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THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—PROGRESS IN THEOLOGY.

BY J. L. WITHROW, D.D., CHICAGO.

THEOLOGY is a progressive science. The knowledge of God which the antediluvians had was alphabetic compared with the understanding of the Divine nature which Abraham had. It is the common faith of evangelical believers that God made man "perfect, in knowledge." But this knowledge extended only to the understanding of what is right. Adam was no more a philosophical theologian than he was a sculptor, painter or poet. If Adam and Eve heard Jehovah tell the serpent, the seed of the woman "shall bruise thy head," that seems all they could have known of what has followed in the course, conquests and kingdom of redemption through Christ. When the Lord revealed to Abraham an index idea of the covenant of grace, granting him a glimpse of the Lamb of God suffering as a substitute for the sons of men, that was a vast advance in theologic knowledge over anything the antediluvians knew. But the theology of Moses was much deeper, broader and better built than that of Abraham. For the eye of Moses was so opened upon the purposes and plans of Jehovah's providence and love, that Christ the Lord Himself said later, of Moses, "He wrote of me." The patriarchs, judges and their contemporaries may have had faith in the fact of the resurrection of the righteous and of the wicked; but, if they had, history of their opinion we have not, our first distinct intimation of this doctrine having come from David and Daniel. Bending over the open grave and burying in it, may be, his best beloved, we hear poor Job of a previous age asking, "If a man die shall he live again?" But when Daniel was putting the finishing strokes upon his prophetic picture of the end of earthly things, he drew with a vigorous dash this thrilling declaration: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting contempt." That discloses to us a sweeping progress in the theological knowledge of the after life, which Job appears to have known nearly nothing of that could give him conviction or comfort.

Reviewing the writings of the prophets of Israel and Judah, and

down to John, who spread out as *The Revelation* the splendid certainties and suggestions of the coming triumphs of the Redeemer's kingdom—reviewing these, we discover that the sacred science received enlargements at every additional touch of the inspiring Holy Spirit upon the minds and eyes of those seers who portrayed the mission and passion of the Messiah. The science of theology, as it concerns the method of human redemption, is more fully developed in the writings of Isaiah than in the writings of Moses, as spiritual truth is more abundant in the Gospel of St. John than in the book of Ecclesiastes. In short, theology, as a science, made steady progress all through the Old Testament period.

Between Malachi and the manger-born Child there were four hundred years, in which nothing new appears to have been learned; and much that had been was lost. But with the epiphany of the Saviour theological science began again, and grew in forms and facts of faith faster than nature does in bud and blossom and fruit under the flow and effulgence of the spring and summer sun. The Virgin bearing a sinless son was a single event that added a very library to the science of God, and marked a stride of progress so long that limping faith and skeptical knowledge have not been able to set their feet in the footprints of that great fact down to this day. The incarnation of the God-man increased the world's knowledge of the Invisible a thousand times more than telescopes and microscopes have revealed the immensities of the universe and the minutiae of creation; a thousand times more than the coming of the white man gave the Indians of North America knowledge of a higher civilization; a thousand times more than the gentle and godly Livingstone, pushing into the Dark Continent, revealed to degraded millions the dawn of a hope of restored humanity and Heaven.

But this incarnation—which a class of disputants at present lay such stress upon—was no more the sum of the addition which Jesus made to theological science than a foundation is a building; than axioms are rules; than infants are adults; than beginnings are ends. Neither did He finish His manifestation of theological fact with His teaching career, marked by speaking "as never man spake," nor with His benevolent labors, that left for mankind a model which every soul might copy, but no soul can match. The tragedy of the Cross, and the rending of the sealed sepulchre, and the resistless force of spiritual life which, by His promise, fell upon His followers, these were accumulating additions, which are indescribably more to the science of theology than a climax is to a discourse, or a catastrophe is to a drama.

The course of actual progress in theological science registers newly revealed facts, newly discovered facts, and more correctly co-ordinated facts. The Old and New Testaments are dotted all through with newly revealed facts. The writer of the book of Ruth was as unaware of the

many mansions mentioned afterwards in the gospel as the courts of Europe were of America when they stoutly refused to encourage Columbus to sail in search of a western hemisphere. The many mansions were newly revealed facts defined and fixed when Jesus said, "I came out from the Father," and "I go to prepare a place for you." Among newly *discovered* facts we may mention the increase in knowledge which Christ's apostles made concerning Him after His ascension and the outpouring of His spirit. They left off looking at Him as a mystery, a man, or merely as their master, because their enlarged science discovered Him to them as supremely God's sacrifice, offered for the sins of the world. Hence the Epistles do not contain a sentence or a syllable in laudation of the beautiful life of Jesus, nor a mention of His abundant labors in behalf of the bodies of men. But the Epistles do abound in declarations and discussions of redemption by His blood and doxologies of praise for His suffering for man's sake. The authors of the Epistles knew from their Hebrew training that the Messiah would be a suffering prince; and when Christ was among men some of them had occasional transports of faith that He was the Messiah. But when John lay on His bosom, and when Peter confessed his faith, "Thou art the Christ . . . who should come into the world," neither of them had discovered clearly in Him "the Lamb of God that taketh away the sins of the world." Astronomers first felt the unseen and unknown planet Neptune in the disturbed motions of another orb; but it was many years before what they felt was found. And when, in the progress of twenty years' study and search, at last "observations of the planet as a star were actually made," it was months before the full discovery was reported, because the famous and favored scholar who made the first clear find of the star was so slow of heart to believe he had it that he waited for months as one who should have a "diamond actually in his possession without being able to recognize it."

It was a prodigious step in theological discovery when the apostles passed from wondering at the might of their master's word over winds and seas and Satan's imps, and when they forgot His miracles of bread and fish, in their fervent rapture of faith that "the blood of Jesus Christ cleanseth from all sin." Because we now know He was "the Lamb slain from before the foundation of the world," we rejoice in believing that the efficacy of His sacrifice was in operation ages before His incarnation, and while He walked with men. But His disciples knew it not, even after they had listened to Him and lived with Him for three years. They had more than a diamond actually in their possession, and were unable to recognize it. It was a long while before they clearly discovered that this newly arisen Light of the world was actually the Sun of Righteousness. But ultimately they did, and that attainment in sacred knowledge marks a case of progress by newly discovered facts of theological science.

Theological science has also made progress by co-ordinating revealed and discovered facts into a more and more thoroughly consistent system. This is the work of the professor in systematic theology, and it is sheer ignorance, advertising its voice as that of a dunce, which rails at systematic theology as a mere lagomachy of schools; for whenever any one attempts to understand the relations of moral emotions and actions, and spiritual life and its expectations, his thinking throws him into the realm of systematic theology. The apostles did not construct a system of theology. They simply wrote down the facts, revealed and discovered, and left them to after ages to put together so that naturally related and vitally connected facts shall be so set as to more impressively teach the truth than isolated facts can do. They did not discuss the connection between the universality of sin and the extent of the atonement of Christ, or the relation of regeneration by the Spirit of God to saving faith exercised by man. Such work was left for the Church that should come after them.

This work the Church has been about throughout the Christian centuries; and its undertaking is not yet discharged. There has, however, been built together a well-defined body of religious beliefs that are called evangelical, because they are most comprehensive of Scripture teaching and most consistent with one another; and these are cherished by the great majority of such as believe and call themselves Christians.

In ascertaining and establishing these constant and core truths of Christianity steady progress has marked the tireless efforts of faithful men and women. The compacted creeds of Christendom are the results of growth in the knowledge of God as revealed in the gospel. The word "trinity" was not on the tongue or known to the pen of Paul. Until the opening of the fourth century it was not thought necessary to gather out of Scripture the facts that prove the deity of Jesus Christ. But at that time a person and a party arose whose representation of Jesus so reduced Him from an exalted object of worship to the level of merely the highest man that a great theological battle began and lasted for a generation. The result was the defeat of that Christ-dishonoring Arianism, and the establishment, upon Bible grounds, of the doctrine of the deity of Jesus. That marked progress. Subsequent and similar struggles settled what is to-day the general orthodox beliefs concerning the nature and work of the Holy Spirit, the significance and efficacy of the mission and passion of the Messiah, the character and consequences of man's sin, and other such great fundamentals of our most holy faith as are the common property of the mass of Christian confessors.

But let it not be overlooked that, in gathering gospel facts and compacting the Christian creeds, not a few speculations and dubious dogmas (no difference how good the men were who advanced them) have been rejected. In the first Christian century there was a party appeared

who sought to have the Church believe that Christ did not have a real body, but that what appeared as His fleshly form was merely a phantom. They were unsuccessful. Later, and for a long time, a fierce fight was waged over the deity of Jesus. The history of the Nicene and Athanasian Creeds reveals the result. The Ebionites and Arians were defeated.

In the fifth century an opposite effort was made to lead the Church to deny the true humanity of Jesus, and hold that the Divine nature in Him absorbed the human—an idea which seems, generically, not very different from the notion nowadays advanced as to Christ's incarnation—that He took up human nature into His own and made it of value to God. But as the monophysite notion of the fifth century failed of credence, so we may expect this modern speculation will, also. Pelagius, who proposed a new doctrine of sin, and modified the received faith as to man's need of redemption, in the middle of the fourth century, was "a man of clear intellect, learned culture and spotless character." But the Church of Christ, evangelical, has never suffered Pelagianism a place, simply because it does not agree with the explicit and implied teachings of Scripture. At present there are things, as there always have been, that ask to be believed and to become a part of the evangelical theology, but which are not accepted, simply and only because they are not supported by Scripture.

Pre-eminent among these is that figment of future world probation which has so deeply disturbed the work and life of the Church, especially in some of the New England States. Its friends desire that it shall be at least given a front seat in the synagogue, if not taken at once into the communion of saints. It is introduced as the herald of a wider hope. Its loudest profession is that of progress. Any who decline to welcome its coming are criticised as being too ignorant or too bigoted to recognize a good thing when they see it. For five or six years it has been knocking at the door of theological seminaries, the American Board of Foreign Missions and numerous churches, asking admittance and elevation to a place of privilege, if not to a seat of authority. And its demand is made in the name of progress in theology. Taking room for some reasons why we do not expect it to gain access to the categories of evangelical beliefs will finish what space is allowed me.

1. Though widely advertised as a novelty, and an improvement in theology, claiming for itself and its allied ideas the name of "progressive orthodoxy," it is not new at all. It was definitely declared in France a hundred years ago, and had been broached before. Thus discredited in its name (as a new view), it is further discredited by the fact that it has made no progress whatever through all the hundred years past in adjusting itself to the accepted doctrines of evangelical theology. It is as much an alien now as at the beginning.

2. The friends of the new hypothesis appear afraid to confess their

faith in it. So far as heard from, only two distinguished scholars in America allow themselves to be counted its outright believers; and even they are exceedingly careful to assure the world that they do not preach nor teach it. The poor thing stands a poor chance of making lasting progress so long as its principal supporters seem to be so ashamed to own it. Not with such advocacy can it secure standing in the evangelical system of belief, and all the less so because—

3. Its best friends do not attempt to establish its standing by the inspired word of God. The doctrine of reward and retribution in the world to come, as certainly as the doctrine of the sinless character of the Son of God, is a matter of pure revelation. Without the Bible the wisest sage is as ignorant as the born idiot about things beyond the grave. And so what the Church wisely believes concerning heaven and hell must be always gathered from the word of God. In the course of time and study of Scripture a real progress has been made in understanding what the Scriptures teach touching the awful issues of eternity for those who persist in sin in this life. The Catholic faith has constantly held and does now hold the doctrine of everlasting punishment for such. But the realistic thoughts of actual material fire of hell, which once formed a part of the popular faith, no longer prevail. Still, it no more needed to cast aside some of the Bible and add on in order to secure this step of progress than it needed a new book of Genesis to adjust the Bible to the discoveries of geology. In both cases it required but a more careful reading of the sacred Book, and the correction was promptly made. Let the friends of future world probation establish it by Scripture proof, and there will be no hesitation in the churches to accept it. Not a few of the most illustrious scientists in the world, such as Professor Dana, of Yale University, say the teachings of Scripture agree with the discoveries of geology and physics. But in all the world where is there one illustrious scholar of the sacred science of theology who says the Scriptures support this dogma of repentance after death, this hypothesis of preaching to the impenitent in the underworld who have rejected the calls of the Holy Spirit in this world?

Some may accept it. The claim is made by its advocates and friends that within a few years a minister who disbelieves and opposes it will have no standing in some of the old States.

Should it be so, we see not how certain disastrous consequences may be escaped. For then such ministers as shall have a standing will necessarily have set aside the plain teachings of the Bible as the book of final authority on religion, and each man will set up his own standard of truth and error. And should the time come when such a treatment of Scripture shall be quite universal in the land, unblushing infidelity must follow; and such infidelity bears the fruit of atheism; and atheism is the natural parent of anarchism. And, also, should the

present fierce struggle on the part of a few to introduce and secure endorsement of the dogma of future world probation by foreign missionary societies be successful, it does not appear possible that that great enterprise can be long continued.

The Universalists as a denomination never sent out a missionary to the pagan world; and if, under the influence of the evangelical churches around them, they should ever send one, it will be scarcely more than one, because their thoughtful and intelligent members and moneyed people are too candid and self-consistent to squander wealth in giving a gospel to pagans who are really not in perishing need of it. But any thorough study of the substance and significance of this progressive orthodox dogma of future probation will show that, should the Christian world receive it, then preaching the Gospel either in Africa, Asia or America had better stop at once, because this new party of progress, if they continue to live, must ere long stand upon this: that for *all* who die unreconciled to God, in Chicago as surely as in Siam, there will be an offer of salvation after death, excepting for such as in this life reject Christ. By and by it must therefore occur to such as believe this way that the one thing of all things to be avoided in this life is to hear about Christ, lest the story of Him being unattractive they might reject Him, and then they would have no offer of Him after death. This is the path of progress which is as certain to be traveled over in time to come as men shall continue to cherish this hazardous hypothesis.

II.—THE CHRISTIAN EVIDENCES: HOW AFFECTED BY RECENT CRITICISMS?

NO. I.

BY PROF. CHARLES A. BRIGGS, D.D., NEW YORK.

I HAVE been requested by the editors to take part in a symposium on the question stated above. The part that I shall take will be limited to the Bible. The Christian Evidences from the Bible may be summed up under the three heads—Theophany, Miracle and Prophecy: How far have Recent Criticisms affected these?

This is a critical age of the world, and recent criticisms have been stronger and more comprehensive than any previous criticisms. Criticism is a method of knowledge; it reviews and re-examines all the processes of human thought and tests all its products. Man is fallible. Even the best of men are so liable to error that we cannot be sure of the truth of their work until we have reviewed it for ourselves and tested it at every point. It is necessary that we should know the truth. We cannot rest with confidence upon anything that is uncertain. Criticism is the test of the certainty of knowledge and the method of its

verification. Every scholar in our days who would be exact in his methods and sure of his results will test his own work by the methods of Criticism; and he will not accept the work of another until he has submitted it to the same tests himself, or has seen it tested by others.

The scholars of previous centuries were not so exact in their methods and were less careful in their work. They have handed down an immense mass of learning, the most of which they received by tradition from others. They accepted it without criticism, and they transmitted it as they received it. The modern scholar cannot accept this mass without criticism any more than he can accept the new learning of the present age. It is necessary to pass it all through the fires of criticism before we can give it our confidence and build upon it for the future.

The Christian Evidences have the same elements of uncertainty attached to them that we find in all other branches of human learning. They are traditional. They have not been sufficiently tested by scholars of previous generations.

Criticism has a twofold work; it is destructive of error, and it is constructive of truth. Its first work is destructive. The error must be destroyed before the truth can be given its place. This is the easier work of criticism. It is less difficult to pull down than to build up; to see a fault than to appreciate an excellence; to kill an error than to quicken a germ of truth. We are not surprised that the great majority of criticisms have been destructive, and that the chief work of criticism, thus far, has been the destruction of error; but constructive criticism has not been wanting.

1. There can be no doubt that Recent Criticisms have considerably weakened the evidences from Miracles and Predictive Prophecy. To many minds it would be easier to believe in the Inspiration of the Scriptures and the Divinity of Jesus Christ if there were no such things as Miracles and Prediction in the Sacred Scriptures. The older apologetic made too much of the external marvels of miracle working and sought to find in History the fulfillment of the minute details of prediction. But it has been found easier to prove the divinity of Christ without miracles. Belief in miracles needs to be sustained by faith in Jesus Christ. It is necessary to prove the inspiration of the Scriptures as the product of the spirit of prophecy before we can advance with profit into the special field of prediction. Even the Scriptures themselves recognize miracle working and prediction in false prophets, and teach us to distinguish the true miracle and the true prediction from the false by their internal character and their conformity to truth and fact. Recent Criticisms have brought these lines of evidences into better accord with the representations of the Bible itself.

The Old Testament is full of Theophanies; and in the New Testament there are many Christophanies and Pneumatophanies. These

manifestations of God in the forms of space and time and in the sphere of physical nature are of vast importance in the unfolding of divine revelation. These are the centres from which miracles and prophecies flow. If there were such Theophanies or divine manifestations in the successive stages of divine revelation, then we should expect miracles in the physical world and prophecy in the world of man. If Jesus Christ is God manifest in the flesh, then prophecy and miracles are exactly what we should expect so long as He abode in this world in the flesh. If the Holy Spirit was given to the apostles on the day of Pentecost and He was present with the churches of the apostles in the peculiar manner of external manifestations of Pneumatophany such as are described in the New Testament, we are not surprised at the occurrence of miracle working and prophecy during that period ; and it seems to be the most natural thing in the world that when these divine manifestations ceased miracle working and prophecy ceased with them. If then, on the one side, Recent Criticisms have weakened the independent value of the evidences from Miracles and Prediction, they have, on the other side, given something vastly better in their place. They have called the attention to the presence of God with His people in external manifestations of Theophany to guide the advancing stages of the history of redemption. Here is the citadel of our religion, to which all its lines of evidence converge, the centre of the entire revelation and religion from which Prophecy and Miracle working issue in all their variety of form. The evidences from Miracles and Prophecy gain in strength when they are placed in their true relations to the Theophany in which the unity of the evidence is found.

2. Another fault of the older apologetic was in laying too much stress upon the external evidence and in neglecting the internal evidence for the inspiration and the canonicity of Scripture. The Roman Catholic Church bases the authority of the Scriptures on the authority of the Church. The Reformers rejected this external authority and found the evidences for the Scriptures in the Scriptures themselves, in the voice of the living God speaking to the believer in them and through them. As Luther said, "the Church cannot give any more authority or power than it has of itself. A council cannot make that to be of Scripture which is not by nature of Scripture." The later Reformed and Lutheran scholastics abandoned the position of the Reformers and fell back upon the external evidence of tradition in the synagogue and the church. In this they committed a sad blunder, which greatly injured the evidences for the inspiration and the canonicity of the Bible. Recent Criticisms have weakened this line of evidence and given us something much better in its place. They have revived the views of the Reformers and the Puritans and have strengthened the lines of the internal evidences. Here, again, the order of evidence has been changed. We do not first prove canonicity and then the inspiration of the Scriptures, but the

reverse : we first prove the inspiration of the Scriptures, and then the canonicity is a matter of course.

3. The traditional evidence also overestimated the external authority of the Bible, in accordance with the familiar saying that the Bible, the Bible alone, is the religion of Protestants. This saying is, however, a caricature of the Protestant position. The Protestant religion is the religion of Jesus Christ, as He is revealed to us in the Bible. The Reformers recognized the living God, the risen and reigning Christ, in the Bible ; and they regarded the Scriptures as a means of grace to bring Christ to us and to bring us to Christ. The later theology neglected the doctrine of the Scriptures as a means of grace, and laid undue stress on the doctrine of their inspiration. It substituted the authority of the external word of the letter of Scripture, for the internal word of the Master of the Scripture. Recent Criticisms have in part overcome this fault. They have pointed out the fault of building our faith on a book, instead of the living God and Saviour. They have called more attention to the God of the Old Testament and the Christ of the New Testament as the very substance, the light and glory of the Bible.

4. Recent Criticisms have been very great in the departments of the text and the literature of the Bible. These have been reorganized as branches of science, with exact methods and well-defined principles, which lead to definite and reliable results. There can be no doubt that there has been a large amount of destructive criticism here which has disturbed the faith and unsettled the convictions of multitudes.

