective of all. But this general study of the Bible by no means contents him. He uses the microscope also. He puts words and phrases under the lenses of grammar and lexicon. He draws light from commentary, from criticism, from archaeology, history, travel, geography. Then he reads widely again, traversing large spaces at once.

But *how* to study and master the Bible so as best to find its essence, it hardly falls within the province of the present paper to teach. One necessary caution suggested and we leave this topic. Systematic theology is a poor source, though a good instrument, of knowledge for the preacher. Use systematic theology as a means of understanding Scripture, and you may make it truly serviceable. Use systematic theology as an independent treasure of knowledge from which to draw material for preaching, and you will smite yourself with mental sterility. Worse still, you will smite your hearers with sterility of soul. Even in using systematic theology as an instrument of understanding Scripture, you will have need of much caution. Do not square Scripture to suit your theology. Rather hew and shape your theology to square with Scripture. Especially look sharply to see whether proof-texts are really pertinent. In one word, systematic theology is at best only an instrument of understanding the Bible. At worst, it becomes a most deceitful instrument of misunderstanding the Bible. Use your common sense freely—freely and obediently—in free obedience. In seeking for the essence of Biblical communication, bear always in mind that the vehicle in which the essence is conveyed is fluent and literary, not rigid and scientific. Interpret accordingly.

This paper is not homily, but homiletics. We must therefore not indulge in exhortations to piety. But it will be strictly within the purview of our purpose to say, as we have already said, to say and to insist, that, personal piety apart—could personal piety be indeed put apart here—there is no other such method of knowing Scripture as the method of experience. By experience we mean nothing vague, but something exceedingly explicit. We mean obedience. The spirit of obedience is not enough. There must be also obedience. What you aim as preacher to accomplish is to induce your hearers to obey Christ. You will not succeed unless you obey Christ yourself. You will not succeed without this, because, without this, you will not know

trustworthily what the will of Christ is. "Hereby we do know that we know Him, if we keep His commandments," is John's deep, child-like way of putting it. Go obeying through the Bible and you will know the Bible better than any commentator can teach you. "I have more understanding than all my teachers, for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts," is the Psalmist's simple record of experience. Man's heart has not changed since, and God's word is the same, though more and richer than then—being such now as to make the Psalmist's testimony a far profounder truth for us than it could have been for him.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

A Tribute to the Law of God.

Psalm xix: 7-11. Compare Psalm cxix.

THE law is characterized by six names and nine epithets and by nine effects. The names are law, testimony, statutes, commandments, fear, judgments:

To it are applied nine epithets, namely, perfect, sure, right, pure, holy, true, righteous, desirable, sweet:

To it are ascribed nine effects, namely, it converts the soul, makes wise the simple, rejoices the heart, enlightens the eyes, endures forever, enriches like gold, satisfies like honey, warns against sin, rewards the obedient.

The central thought or conception about which all gathers is that of LAW.

Law consists of commandments and statutes, or "common law" and "statute law." Law is enforced by testimony and judgments, *i. e.*, "sanctions" of reward and penalty, and so its effect is to produce a *holy fear*.

There is a profound philosophy in this passage. It presents Jehovah as Lord, *i. e.*, "Law-ward" or guardian of law.

We are to conceive of God's law as

1. A perfect rule of duty, having a basis of common law beneath all its statutory provisions, an eternal basis of essential right and wrong. "Thou shalt" and "thou shalt not," based upon eternal principles, not upon an arbitrary will. We are to think of this fabric of law as

2. Supported, like a grand arch, upon two great pillars: reward and penalty.

The whole passage is therefore a challenge to our adoring homage and obedience.

1. The law is a perfect product of infinite wisdom and love—Romans vii: 12, 14—"holy, just, good, spiritual."

2. It is enforced by divine sanctions of reward and penalty, and these are each equally necessary to sustain the law and government of God.

The testimonies and the judgment

are equally perfect. The love that rewards, and the wrath that punishes, are equally beautiful and perfect.

The transcendent thought of the whole passage is that OBEEDIENCE IS A PRIVILEGE.

1. Law is the voice of *love*, not simply of authority, therefore only love can truly *fulfil*. Hence, the law of the Lord, rightly conceived, converts the soul, rejoices the heart, enlightens the eyes. It comes to be more desirable than gold, it tempts us more than avarice and appetite and brings its own reward.