The authority of the old *Textus Receptus* of the New Testament has been destroyed, but Criticism has given in its place the Critical New Testaments of Tischendorf and Westcott and Hort. The authority of the Masoretic text of the Old Testament has been undermined ; but critics the world over are laboring to secure a better text of the Old Testament ; and they will succeed in a reasonable time. The doctrine of *verbal* inspiration has been destroyed, and it has been shown that inspiration lies back of the external form or letter of the words and is in the inner word, the substance and the sense. Thus the Apologist has been relieved of the peril of resting the whole doctrine of inspiration upon the adjective *verbal*, and the critics have led Christian scholars back to the sounder position of the great Protestant Reformers.

5. In the department of the Higher Criticism Recent Criticisms have shown that the traditional theories that David wrote all the Psalter, Solomon all the Wisdom Literature, and Moses all the Pentateuch, are untenable. They are without sufficient historical support, and are against the internal evidence of the writings themselves. Those who rest their faith in the inspiration of these writings upon their attachment to the names of these holy men of Israel have been disturbed by Recent Criticisms, and so far their lines of evidences for the inspiration of the

Scriptures have been destroyed. But Recent Criticisms have also shown that the Psalter is the product of the religious experience of God's people in the many centuries of the history of Israel ; that the Wisdom Literature is the fruit of the wise men of Israel of many generations, and that the Pentateuch is composed of four parallel narratives with four codes of legislation, resembling, in many respects, the four Gospels in their characteristic differences and harmony. There is thus a decided gain in the evidential value of these Scriptures from the point of view of Recent Criticisms.

The older scholars paid no attention to the literary features of the Bible. They did not distinguish Poetry from Prose, and dealt with the Wisdom Literature very much as they used the work of the chronicler. They refused to find any fiction in the Scriptures, and used the whole Bible as if it were a law book, a quarry for doctrines. But the Higher Criticism of recent times has carefully distinguished Poetry from Prose, and has discovered a large amount of poetry in the historical books of the Old Testament and the New Testament. It has classified the poetry and studied it in its structure and in its varieties of form. It has distinguished the several kinds of history and Prophecy, and has not been blind to the beauties of fiction and the proprieties of its use. And thus the Old Testament has become a new book, vastly more attractive to the people, as well as to the scholar. This enhanced appreciation of the literary excellence of the Bible has opened up fresh lines of evidence for its inspiration.

Recent Criticisms have not overlooked the errors that are to be found in the present text of the Bible. Critics are unwilling to discredit the work of textual criticism by the theory that these errors were not in the original text. Having secured the best text that we can find, we must rest upon that till we find a better one. Recent Criticisms have not shown any errors that affect the religion, doctrine or morals of the Bible. These are the essential contents of the Divine revelation. The errors that are found in the literary form and in the circumstantial details and the external setting of the revelation, whether in the original text or not, do not destroy the credibility of the writings. They do not in any way impair the infallibility of their teachings. So long as we cannot have the original text we must be content with the one we have, and not hazard conjectures as to any changes in it to suit our theories. The Reformers recognized that there were errors in the Bible. It was a mistake of the later scholastics that they insisted upon the absolute errorlessness of the Scriptures ; their mistake, however, found no place in the creeds of the churches ; and the church is not responsible for the theory of the apologists. Recent Criticisms have damaged the traditional line of evidence here, but they have delivered the church from the blunder of some theologians who have been willing to risk the whole doctrine of the Inspiration of the Bible upon a single error and to con-

cede to the enemies of the Bible that one error would undermine and destroy the Bible.

In all the work of Recent Criticism in the Text and the Literature it has destroyed error and false lines of evidence, but it has given us something much more precious in place of everything that has been taken away.

6. Modern criticism has established two entirely new theological disciplines, namely, *Biblical Theology* and *Cotemporary History of the Bible*. The credit for these disciplines belongs exclusively to Criticism for all the benefits to Theology that have already come from them and are likely to be their fruits in the future.

The *Cotemporary History* sets the Bible in the midst of the external History of the world in which the History of redemption took place. It enables us to see the influence of other nations with their literature, religion and civilization upon Israel, the people of God. It gives us a test by which to examine the Biblical records. On the whole, a flood of light has been thrown upon the Bible. Many old difficulties have been removed, but other and more difficult questions have been raised. The results have very much changed the lines of Christian Evidence, and are likely to change them still more in the future.

Biblical theology traces the development of the divine revelation contained in the Bible. It shows us the several temperaments of human nature, such as we find everywhere in history, reflected there in differences of type and various points of view from which the Religion of the Bible is presented. The variety of the Bible is very great in its religious, doctrinal and ethical conceptions. There are those who press these variations into inconsistencies, and even contradictions, so as to destroy the credibility of the Bible. But Recent Criticisms have shown that these varieties combine in a higher unity. The harmony of the Bible, coming from so many different authors, in different periods of the world, writing in different languages and from different points of view, vastly strengthens the evidences for the credibility and the inspiration of the Scriptures as an organic whole, the product of one divine Spirit.

In all directions Recent Criticisms have been destructive of false methods and traditional errors, and to this extent have disarranged the lines of Christian evidence and wrought destruction. But, on the other hand, Recent Criticisms have constructed better methods, have revived the older and better doctrine of the Reformation, and have led to a closer study of the contents of the Bible. Recent Criticism teaches that the Scriptures are to be interpreted from their *centre*, and no longer from a small section of their circumference.

III.—HOW MAY THE PULPIT BEST COUNTERACT THE INFLUENCE OF MODERN SKEPTICISM?

NO. VII.

BY ROBERT F. SAMPLE, D.D., NEW YORK.

CHRISTIANITY was opposed at the first. As a subjective life, had it remained in the secrecy of its birth, it might have lived on unchallenged. But it was a dynamic force in the soul which expressed itself in an objective character and outer life wholly against the principles and practices of the world. It came in conflict with the old and prevalent ideas respecting the entire sphere of human existence, from the humblest hearthstone to the imperial throne; arraying the intellect, affections and will on the side of God, and of whatever was true and good, and lifting the life to the serene heights of fellowship with its Creator. Christianity was too spiritual. It instilled sublimated views of life. It contravened the old philosophies concerning the dignity and inherent power of humanity. It denounced sin; stopping not with the overt act, but going to the very springs of life, and taking cognizance of the thoughts, motives and intents of the heart.

Its terms of salvation were humiliating to human pride, and men who aspired to be gods would not acknowledge themselves sinners, impotent and condemned, wholly dependent for life on the blood of a substituted Christ. Neither would they be shut up to a system of morality which excluded them from the only sources of self-gratification they had ever known. No wonder Christianity was resisted at the beginning; that it has been resisted in every age; that it is resisted with all the virulence of a deeply seated depravity now. Judaism, Paganism, Gnosticism, Pantheism, Spiritualism and Naturalism, each in its turn, or all combined, have sought to destroy the Christian faith; and Agnosticism, turning its back on Calvary, has pushed out on a dark and shoreless sea, to drift, and dream, and die. Jesus said, "I came not to send peace on the earth, but a sword."

Now we hear much about Modern Skepticism, in distinction from ancient disbeliefs. The impression has gone abroad that this is a progressive age, in which centuries are crowded into days, and human thought advances by Titanic strides; old religious theories have been consumed in the crucible of an infallible criticism, and an effete church, dying of inanition, is about to be carried to its burial. A remarkable assumption! It is true the church is not what it ought to be. The enemy has sown tares. Errors in principle and practice have marred the spiritual life of many. Nevertheless, the church is the great uplifting and conserving agency in the world, without which the race would soon relapse into barbarism and press its way to perdition. And, notwithstanding the mingling of opposing elements in the church, Christianity has never since apostolic times been so alive as now; never

so potential a power in the whole realm of human thought and life; never so aggressive in its movements and rapid in its conquests, entering all lands, and under a Heaven-born inspiration claiming all nations as its own.

But how much is there in *modern* skepticism that is *new*? It is largely a resuscitated doubt, or an antiquated error. The Hylozoism of the old Stoics is substantially the Materialism of to-day. Epicurus anticipated Hobbes by over two thousand years. Huxley admits that he is the disciple of Hume. The philosophy of Aristotle has dominated the Latin church for centuries, and some of the principles of our new theology have been routed on a thousand battle-fields. It is true old enemies may wear new clothes. Their phraseology may be modern, while their subject-matter is antiquated. Celsus, Ptolomus, Apollonius and Julian speak in their successors. They may shift their position from Austerlitz to Waterloo, but the foe is a familiar one, bearing the scars of old conflicts.

How can the pulpit best counteract the influence of this skepticism? The question relates not to a class of means, but to the most effective. We may notice several ways of impairing its influence, then emphasize the best.

1. Offensive attack.

The enemy is now on the field. He is massing his forces and preparing for an assault. We must go out and meet him, bear down upon him, discover his weaknesses, put him to flight. This is carrying the conflict into the world. It is not so much the voice of the preacher in the orderly Sabbath service as it is the nailing of the theses on the outer door—a declaration of war—and then an advance upon the enemy's works. But, after all, comparatively little has been accomplished by the offensive mode. It has increased antagonism to the faith; has not destroyed it. It arrays pride of opinion against the preacher; and the former, rocked to and fro in the contest, is apt to strike its roots deeper in unbelief, and extend its destructive shade over a broader compass. It was not by this means that the old philosophies were weakened in Asia Minor, that Paganism was dethroned in Rome, that Buddhism was converted in India, that Fetishism was expelled from Southern Africa, that Druidism was banished from the British Isles. There is ordinarily a more excellent way to resist the progress of error. Oftentimes it is well to ignore forms of skepticism which are familiar, and especially when championed by weak men. Instances could readily be cited of prominence and increased influence given to errorists by the personal attacks of the pulpit who would otherwise have soon passed from sight. It is not by this sword that unbelief will be vanquished and the reign of truth established.

2. The defensive attitude may be assumed.

This is an apologetic age. The circle which started in the early

Christian period, before John went to Patmos, or Paul died on the old Ostian road, has often returned upon itself. We need such vigorous apologists as Justin Martyr, Athenagoras, Theophilus and Tertullian to refute errors which under the law of circularity now confront the Church. Unquestionably apologetics have their place. The truth is to be defended and supported by argument. Atheism may be answered by the ontological, cosmological, teleological proofs of Theism; not employing, perchance, these terms, but a phraseology more perspicuous to ordinary minds. Spiritualism in its denial of an atonement may be met by the facts of natural and revealed religion. Rationalism may be confuted by arguments drawn from the perfections of God, the order of the universe and the dependent nature of man. That the Bible is an inspired book and the only infallible rule of faith and practice may be maintained in opposition to disbelief by the evident necessity for a divine revelation, the character of the Scriptures, the unity of their design, the fulfillment of their prophecies, the testimony of miracles, and the like. There is a time for all this. It may come but seldom to the most of our pulpits. It is not worth while to defend what every one believes, and imply a doubt or suggest the possibility of weakness of evidence where none is supposed to exist. Apologetic preaching may create skepticism. A feeble defense may impair a faith that had known no wavering. This defensive mode requires accurate knowledge both of the error intended and of the proofs of truth, and a wise discretion in its use, which comes from above.

Now we come to what we conceive to be the best means of counteracting the influence of error.

3. The simple preaching of the gospel, without controversy and without apology.

The presentation of truth, both as related to sin and salvation from it; of all the great facts which are connected with the fall and gather around the cross; the threatenings and promises of the divine word; the invitations of infinite love; the sweet importunity of the ever-present Christ, and the fullness of life which meets every want, satisfies every soul, and secures a perpetuity of bliss to all who believe and obey—the gospel as a system of doctrine and a rule of conduct is the great corrective and prophylactic of skepticism in any age. Truth is the antidote of error. When the sun rises the night flees away. There is a principle in Chalmers' favorite doctrine of the "expulsive power of a new affection" which is applicable here. The best way to thrust doubt out of the soul is to put truth in. Hence the potency of the gospel.

Moreover, the closer the pulpit adheres to the simple, saving gospel the better. Science is not wholly excluded. Chalmers' astronomical sermons did something to preserve Christianity from the contempt of unbelievers. The worlds and forms of life which the telescope and microscope bring to view furnish evidence of a personal God, and

exalt our conceptions of His wisdom, goodness and power. History also has its lessons, which we do well to heed. Greece and Rome, France and the Ottoman empire, England and America, declare the presence of God and point the way to the kingdom of righteousness and peace. But we need less than a moiety of these. We fall back on the ever blessed Gospel, dealing directly with the great truths and suggestions of Calvary, as that which is incomparably more effective. Nothing else has any value, except so far as it carries a reflection of the cross. Electric lights are of little account. They may modify the night, but can never restore the day.

It is well to present the sterner truths of the gospel in dealing with skepticism. The Holy Ghost would not have given them if they were not to be preached. They are the battering rams to break down the wall of self-security and make an entrance for the conquering Christ. Sinai does not save, but it lies in the way to Calvary. There is a great deal of preaching of the pleasant things of the gospel—truths that are intended for the Christian only. In its isolation it is calculated to lull unbelief into a profounder slumber. We ought beyond all question to give prominence to the love of God in addressing all classes, but it should be presented in its proper relations and component parts. It is the combination of all colors that produces white. So all the divine attributes, including God's justice, holiness and power, unite in the nature and expression of infinite love. The loving Christ could not be silent when men were exposed to the wrath to come. He would not cry peace when there was no peace. A hand about to be pierced rang the alarum bell. But with the warning He coupled the promise which directed to the skies. To the awakened conscience He told the story of redeeming love, and to the penitent prodigal, returning in wretchedness and rags from a far country, He opened the door of the kingdom. There is too little of the former kind of preaching nowadays. Edwards would not be acceptable to many of the churches of to-day that have long listened to the soothing symphonies of a partial gospel. Baxter's call to the unconverted would offend polite ears. Allien's alarm would be accounted the echo of old superstitions. But it remains quite certain that without conviction of sin there can be no conversion, and without sense of danger there will be no appropriation of Christ.

Let the pulpit be linked to the cross, and we shall have no fear as to the final result. Skepticism will either be converted to the truth, or, with Julian, on the plains of Persia, will recognize its triumphs over others, and say, as did that apostate priest, "Thou hast conquered, O Galilean." After our modern Boccaccio, and Macchiavelli, and John Tetzei shall come other Luthers, Zwingles, and Calvins; and, outrunning Cousin and Mirabeau, Shaftesbury and Bolingbroke, Spinoza and Schoppenhauer, shall be men of clearer intellects and of a faith which

shall behold the eternal—the Massillons, Guizots, Howes and Butlers, Edwardses and Paysons, Delitzsches and Ebrards; and the sun of righteousness, now high above the hills, will ride gloriously up to the zenith, and stay.

Recall the triumphs of truth along all the centuries, the multitudes of error that have forced their way, for a little, toward the front, and then have gone to their graves, perchance to witness a resurrection, be baptized under new names, and run a brief existence in some other age. Meanwhile the gospel has held steadily on its way. Thrones and empires, like unsubstantial pageants, have disappeared, and the church, having performed their funeral rites, has traveled on. God's Word shall not return unto Him void. We should cultivate faith in results. This confidence should show itself in the pulpit. Fear is weakness. Doubt is sin. Pessimism is a misconception. Let the ministry be true to their commission, rest on the promise of Christ's continued presence, catch the pencilings of light along the eastern hills, anticipate the promised day, and with their feet on solid ground carry the gleam of nearing triumph on their faces. Hope inspires trust. A lugubrious preacher multiplies skeptics.

The minister who preaches Christ has *Human Consciousness* on his side. The mind has been blinded by sin, but there remain reminiscences of its original power. The conscience has been warped and its testimony obscured, but there are at least some embers burning on the altars of the soul. An innate knowledge of God and a sense of obligation to Him seldom wholly depart. Shelley, amid the grandeurs of nature, may grave his name upon a rock and write "atheist" after it, but on the background of his soul is natural consciousness, pointing with bony finger toward the throne of the invisible. So, too, there has existed in all ages, in direct antagonism to Rationalism, the conviction of guilt and degradation, which has united with it the idea of sacrifice as an atonement and a means of moral elevation. In every century and in every land are seen priests, altars, and blood. Man is in some measure conscious of dependence upon a power external to himself, which he has offended and can propitiate only by the substitution of other life for his own. Moreover, there is in every soul an apprehension of eternity, and, whether as a result of volition or of natural religious impulse, man walks the borders of that solemn main he must ere long sail. Thus voices within point to God, a Mediator and an eternal state. Now present the gospel to this conscious need. The two fit each other as the plow and groove. The conscience resumes its office. The mind moves toward the light. The soul may muffle its own voice, but bears testimony to the truth of the ever blessed gospel of Christ. Every pastor who has planted himself on the Word of God, and, with eternity in view, declared to lost souls the truth as it is in Christ, has commanded the respect and confidence of unbelievers to an extent false teachers

never secure. An infidel in a well-known city, the most successful criminal lawyer at the bar of his native State, a man of exceptional intellectual culture, and for many years the disciple of Strauss, Renan, and Theodore Parker, sought an interview with the pastor of an evangelical church. In the course of the interview the infidel asked, "Sir, do you believe there is any rest for the soul in this world?" The minister answered, "I do. Christ bestows it. He says, 'Come unto me, and I will give you rest.' But you are like Noah's dove, attempting to wing your way across the dark waters—no light, no summit in view; you will never find rest until you come to the ark." He replied, "Sir, I will speak frankly. I have attained some distinction in my profession, have accumulated wealth, and have the prospect of worldly preferment. But I would surrender all that and be content to occupy the humblest place in life if I could but secure the peace of mind I believe you possess." Another skeptic wrote to the same minister from a distant State: "I used to attend upon your ministrations at odd times. I could not assent to much that you said. But I knew you believed what you preached, and now I think that you cannot do better than to keep on as you began." This pastor repeatedly ministered to dying infidels, buried their dead, and led at least a few of them to Christ. When conscience flashed its light across the fields of their darkened souls, or sorrow gathered its cloud about them, they sent for the preacher who lifted high the cross and had gloried in nothing else. Instances of this kind might be greatly multiplied. The pulpit that exalts the crucified Son of God and from the summit of Calvary points to an open heaven, will be supported by the human consciousness of those who listen to its voice. This cannot be affirmed of the teaching which causes to err from the words of knowledge.

The gospel preacher also has the *Church* on his side. Spiritually-minded people will cluster around him, invoke heaven's benediction upon him, and pray for the success of his ministry. This moral support will give him great power in dealing with every type of disbelief. He stands in marked contrast with the brilliant essayist or sensationalist, who seems to care more for personal popularity than for the salvation of souls. There came to a certain city a minister reported to be of good standing in a Christian denomination, commended by the religious press, with a reputation for rare mental qualities and pulpit power. His popularity soon became great. Before his real character was known he drew largely upon a neighboring church which was the representative of the purest form of evangelical religion. The pastor of the latter was grieved, but went quietly on in his work. In a few years the preacher of a new gospel and his congregation had disappeared, leaving not so much as a wreck behind. The other continued to preach Christ, without apology and in love. His people prayed and spoke brave words for him. Soon were heard the footsteps of coming conquests. A little after there

came a genuine work of grace. Converts were multiplied as the months went on, and to-day the influence of that church, in the interests of evangelical truth, is felt in regions far remote. This is a representative case. The people who are led to the sources of spiritual life will make the ministry potential. Skeptics will listen to it, and the truth repeated by the Church and exemplified in their lives will grow mightily and prevail. Skepticism will either stop its voice or raise it to the praise of redeeming grace.