2. Obedience is self-rewarding and disobedience self-avenging. Note verse 7: The testimony of the Lord, etc. This is not simply God's testimony to truth, but His *promise* to the obedient soul. There is a vast territory of promises that can only be measured by obedience—Joshua 1: "Every place the soul of your feet," etc. All promise depends on *appropriation*—John vii: 17: "If any man will do His will," etc.

Obedience *tests* the promises and makes even the simple believer wiser than all his teachers. The learning of the schools takes us often away from the school of Christ—1 Cor. i. and ii. chaps.: "Wisdom of this world, foolishness with God," etc.

The general thought of this whole passage is, obedience the highest privilege.

1. The law is the expression of divine perfection, hence, leads to perfection.

2. Of the highest *love*; hence must be interpreted by *love* and fulfilled by love.

3. Of the highest *bliss*—key to blessing—hence the door to promises.

4. "Our schoolmaster to lead us to Christ." Cannot justify, but only conduct to the *obedient one* who can justify.

Practical Remarks.

Obedience considered in the light of law:

1. As a precept of duty.
2. As a privilege of love.
3. As a promise of bliss.

Revival Service.

Sold Under Sin.

I am carnal, sold under sin.—Rom. vii: 14.

A FUNDAMENTAL lack: pungent convictions of sin. Tendency to apologize for it as a disease, misfortune, heredity, etc.

Theo. Parker defines sin "*a fall forward.*"

No sense of its enormity and deformity is to be found. Compare Romans i and ii, in which it is held up before us as monstrous and hideous.

Here Paul makes two statements:

1. As to carnality, *i. e.*, of nature.
2. As to captivity, *i. e.*, of culture and habit and voluntary surrender to evil.

I.—CARNALITY.

There is in the very nature something sinful and even guilty, like grain in wood, temper in metal. There is a drift, always downward, never upward; a relish for sin; a fatal facility toward transgression.

It is this carnal mind that constitutes the essence of enmity to God, Rom. viii. This carnality betrays itself in native and habitual *resistance*.

1. To *Law*. Even when recognized as holy, just and good. The very existence of a command incites to rebellion. Compare Rom. vii: 7.

2. To *Light*. Compare John iii: 19, 20. Men are like bugs under a stone: turn up the stone and they run to their holes.

3. To *Love*. Even the tender persuasions of grace are resisted by the sinner.

II.—CAPTIVITY.

Sold under sin. There is a voluntary surrender to the power of evil.

1. Dominion of evil thoughts, opening the mind to the entrance of images of lust, and cherishing imaginations and corrupt desires.

2. Sway of vicious habits. Even when the bondage is felt to be heavy the sinner will rivet his own chains. Compare Prov. xxiii: 35.

3. Control of Satan. For sake of a brief pleasure found in sin men will submit to slavery under the implacable foe of God and man.

Deathbed Repentance.

Let me die the death of the righteous and let my last end be like his.—Numb. xxiii: 10.

HERE is a fallacious hope and a misleading prayer.

1. Sanctification as well as justification belongs to the scheme of salvation. The dying thief is often presented as an encouragement to a dying-bed repentance. But there is but *one* such in the gospel; one to save from absolute despair; only one to warn against presumption.

2. We are called to service as well as to salvation. He who repents only when life is departing cannot be the means of any service to God or man.

3. Deathbed repentance assumes that *our* time will also be *God's*, but what if the Holy Spirit has departed and left the sinner to his sin?

4. It implies criminal trifling. We

drink life's chalice and offer God the dregs.

5. It implies that all our surroundings will be favorable to reflection, repentance, resolution, etc. How many die unconscious of danger, or racked with pain and unable to concentrate thought.

Communion Service.

Take, eat.—1 Cor. xi: 24.

AN act, 1. Of obedience. 2. Of remembrance. 3. Of confession of faith. 4. Appropriation and possession. 5. Of sacramental character. 6. Of symbolical value. 7. Of social fellowship.

Those two words, "TAKE, EAT," express the whole gospel of practical duty: the appropriation and assimilation of the heavenly food by our voluntary faith, devout meditation and holy obedience.

Preaching.

"RAM'S HORN" as a symbol of—

1. Loud, clear, full and distinct utterance.

2. One sound, *i. e.*, repeated message.

3. Breath of life through them.

4. Power of God after all with them.

LIVING ISSUES FOR PULPIT TREATMENT.

The Louisiana State Lottery.

Thou shalt not steal.—Ex. xx: 15.

GAMBLING is of the essence of stealing. It is getting another's property without equivalent. The fact that the loser took the chance of losing in the hope that he might get the winner's property without giving him an equivalent, does not help the matter. The process is no better morally than if two men should agree that whichever could pick the other's pocket first and most adroitly should have his money. Instead of that dividing the guilt it would double it. There would then be two thieves in intent, and one in act. The intent is the crime. Thus, in

every gambling game, of what kind soever, every participant is morally guilty of robbery—and just as guilty if he fails as if he succeeds.

What shall we say, then, of a nation-perverting institution like the great Louisiana State Lottery?

This institution was chartered in 1868, its charter to run twenty-five years, on condition of paying \$40,000 a year to the Charity Hospital. This was then considered a large sum, though now it is seen to be the merest trifle for such an institution. There are 10,000 shares of stock mostly owned or controlled now by one man. The last quotations on the stock were \$1,300 to \$1,400 above

par. The monthly drawings are conducted with great pomp and state in the Academy of Music, which is always crowded with feverishly interested spectators. Two Confederate generals, Early and Beauregard, supervise the drawing. Of the profits of the Lottery, the *New York World*, of March 24, gives the following estimate:

"There are twelve monthly drawings in the course of the year. At each drawing or scheme, as the lottery calls it, 100,000 tickets are put out for sale. Ten months in the year the tickets are \$20 each. The amount of the sale, providing all the tickets are sold, is \$2,000,000 each month, or \$20,000,000 in ten months. The remaining two months have extraordinary schemes, when the tickets are placed at \$40 each. The sale would, on the assumption of a clean sweep, amount to \$4,000,000 each month, \$8,000,000 for the two months. The total receipts for the year, with all the tickets sold thus, swells to \$28,000,000. Imagine, if you can, the power which this enormous business develops!

"The prizes, according to the schemes, are about 52 per cent. of the sum total every month. Thus it is that John A. Morris can control nearly \$14,000,000 in cash in the course of twelve months. The entire output of tickets is not always sold, as was previously mentioned, and the profit percentage is correspondingly diminished. It is quite safe to state that the profits exceed \$10,000,000 annually. But there is another important source of revenue in addition to the monthly drawings. Of this the general public throughout the United States knows nothing. There is a daily drawing of a small lottery every afternoon at 4 o'clock in an upper room of the St. Charles street building. The two old Confederate generals do not supervise it. It is conducted by the regular employes, and the profits pay the entire expenses of that corporation. Beyond the sum of the prizes drawn the monthly lottery has no expenses, all are paid by the daily drawing. The highest prize in the latter is \$5,000. Tickets are \$1 each for wholes, and are divided in fractions. The tickets are sold by brokers and small shopkeepers throughout the city, and are not printed in full. The seller writes out a portion of the face. The chances of drawing the capital prize of \$5,000 are about one in 70,000. So I was informed by a communicative broker. The additional powers the income of the daily drawings confers upon the present concern can be fancied.

"It is not strange, therefore, that the influence of this great money-making machine should be well-nigh omnipotent in New Orleans and throughout the State of Louisiana. Nor is it strange that in its efforts to perpetuate its cor-

porate existence the tentacles of the corporation should be fixed upon the politics of the nation. There are numerous corporations that have a larger capital stock, but in proportion to the investment in plant and annual output, there is no concern in the world which receives as great profits.

"The registered letters represent daily about \$30,000. At the end of a year, \$10,350,000 have come in by the registry system. The postal orders, it is said, average \$20 each. M. A. Dauphin is the happy man who gets them if their face is truthful.

"The table of the whole is as follows:

Registered letters (yearly).....	\$10,350,000
Postal orders (yearly).....	10,950,000
Ordinary letters, containing money (yearly).....	2,737,500
Total.....	\$24,637,500

The shallow device of addressing letters to M. A. Dauphin is to evade the United States law which forbids sending lottery matter through the mails. The demoralizing effect of the system penetrates the post-office department. The correspondent above quoted says:

"There is constant complaint that letters addressed to the much-addressed Dauphin and to the New Orleans National Bank are broken open and robbed by postal clerks and employes. The postal inspectors are kept busy investigating these cases. Hundreds of letters are rifled, but you rarely hear of anyone being punished. The employé is discharged if detected, and there is an end of it.