The preacher of the gospel has *God* on his side. Horsemen and chariots of fire, sent from heaven, will compass him about. He will have a holy unction which cannot be feigned, recognized by unbelievers, felt by careless hearts. Before the march of truth error will retreat, and smitten down by its power many Sauls of Tarsus will rise from the world's Damascus road to preach that Christ whom they had once despised. If God be for us, who can be successfully against us? But an emasculated gospel will not win and hold the presence of the Holy Ghost. Preaching that is on the circumference of truth and never reaches its centre; that deals with the questions of the times with no hint of eternity; that gratifies human pride, never humbles it; that entertains with speculations, attracts by its grotesqueness, or startles by its dramatic action, but seldom or never tells the story of Him who died and rose and, for us sinners, went up on high, will neither be owned of God nor have saving power with men. Under its influence skepticism will grow rank and overshadow the ground. Not such a ministry was that of Whitfield, Wesley, the Tennents, and Nettleton, under whose preaching deserts blossomed. Not such a ministry is that of Spurgeon, Ryle, Maclaren, and men of like distinction in our own land, around whom clusters an army of consecrated preachers, unknown perchance to the world, whose record is in human hearts and in heaven. "Go ye into all the world and preach the gospel to every creature; and lo, I am with you alway, even unto the end of the world." With such a message, in such a presence, we may confidently expect the word to accomplish its mission. That was a significant cry heard beyond the waters when Scotland's back was to the wall: "O, for one hour o' Wallace wight!" To-day, while error abounds, and many trumpets give an uncertain sound, and multitudes are being deceived, we do well to pray for a ministry, in every denomination of Christians, thoroughly united in spirit and purpose, clad in the garments of truth, and baptized with fire from above, urging their way into the dark places of human need, declaring the glory, power and fullness of Christ. That prayer being granted, it will not be long until this weary, sin-darkened world shall exchange the requiem for a psalm of praise, and distant worlds, circling round the throne of the Lamb triumphant in heaven, shall feel the pulsations of its joy.

. "The pulpit (in the sober use
Of its legitimate, peculiar powers)
Must stand acknowledged, while the world shall stand,

The most important and effectual guard,
 Support and ornament of virtue's cause.
 There stands the messenger of truth : there stands
 The legate of the skies ! His theme divine,
 His office sacred, his credentials clear,
 By him the violated law speaks out
 His thunders; and by him, in strains as sweet
 As angels use, the gospel whispers peace.
 He establishes the strong, restores the weak,
 Reclaims the wanderer, binds the broken heart,
 And, arm'd himself in panoply complete
 Of heavenly temper, furnishes with arms
 Bright as his own, and trains, by every rule
 Of holy discipline, to glorious war,
 The sacramental host of God's elect !
 Are all such teachers?—Would to Heaven all were!"

IV. — SOME OF THE BEST OF THE RECENT LIVES OF CHRIST, AND THEIR CHARACTERISTICS.

BY EDWARD F. WILLIAMS, D.D., CHICAGO.

THE right use of the word "best," as applied to Lives of Christ, is determined by the purpose which the reader of these Lives has in mind. A busy man, who wants accurate information, pleasantly given, and put into the most condensed form, will find Rev. James Stalker's "Life of Christ" exactly to his mind. The narrative is clear, vivid, fascinating. Due regard is paid to perspective. Difficult questions have been carefully considered, but conclusions alone are given. For Sunday-school teachers, and the more thoughtful of their pupils, this little work has great value. The Life written by Dr. Lyman Abbott, much larger and fuller than that by Stalker, will richly repay perusal. An excellent work for intelligent and thoughtful young men is the "Life of Jesus of Nazareth" by the late Dr. Joseph P. Thompson. This book may be profitably read in connection with the "Theology of the New Testament" by the same author. Many will find helpful suggestions, and spiritual refreshment, in the brilliant, eloquently written, but unfinished Life by Henry Ward Beecher. For those who read for devotional purposes chiefly, Dr. Hanna's Life, and that by Dr. Zachary Eddy, may be recommended. The utmost care has been taken by these writers to secure accuracy of statement and at the same time set forth the teachings of our Lord in such a way as to reach the hearts of their readers.

A book of genuine merit and thoroughly appreciated by the public is Farrar's "Life of Christ." Brilliant in style, clear and progressive in its narrative, sympathetic and reverent in its spirit, this book is not less popular than the charming story of Ben Hur by Gen. Lew Wallace. The author is master of the literature of his subject, has spared no pains in his research, is familiar with the scenery of Palestine, has entered, as far as a scholar like himself can enter, into sympathy with the people

among whom the Saviour lived, but, after all, has *made* a book rather than *written* one out of his own experience. Delineating faithfully and with picturesqueness the historic work of our Lord, and his relations to the men and the thought of his time, he has failed, if anywhere, in spiritual insight. Yet the book will doubtless remain for many years the most popular Life of Christ in our language. Geikie's Life, as scholarly as Farrar's, is, in style and arrangement of its material, far less attractive. It is painstaking and devout. Its stores of learning are apparently inexhaustible. There is no end to the quotations, skillfully interwoven into the narrative, and blending with it, from writers whose opinions it is pleasant to know, but with whose judgment it is hard always to agree. We are not equally interested in all that the author has to say; but the curious learning he introduces, the care he takes to bring out the exact meaning of the Evangelists, to put the right emphasis upon their words and those of the Saviour; to bring forward illustrations from every accessible quarter, combine to give this book a value quite its own. For the New Testament it does what Dr. Geikie's more recent volumes have done for the Old Testament—enables one to see in what circumstances or conditions the Scripture writers lived and did their work. Far different in their aim and characteristics are the Lives of Christ prepared by Dr. J. P. Lange, the commentator, Neander, Rev. S. J. Andrews, and Bishop Ellicott. Bishop Ellicott's work appeared in 1859, as the Hulsean Lecture of that year. It is exceedingly rich in its notes. It should be read, as should the works of Lange, Andrews and Neander, with a good Harmony of the Gospels close at hand. These are books for scholars, and it is a source of reasonable pride that the work of Andrews, the American, is not inferior to that of the German or the Englishman. Those who have the time and inclination will find profit in consulting, if not in carefully reading, such works as Dr. Gregory's "Why Four Gospels?" Canon Liddon's Bampton Lecture for 1866, on "Our Lord's Divinity," Thompson's "The Land and the Book," Dr. Joseph Parker's volume on "Matthew's Gospel," Sears' "The Fourth Gospel the Heart of Christ," Mozoomdar's "Oriental Christ," Fairbairn's "Studies in the Life of Christ," "Ecce Homo," "Ecce Deus;" Young's "Christ of History," Renan's "Life of Christ," and Stier's "Commentaries on the Words of Jesus."

Of two works, each of the first order, it remains to speak—"The Life and Times of Jesus the Messiah," by Alfred Edersheim, D.D., and "The Life of Christ," by Dr. Bernhard Weiss, of Berlin. Dr. Edersheim is a Christian Jew, a member of the Established Church of England, settled in a quiet country parish, where he has had time to work thoroughly and slowly. Familiar from boyhood with Jewish traditions and literature, at home in the daily life of ancient and modern Palestine, in sympathy with the people whom Jesus sought to save, and for whom, like

Paul, he would willingly be accused; acquainted with all that has been written on his special topic in Germany and in England, he has produced a work of inestimable value. It is the work of a man who is equally well acquainted with the learning and religious thought of three nations. Original on every page, every statement carefully weighed, volumes of learning packed away in single paragraphs, we have here a book to be slowly, patiently and thoughtfully read, and to be re-read many times. There can be little risk in pronouncing it by far the most elaborate, comprehensive and satisfactory work of the kind in the English language. It is the only work in which the events connected with the closing scenes of our Lord's earthly life are treated with anything like the thoroughness and success of the treatment of the events in the early years of his ministry.

Prof. Weiss' work (published by T. & T. Clark, Edinburgh) is in three volumes. Like most German works of its class, it is severely critical. Even scholars will have need of a good deal of patience in order to read it understandingly. Its author is a profound scholar and a thorough master of the destructive criticism of his countrymen. His views of inspiration would hardly satisfy English and American scholars; yet he is a believer in what he calls the historicity of the New Testament, and in the miracle of the resurrection. In order to be in complete sympathy with its author one ought to have some knowledge of the schools of criticism against which he writes. From the author's point of view it is hard to see how an abler book could be written. He treats of the life of Christ in seven books: *The Sources, The Preparation, The Seed Time, The First Conflict, The Crisis, The Jerusalem Period, The Time of Suffering*. An adequate notice of the work within the limits allotted to this paper is impossible. Perhaps it is enough to say that it is a work which no one who cares to follow the course of religious thought and criticism in Germany can afford to overlook.

V.—SHALL WOMEN BE LICENSED TO PREACH?

NO. II.

BY HENRY J. VAN DYKE, SR., D.D., BROOKLYN, N. Y.

THE first essay in this symposium is admirable for its sincerity, courage and enthusiasm; and these good qualities ought perhaps to be accepted, even in an exaggerated form, as an excuse for some others that are not so agreeable. The writer denounces ecclesiasticism and ecclesiastical leaders in unsparing terms. She maintains that the great obstacle to the progress of the gospel is not the offense of the cross, but the polity of the Church; even going so far as to affirm that "it is chiefly ecclesiasticism and not Christianity that Robert Ingersoll and Elizabeth Cady Stanton have been fighting." In all this, Miss Willard seems to forget the fact that she is herself an ecclesiastic of a very

pronounced type. She is, however, fully conscious of being the leader in a movement in the Church whose avowed purpose is to overturn the ecclesiastical polity of all the Christian ages and reorganize the working force of Christianity upon a new plan, the boasted invention and outgrowth of the nineteenth century.

Not content that women should "license themselves" and exercise the large liberty of prophesying which this age and country afford them, she demands their official recognition and co-ordination with men as preachers, pastors and rulers in the Church. This demand is enforced by prophetic warnings. Notice is served upon "the few leaders who are insecurely seated on the safety valve of that mighty engine, Progress." The new organization called the W. C. T. U. is introduced and eulogized not only for its influence in the temperance cause, but as illustrating the capacity and the desire of women for the work of the ministry. Its evangelistic department is described as having the elements of an ecclesiastical system by which all things are to be made new. If the Church will adopt and adjust her polity to these new theories and agencies, the advocates of them will gladly take their places under her supervision; but, if not, "the women of this age are surely coming to their kingdom," and the conservative sons of the Church who "will not yield to the leadings of Providence and the importunities of their more progressive brothers" must take the inevitable consequences.

If in this brief summary we have misconceived or misrepresented one jot or tittle of Miss Willard's views, whether in their letter or their spirit, we shall be profoundly sorry. Still more sorry shall we be if any reader of this article shall infer from it that we are insensible to the excellency or jealous of the legitimate influence of women in their appropriate sphere as defined by the word of God and the constitution of their own nature. To Miss Willard's praise of *good* women we heartily respond, and could add to it largely out of the heart of a son and husband and the long experience of a Christian pastor. The successors of those who ministered to Christ and his apostles, and assisted them in their work, have been an ever-increasing multitude in all the Christian ages. Their good works and the alms-deeds that they do are fully recognized and blessed of God and men, even in "the hierarchical Presbyterian, Episcopal and Roman Catholic Churches." There are organizations of Christian women, more numerous and powerful than the W. C. T. U., who are wearing the ornament of a meek and quiet spirit and working the works of God in their respective Churches without making any attempt to revolutionize their ecclesiastical polity. But this is extraneous to the subject before us. Let us stick to the question.

Miss Willard correctly defines its scope, as referring not only to the licensing of women to preach, but their co-ordination with men in the

pastoral office, the administration of the sacraments and the government of the Church. As her essay is perhaps the best argument that has been or can be made on the affirmative side, it will not be improper to present the negative in direct antagonism to her position. We hope to do this with the utmost candor, and, at the same time, with the utmost courtesy.

I. *Women have no special qualifications for the work of the ministry.* They are not holier by nature than men, and if they were this would not make them better ministers. An angel from heaven is not more fitted to preach the grace of Christ than was Saul, the chief of sinners. The assertion that Christ "did not designate women as His followers; *they came without a call*;" is not only new Theology, but new History. Miss Willard intimates that if the twelve apostles had been women there would have been no traitor among them, and asks whether the choice of Judas is to be regarded as a precedent. She charges upon men, as separate from women, all the corruption and cruelty that have stained the pages of church history. "*Men* have invented hierarchies, lighted inquisitorial fires, and translated the gospel, so suitable to the proclamation of a woman's lips, into terms of sacerdotalism, dogma and martyrdom." This also is new history. There were two in the apostolic church who were struck dead for lying to the Holy Ghost, and one of them was a woman. Catherine de Medici, the wife of one French king and the mother of two, had "a woman's heart that never changes." And yet her heart devised and her voice directed the massacre of St. Bartholomew. Bloody Mary, Queen of England and head of the Church, turned back the Reformation, rekindled the fires of Smithfield, and went beyond her own bishops in the spirit of persecution. We need not continue the catalogue. But going back to the beginning of all human woe, we are reminded that it was the woman who was first in the transgression, and it was part of the condemnation of man that he had "hearkened unto the voice of his wife." It is not pleasant for us to repeat these things. But we cannot sacrifice the truth of history on the altar of gallantry, nor set aside the foundations of Christian theology for the misty sentimentalism that expatiates on the natural goodness of woman. She also is a fallen being, and needs the effectual calling and washing of the same grace that man needs. Even the Virgin Mary was not immaculate. We are sure that Miss Willard will agree to all this, though in her enthusiasm for her cause she seems to forget it. But if women are not morally better than men by nature, have they not by virtue of their womanly endowments and instincts a clearer insight of the grace of God, and are they not thus better qualified than men to preach the gospel and to shepherd the flock of Christ? Miss Willard affirms this in the strongest terms. She says "the mother heart of God will never be known to the world until translated into terms of speech by mother-hearted women." We are not disposed to dispute

what is said about "the dual-natured founder of Christianity," though we dare not dogmatize on what is not revealed. It may be that the analogy between the first Adam and the last Adam (I Cor. xv : 45) extends to the fact that the first man was made male and female (Gen. i : 27), including the woman in his side ; and so "the second man, who is the Lord from heaven," may have been endowed with all the sinless qualities of both the sexes. But, whatever may be the mysteries of His Holy incarnation, the fact remains that He came in the form of *man*, and not of *woman*, and in all His ministry He said not one word about the *mother* heart of God. Did he not rightly and fully declare the Father from whose bosom He came forth? Did not John and Peter and Paul, and the multitude of uninspired but divinely illuminated men, who are their true successors as preachers, understand the grace of Christ and feel the tenderness of His love, as well as any woman? Into what "terms of speech" does this new order of preachers "with the sweet Madonna halo about their head" propose to translate the Gospel? Will they alter the Lord's Prayer and make it say "Our *Mother* which art in heaven"? Will they say to the sorrowful and careworn, "Your *Mother* which is in heaven knoweth ye have need of all these things"? These views about the motherhood of God are not new. They are the essence of Mariolatry. They are also embodied in the doctrine of the sect known as Shaking Quakers, who hold that the incarnation of what they call the Christ Spirit in the person of Jesus was not complete, but has been perfected by a second incarnation in the person of a woman named Ann Lee.*

II. *Women have special disqualifications for the ministry.* We have no sympathy with any form of rivalry between the sexes, with any claim of personal superiority on the part of man as such, with any form of masculine tyranny. The woman is the glory of the man, and if we did not worship God we would prefer her to every other idol. "Either sex alone is half itself," and the highest ideal of "the single pure and perfect animal" is the two-celled heart beating with one full stroke." In this the modern poet does but interpret the ancient apostle, "Neither is the man without the woman, nor the woman without the man, in the Lord." The principle which underlies the divine ideal of marriage applies to all the relations of men and women in the family, the state and the church. Counterparts are things that differ in order to agree. Harmony is the just adaptation of parts to each other. The agreement must always recognize the difference and be based upon a definite order. Order, which is heaven's first law, necessarily involves subordination. The *subordination* of woman (not her inferiority) is written upon the constitution of her nature, in the history of her creation, and in all Christian theology. "The head of every man is Christ, and the head of the woman is the man. For the man

*See *Shaff-Hertzog Cyclopaedia*.

is not of the woman, but the woman of the man. Neither was the man created *for* the woman, but the woman *for* the man." (I Cor. ii: 3, 8, 9.)

Miss Willard tells us that "nature has given woman but a single disability: that she can never be a father; and this is offset by man's single disability: he can never be a mother." This is quite startling; but we must not hold her too rigidly to the terms of the antithesis. It means only that you cannot make a woman out of a man, nor a man out of a woman. The author tells us again that "men preach a creed, women declare a life; men deal in formulas, women in facts; men reason in the abstract, women in the concrete; a syllogism symbolizes the one, a rule of life the other." Women, then, differ from men, not only in the physical capabilities of their sex, but in mental characteristics and habits of discourse. This is certainly true, though the statement of the truth is very much exaggerated for the sake of the antithesis. There are multitudes of men who preach a life and deal in facts, and there are women who understand and can use a syllogism, though we are not sure that their legitimate influence is thereby increased. But, accepting the statement as correct in general, we see in it the disability of women for the work of the ministry. The Church never has been and never can be sustained without a creed. Christianity consists not only in facts but in revealed doctrines lying back of and interpreting those facts. Paul before Agrippa *reasoned* concerning temperance, righteousness and judgment to come. The kind of preaching which ignores reasoning and throws aside doctrine, and despises catechisms and consists in appeals to the feelings, is another gospel than that which Paul preached, and will not promote the kind of life which the Church needs. The cure for dead orthodoxy is not to throw away the orthodoxy, but to quicken it anew with the zeal which reasons out of the Scriptures and declares the whole counsel of God.

But the great disability of woman for the work of the ministry is directly connected with her physical constitution, with the fact that she *can* be a mother, and that motherhood with all its burdens and blessings is her divinely-appointed destiny. "I will, therefore, that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." (I Tim. iii: 14). Any state of society, and any form of ecclesiastical polity, which forbids or discourages marriage is contrary to nature and to the Word of God. Miss Willard denounces the Romish doctrine of the celibacy of the ministry as a defrauding of both manhood and womanhood of their rights to the sanctities of home. In this we fully agree with her, and trust she will not shrink from the logical consequences of the doctrine. If it is not good for man, and especially for ministers, to be alone, it must be equally not good for women, and especially for preaching women, to be alone. The perils of a ministry composed of female celibates are even greater than those which surround the celibacy of men. We trust,

therefore, that the advocates of this new departure do not propose to require or even encourage women to remain single in order to enter or continue in the ministry. They will not abolish, but only alter, the apostolic precept, so that it will read, "A bishop must be the *wife* of one husband, one that ruleth well *her* own house, having *her* children in subjection with all gravity."

Now, without speaking all that is in our heart and mind on this delicate point, we will only say that a child-bearing woman and a nursing mother is disqualified for the exposure and nervous strain of the pulpit and the exhausting duties of the pastoral office, by a regard for public decency, for her own health and the health of her offspring. To lay this new burden on her soul and body is a refinement of cruelty. We are well aware that this argument applies equally to other occupations and professions. And if the scope of this essay would permit, it would be easy to show that, instead of devising new ways in which women can work for their own living, it would be a higher mark of civilization and Christianity to remove the obstacles in the way of marriage, and to teach men "how that so laboring *they ought to support the weak.*"

III. *Women are not authorized to enter the Christian ministry.* There is no Scripture warrant for it. Miss Willard quotes from the Revised Version of the Psalms "that wonderful and blessed prophecy (Psalm lxxviii : 11), 'The Lord giveth the Word: the women that publish the tidings are a great host.'" Any one who reads the context will see that this is not a prophecy and has no reference to the future. The whole Psalm is a thanksgiving to God for the past victories of the Israelites over their enemies, for which a great host of women sang the song of triumph; as when Miriam, at the Red Sea, took a timbrel in her hand, and all the women went out after her with timbrels and dances, or when the women celebrated the victory of David over Goliath. To take this statement of a historic fact and turn it into a prophecy that women are to be the preachers of the gospel only shows what an utter dearth of proof-texts there is on that side of the question.

If it is an evangelical prophecy, Christ and His apostles strangely ignored and acted contrary to it. The fact that Mary Magdalene, to whom the Saviour first appeared, was sent to announce His resurrection to the other disciples, or that many women *were present* when the Saviour preached and when He gave His final instructions to the apostles, are far-fetched and little worth as proofs that women ought to be ordained to the ministry. Equally irrelevant is the statement that Christ "by no utterance of His marks woman as ineligible to any position in the church He came to found." He did not mark the ineligible, He only marked the eligible. If He came to found a church, to set up a kingdom, to establish the order of a new dispensation which is

to continue till His second coming, not His silences, interpreted according to our imaginations and wishes, but His positive utterances and acts are to be the rule and measure of our loyalty to Him. He chose twelve apostles, to whom He gave extraordinary powers, not only for the preaching of the gospel, but for the organization and government of the Church. Not one of these was a woman. There is a reason and an abiding force in this exclusion. To say that in this, or in any other act or word, He only complied with the prejudices of a barbarous age, is to attribute to Him an unworthy motive. The Acts of the Apostles whom He inspired and endowed with plenary authority are recorded for our learning, and there is not in the whole book a single instance in which any woman was ordained to any office in the church or took any public part in its instruction or government.

All the instructions in the Pastoral Epistles in regard to preaching and ruling the church are addressed to men. We read about the wives, but nowhere about the husbands of bishops and deacons. (See I Tim. iii.) This utter want of Scriptural authority seems to be conclusive. But this is not all.

IV. *The word of God expressly excludes and prohibits women from the work of the ministry.* It is admitted "that Christ, not Paul, is the source of all churchly authority and power." But then the question at issue in this discussion is, Who is the better qualified to know and the more authorized to declare the mind of Christ—an inspired apostle of the first century or an uninspired woman of the nineteenth? As between these two we are of Paul. What he says Christ says. So the Christian Church has held in all ages and will continue to hold even to the end of the centuries. "Whoever," says Miss Willard, "quotes to the intelligent and devout women of the American Church to-day the specific instructions given by Paul to the illiterate and immoral women of Corinth does so at the expense of his manhood, not to say his scholarship." The testimony which it is thus attempted to strike out is as follows: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the Church. What! Came the word of God out from you, or came it unto you only?" On this passage we make the following observations:

(1) There is no kind of evidence that the women in the Church at Corinth were either illiterate or immoral. The assertion that they were so is a gratuitous assumption to sustain a foregone conclusion.

(2) The apostle expressly declares that his instructions are not specific, or applicable only to that one Church. He speaks not of Corinthian women, but of women *as such*. He censures the Church at Corinth for introducing a practice which was unknown elsewhere.

"What! Came the word of God out from you?" "Is the Church at Corinth the *mother Church*? Was it first established, or has it been alone in sending forth the word of God? You have adopted customs which are unusual. You have permitted women to speak in a manner unknown to other Churches."*

(3) If the ignorance or immorality of these women had been the reason for the injunction of silence, Paul was man enough to say so. But he assigns very different reasons, which are universal and applicable even to the best of American women. This reason is twofold—*first*, it is contrary to the law, which enjoins the subordination of women, and, *secondly* it is a *shame* for women to speak in the Church.

Both the injunction and the reason for it are repeated by the apostle in a passage where the application cannot possibly be restricted to any church or any period of Christianity, because the reason is rooted in the history of creation and in the divinely appointed relation of the sexes. "I suffer not a woman to teach nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." (II Tim. ii : 12-14.)

We have no apology to offer for these words nor for the quotation of them. There is not space to expound their meaning and attempt to adjust them to the varied relations of our modern church life. It is not necessary for the purposes of this discussion to do so. For, whatever else they forbid or permit, they certainly do prohibit women from assuming the office of the Christian ministry. The real scholarship of the church has always so understood them. And, moreover, the great majority of women, especially of those who reverence their husbands and are loved by them even as Christ loved the church (Eph. vi: 25-33), bow to their authority, while their own womanly instincts confirm the wisdom of the teaching. And so we believe it will always be.

VI.—CLUSTERS OF GEMS.

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

No. 1.—ILLUSTRATIONS OF GRACE.

Mephibosheth an illustration of Grace.—I. Sam. ix. He was a son of Jonathan; a cripple, lame in both feet; so obscure that even his existence was unknown until David investigated. Yet called to Jerusalem by God's anointed king; given a place at the royal table, and admitted to the position of a king's son; endowed with an estate, under care of competent trustee and servants. And all this was "*kindness shewn to him*" for *another's sake*. "So," says Guthrie, "it was not man's merit, but man's misery that was the magnet that drew the Saviour from the skies."

"*He will abundantly pardon.*"—Isa. lv : 7. God "*pardons like a God.*" There is wonderful variety in presentation of this idea, in Scripture. Some

*Albert Barnes.

fifty different terms are used to express the abundance of forgiving grace. We give the most prominent of them in alphabetical order: Accepted, Atonement, Blotted out, Borne away, Covered, Cleansed, Cast behind back, Cast into depths of sea, Delivered, Forgiven, Imputed not, Justified, Made nigh, New creation, Put away, Propitiation, Remission, Redeemed, Reconciled, Removed, Remembered no more, Saved, Sanctified, Taken away, Washed, etc. *Thirteen* prominent words are applied to *sin* forgiven; *fifteen*, to the soul, delivered; *five* to the result in restored relations with God; and *ten* to God's attitude toward sinners. Besides these there are over one hundred and fifty forms of phraseology that are used to express similar ideas, such as "He will abundantly pardon."

Sin "Blotted out." The ancient stylus, used to write on tablets of wax, had a broad, flat blade at the opposite end. When it was used to *erase* what had been written, it was very easy to reverse the instrument and with the flat part press back the wax into the little furrows made by the stylus, and so effectually blot out what had been written—making the tablet as smooth as though it had never been used.

Again, "blotted out as a thick cloud" may refer to the immediate dispersion of mists about mountains, when the sun rises in splendor. Sometimes they disappear instantaneously under the combined influence of heat and wind—so that no intervening vapor remains.

"Cast behind the back" is put out of sight. "Cast into the depths of the sea" is an expression used because the ancients held the abyss of ocean to be unfathomable, and what was so cast in would be irrecoverable.

"Removed—as far as the *east* from the *west*."—Ps. ciii. Notice the East and West represent opposite *directions*, and not simply *distances*, however great. As stars are so far removed as to be *lost to sight*—as from the surface of Sirius the entire orbit of the solar system would shrink to invisible insignificance—so God puts sin so far away that even the *remembrance* of it is annihilated. (Comp. Hebrews viii: 12, x, etc.) Comp. Hebrews xi, the Westminster Abbey of Old Testament saints, where among all the inscriptions no *record* or *remembrance* of sins appears.

"*Just as I am.*" An artist in Rome saw a beggar on the street, so utterly abject and forlorn that he hired him to sit for his picture, as a *typical beggar*. The next day he came to him, quite transformed. He had hired the clothes of a companion, in which to have his portrait taken. The artist did not recognize him; and on learning that he was the beggar he had hired, he said: "No! I hired a beggar, and wanted him just as he was, or not at all." Christ for a different reason wants us just as we are, without any effort at self-transformation, that the new Creation may all be "to the praise of the glory of His grace."

Grace knows no respect of persons. Wilfrid S. Blunt attributes the spread of Islam in Africa to the fact that the Mohammedan missionary from Morocco says, even to the Negro: "Come up and sit beside me. Give me your daughter and take mine. All who pronounce the formula of Islam, 'There is no God but Allah, and Mohammed is his prophet,' are on an absolute level of equality in this world and in the next." Whereas the Christian missionary makes his way slowly, for he has no true brotherhood to offer the Negro, except in another life. He makes no appeal to the present sense of dignity in the man he would convert, does not descend to the Negro's level, and sit with him at meat as his equal. At best he is the teacher with the pupil, the master with the servant, the man with the child.

Exceeding abundance of grace. When Merle D'Aubigné was a student in

Germany, he went to Haldane, perplexed with doubts. "Were I to rid you of these," said Haldane, "others would come to take their place. There is a shorter way of annihilating them. Let Christ be really to you the Son of God, Saviour, Lord, author of eternal life, and the light of Christ will lead you into all truth."

Afterwards, when, studying Ephesians, he came to the twentieth verse of Chapter Third, the expression, "exceeding abundantly," fell on him like a new revelation. He and his two fellow-students knelt and prayed. "When I arose," said Haldane, "I felt as if my strength were renewed like the eagle's and I were mounting up as on wings. From that time I comprehended that my own syllogisms and arguments were of no avail, and that Christ was able to do all, by the 'power that worketh in us.' The habitual attitude of my soul was henceforth to lie at the foot of the cross."

Fletcher, on one occasion, similarly overcome, cried out, "O, my God! I am an infidel even yet!" He had come to see so much more of the infinite depths of the riches of grace than ever before he had been wont to suppose true, that he was overwhelmed.

The plague stayed. The Jewish Rabbis say that the temple was built on Mt. Moriah, because there Abraham offered Isaac on the altar, and there the angel of the plague stayed his hand in the days of David. They believe also that the altar of sacrifice occupied the very spot where David's altar stood and where David offered up the oxen on the threshing floor of Araunah.

Jonah's story illustrates grace. The sea that threatened them all with destruction immediately became calm and quiet when Jonah was cast overboard. So when Jesus was delivered over to death and judgment, destruction was averted from those who were threatened with everlasting ruin.

The Liberality and Universality of grace are represented by the very terms used—"whosoever," "whatsoever," "wheresoever," etc.

The Persian name for God was Zeruane Akerene—Time without Bounds. We have learned a better name—"Love Passing Knowledge."

Grace is described as Immeasurable (Ps. ciii, Ephes. iii), Unsearchable (Rom. xi:33); Paul can only say "O, the Depth!" Unspeakable and Unimaginable (I Cor. ii:9), an Eternal weight of glory (II Cor. iv:17).

The Power of the Old, Old Story. When Dr. Jacob Chamberlain in India was about to be stoned, he asked his assailants to wait till he had told them a little story, and then they might do as they would. He told the simple story of the Cross; and before he had finished the stones had dropped to the ground and tears filled the eyes of his hearers.

"*Grace and Truth* came by Jesus Christ." Had truth alone come we might only have learned our own sin, guilt and condemnation and God's Holiness, Justice and Wrath, and so have been in deeper despair.

What the Church Must Do.—The Church must grope her way into the alleys and courts and purlieus of the city, and up the broken staircases, and into the bare room, and beside the loathsome sufferer; she must go down into the pit with the miner, into the fore-castle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting-room with the merchant. Like the air, the Church must press equally upon all the surfaces of society; like the sea, flow into every nook of the shore-line of humanity; and like the sun, shine on things foul and low as well as fair and high; for she was organized, commissioned and equipped for the moral reformation of the whole world.—*Bishop Simpson.*

SERMONIC SECTION.

OF LETTING GO AND GIVING UP.

BY WAYLAND HOYT, D.D. [BAPTIST],
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But he that endureth to the end shall be saved.—Matthew x: 22.

It is of letting go and giving up I should like to try to preach to you this morning. Our Lord is hereabouts proclaiming the terms of discipleship. Jesus will enlist no one on false pretenses. He tells men distinctly to count the cost. You will remember how, in another place, He says: "For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he has laid the foundation and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish." "Count the cost," Christ says.

The tower of a lofty Christian character and life is not going to push itself up in a night like Jonah's gourd. You cannot wake up some fine morning, in glad surprise, to find it finished to the turret stone. To build that tower costs. It costs sacrifice. It costs skill. It costs patience. It costs resolution. As gravitation pulls stones downward and glues them to the earth, and as, if they go into the tower at all, they must be lifted there with wrench and strain, so this tower of a noble Christian life must be builded in the face of opposition, and at the cost of fight with it. "And the brother shall deliver up the brother to death, and the father the child, and the children shall rise against the parents and cause them to be put to death, and ye shall be hated of all men for my name's sake." It does not always come to that. In our time, bathed as our lives are, from the cradle to the grave, in the benignant tides of a Christian atmos-

phere, it is not at all likely to come to that. But history has borne out the words of Christ. In other times it has come to that. The Inquisition made it come to that. The massacre of St. Bartholemew, for which Rome sang *Te Deums*, made it come to that. Philip the Second of Spain made it come to that. The Duke of Alva, during his government of the Netherlands, made it come to that. Thank God, Torquemada cannot torture now! Thank God, there is no fuel for Smithfield fires now!

But still now, in our time, in this worldly world, no man can give himself in utter consecration to the unworldly Christ, and put his feet squarely in His exemplifying footprints, and go on in resolute practice after Him, and not meet various opposition. Certainly the world, the flesh and the devil will be against Him. Christian tower-building has not grown altogether easy yet. But Christ says: "You must not let opposition daunt. You must not begin the tower and get the foundation laid, and a course or two of stone, and then stop, refusing to go on to the turret. You must not think of giving up and letting go." "He that endureth to the end shall be saved."

It is well worth noting how constant is the insistence of the Scripture on, not simply foundation laying, but also on turret stone lifting, on finishing. "I have inclined mine heart to perform Thy statutes always, *even unto the end*," sings David. "Wherefore gird up the loins of your mind, be sober and *hope unto the end*," urges the Apostle Peter. "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast *unto the end*," declares the author of the Epistle to the Hebrews. And the Epistles to the Seven Churches in the Revelation are full of this doctrine of the impor-

tance of the end. "Be thou faithful unto death, and I will give thee a crown of life"—the Epistle to the Church in Smyrna. "And he that overcometh and keepeth my words unto the end, to him will I give power over the nations"—the Epistle to the Church in Thyatira. "To him that overcometh"—who stops not, but goes onward to the utmost turret-stone—"will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne"—the Epistle to the Church of the Laodiceans.

Ah! but what heart-aches, faintings, fears of failure, temptations toward letting go and giving up; how long and hard it often seems before the time can come when we can lay on the top stone and shout "Grace, grace unto it!" This, I am certain, is one of the commonest assaults of evil; this toward discouragement, toward despondency in the practice of the true life; this toward letting go and giving up.

"Well, you have laid the foundation," Satan says; "you have accepted Christ and been baptized and joined the church, and professed yourself a Christian. You have started, but think how long it is before you can come to that turret stone. You are a fool to try. Give up. Have done with it. Anyway, you are a fool to try in your circumstances; or certainly you are a fool to try with your disposition. What may under more favorable circumstances, or with another sort of inherited disposition, be possible for others, is surely impossible for you. Why strain and struggle and wrench at the impossible? Don't! Quit!" Who has not felt the subtle acid of this temptation eating out the substance of his high endeavor?

Some time since, I was talking with a young Christian business man in another city. He was troubled with the very problem which tormented the Psalmist long ago: "For I was envious at the foolish, when I

saw the prosperity of the wicked. They are not in trouble as other men, neither are they plagued like other men. Their eyes stand out with fatness, they have more than heart can wish. And they say, How doth God know; and is there knowledge with the Most High? Behold these, the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency."

That is precisely what he was saying: "Here am I. I have determined to be straight and true, and Christian in my business; and I have been. But look at that man; he isn't, but see how he gets on. What's the use of my toiling at this tower of a Christian business integrity, when it is work so hard and slow? Why wouldn't it be better for me to stop toiling at this Christian tower, and go on with one which men would call—well, at least measurably decent, like that man's, but which mounts into the sky of success in such swift and easy fashion?" It was only a momentary temptation. But I am sure he is not the only Christian business man, be he young or old, who has felt the force of it.

Here is a young man alone in the great city. How true those words of Robertson: "There is a loneliness of soul. There are times when hands touch ours, but only to send a chill of unsympathizing indifference to the heart; when eyes gaze into ours, but with a glazed look which cannot read into the bottom of our souls; when words pass from our lips, but only come back as an echo reverberated without reply through a dreary solitude; when the multitude throng and press us, and we cannot say, as Christ said, 'Somebody hath touched me,' for the contact was not between soul and soul, but only between form and form." It is such a loneliness of soul the young man feels. He is a Christian; he has set himself to this work of a Christian tower building; he is fresh from the

breath of his mother's prayers, and the accents of a father's counsels ring yet within his ears; but in this solitude he walks in the great city like one in desert places. The very hardness of his lot is that it is so solitary. There in the village home he knew every one, and every one knew him; he had friendships there; he had a church home there. But now it is so different! He gets through his work at the store or the office, and then comes pressing upon him, like a nightmare, the vacancy of this loneliness. It seems as though he could find no air which the lungs of his better nature can breathe. Nobody seems to care for him. He longs for right companionships, but they are always harder to find than evil ones, and it seems very hard for him to find them. The churches he goes to seem cold and even cheerless. Nobody seems to notice him. No warm-hearted Christian seems to be charged with Zachariah's burden, "Run, speak to this young man." Perhaps, too, the young man himself is diffident and shrinking, and sensitive about putting himself forward. And then comes the temptation—what is the use of trying to go on with the building of a Christian character in circumstances like these? And lures wait for him at every corner and in the lonely darkness of every night; and in very heart-hunger for companionship he almost makes desperate rush into evil, if for no other reason, at least to fill or try to fill the desolate vacancy in which his soul is standing; and Satan suggests: "Well, you never can go on so, and the best way is to stop attempting to go on; and while others ought not to be excused from pushing the tower from foundation to turret, you certainly ought to be, and will be; your *circumstances* are excuse enough."

Or, here again, is a young Christian. He has laid the foundation of this Christian tower well and thoroughly in prayer and penitence and faith in Christ. He is full of the

beautiful enthusiasm of the new life. He has confessed his Lord and is going on in the rejoicing purpose of building a life his Lord can smile on. And then, as sometimes in the early summer the flowers come upon a frost that bites and draggles them, the chill of the inconsistencies of some older Christians smites all his beautiful enthusiasm down. He finds out that that Christian, although he is known prominently as a Christian, and has been for years a professor of religion, proclaims, by his constant absence from the weekly worship of the church in the prayer-meeting, or by his constant absence from the communion-table—that somehow promises of presence at such seasons, such as he himself has made to the church and to the Lord Christ, are not esteemed by this older Christian as binding promises; or he finds there is bad and unhealed bitterness between those who are ostensibly together to illustrate Christ's command that brethren should love one another; or it comes to him that some professing Christians are not always careful, as Samson was not, to keep out of the territory of the Philistines. He is startled, he is amazed, at first; but the force of example is a great and contagious force; and whether men like it or not, and whether they declare or not that nobody ought to set account by their example, men *are* thrusting forth the force and other men *are* taking account of it; and this young Christian is all at once assaulted by this temptation: "Why, after all, should *I* be so particular and so straining with earnest struggle at the building of this tower of a noble Christian life? Why am I under obligations to be any better than they, the older, more experienced, more prominent Christians? Why cannot I at least loosen the tug of my endeavor, if I do not altogether give up and let go?"

Or, here is a Christian wife and mother. To be the sole source and centre of religious influence in the

home is very hard; to seek to breathe about the home a Christian atmosphere, when the husband, if he do no more, does meet and chill it by the icy air of his indifference; to have to train the children away from, instead of towards, the example of the father in the topmost and most important thing, the matter of religion; to have to meet this objection, falling from the lips of her own child: "Father never prays; why should I? Father never cares much for Sunday; why should I? Father never says he loves the Saviour; why should I try to?"—well, I do not wonder that she feels sometimes like letting go and giving up. I do not wonder that sometimes her cross seems too rugged and too heavy. I do not wonder that she stands sometimes before this tower of a difficult duty and exclaims, with despairing tears: "I cannot, I cannot! My heart is too sick and sad, my hands are too weak and too weary!"

Ah! that sometimes seems a hard scripture—"He that endureth to the end shall be saved." How frequent the temptation, and out of what various circumstances does it spring—this temptation of not striving to go on to turret, though we have laid the foundation—of letting go and giving up!

And now, that we may arm ourselves against this so common temptation of letting go and giving up, let us attend together to certain principles opposed to it.

And first: Let us get cheer for ourselves by remembering that the world's best work has been done and the noblest lives have been lived by men and women who, like ourselves, have sometimes felt like letting go and giving up. There is a verse of Scripture which many a time has been to me both a comfort and a girding. It is written in the First Epistle to the Corinthians, in the tenth chapter and at the thirteenth verse: "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." "So I am not," I have said to myself, in darker and more despairing moments, "one singled out for unusual and separate trial; others have been wrapped in clouds similar, others have stood in ways as thorny." That is a twisted and bubble-blown and distorting glass, which trial so often bids us look through, out upon the landscape of our lives—that nobody else has ever had to meet such chastening disciplines as our own. And when your heart has grown heavy and your hands weak, and it has seemed as though you could no longer hold and keep yourself in the forefront of pure and high endeavor; when you have felt within yourself a subtle, relaxing, weakening tendency toward letting go and giving up, which made noble living, a fine high self-control, a grand giving of yourself to tasking service, more difficult than usual—well, you are not the only person who has had to suffer from and find antidote against such mischievous moral malaria.