"The secular press is as silent as the grave on all that pertains to the gambling octopus. The *Times-Democrat* and the *States* are directly under lottery influence. The old *Picayune* is quiescent. The *Item* openly puffs the game."

This is the institution which, as its charter is about expiring in Louisiana, is seeking to get a hold in North Dakota. Just in a time when crops had failed and starvation was staring many in the face, when almost all had eaten their seed wheat for very destitution, the Lottery appeared with an offer to pay \$150,000 annually into the treasury of the State and supply seed wheat to all the needy farmers. All honor to the young State that it refused the bribe! The Lottery now offers Louisiana \$1,000,000 a year for a renewal of its charter for another period of twenty-five years, desiring to have

this proposition submitted to a vote of the people. During the late floods, the Lottery Company donated \$100,000 to the State of Louisiana, to help strengthen the levees. Governor Nichols had the virtue and the manhood promptly to return the gift with these noble words, which deserve to go on permanent record:

"On the eve of a session of the Legislature during which the renewal or extension of your charter will be acted upon by questions vitally affecting the interests of the State, I have no right to place the people under obligations to your company, in however small a degree, by my acceptance of a gratuity from it. I herewith return your check."

The ministry of New Orleans, with rare exceptions, are agitating against the corrupting institution. The best citizens join them in this. The corrupting influences reach through all classes of society. It is said:

"The negroes and the rabble generally invest from two 'bits' upward in the daily gambling scheme, and constant thefts are committed in order to supply means with which to purchase tickets. An excellent authority informed me that most of the servants in the city who are entrusted with market money steal 20 cents to buy a fraction of a ticket. The daily drawing is the great demoralizer of an already pretty thoroughly demoralized city."

EDITORIAL NOTES.

The National Temperance Congress

It seems like a providential ordering that just as the Supreme Court decision forces all temperance workers to recognize the question as National, this National Congress should bring such workers as Dr. Cuyler, Frances E. Willard, Joseph Cook, H. L. Wayland, P. M. Arthur, Bishop Vincent, Dr. MacArthur and Gen. Fisk, Albert Griffin and Father Mahoney, Howard Crosby and President McCosh to look each other in the face and confer, from their various standpoints, as to a basis of united action.

The subjects are worthy of the occasion and the speakers, such as: Is State and National Prohibition desirable and feasible? Can we regard High License as a remedy? How may the churches aid most effectually in the destruction of the liquor traffic? The line on which all Enemies of the Saloon may unitedly do battle, whether they be believers in Restrictive Measures or in

Of the way it robs the poor, one incident tells volumes.

The reporter says, of the scene at the great monthly drawing in the Academy of Music:

"The balcony was nearly filled with women. The larger proportion were evidently residents of the city of New Orleans. Many of them held half-concealed a printed slip of paper. They had purchased tickets in the drawing, and could not curb their impatience and await at home the tidings of the lucky numbers. Some of the women were strangers—Northern visitors to the semi-tropical city. There were all sorts and kinds of men on the parquet floor. An old woman, evidently one who scrubbed floors for a living, sat near me. She held a ticket in one hand. Whenever a number was called she turned her eyes in a mechanical manner towards the number on the precious slip. Precious? Yes; precious until the last cylinder had been removed from the brass drum. Then I heard her groan and she tore the paper in fragments and flung them on the floor."

It is on such distress that the managers and the winners fatten. The inherent dishonesty of the scheme is fed by the dishonesty that spreads like a leprosy through all society where the evil work goes on; and there is no part of the land where its circulars are not sent, and numbers tempted to take part in its ventures.

radical Prohibition. Local Option; the Supreme Court Decision in the "Unbroken Package" case; the systematic prosecution of the Total Abstinence Work essential to the Overthrow of the Liquor Power; and others equally important. If we may particularize one subject as of special interest, it would seem to be that of the restrictive policy. Why can there not be a policy of Restriction that shall not include Legalization, and shall not involve the demoralizing element of Reveune?

Let all churches, all Sunday-schools, all temperance societies and other organizations that are opposed to the saloon, send delegates to this Congress.

The sessions of the Congress will open at 10 A.M., June 11, in the Broadway Tabernacle, New York City, Dr. Wm. M. Taylor, pastor, and continue through the 12th. For full particulars address Joseph A. Bogardus, Secretary, 167 Chambers street, New York.

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