"One step and then another,
And the longest walk is ended;
One stitch and then another,
And the longest rent is mended;
One brick upon another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.
Then do not look disheartened
On the work you have to do,
And say that such a mighty task
You never can get through;
But just endeavor day by day
Another point to gain,
And soon, the mountains which you
feared
Will prove to be a plain.

Why, there was Moses; he had just this very feeling toward letting go and giving up. It was immensely hard to satisfy those Israelites. When one matter had been attended to and one trouble mastered, they were always sure to hunt up another; and they were keen hunters of com-

plaints. It did not take them long to get upon the track of one and run it down. Every night the dew fell softly about the camp, and with the dew fell the white nutritious manna; God dropped for every Hebrew daily sustenance right at his tent door. But the Children of Israel were always unwilling to pay the price of pilgrimage, even though pilgrimage was the path into the butter and milk and honey of the Promised Land. One morning a great bewailing went sighing and sobbing through the camp. The Children of Israel wept again and said: "Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, the melons and the leeks, and the onions, and the garlic; but now our soul is dried away, there is nothing at all besides this manna before our eyes." I suppose Moses felt that when the marvelous manna came his troubles were almost ended; that the Israelites would be content with so sure and great a supply, at least till they got through the wilderness, and that nobody could expect they would have fat cattle and the fertile margins of the Nile amid the desert sands. But no; they would not wait, even for Canaan. Why should not each pebble become a water drop, and miraculous cucumber vines clamber over their tents and dangle festoons of fruit before their tent doors every morning? And when Moses hears the bewailing and learns the cause of it, he is utterly discouraged. This building a nation out of such wrong-headed and wrong-hearted material is too much for him. He cries to God: "Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest to their fathers? Whence should I have flesh to give unto all this people? I am not able to bear all this people alone, because it is too heavy for me. And

if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness." Ah! how pathetic it all is—what strong, pleading temptation toward letting go and giving up!

There was David, hunted and hounded; turned against and betrayed by his trusted counselor, Ahithophel. How full of despairing tendency toward letting go and giving up, the plaint of that Psalm he sang just now: "Fearfulness and trembling have come upon me, and horror hath overwhelmed me. And I said, Oh! that I had wings like a dove, for then would I fly away and be at rest. I would hasten my escape from the windy storm and tempest."

There was Elijah under the juniper tree, sitting down and praying: "It is enough; now, O Lord, take away my life." What failing feeling toward letting go and giving up in him!

There was the resounding preacher of the wilderness, but caught now and caged in Herod's castle of Machærus, and failing, as an eagle must confined, tortured with doubt, and almost yielding grip from the truth that Messiah had appeared—which truth had been the central and burning heart of his great ministry; sending messengers to Jesus and asking questioningly, though he himself had seen descending upon Jesus the identifying and illuminating Spirit, "Art thou he that should come, or do we look for another?" Nay, even our Lord Himself, who "was tempted in all points like as we are, yet without sin," knew Himself of this assault toward letting go and giving up, as that awful cross stood stretching out its rude rough arms in His near future. Even to Him the suggestion came, as He went marching on to the abyssmal sacrifice, as even He exclaimed: "Shall I not cease this going on? What shall I say then? Father, save me from this hour!"

And if you leave the Scripture and

turn to the record of great lives anywhere, you shall find that in them, too, feeling faltered, and suggestion came to cease from their great tower building this side the turret stone.

I suppose a sermon scarcely ever did more, both for the man himself and the great cause it advocated, than Dr. Wayland's sermon on the Moral Dignity of the Missionary Enterprise. But the evening of its preaching was chill and rainy, and possibly fifty persons made up the audience, and the church was so cold that the preacher had to wear his great coat throughout the service, and nobody seemed to listen, nor anybody to care; and the next day the discouraged preacher, throwing himself on the lounge in the house of one of his parishioners, in one of his most despairing moods, exclaimed: "It was a complete failure; it fell perfectly dead!" I am sure he felt like letting go and giving up, when he remembered that he had rewritten that sermon eleven times that he might make it more worthy, and that such was the outcome of it. But that sermon, published, made him, and more than any other influence in those beginning days of the Foreign Missionary enterprise, made the cause.

The Duke of Wellington, when a subaltern, was anxious to retire from the army, where he despaired of advancement, and actually applied to the Lord Lieutenant of Ireland for the poor post of a commissioner of customs. And his great antagonist, the great Napoleon, was in early life tempted to commit suicide because he could do nothing and could get no chance, and was only saved from it by a cheerful word from somebody.

Oh! friend of mine, you are not the only person in the world who has been assaulted by this suggestion of letting go and giving up. There has never been a noble or achieving life anywhere that has not had to push its tower up in spite of it.

Second. Let us remember that this failing to endure to the end, this giv-

ing up and letting go, *must necessarily carry with itself a complete forfeiture of the Past.* If our Past has been true and noble, we may be helped by it in the Present. But we cannot live upon the Past. If our present deteriorate, the nobler Past will be but our greater shame. The tower is unfinished if we stop this side of the turret stone. The Past is passed.

"Listen to the water mill
Through the livelong day,
How the clicking of its wheel
Wears the weary hours away.
Languidly the autumn wind
Strews the withered leaves;
On the field the reaper sings,
Binding up the sheaves;
And a proverb haunts my mind,
And as a spell is cast:
The mill will never grind
With the water that is past."

It is but an unturning and useless wheel if it do not take advantage of the present water. All its previous turning helps it not. There at Muckross Abbey I saw a yew tree hundreds of years old, as old as the crumbling abbey rising round it, yet still growing bravely on. It was growing, because, standing on the Past of gnarled trunk and spreading branches, it was using the Present, forming its leaf buds every season, and drinking in the dew and light. But the abbey in whose court it stood was only a disintegrating pile of crumbling stone, because it had ceased relation with the Present. It had no use for the Present, nor the Present for it; no longer were busy hands of inmates putting it to function, keeping it in repair. It was a Past thing, so the severe Present was treading it under foot. To give up and let go is to forfeit what we have done and have been. The Past is useful only as a preparation for the Present; and if in the Present we will not steadily push on toward the finishing, we lose the value and meaning of the Past. Resist, therefore, the temptation of letting go and giving up.

Third. Let us resist the tempta-

tion of letting go and giving up, *by holding ourselves to the short view of life, by doing the next thing.* The turret stone—the laying that is not the work of to-day. Let me not then make myself discouraged by estimating the immense distance till I can reach it, or by counting the courses that must be laid before I can set it up. The laying that single stone in the course which this new year begins, that is to-day's work; let me look at that, and do that, then, as thoroughly as I know how. Each day's stone laid in each day's time; the short view method, the next thing method, that is the only method of strong endurance and shining achievement. Wise words those which George MacDonald puts into the mouth of Hugh Sutherland in his story of David Elginbrod; they are words worthy the careful heeding of every one of us: "Now, what am I to do next?" asks Hugh, and he goes on thinking with himself: "It is a happy thing for us that this is really all we have to concern ourselves about, what to do next. No man can do the second thing. He can do the first. If he omits it, the wheels of the social Juggernaut roll over him, and leave him more or less crushed behind. If he does it, he keeps in front and finds room to do the next again; and so he is sure to arrive at something, for the onward march will carry him with it. There is no saying to what perfection of success a man may come who begins with what he can do, and uses the means at hand; he makes a vortex of action, however slight, toward which all the means instantly begin to gravitate." True words, the very gospel of achievement, these. So, against this temptation toward letting go and giving up, let me take the short view, let me seize the next thing, and not trouble myself about the fortieth thing, sure that God's grace will give the strength for the coming day to which the fortieth thing belongs; but that, if I want God's strength-

ening grace for that, I must use God's strengthening grace which offers itself to-day, and for this next thing, which belongs to no other day in all time's awful calendar but this.

Fourth. Let us remember that refusing to yield to the temptation of letting go and giving up is the constant fixing ourselves but the more firmly in the habit of going on in righteousness. John Foster writes of an "untamable efficacy of soul;" and we can have it if we will. But never by sheer jump, never by convulsive leap out of weak driveling into an undaunted energy of moral enterprise; but thus always—by momentary and constant decisions toward keeping hold and going on, until at last right moral habit so builds its bulwarks around us that the irreversible set of the nature is toward righteousness.

Dark law that, which through and because of momentary decisions against righteousness, ends in the awful doom, "Let him that is filthy be filthy still." But that same law has a sunward side bright as the light that flashes from God's throne, viz., that momentary and constant decisions toward righteousness end at last in that celestial turret stone, piercing the far radiances of Heaven—"Let him that is righteous be righteous still." Ah! how wonderful and glad the victory of having the usual habits on the side of righteousness. And this victory is momentarily more and more ours as we momentarily resist the temptation of letting go and giving up.

Fifth. Let us remember that for us, keeping hold and refusing to let go, there is the constant help of Christ toward triumphing. That is a sweet legend hanging about an old church in England, and it tells the great truth well; how centuries ago, when the monks were rearing it, a new temple for the worship of their God, there came among the workers a strange monk, unasked, who always took on himself the heaviest tasks;

and how at last, when a particularly gigantic beam was needed for a position as important as that of the keystone of an arch, and how when, with sweating strain and united effort, it was lifted to its place, it was strangely found to be some feet too short. No device of the builders could remedy it; they had tried their best with it, they had used the most careful measurement they knew, but how sadly they had failed! There it was, too short, and their utmost skill could not find remedy. The night shut down upon the tired workers, and they went to their rest with sore hearts, leaving only this unknown monk, who would go working on. But when the morning came, and the workers came forth again, they saw the sunlight falling on the beam exactly in its place, lengthened to the precise dimensions needed, and resting accurately on its supports. But the unknown monk had disappeared. Yet the workers knew Him now, and were certain they could carry the temple onward to its topmost turret. For He who had been working with them and supplying their lack of perfect work, they came now to know, was none other than the Lord Himself. They were not unhelped toilers. Nor are we. "Lo! I am with you always," declares our Lord! It is our privilege to answer with the Apostle, "I can do all things through Christ, who strengtheneth me."

And now for the last word. Let us determine that as we hope to carry the tower of a Christian life and service onward to its finishing ourselves, *we will be very careful not to discourage anyone beside us, toiling like ourselves at the same achievement.*

Once a building was wrapped in flame; at a high window, a little child was seen vainly endeavoring to escape; a brave fireman started up a ladder to try to rescue it. He went up, and still further up: he had almost gained the window, but the flames darted at him and the flames smote

him, and he began to falter; he hesitated, looked upward at the raging fire; he shook his head; he was just about to turn back. Just then some one in the throng below cried: "Cheer him! Cheer him!" From a thousand throats a loud heart-helping cheer went up. He did not turn back. He went on toward the finishing, and in a minute he was seen through the thick drifts of smoke, with the little child safe in his arms.

So let us, every one, see to it that we cheer on all we can who, like ourselves, are struggling upward toward any nobleness.

THE LEADING OF THE SPIRIT.

BY BISHOP C. H. FOWLER, D.D.

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For as many as are led by the spirit of God, they are the sons of God.

—Rom. viii: 14.

MODERN skepticism pronounces the incarnation of Christ egotism. But those who have tasted God's word of life know that this is not so, for they have heard the still small voice teaching them to cry, "Abba," Father.

Fed as others are fed, clothed with raiment, striving against the same difficulties, marching on common ground to the same grave—these men can stand in the presence of other men and say, "I am led by the Spirit of God."

It is not to me surprising that men, engrossed in the things of this life and unfamiliar with the supreme forces of the universe, should say that such a distinction does not seem fair; it disparages the justice of the Supreme Being. But I can think of nothing among all the attributes of God so magnanimous, so magnificent, as those involved in this claim. He has made us all probationers, with our eternal interests held out before us. We are all given one chance, one race for the kingdom. We may not come back and try it over again. All possible motives, all conceivable inducements, are held out

to us to summon all our energies to make sure of this one run. Here I am, warring against weaknesses of the flesh, fencing against unknown foes, with my pathway beset with pitfalls and death snapping at my heels at every jump, yet with everything at stake. Tell me, then, that it is possible for the Spirit of the infinite God to come down into this world and hunt me out of the dirt and lead me on in my pilgrimage, past all perils, until I come off more than conqueror, and you have told me an *infinite* truth.

I. IT LEADS THE WILLING. Led by the Spirit!

Let us first look at that word "led." It is the key to the whole matter. Not *drawn* by any process of cable rope, not *hauled*, but led. Yea, more—*gladly* led. It is not the leading of the sulky horse behind the dray, pulling and being pulled, but of one following along with dangling halter. It is not the picture of him who says, "My name is down on the church-book—that is enough," but of him who says, "Here am I, Lord; send me," or "What next wilt Thou have me to do?"—one who is never back in the rear, but at all times glad to enter upon any conflict for the right. It is the picture of one standing between the altar and the plow, ready for either—always ready to be led.

"Self-led!" or, as the Greek has it, "lead one's self." But mark, it is not the old selfish self that leads. It is the new creature in Christ Jesus, who goes that way gladly. This is the test of our discipleship—if we go gladly.

II. LEADERSHIP OF THE SPIRIT IS POSSIBLE.

I cannot think of God as out of love with man. But you, perhaps, in thinking of Him as the All-Father, are relying on His merciful gathering in of all, holding with the Universalists that none will come short of His mercy. I say I cannot think of God as out of love with man. He

loves us always; He loves us infinitely; He loves us without intermission; He loves us in our sins, loves us in spite of our sins. "God so loved the world"—that was true before you repented. Sometimes I look at one of these old saints and say, "It is no wonder that God cared for the saints, but how can He love the *world*, that is all sin and wickedness?" Yet the Word says that "God so loved the *world* that He gave His only begotten Son, that whosoever believeth in Him should have everlasting life." Let the child cry out in the darkness for help, and how quickly the mother's heart hears and responds! She cannot help doing so. So let the soul cry out to God, and if it is *barely* possible for Him to come to it, He will come. He cannot do otherwise.

Dr. Kane, in the account of his experience up in the North, tells us how he sent a company of men out with sledges one day, and after they had been gone a number of days, and he began to look for them to return, one of the men came stumbling back, with only strength enough to reach the ship and say that the men were freezing to death miles away. He was too delirious to tell even where they were; but without waiting to know more, Dr. Kane set out with a few men, and, through the bitter cold and snow, with no definite knowledge of where the sufferers were, they marched on and on for days. At last, nearly perishing with the cold themselves, they came to a cave almost hidden by the snow, and there the men were, just alive. Dr. Kane was the first to enter, crawling in on his hands and knees; and when the helpless men within saw him they said, with the tears running down their cheeks, "We knew you would come!"

So it seems to me, whenever in the heart of the sinner is the wish to turn, whenever there is the least cry to Him for help, He will come. It cannot be otherwise.

Notice how *gently* God leads us up

to a comprehension of His coming to us. I presume, if we should get one glance at the glorious city of God, it would strike our poor tabernacle down. God has ordered all things in consideration of our frailty. First comes the dawn, then slowly the rising sun, and then, by and by, the noonday. And so man does not come suddenly into the noonday of God's presence. It is first boyhood, studying books and storing up knowledge; by and by the wider plans and stirring activities of manhood. God doesn't flash suddenly upon us the fullness of His glory. We could not stand it if He did.

There was a woman, during the war, who had one son, and when the conflict was fiercest, with heroic patriotism she called him to her and said: "Son, our country needs you; go!" He went; and she, pressing her lips a little firmer together, went on with her work. Three days later a soldier came to her door and told her that he had seen her son shot down in the midst of the battle. Again she went on with her work, with her lips a little more firmly pressed together, and now and then a tear in her eyes. But she said: "God needed him. His will be done!"

*Four weeks later, as she was sweeping her house, there was a step on the doorsill, and, turning, she saw her son, alive and well. The shock of joy was too much for her. She dropped as one dead.

And so God does not flood us with His glory when we are not able to bear it. He seems to say: "Poor little thing! You will be as contrary as you can, and full of doubts and fears, but I will keep watch over you, and if you will but listen you shall hear the voice of my Spirit calling you toward the noonday of my presence."

But there are those who doubt this working of the Spirit. They say, "How can God influence us this way or that?" Well, look at the things that do influence us. Sometimes we

are all down with the blues; our courage is all gone; we are afraid to attempt anything. It is not that we are weaker than usual, but some influence from the outside world is moving upon us. The market has gone wrong, or we are horrified over the condition of the country; politicians are stealing from the people; everything is bad, and the country is going to ruin. At other times other influences come to us. The silent trees swaying gently in the wind, or the smooth surface of some quiet lake, soothes us, and lulls us with thoughts of peace. All of these are but the forces of the world around us moving upon us, and if the things of nature can so affect us, cannot God, the Creator of all, move upon us with the influence of His Spirit? Then surrender to Him. Open your heart, and He will come in and reign.

No man can do anything alone. If, when the preacher enters the pulpit, the people sit back and say, "Let us see now what he is going to do," he will accomplish nothing. But you take a dry and used-up old stick of a minister, and let the people gather about him, let him feel that his people are praying for him and trying in every way to hold up his hands, and the work will go. Old John Huss came to this world and preached the wonderful doctrine of salvation by faith, but he was strangled and his bones were burned. It was because nobody was with him. But a century later Luther came, preaching the same doctrine, but people and princes were moved by him and gathered around him. He lived to shake the power of Rome to its very centre with his cry of justification by faith. John Calvin fixed his eye on God and thought of Him as the ruler of the universe. He bowed his will to the Divine will and cried, "I am the servant of God." And those who accepted his argument took up his cry, "Servants of God." Later came John Wesley, and, fixing his eye on the fatherhood of God, raised his vic-

torious cry of "Child of God." And following him is the great body of Methodism, whose cry is, "We are the children of God." It is proof of great power to be able to inspire other people with the thought that absorbs one's own mind; and if men can do this, cannot God do as much?

III. GOD WILL LEAD HIS CHILDREN.

But let us look for a moment at this great doctrine of the Fatherhood of God, which is the doctrine of Methodism. If we are the children of God, *will* He not lead us? We have shown that He can lead us. The other night, as you sat reading your newspaper, you heard a faint knock at the door, and when it was opened there stood a timid little beggar girl with a pinched, wan face, and as you looked down at her she said something about bread. By and by, as you sat reading your paper again, the door burst open and in came a great big boy. He bounded across the room, jumped upon your knee, flung his arm around your neck and, plunging his hand into your pocket, helped himself. He was your son. The other was only a beggar. So we who are led by the Spirit of God are His children. We do not go to Him as beggars, but as His own sons, whom He receiveth as a father receiveth his children.

Led by the Spirit! So let us live by the Spirit, work by the Spirit, believe by the Spirit, enjoy by the Spirit and triumph by the Spirit.

When Jesus was here He said, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you." And so, when He was gone He sent His Spirit to become our leader and guide. It comes into our hearts as the old warriors used to go into a city. When they had broken through the wall they marched straight for the citadel. Others, the vegetable venders and merchants, when they entered, went about, this way and that, through the streets. But the conqueror went first to the citadel, and, when he had taken that, he sent one platoon down

this street to clear out the enemy there, and another down that street to drive out that body, until all were driven out; then he had the city in his grasp, and he ruled over it. So when the Spirit comes into our hearts it goes straight to the conscience and lays hold on that, then it sends a truth down this way to drive out this passion, and another that way to subdue that jealousy, and another that other way to quell that rebellion. Then, when all is driven out, He makes his abode in that heart, and becomes its counselor, guide and ruler forever.

THE PRINCIPLE OF PROBABILITIES APPLIED TO DOCTRINAL STATE- MENTS.

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Peradventure he will save thy life.—

I Kings xx: 31.

THE pivot of the passage is the word "Peradventure." Where action is involved and a choice is made in the interests of safety, this word comes in use. The Syrian king has been utterly defeated. He is wholly at the mercy of the king of Israel. There is but one chance to save his life. His servants tell him that the king of Israel is reputed to be merciful. "Let us put sackcloth on our loins and ropes upon our heads and so go out to the king of Israel; *peradventure* he will save thy life." They did so. The plea was successful. The course which seemed most plausible and promising proved to be the wise one. We often in life are compelled to run certain ventures, to weigh contingencies and take risks. Is not this a wise course in religion? We are hemmed in with difficulties and beset with perils. We act reasonably to take the course which seems on the whole to be the safest. This is prudence.

Here, then, is our theme: the principle of chances and risks as applied to doctrines.

1. *The doctrine of Future Existence.* When a man dies we ask, "Is

this the end of him?" The anarchist Lingg added to his declaration that he was an anarchist the declaration, "There is no future!" and killed himself. Even some of us may doubt, at times, as we look into the coffin and see the still and silent dead, whether, after all, there be another life. Our faith may be eclipsed as a dense cloud of mystery and doubt darkens the mind. Will life continue, or will the candle burn out and drop into a bottomless socket? The silence of the dead is awful. We can learn nothing from our dear departed ones. Not a word. I know of twenty men who thirteen years ago pledged themselves to one another that he who was taken first would communicate, if it were possible, to the others on earth. Only two are now living. Not a whisper has ever been heard.

But do not spiritualistic mediums light up the matter? From personal experience I can say that they do not. Leading spiritualists have confessed the deceit they have used. Investigators have again and again exposed the tricks of mediums. I have yet to see one that is not a first-class fraud. You may say, then, in view of the uncertainty which clouds the doctrine of future existence, Why not eat and drink, live a life of self-gratification and pleasure to the end, and then take morphine and die, put a pistol to the heart or a bomb in the mouth and light it with a candle? It is just here that "PERADVENTURE!" meets us. We don't *know* that death ends all. Perhaps there *is* an existence beyond the grave: therefore prudence suggests that we prepare for it.

More than this. The Lord Jesus has affirmed most explicitly that there is another life. He has told his followers not to be troubled, for there are many mansions prepared for them. He is too wise to be mistaken. He is too good to deceive. Then the phenomena of death are sometimes very suggestive. A child in a New England town while dying looked steadfastly upward and said,

"Mother, what is that country beyond the mountains?" He was told that there were no mountains, but that he was in his chamber with his mother. "But I see them. I see a beautiful country and people beckoning me to come to them. Who, who will carry me?" Soon after he joyfully exclaimed, "Mother! a strong man has come to carry me over —" and the child slept. I would give a fortune, had I it, to know what he saw. Perhaps it was more than a dream. Perhaps it was a glimpse of Paradise. You have a suspicion that death is not the end. You have a desire for the life beyond. Now that shadow flitting across the soul is significant, for there can be no shadow without a substance. The instinct that leads the migratory bird to the North in springtime, the presence of the fin of the fish, or the discovery of half of a hinge is prophetic, and so is this instinct for immortality; otherwise there is no North, there is a ball and no socket, a fin and no water, and there is no other half of the hinge, which is utterly unscientific.

We wonder that we are here at all; that we who yesterday were not alive are here to-day. We have, therefore, already passed the bounds of surprise. Can we doubt that this marvelous existence will continue? Has that wonderful man who so long occupied this pulpit [Henry Ward Beecher] ended his life with his last breath? Has the wealth of his soul, his energy, force, pathos, love of God and humanity, gone forever from the universe? At least, let us wisely take the chance, the "Peradventure," and lay hold on eternal life. We know not what the night of death may flash upon our vision as to the life supernal and eternal.

2. *Future endless punishment.* The doctrine that the persistently wicked shall, after death, suffer forever in a place called Hell is not a popular doctrine. Indeed, we are told that our civilization has outgrown it, that it is a relic of barbarism. We admit that

there are difficulties. They are immense. Some say that there is not more than one chance in ten that the statement is true. Supposing there is but one in a hundred, is it well to run the risk of mistake? Are you sure that all men go to glory? Are you perfectly sure? You may doubt, deny, guess, but are you sure? Not till you have explored all the universe, through and through. It will be too late then to rectify your error should you find your denial of the doctrine to be an error.

"Well, you can't prove to *me* that the sinner will suffer forever in hell," says one. I cannot prove it as I can that two times two make four, but I can match your challenge, by saying: "You cannot disprove it! My guess is as good as yours." No matter what clouds doubt and infidelity may cast about the subject, the possibility, the probability of the doctrine is as impregnable as the Alps. No one can disprove it. There is an endless life for the good and for the bad.

I have more to say. There was in Chicago a company of anarchists who warred against law and social order, just as the Devil has done and is doing now. What shall we do with them? The answer was given last Friday. Probably every one in this house approved their doom. Can we blame God for taking care for the safety of heaven? "But He is a Father," you say. Not so fast. He is a Father, but He has made laws and executed laws which we would have hesitated to make and execute. Think how much of suffering there always has been in the world through ignorance, how much on the part of the innocent on account of the sins of their parents. God never yet has apologized for these laws of nature. Nature is God's child. Through these laws she tells us what God is. Huxley has said, "Not a word and a blow, but often a blow without a word and we find out our ears are boxed."

What does Christ say about future endless punishment? Can we mis-

take? The infidel Renan admits that Christ taught it. Dr. Dewey, the Unitarian, speaks of the figures used by our Lord, the worm, the fire and blackness of darkness, as intended to inspire a salutary dread. He says, "It is our wisdom not to speculate, but to fear!"

Dr. Channing said that we should learn from these words of Christ the terrible retribution of another world, where the unrelaxing grasp of memory on an awakened conscience would be like a fire forever. Admitting the inspiration of the evangelist, Theodore Parker said: "It seems quite clear that Jesus taught the doctrine of eternal damnation. . . . I can understand His language in no other way." He did not admit the authority of Christ, but he heartily believed that the doctrine was taught by Christ, and charged those with misinterpreting Christ's words who, while accepting His authority, evaded His doctrine. There are some to-day in orthodox churches who are not up to these men in their conceptions of what the Master really meant. He may be said, almost, to be the first announcer of this doctrine, and shall we set up our puny guesswork against Christ's word? If the Bible is true there are some in Brooklyn who will come to endless grief. No wonder that they do not like the Bible. I plead with such to become Christians. Then there will be no risk of their encountering the wrath of God in hell.

3. Suffer a word as to the application of this "Peradventure" to the doctrine of the *atonement of Christ*. Here, too, we encounter practical difficulties. Can it be that our sinful and disordered souls can be pardoned, renewed and brought into harmony with God through the sacrifice of His Son Jesus Christ? Can we lie down in peace at last with the assurance that we shall wake in His presence where there is no more sin, sorrow and crying? I may answer as did an ancient scholar who, when

asked to explain eternity, replied: "If you ask, I don't know. If you don't ask, I do." That is, as soon as we begin to reason it out we begin to hesitate and doubt. But the testimony of the Bible and the "Christian consciousness" in all ages, the testimony of believers everywhere, lead us to say, "I do not guess, but I KNOW that my Redeemer liveth." We believe that the Atonement saves us, and saves the heathen, too, who live up to the full measure of light given them.

The duty then is imperative—decide, decide *now*! We need no second probation. We only need now to accept the Lord Jesus Christ as our Saviour from sin. Do you ask "Why this haste?" Let Robert Browning answer:

"Would a man escape the rod—
Turn to God the day before his death?
Perhaps the morrow cometh not!"

LOOKING UNTO JESUS.

BY REV. GEO. E. HARR, JR. [BAPTIST], BOSTON, MASS.

Looking unto Jesus, the Captain and Perfecter of faith.—(R. V.) Heb. xii:2.

THE Epistle to the Hebrews was written to encourage those Jews who through acceptance of Jesus as the Messiah had been excluded from the temple worship and involved in reproach and persecution, to continue steadfastly in the Christian life. In the eleventh chapter it is demonstrated by example that God's children have always been sustained by confidence in the future and the unseen, rather than by reliance upon the present and the seen: that is, the principle of their lives had been "faith." In the midst of trials and persecutions, therefore, the Jewish Christians should be encouraged by the fact that others had passed through experiences like their own, in which they had been sustained by the power of faith. But the supreme illustration of faith is found in the life of Jesus Christ. He heads the list of the heroes of faith. He is "the

Captain and Perfecter of faith." The most encouragement and inspiration to steadfastness would be found in "looking unto" Him; and when they came to contrast His life with their own (for that is the force of the words translated "consider Him"—xii:3), they would find in their own trials little cause for weariness and faintness. They were merely enduring "contradiction." He "endured *such* contradiction" as to resist "unto blood striving against sin."

In view of this exposition of the text it is worthy to note that

I. Christ is here set forth, not as the object of faith, but as an example of faith.

By "faith," in this epistle, is meant the control of the will by the decisions of the higher moral faculties, and not by the senses or passions or the reason alone. The faith of Moses is shown by the fact that in obedience to the command of God he gave up the pleasures and honors of his position as a prince of Egypt to identify himself with his people and to lead them from bondage to the earthly Canaan. The faith of Jesus parallels upon the plane of heaven the faith of Moses. He who was in the form of God, and was equal with God, emptied himself of his glory at the court of heaven, "taking the form of a servant, becoming obedient unto death, even the death of the cross" (Phil. i:6-8). As Moses cast in his lot with the Hebrews, so Jesus identified himself with mankind to lead the race from a moral bondage to the heavenly Canaan. This is the precise thought of the text. Jesus is "the Captain and Perfecter of faith," because He "endured the cross, despising the shame." The heroism of Jesus was supreme over that of all the Hebrew worthies, and now He has received the reward of faith, and is "set down at the right hand of the throne of God;" or, as Paul asserts in the parallel passage, "Wherefore God highly exalted him, and gave unto him the name that is above

every name" (Phil. ii:9). And those living a life of faith shall come to a kindred reward. They are to be "kings and priests unto God." Jesus, then, is not only an example for us in His earthly life; He is an example for us in the awful mystery of the Incarnation. This is expressly stated (Phil. ii: 1-6). He is not only the object of our faith; He is an inspiring example of faith, when we are "weary and fainting in our souls." To follow the example of Jesus means much more than kindly, pure living.

II. *This text implies the humanity of our Lord.*

It couples His name with the names of men. It puts His sacrifice in His incarnation and death in the category of the sacrifices of the heroes of faith. The writers of the New Testament do not strive to make it appear that Jesus Christ was Divine. His divinity flashes through every miracle and parable and conversation. On the contrary, if there is the shadow of effort in their writings, it is to make it plain that Jesus Christ was a man. This very text, which associates His incarnation and His cross with the heroic deeds of Hebrew history, may be used as a majestic assertion of His Divinity. He is the Captain of all the glorious host. His life is the complete consummate flower of faith. He is "now set down at the right hand of the throne of God." It is by His humanity that Christ takes hold of us (Heb. ii: 16) and draws us (John iii: 14). Because He is man we have confidence in approaching Him (Heb. ii: 14-16). Paul did not scruple to speak of Jesus as a man (Acts xvii: 31). And the writer of this epistle did not degrade Jesus when he placed His glorious name in this catalogue. Christ is both "Son of God" and "Son of Man."

"And so the Word had breath, and wrought
With human hands the creed of creeds."

III. *The text unfolds the power of faith, not merely to overcome diffi-*

culties and to impart courage, but its power to *redeem life*.

Names of holy men and women are mentioned in the previous chapter. No reader of the Scripture has a doubt of their final salvation. Because their names are in this list we are not a whit more certain that they were children of God. But there are names in the chapter of whose acceptance with God we should be exceedingly doubtful were the evidence which this chapter supplies wanting. Because the names of Rahab and Samson, for instance, are here, we read the stories of their lives with different eyes; we seek for the good which God saw. And all of these men and women, Abraham and Moses, Rahab and Samson, Gideon and Barak, are mentioned in the same list with our Lord. They had something of that which He had; they had *faith*.

"One touch of nature makes the whole world kin."

One touch of faith brings the heart of the man who possesses it into kinship with the heavenly world, into blessed relationship with Christ and His destiny. It was faith, "as a grain of mustard seed" it would seem it must have been, which brought Rahab and Samson into fellowship with this company "of whom the world was not worthy"—into fellowship with the Lord himself. That is the power of faith to-day. We look at our own faith, at the manifestations of the faith of others, and it seems so weak and small that it is not worth having; but if we have as much as "a mustard seed" of it, there is in it, as there is in the acorn the promise of the oak, or in the egg the promise of the eagle, the promise of our union with the Lord, of inheritance with the saints in light, of our names in the Lamb's Book of Life.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us," etc.

KINSHIP OF CHRIST.

BY REV. E. P. PARKER, D.D. [CONGREGATIONAL], HARTFORD, CONN.
Whosoever shall do the will of God, the same is my brother and my sister and my mother.—Mark iii: 35.

It was at a critical period of Christ's ministry when these words were spoken. Our Lord's preaching had awakened intense popular interest, and had also stirred His enemies to active hostility. His teachings were denounced. His life was threatened. His disciples were perplexed and His kinsmen were solicitous. By His foes He was charged with being possessed with a devil, an unclean spirit, and even His friends thought that He was beside himself.

One day, when surrounded by a crowd, His mother and brethren came to Him to speak with Him. Unable to penetrate the throng, they sent a message. They supposed that He would suspend His discourse and attend to their application. Christ, however, allowed no such diversion of attention. Unwise and fanatical He knew himself to be regarded, but He made no concession on that account. Higher obligations now held Him. He could not be disloyal to His Heavenly Father. There will come a time when parents can hold their children no longer under domestic authority but must let them think and act for themselves. Advice may be given, but not command. It is well for us to know this. Christ had passed this limit. He now was absorbed in His Father's business. When told of those who waited without to see Him, He turned to those about Him and with a significant gesture said: "Who is my mother or my brethren? Behold my mother and my brethren. For whosoever shall do the will of God, the same is my brother and my sister and my mother."

In the first place, our Lord enunciates the fact that He felt himself to be under the highest obligation to the people at large—that His duty

to the world was paramount to that He owed to his kinsfolk. He was the Son of Mary, but also the Son of Man; brethren of her children, but Elder Brother of the race. He taught here the transcendent claims of humanity itself over all mere personal and local obligations. His supreme relation to God gave life and power to this central idea. You and I, as children of a common Father, are to love one another even as He loves us in common. The spiritual bond is supreme and its law authoritative over us.

On lower planes we see the workings of a similar principle. Worldly considerations lead men to sunder the ties of family, society and native land for the pursuit of gain in foreign lands. Men are ready to encounter perils in such a pursuit, as Dickens has shown in his "Tale of Two Cities." So when one's country is imperiled you see brave men leaving home regardless of a mother's tears, or entreaties of wife and children. What does it mean? It means that there are higher obligations recognized than those of family. Men are related to the whole world. Race and clan, domestic and social relations, have their place, but there are times when all seem forgotten in the claims of universal brotherhood. To save one's country is to save one's home. The inundation of disorder is met and withstood in the field rather than at our own door. As the Christian statesman looks beyond mere party lines and takes in the consideration of universal justice and righteousness, so Christ would have us contemplate our broadest and most comprehensive relations to mankind. Men like Xavier, Livingstone, Bishop Patterson, and like the missionaries and martyrs of earlier ages, refused to commit spiritual treason, and sunk every local and personal consideration in their loyal and large-hearted consecration to the world's need. Compare the unworthy views of Ingersoll with the

lofty and chivalric character which Christianity has moulded wherever its spirit finds a field of exercise. Think of Perpetua, who was entreated to sacrifice to the gods to save her life—a father adding his pleadings and holding up her babe to emphasize his argument—and yet the martyr sinks the mother and the daughter out of sight in her high and intrepid heroism for Jesus who redeemed her. Dean Stanley did well to put on the memorial tablet raised to the honor of John Wesley those memorable and characteristic words, "The world is my parish!" He that loveth father or mother or country more than Christ is not worthy of Him.

Again, our Lord teaches us that a peculiarly precious spiritual relationship binds Him and His disciples together. It is a bond of union of transcendent sweetness and power, pure and enduring. The things in which believers are united are of inestimable value. We often underestimate the power of this union, but I believe, if persecution should again arise, that we should realize a unity as great and strong as in the earlier ages. In this blessed catholicity all differences of church or caste or race are obliterated. We are called to a common fellowship and to offers of brotherly kindness. To all that is noblest and best we are invited in this heavenly household.

Here, then, we find the basis and law of a perfect state. In the best sense of that much-abused word Christ was the great "Socialist." He found His position in the world's vast multitude an almoner of the grace of God, and called man to the realization of this divine idea. Already has Christianity done more for society and national life, as well as for individual souls, than all other social forces. It overcomes selfishness, it protects the weak and raises the debased, touching life everywhere, inspiring the noblest ambitions and securing the firmest prosperity and

happiness. In and among men the kingdom of God is established by uniting us to each other and to Him. "Whosoever shall do the will of God, the same is my brother." Wonderful words! Think of it, busy toiler, far away, perhaps, from the home of your youth; a young man here in this city, it may be, with few friends. Here is an assurance of the Saviour's brotherly kindness. Or you may be a daughter trying to lift a mother's burden or a father's care. No matter how poor or needy, if you are doing God's will, Christ calls you His sister. You may be a wearied, perplexed mother, with many little ones, and disheartened with the work and burden of home where the bitter and sweet mingle. Jesus calls you "Mother" and makes himself your Son!

What a comfort to men in the stress of trial and temptation of life! Lacking sympathy from other sources, and tired of its deceits, here is abiding comfort. Amid the shams and false dignities of the world, here is real nobility. Were it only recognized, how changed society would be! He whose lot now seems hard and repulsive would wear a nobler aspect, and he who, perhaps, is now exalted would look worthless, having no kinship with the Lord of glory. Let us readjust our views of life and its relationships to this divine precept—"Whosoever shall do the will of God, the same is my brother and my sister and my mother."

THE FRIENDS OF MAMMON.

BY PROFESSOR FRANCIS G. PEABODY,
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Make to yourselves friends of the mammon of unrighteousness.—
Luke xvi : 9.

THIS most perplexing text is found in one of the most perplexing parables of Jesus. Why should a dishonest steward engaged in a dishonest act be held up for our contemplation? Christ surely does not commend him, for he terms him "unjust," and fur-

ther adds, "Ye cannot serve God and mammon." Yet there is something even in the shrewd, sharp practices of business men which is instructive and suggestive. "The children of this world are wiser in their generation than the children of light." We cannot properly force a meaning into all the minor details of a parable, but must contemplate the one central figure of thought. You will sometimes see one window of an edifice catch the blaze of the setting sun, and so one figure may stand conspicuous in meanness or in grace and burn amid the group of which he is made the centre. Jesus would illustrate the life of His day by this concrete picture of the unjust steward, and have the disciples understand their several relations to the world about them. So, too, are we to study this lesson, for life is substantially the same to-day.

What is meant by the expression, "friends of the mammon of unrighteousness"? This is really the most perplexing part of the passage. Evidently the mammon of unrighteousness includes the whole method of world-life of which money-getting is the centre. The question is, How should we stand related to it? How shall we obey conscience on the one hand, and serve our business interests on the other? It is a living and practical question.

Now, there are three ways of looking at it. Some regard the world-life, or mammon, as an enemy. They regard business as a snare and a danger, and its pursuit as hostile to religion. In all ages men have secluded themselves, gone into monasteries or other retreats, and led a contemplative life, making poverty a virtue, and solitude a means of grace. Their history, however, is that of a flight and a struggle—for the struggle with sin and self goes with them into their retirement. We see it is vain to fly from temptation, instead of remaining in the world until we are victorious over its power.

A second class passively give up to the world and make mammon their master. He is a hard tyrant, and an inexorable god, before whom his devotees burn life's best wealth, and sacrifice life's noblest aspirations. He strangles and crushes as did the serpent Laocoon and his children. This method of servile submission is irrational. There is a more excellent way.

A third class wisely use the world as not abusing it, as they use friends—neither shunning them, nor, on the other hand, obsequiously yielding to them, but treating them as allies and helpful companions. So the Master would have us take mammon and mould it into forms of usefulness; take it as we take food, or art, or beauty, and make it subservient to the highest good of the soul. It is just here we see the true function of a renewed life, to exhibit to the world, amid all its tumultuous vitality, ambitions and unjust rivalries, the example of heroic manliness, of a hearty yet a clean contact with its business, and a loyalty to truth, purity and honesty that never wavers. We sometimes are apt to regard sainthood as a sort of idle repose and meditative quietism, whereas the example taught us here is a life strenuous and earnest.

We need to-day, as never before, as Christians, to set before the world this style of living—wise, sagacious and intelligent. Think of the history of philanthropy, and of the frequent lack of wisdom in the methods pursued, utterly opposed to economic laws. We make friends of the mammon of unrighteousness when we make it the channel of Christian ideas. One may live amid luxury at home, and amid deceit in business, yet remain free from soilure, simple and pure in heart, a true follower of Jesus Christ, without spot or blemish.

Lastly, notice the gain promised, even "true riches" and "everlasting habitations." Do you ask what are true riches? Remember that now

and here the affairs of this present world have a real part in the growth of the religious life within you. One's neglect of business does not prove an engrossing interest in spiritual concerns. Jesus says that he will be unfaithful in much who is unfaithful in the least, but that fidelity to humble duties will secure rich rewards. Does not the master promote the apprentice who is trustworthy and diligent? And will not God advance us to higher and higher knowledge and power as fast as we prove our fidelity in that which is least? The cares of the unrighteous mammon are but the marks of our apprenticeship. We do not now have the keys to all God's mysteries, as the apprentice is not trusted with the keys of the master's safe. He earns confidence and grows into a knowledge of the business. If we take up our duties, at home or elsewhere, with upright hearts and unwearied consecration, God will reveal Himself to us. If we are mean and selfish in the least of our duties, God will not unfold Himself to us. In the closing words of Christ there is no conciliatory touch, but the imperative declaration: "No servant can serve two masters. Ye cannot serve God and mammon." The path we have pointed out surely leads to a knowledge of God. It moreover transforms and transfigures the character that yields to the guidance of God.

In the solar system we see the earth and planets revolving about the sun, and also learn that this system of ours revolves about a larger and more remote centre than our sun. How was this latter fact demonstrated? By a heedful attention to, and a wise study of, the changes and perturbations of this smaller system we found the fact of a larger one. So is our little life linked to God's larger life. So may the prudent use of earthly opportunities to advance God's glory secure to each of us the "true riches" which are unwasting and immortal!

THE LIVING WATERS.

BY REV. J. JACKSON WRAY [CONGREGATIONAL], LONDON, ENGLAND.
Everything shall live whither the river shall come.—Ezek. xlvii: 9.

THE book of Ezekiel is most difficult of interpretation. "I am knocking at a closed door," says Jerome. "A midnight journey," says Gregory. "I never so much feel my weakness and adore the wisdom of God," adds a third. Yet we shall see light flashing out, in an evangelistic sense, as we read of this house, "The Lord is here," the sacrifices and the mystic river flowing forth. Obviously the temple is the great spiritual house of God, the church of redeemed souls, of which Christ is the Great High Priest. This river typifies the water of salvation, the gospel gifts which flow from Him. Let us study these emblems.

1. *The characteristics of this river.*
How precious is water as a beverage! Go to the burning East and see the desert strewn with the bones of human skeletons, and think how one draught of water would have been valued more than gold by those who perished there for lack of it. The water of life, the gospel of Jesus, is what the dying sinner needs.

Again, water is precious as a means of cleansing. So truth purifies the soul. "He that hath clean hands," and they who are "pure in heart," and they alone, shall see God. Water vivifies. In time of drought the earth is not a living, stirring womb, but a sealed grave. Let the rain come in copious showers, and all things are renewed. So with the gospel. Still again, the affluence of gospel grace is pictured in this abundant flowing stream, as in the rain or in the ocean's vastness. The morning beams are multitudinous, and the waves of the sea, but divine mercy is poured forth royally, lavishly, like the rush of a river that never faileth. To-day these gifts are at your feet. All thirst, weariness and pain are relieved. Whosoever will may take.

2. *The source of this mystic river is the sanctuary.* The grace of God has its appointed channels, the church, with its worship and service. There is no merit in the mere building, though beautified with pillared arch and fretted roof. There is no merit in a mere priesthood, a ministry, apart from the Great High Priest Himself. No man can come to the Father but by Him. On the south side was the altar of daily sacrifice in the outer court. The gospel is the true Brook Kedron flowing from Christ's Gethsemane, tinged with His blood. The shadow of the cross falls on its waters. Do you desire such a stream? Climb Calvary and see the Saviour bow His head and cry, "It is finished!" There is the fountain opened for sin and for uncleanness for a dying world.

3. *The expansion of these living waters* is another striking feature. An oozing first, and then ankle deep, then to the knees and loins, and then a stream to swim in. This is true in personal experience. At conversion all things become new—the mind and heart, the sensibilities, conscience and understanding, are all renewed. The eye, the ear, the tongue and every faculty feel the renewing grace of God. There are new hopes and aspirations. "Everything lives" whither the river runs. Forgotten vows are resumed and decaying love becomes ardent; the proud Pharisee is humbled, and the thief made an honest man, the miser generous and the skeptic a believer; the poor, the troubled and afflicted are comforted, and even the dying live, for the heavenly waters bear the soul away into everlasting rest. "O, the DEPTHS" of the grace of God! National evils are corrected. We have seen Europe and America ennobled by Christianity, and Africa, too, is being lifted up by the same benign influence. What a world this would be were it ruled by this glorious religion of the Cross! The relations of man to man, and of nation to nation,

would be amicable and helpful. The boom of the cannon and the crack of the rifle would never be heard in war; the slave ship would never sail the sea, but every home would be a sanctuary and every heart an altar. The white of Europe and the jet of Africa, Indian and savage, peer and peasant, drinking together of the water and tasting the leaves of healing, would rejoice in life eternal. Not a jot or tittle of God's promise shall fail. The only question is, How far are we under the influence of religion? Have we drunk of this stream? Has its cleansing and vivifying power been felt by us? Does it grow deeper and deeper till we swim in it, till it bears us on to the hills of God? May each of you here prove its matchless worth, and in the heavenly land its perfected and eternal blessedness.

4. *The direction of this stream is peculiar.* It runs to the east; that is, up hill. The gospel runs against the bent of human depravity, but it carries all opposition before it. It makes for the sea, the Dead Sea, which rolls its sullen waves over buried cities, the grave of a God-cursed people. This place is shunned by man and bird and beast; it is a grim wilderness and a fit picture of the desolation of the depraved soul and of the world without God and without hope. The gospel comes to purify the bitter waters. The family feels the savor of this celestial grace; the state, as well, rejoices in its power. This leads us

Lastly, *to speak of its wondrous fruit.* Beauty and fertility are spread everywhere in its course. The sea to which it flows is no more bitter. Its incrustation of salt along the banks gives way to flowers, to the olive and palm, till the once repulsive expanse of waters becomes a sparkling amethyst set in a bright emerald, till the wilderness becomes as the garden of the Lord.

Roll on, blessed waters, till they bury the earth, yea, every object,

like the deluge of Noah, and bear up and over all the glorious Ark of God!

"Roll on, till like a sea of glory,
It sweeps from pole to pole,"

and the groans of sin and sorrow are forever drowned in the jubiliations of a race redeemed!

A BLESSED COUNTRY.

BY THOMAS HEATH, D. D., PLYMOUTH, ENGLAND.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.—Revelation xxii:5.

THE transcendent revelations and visions which the banished exile John had at the Isle of Patmos for the Word of God and the testimony of Jesus Christ surpass our conceptions. He who was thus an exile was indeed favored with superhuman glories, which the most illustrious of earth can have but the faintest conceptions of in its transcendent panorama of revelation. He was indeed a happy prisoner, and one whose renown will go down to the end of this dispensation. John reminds me of Bunyan, who was imprisoned for many long years for conscience's sake, but who, nevertheless, was influenced by the Mighty Ruler to write a book which surpasses any other in the English language, and stands the highest in all the range of literature as a guide to the Christian, and a book second to the Bible. Let us learn a few salutary lessons from our subject.

I. *A country free from darkness.* What a thought! Never to experience any more darkness! What dark days have we to experience in this life: dark days of sin, temptation, sorrow and trouble! In that country there will be no more night. There will be eternal noonday. Those who inhabit that country will feel no more sad, as many who have passed weary hours of darkness in this sin-blighted world on beds of suffering and trouble.

II. *A country needing no artificial light.* In that land above there will be no need of any artificial light, viz., candle, gas, or electric light. In this state of existence we need such lights; otherwise we should be groping about, not knowing which direction to take. What a contrast! In that country we shall need no such auxiliaries.

III. *A country needing no natural light.* In that country the sun will not be needed—that glorious luminary which we so much need in our present state of existence. We know even in this life how we prize the warmth and influence of the sun when performing his functions of immense importance. But in that country there is *One* who infinitely eclipses the sun in resplendent glory and light.

IV. *A country lighted and filled with the glory of God.* When we get inside that country the rapture and glory of God will fill our hearts with joy inexpressible. We shall then see Jesus face to face. But in this life we see through a glass (or mirror) darkly. "Eye hath not seen or ear heard what things God has prepared for those that love Him." I can give you, brethren, but a very faint conception of what His glory will be. It would require the pen of one of those mighty angels who move at God's bidding in infinite space. We know that its glory cannot be fully comprehended or demonstrated by finite minds. Enough for us to know that what we know not now we shall have revealed to us hereafter. The demonstration of reason is not sufficient to grasp a subject so glorious and transcendent.

V. *A country whose inhabitants will never die.* In this state it is appointed unto men once to die, and after this the judgment. The oldest man recorded on the page of sacred history died. Death is stamped on everything in this sublunary state. But in that land above we shall

reign for ever and ever. We shall die no more; we shall sin no more, and will cry no more, for God shall wipe away all tears from our eyes. There will be eternal joy and happiness. Oh! sirs, who would desire to lose this glorious country? May we all receive pardon of sin and be made happy in the Saviour's love. "Behold now is the day of salvation." Amen.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Battle is God's: An earnest Plea for City Evangelization. "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's."—2 Chron. xx: 15. R. S. Storrs, D.D., Brooklyn, N. Y.
2. Conditions of Growth. "Can the rush grow up without mire? Can the flag grow without water?"—Job viii: 11. Rev. J. H. Sammis, Grand Haven, Mich.
3. Keep Cool. "And he that is of a cool spirit."—(R. V.) Prov. xvii: 27. T. M. Chambers, D.D., New York.
4. A Song of Loves. "My heart is inditing a good matter. I speak of the things I have made touching the King. My tongue is the pen of a ready writer. Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever."—Ps. xlv: 1, 2. Henry J. Van Dyke, Sr., D.D., Brooklyn, N. Y.
5. The Source of True Gladness. "I will be glad in the Lord."—Ps. civ: 34. T. T. Eaton, D.D., Louisville, Ky.
6. Christ Alone. "And when he had sent the multitude away, he went up into a mountain apart to pray; and when the evening was come he was there alone."—Matt. xxiv: 23. John H. Barrows, D.D., Chicago.
7. Effective Faith Mingled with Superstition. "If I may touch but his clothes, I shall be whole."—Mark v: 28. George D. Armstrong, D.D., Norfolk, Va.
8. The Abounding Provision for God's Sheep. "And shall go in and out and find pasture."—John x: 9. Wayland Hoyt, D.D., Philadelphia.
9. An Untroubled Heart in a World of Trouble. "Let not your heart be troubled: ye believe in God, believe also in me."—John xiv: 1. A. J. F. Behrends, D.D., Brooklyn, N. Y.
10. The Newspaper and Religion. "All the Athenians and strangers . . . spent their time in nothing else but either to tell or hear some new thing."—Acts xvii: 21. Rev. W. E. Archibald, Ph.D., Silver Cliff, Col.
11. Unspoken Prayers. "We know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered."—Rom. viii: 26. A. T. Pierson, D.D., Philadelphia.
12. Explanation of Unanswered Prayers. "Truly the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds."—2 Cor. xii: 12. J. L. Withrow, D.D., Chicago, Ill.
13. He Cometh with Clouds. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."—Rev. i: 7. Rev. C. H. Spurgeon, London.

SUGGESTIVE THEMES.

1. Physical Gifts may be Fatal. ("Asahel was as light of foot as a wild roe," etc.—2 Sam. ii: 18.)
2. Rain and Sunshine. ("Riseth . . . clear shining after rain."—2 Sam. xxiii: 4.)
3. The Spiritual Conquest of Cities. ("When the gates of Jerusalem began to be dark before the Sabbath, I commanded," etc.—Neh. xiii: 19, 20.)
4. Why the Wicked are Suffered to Live. ("Wherefore do the wicked live?"—Job xxi: 7.)
5. Unproductive Thinking. ("His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. cxlvi: 4.)
6. The Downward Course of Sin. ("And the King was exceeding sorry; yet for his oath's sake, and for their sakes who sat with him, he would not reject her," etc.—Mark vi: 26-28.)
7. How Readest Thou? ("What is written in the law? How readest thou?"—Luke x: 26.)
8. The Unknown Depths of Sin. ("Father, forgive them, for they know not what they do."—Luke xxiii: 34.)
9. Misjudging Enthusiasm. ("Others mocking said, These men are full of new wine."—Acts ii: 13.)
10. A Daybreak Call. ("The night is far spent, the day is at hand."—Rom. xiii: 12.)
11. The Epistle and the Writer. ("Ye are our Epistle, written in our hearts, known and read of all men."—2 Cor. iii: 2.)
12. The Church not the Light but the Light Holder. ("The seven candlesticks which thou sawest are the seven churches."—Rev. i: 20.)
13. Science and the Church. ("And the earth helped the woman."—Rev. xii: 10.)

THE PRAYER-MEETING SERVICE.

BY J. M. SHERWOOD, D.D.

Jan. 4.—A NEW YEAR'S RESOLVE.
—Phil. iii: 13, 14.

It has well been said that our years are milestones in life. They mark and number the successive stages of our progress to the grave. They are

sharp reminders of the past, and prophetic index-fingers of the future. While marking the division and progress of time by the operation of natural laws, the exact measure of time by years, and the steady and noise-

less ongoing of the years in our actual experience, is an arrangement of Providence to teach mankind great and solemn *spiritual* lessons. God "numbers" our years in this probationary state, and then sets up his milestones along our path, constraining us to note each one; and each one tells us just how far we have gone on life's journey and the distance yet to travel to reach the goal. And every one of these pillars, with the years we have lived engraved upon it, is a solemn sermon from the mouth of God—a voice out of the skies, prophetic of the hastening end of time and probation!

Standing to-day on the threshold of a new year—or, to keep up the figure—pausing before another of God's great milestones and reading the inscription upon it, what are your thoughts? your retrospection? your purpose regarding the future? What figures do you see upon that stone?—30, 40, 50, 60, 70? So much of life gone, and gone forever? And what have you to show for it? How much of it will yield you comfort and hope at the end of the journey? So little time left; so many of your years already spent; so near the goal, and so much of life's duty still undone, so little real preparation for the solemn future? And the distance between the stones is all the while decreasing, and quickly the last will be reached.

Is not this the place, the hour, of all others, for a "RESOLVE"—a new, high, holy resolve, that shall move and quicken your whole being and put its impress upon your entire future years?

What shall that resolve be? Can you make a more fitting one than the great Apostle made and the spirit of inspiration holds up before the minds of all believers? Read it, carefully and prayerfully, till you take in its full meaning (Phil. iii: 13, 14). Be you saint or sinner, that is a fitting, grand resolve for you.

Note the three special items in this resolve.

1. "*I count not myself to have apprehended.*" Eminent in grace and attainment as he was, Paul was still consciously imperfect. There were heights and depths he had not yet reached. He could not rest in an old hope.

2. "*Forgetting those things which are behind.*" Marvels of experience and achievements he could relate. But no; he would not so much as name them; they were to be counted for nothing; the "goal" was ahead, the consummate attainment had not yet been reached. So long as he had not apprehended the fullness and perfection there is in Christ, he must look only *ahead* and "press toward the mark." Satisfied he could not be, while higher attainments and nobler achievements were possible.

3. "*I press toward the mark for the prize of the high calling of God in Christ Jesus.*" Noble prize! Lofty calling! An angel might covet such ambition. *Nothing short* of "the high calling of God in Christ Jesus" would suffice.

Brethren! let us begin this year with this high resolve, and pursue it to the end; and then this will be a year memorable in our lives, and grandly fruitful in eternal good.

Jan. 11.—WHAT HAVE I TO THANK GOD FOR?—1 Cor. iii: 21-23; 2 Cor. ix: 15.

Every soul, I suppose, at times, thus sharply interrogates itself. It is a proper question, a practical question, a comprehensive question, and a question that every man, woman and child in the world may well ask.

"*What have I to thank God for?*" For everything. But,

I. First of all, and chief of all, and as the foundation or fountain of all, for his "UNSPEAKABLE GIFT," as Paul expresses it (2 Cor. ix: 15).

1. It is a "*gift.*" Not anything that we have a claim to, or that God ought to bestow. On the contrary, we are wholly undeserving of it. Great and precious as it is, it is oe-

stowed out of pure *mercy*, and upon creatures who have forfeited all claim upon his favor.

2. It is an "*unspeakable gift*." It surpasses the power of language to express. Human conception cannot grasp the stupendous idea. Finite minds are unequal to the measurement of the blessing. There is nothing in heaven, nothing in earth besides, to compare with it. No angel or archangel ever received a gift so rich, or so costly. Deity itself could make no greater. It was a gift that all the treasures of the universe could not purchase; a gift that all the natural attributes and resources of the Godhead could not produce—nothing save the *Fatherhood* of God! It came forth from the very *heart* of God! It was the supreme sacrifice of that Infinite heart of Love. It was a gift that took his beloved Son from his own bosom, and exiled him from his throne and presence, and made him suffer the shame and agony of the cross. Gauge such a gift? Sooner gauge Infinity, or sound the depths of Eternity! Human language speak its worth? Why, Gabriel could not "speak it forth"! "Glory to God in the highest," was the only song that the angelic choir could sing when they announced it to the shepherds of Bethlehem.

And yet every sinner in the world has to thank God for this "unspeakable gift." Not the Christian only, but also the unbeliever. "*God so loved the world*," etc. Yes, "Who-soever" will, may receive the gift—the poorest, the unworthiest, the most degraded—receive a gift that will make him richer to all eternity than any angel in glory! Is not this something to thank God for?

II. Note that this one "unspeakable gift" INCLUDES ALL ELSE THAT IS NEEDFUL TO OUR WELL-BEING IN TIME AND IN ETERNITY.

This same apostle expresses the truth in these words: "All things are yours; whether Paul, or Apollos,

or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's" (1. Cor. iii). It is impossible to conceive of any good, present or future, temporal or eternal, that is not covered by this enumeration. As the greater includes the lesser, so the "unspeakable gift" includes everything that can bless and enrich and glorify to all eternity every believing child of God.

Here we rest. What more can be said? If such a truth will not fill the heart with gratitude, burden the soul with an everfelt obligation, and make life a perpetual praise, then there is nothing in all the realm of thought or fact that will.

Jan. 18.—THE DISCIPLINE OF SUFFERING.—Heb. xii: 1-13.

Suffering, in itself, is not a pleasant thing. Pain, loss, bereavement, chastisement of any kind, would not be chosen by any one as an end. It is hard to bear, come in what form it may. The bruised heart cries out. The burdened soul faints. The darkness causes fear, and sometimes despair. And many a one, under acute and prolonged suffering, has longed for death.

But there is a "silver lining to the cloud." There is light above it—even a Father's smiling face—and, if we endure the chastening, that cloud will break in blessings on our heads. God gives his people no higher proof of his love and covenant faithfulness than in and by the chastisements of his providence.

I. Suffering, in all its forms, is, in purpose and in effect, when properly endured, a DISCIPLINE.

It is deserved, generally, as a *punishment*; but this is not the end sought. A wayward child deserves severe chastisement, but the rod in the hand of the tearful father is for *correction*. It is parental love reaching out a hand to reclaim an erring son. So our Heavenly Father uses the rod, and sometimes uses it with

severity—not to destroy, not to torment, not to cause suffering and mourning, but as a wholesome, often absolutely necessary, discipline. The child has wandered, gone astray, fallen under divers temptations, become careless in the performance of duty, grown worldly-minded, and is in danger of open apostasy. And so the Fatherly hand is stretched down out of heaven to ring the alarm bell, to blast false hopes, to shiver to pieces his gods of gold, or ambition, or pleasure, and draw him back, “through much tribulation,” if need be, to his first love.

Or, as in the case of Abraham, God has great designs of blessing in store for his child, and so the call to a mysterious and monumental sacrifice—a three days’ journey into the wilderness, the ascent of Moriah, and the offering up of Isaac—“thine only son Isaac whom thou lovest”—on the altar of sacrifice! Still it was a *discipline*, and a discipline as joyous and glorious in its fruits as it was severe and trying to the heart of the patriarch in the performance.

II. “NO CHASTENING FOR THE PRESENT SEEMETH TO BE JOYOUS, BUT GRIEVOUS.”

O, no! Nature shrinks. The patient shrinks from the knife, though he knows it alone can save his life. Even Aristotle says: “Suffering becomes beautiful, when any one bears great calamities with cheerfulness, not through insensibility, but through greatness of mind.” Even the Divine Man shrank from suffering in the garden. “O! my Father, if it be possible, let this cup pass from me.” But through the agony of that hour, when he sweat great drops of blood, and through the agony of the cross and the hiding of his Father’s face, “he endured,” and is “set down at the right hand of the throne of God.” But, while the body writhes and quivers under pain, and the heart bleeds under affliction, and the soul, out of depths of anguish unfathomable, cries out

and is ready to die—the process of healing is going forward—the furnace is doing its work—the discipline is ripening the fruit of a new life, and the morning of a glorious day is getting ready to dawn. There is nothing like a *cross* to lift us “nearer to God!”

III. “AFTERWARD IT YIELDETH THE PEACEABLE FRUIT OF RIGHTEOUSNESS.”

It may be in this life, and it may not come till after death—but come it will, in the end. And the night of discipline will seem to have been but a *moment*, as the ages on ages of eternal glory and blessedness roll on. The Discipline of Suffering, meekly and patiently endured here, will yield in heaven the richest clusters of grace and glorified manhood!

Jan. 25. — CONDITIONS AND REWARDS OF DISCIPLESHIP. — Matt. x: 32–42.

I. THE CONDITIONS OF DISCIPLE-

1. *Confession of Christ* (vs. 32, 33).

This condition is eminently reasonable and fitting. *Not* to meet it is to act a very ungrateful and unworthy part. It seems impossible to have a genuine love for Christ and conceal it, or have a desire to conceal it. Love demands it; the needs of the soul require it; duty to Christ and to his church renders it imperative.

The Master is very *explicit* on this point. He leaves no loop-hole of escape if we fail to comply. “Whosoever *confesses me* before men, him will I also confess before my Father which is in heaven. But whosoever shall *deny me* before men, him will I also deny before my Father which is in heaven.” That settles the matter. And yet multitudes expect to get into heaven in a private way, without confessing Christ and joining the Church. They are wise above what is written. But in doing so they imperil their souls, and prove themselves unworthy of Christ’s love.

2. *Supreme love to Christ*. Christ will accept no divided love or ser-

vice; it must be entire, spontaneous, supreme. "My son, give me thine heart." "Ye cannot serve God and mammon." "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Is it a "hard saying"? Are you "grieved" by it, and will you go away "sorrowful," as did the "young ruler"? Could the Lord Jesus demand *less*? What has He done for thee? What is He ready to do? Can you do less than give him *all* your heart, and soul, and mind, and life? Is it a hardship to confess and love with all your heart the Eternal Son of God, who loved you even unto death and died upon Calvary to save you, and who ever liveth to make intercession for you?

3. *A life of self-denial and service for Him.* He that "taketh not his cross, and followeth after me, is not worthy of me." The "cross" is a symbol of crucifixion to sin and the world, and a badge of discipleship. "No cross, no crown;" no following Christ as a disciple, no reward in the kingdom of heaven. "He that findeth his life"—*i. e.* liveth to himself—

"shall lose it: and he that loseth his life for my sake"—*i. e.*, offers it as a living sacrifice to His glory—"shall find it."

II. THE REWARDS OF DISCIPLESHIP.

1. "*Him will I confess before my Father which is in heaven.*" Confess as a disciple; confess as a saved sinner; confess as a son and heir, entitled to all the privileges and blessings of the everlasting kingdom. What a confession will that be! What honor and exaltation will it confer upon the believer!

2. "*He that loseth his life for my sake shall find it.*" Yes, find LIFE—the glorious "life of God in Christ"—ETERNAL LIFE! the supreme gift of God through abounding grace. That Life in the measure and perfection of its power and blessedness surpasses the conception of a finite mind.

3. "*He shall in no wise lose his reward*"—even if he but "gives a cup of cold water in the name of a disciple." What a view do these words of the blessed Master give us of the nature and extent of the final rewards of heaven for a life of holy consecration and supreme active devotement to His service in behalf of a dying world!

EXEGETICAL AND EXPOSITORY SECTION.

VINDICATION OF ST. STEPHEN.

BY PROF. L. D. McCABE, D. D.,
DELAWARE, O.

Jacob went down into Egypt; and he died himself, and our fathers; and they were carried over unto Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of Hamor in Shechem.—Acts vii : 16.

DEAN ALFORD says, "Two incidents are confused in this passage, and from this inference no ingenuity of commentators has ever been able to devise an escape." Lange says: "Every possible attempt has been made to explain this text, from the period of the oldest manuscripts down to the present time. Interpreters have availed themselves of every resource—of grammar, her-

menautics, the laws of criticism, the principles of lexicology, without any success. The most judicious course, therefore, is to frankly confess that St. Stephen confounded Hebron with Shechem." Meyer says, "St. Stephen, in the hurry of extemporaneous speaking, made a mistake, asserting of Abraham that which historically applied to Jacob." D. D. Whedon leaves the passage *in nubibus*. And this is the conclusion that has been uniformly reached by exegetes. But Whately says, "Narrowing the view multiplies the matter." A more patient study of this text may bring out something in the defense of St. Stephen.

In the address from which this text is taken, St. Stephen first

showed to the Jews the relation of Judaism to Christianity. He then impressed upon them the fact that in clinging to identical ceremonies they were resisting the will of God. They replied by charging upon him a lack of reverence for divine institutions. In refuting this charge, St. Stephen enumerated some of the benefits God had conferred upon his people, beginning with Abraham and going on to Moses; and from Moses going on to David. At the same time he impressed upon his hearers that in most of these wonderful histories the Jews had been oblivious to the true nature of spiritual religion. He claimed that his hearers were then doing toward Jesus Christ what their fathers had done to Moses and to other messengers from heaven. The argument of St. Stephen is to prove that spiritual divine worship was never intended to be fixed always in one locality, or to be observed in changeless forms through all ages of the Church. He might have reminded them that even in Scripture times the opening sacrifices of the Passover had been changed to seven rams and seven bullocks, in lieu of seven lambs and one ram, as prescribed by Moses.

Bengel says, "A form of sentence in which the relation between the members is such that they must be mutually supplied one from the other was not at all unusual among the Hebrews." Moving in the rapids of great events, and soaring on the loftiest of themes, this semi-duplex form of sentence seems to have been a rhetorical favorite with St. Stephen. For example, in Acts vii : 7, he unites a prophecy uttered by Moses with a prophecy uttered by Abraham more than four hundred years prior to that of Moses. (See Gen. xv : 16, and Ex. iii : 12.) In the 9th verse of the same chapter he condenses into a line the selling of Joseph under the inspiration of envy, his providential leading into the land of Egypt, and his heavenly mission of love and

mercy. And in the 24th verse he combines an account of the wronged Israelite, the inhuman Egyptian inflicting violence, and the heroism of Moses in the defense of his brethren. In the 43d of the same chapter he joins a saying from Amos, "going into captivity beyond Damascus," to a saying of Jeremiah, "going into captivity in Babylon." "Going into captivity in Babylon" and "going into captivity beyond Damascus" were two facts familiar to all the Jews and associated with impressive associations. St. Stephen in his address says, "I will carry you away beyond Babylon." He says "beyond Babylon" because beyond "Babylon" includes Damascus, and because "beyond Babylon" was a place of exile more difficult to return from, and more to be dreaded, than going into captivity "beyond Damascus." At the time he was speaking, "going into captivity beyond Damascus" was painfully apprehended, on account of the prevailing Syrian wars. But he wished, by a word, to inform them that a greater calamity awaited them, for their rejection of the Lord's anointed, namely, going into captivity in Babylon. How impressive, suggestive and timely was his joining in a single utterance a prophecy of Amos with a prophecy of Jeremiah, one appealing to their present fears, and the other warning them of a still greater calamity that awaited their disobedience! St. Stephen knew that God had said to Jerusalem, "Surely thou wilt fear me, surely thou wilt receive instruction, so that her dwelling should not be cut off." So, in like manner, in the words under consideration (Acts vii : 6), St. Stephen combines in a single line two distinguished historical facts concerning two illustrious burial places. Like Demosthenes, St. Paul, and all great orators, he hurries on in his speech, allowing nothing to divert the attention of his hearers from the singleness of his purpose, which was to convince

them that their treatment of Jesus Christ, if persisted in, would demonstrate their final exclusion from the spiritual Israel of God. When he uttered Acts vii:16, he had in his mind the two sepulchres, the two purchases, and the two removals. And, according to his habit of mind, and rhetorical custom, he condenses these into the briefest form of statement. For him not to continue the same combination and condensation which he had frequently used in the same argument would have been exceedingly unnatural to him. Evidently he uses in this text the semi-duplex form of sentence spoken of by Bengel, in which the relation between the members is such that they must be mutually interpreted, one from the other. This form of sentence is "a light shining in a very dark place."

We learn from Gen. 1:13 that Jacob was buried in Hebron, in the tomb Abraham bought. From Joshua xxiv:32 we learn that Joseph was removed from Egypt and buried in Shechem, in the tomb Jacob bought. That the patriarchs were all first buried in Egypt is clearly implied in Exodus xiii:19.

St. Stephen says, "Our fathers were transferred over into Shechem." This inspired statement is nowhere contradicted in Holy Writ. Dr. Lightfoot and others affirm that there was a universally accepted tradition among the Rabbins that the brethren of Joseph were buried with him in Shechem. This universally accepted tradition harmonizes with the statement of Stephen that "our fathers were transferred from Egypt over into Shechem." St. Stephen says, "And after that our fathers were laid in the tomb that Abraham bought." The Scriptures nowhere contradict this inspired statement. In confirmation of this statement, Josephus and Pareus say that "the sons of the patriarchs, after some time, carried the bodies of their fathers from Shechem and buried

them in Hebron." The desire to have the illustrious twelve finally deposited in the tomb where Abraham, Isaac and Jacob were buried must have been vehement and persistent in the minds of their descendants. It would therefore be very natural that they should appeal to the generosity of the sons of Hamor, then residing in and controlling Shechem, and persuade them to grant them permission to remove the bodies of their fathers, and also to assist them in the removal, a distance of perhaps forty miles. To such requests, the showy hospitality of that country and age would lend a willing ear and hand. In this way, by the agency of the sons of Hamor the bones of the patriarchs would be removed from Shechem to Hebron, from the tomb Jacob bought over into the tomb Abraham bought. Now if Acts vii:16 were "*καὶ μετετέθησαν εἰς Σαχέμ, καὶ ἐτέθησαν ἐν τῷ μνήματι, ὃ ὠνόμαστο Ἀβραὰμ τῆς ἀργυρίου ὑπὸ τῶν υἱῶν Ἐμμὸρ τοῦ Σαχέμ,*" then the meaning intended by St. Stephen never could have been a matter of doubt and contention. He would have been understood to refer to the agency by which the bodies of the patriarchs were removed from Shechem to Hebron, which removal had been attested by Josephus. Well, Winer, in his Grammar of the New Testament, says that "*παρά*, with a passive verb, has exactly the force of *ὑπό*." He quotes Acts xxii:30 "*τὸ, τί κατηγορεῖται παρά τῶν Ἰουδαίων,*" "whereof he was accused by the Jews." He also quotes Matthew xxi:42, "*παρὰ Κυρίου ἐγένετο αὐτῆ,*" and says, "It means this came to pass through means which exist in the power of God," that is, it came to pass by the power of God. Professor Thayer, in his new Greek Lexicon, says, "*παρὰ* joined to passive verbs makes one the author, or the giver." He quotes, "*ὅτι ἔσται τελειώσεις τοῖς λελαλημένοις αὐτῆ παρὰ Κυρίου,*" Luke 1:45, in which *παρὰ* is used in the sense of *ὑπό*, or agency. He also quotes other passages in which *παρά*

is used in the same signification, *e.g.*, "There was a man sent by God," "This was by the Lord." But Kühner says (Greek Grammar, p. 333) that "*παρά* with the genitive is used where the author is to be represented as the person through whose means an action has proceeded." He illustrates his principle by the following extracts from Xenophon, Herodotus, and others :

Τὰ δῶρα πέμπεται παρὰ τοῦ βασιλευνόντος—The gifts were sent by one ruling.
 Τὰ παρὰ τῶν θεῶν σημαίνοντα—The events being announced by the gods.
 παρὰ πάντων ὁμολογεῖται—It is acknowledged by all. ὁ ἀγγέλος ἐπέμθη παρὰ βασιλῆως—The messenger was sent by the king, ἡμεγίστη εὐτυχία τούτῳ ἀνδρὶ παρὰ θεῶν δέδοται—The greatest good fortune has been given to this man by the gods. πογγὰ χρήματα Κύρου παρὰ τῶν φίλων συνειλέγμενα—Many benefits having been contributed to Cyrus by his friends. Now, in Acts vii : 16, the verb is in the passive voice and the noun is in the genitive, meeting the conditions stated by Winer and Thayer, and also the principle stated so clearly by Kühner. For a strengthened reason, therefore, should *παρὰ* be translated in the sense of *ἐπί* in the passage under consideration.

And all this weight of authority is supported by Liddell and Scott, who say "*παρὰ* is often used like *επι*, with passive verbs, to denote the agent." In accordance with these grammatical principles of the Greek, St. Stephen expressed the thought that the bodies of the patriarchs were transferred from Egypt to Shechem, and after some time, by the agency and co-operation of the sons of Hamor, residing at that time in Shechem, they were deposited in the tomb Abraham bought for a price in silver. The translation, "were carried over into Shechem," does not express the force of *μετετέθησαν*, for this word means "were transferred," and a transfer evidently implies a previous interment. The "*καί*" is frequently translated "after a while." Now, should Acts vii : 16

be translated in view of these traditions, histories, principles of grammar, and the exact meaning of the words, it would read, "Jacob went down into Egypt; and he died, he and our fathers, and they were transferred over into Shechem; and after awhile they were deposited by the sons of Hamor then residing in Shechem, in the tomb Abraham bought for a price in silver." It is written that Jacob bought his burial place for an hundred pieces of money (see Josh. xxiv: 32). But Abraham bought his tomb for four hundred shekels of silver by weight (see Gen. xxiii: 16). The fact that Stephen mentions "the price in silver" by weight, indicates that he clearly discriminated between the two burial places. The translation which I here propose harmonizes with the Rabbinical tradition, the existence of which is attested by Dr. Lightfoot, that "the brethren of Joseph were buried with him in Shechem." It also harmonizes with the historical statement of Josephus and Pareus, that "the sons of the patriarchs after some time carried the bodies of their fathers and buried them in Hebron." It also harmonizes with the inspired statement of Stephen, that "our fathers were transferred to Shechem, and after that they were deposited in the tomb Abraham bought." The authorities, both for classic and for New Testament Greek, are perfect for rendering *παρὰ ἐπί* in this text. We thus see that as a matter of fact Stephen spoke in accordance with the laws of the Greek language. And the query forces itself upon us whether St. Stephen was not a better Greek scholar than his commentators. And the question now is, is not the foregoing exegesis more probable than that an inspired man was "ignorant," "confused," "mistaken," or "careless" in the utterance of infallible truth? "Probability is the rule of life," says Bishop Butler. It must be also the rule of belief to any one whose mental operations approach respectability. My object in this writing was,

primarily, to defend the glorious proto-martyr from the misconceptions, irreverent and unjust remarks of exegetes for a period of more than fifteen hundred years. In the second place, I desired to see whether there was in this text any ground for the fancy of those who imagine that they can safeguard the infallibility of the Holy Scriptures without any superintendence of the Holy Spirit as to their expression in human words. Without the constant aid of the Holy Spirit, supplementing my own agonizing efforts, I cannot achieve holiness, or work out my own personal salvation; and would I not equally need his perpetual supervision and superintendence and assistance in putting infallible truth into the best and safest form of expression? God's thoughts are so large, deep, high, broad, many-sided, endless in their unfoldings, and wonderful in the variety of their applications now and throughout all the future ages of the church militant that it would seem absolutely indispensable that some superintendence, guidance and aid of the Holy Ghost should constantly attend their expression in human words.

LIGHT ON IMPORTANT TEXTS.

No. 35.

BY HOWARD CROSBY, D.D., NEW YORK.

Heb. x : 27.—“There remaineth no more sacrifice for sins, *but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.*”

THIS is a very clumsy sentence. “Looking for of judgment” is a most awkward collocation of prepositions. The “indignation” is the antecedent to the relative “which,” when the true antecedent is “fire,” and the “indignation” is co-ordinated with “judgment,” when it should be with “looking for.” The Revision has improved the passage. It has: “There remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a

fierceness of fire which shall devour the adversaries.” Here all the defects above stated are removed—the last, however, very slightly—by a comma after “judgment.” But apart from these grammatical errors, is there not an error in the whole conception, as given both in the Old Version and in the Revision? Does the wilful sinner against the light have a fearful expectation of judgment? Surely not. The 73d Psalm describes him as perfectly callous, without bands even in death. There may be at times an exception, when conscience is alive and creates havoc in the soul; but in the vast majority of cases the wilful sinner against the light is a *hardened* sinner, absolutely without feeling. He is described as having his “conscience seared with a hot iron” (I Tim. iv:2). Such are “past feeling” (Eph. iv:13). There is, therefore, no expectation of judgment.

Just as the sacrifice in one clause of the passage is objective, so (we take it) the judgment and the fire in the second clause are objective. The sacrifice no longer avails, but what is there in its place? There is judgment and there is fire waiting to seize upon the sinner. The judgment is expecting, the fire has the fierceness. Like tigers these two (or by hendiadys they may be considered as one) are crouching for their fatal spring.

This is a grand figure, avoids the error of fact, and makes the two members of the passage symmetrical. The whole sentence, including the whole of verse 26, would thus read “For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, *but a formidable expectancy on the part of judgment and the fierce zeal of the fire* about to devour the adversaries.” The judgment and the fire is, of course, the fiery judgment. This is pictured as anxiously awaiting the time when it can pounce upon the sinner and

devour him. On one side is the fire of the altar, now no longer of any value for the sinner's salvation; on the other is the fire of judgment, ready to do its awful work. The lamb has been rejected. The tiger will now devour. He that would not let the victim burn for him as a sac-

rifice must now himself burn as the victim.

But to this alternative the wilful sinner has shut his eyes. He does not expect it. But the fiery judgment is full of expectancy, ready for the spring, and awaiting the signal.

EUROPEAN DEPARTMENT.

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

"ALL things are yours. . . And ye are Christ's; and Christ is God's." Words appropriate as a greeting for the new year and also as an embodiment of the spirit of the New Department. If in our day the "all" of the apostle were to include the details in the infinite variety of thought and life, the result would be distraction rather than concentration and edification. A review cannot accomplish its mission if it attempts to rival the newspaper. Particularly significant are for it, as an archive of what is weighty and abiding, the words of Jean Paul, "Woe to that journal in which nothing but the dying moment lives!"

The thoughts underlying the facts, and the deep movements revealed in the transpiring events of Europe, are consequently the chief aim of the new department. Whatever serves to strengthen and edify faith; whatever reveals the spirit and tendency in the fierce conflicts of individuals and systems, and whatever gives hints of the religious needs and helps of the day, will be eagerly sought. As individuals, churches and nations reflect the brightness of the gospel, we behold its infinite variety as mirrored from millions of peculiar Christian personalities; and in proportion as the minister concentrates the rays in himself will he, through divine help, become the light of the world. The unity in the variety will be discovered as we go to the depths, just as the separate trees of a forest are seen to grow from the same soil and to intertwine their roots.

While thought true and fair will be sought—thought as expressed by the advocates of churches and movements, not the perversions of enemies—the purpose is to get, at the same time, thought that lives and has productive energy. That there is no lack of this rich thought is evident to every one acquainted with the religious currents in Germany and Great Britain. It requires no special mention that in this journal "All things are yours" finds its interpretation in the words "And ye are Christ's; and Christ is God's."

The task set is by no means easy. The purpose indicated is the ideal, of which the reality will in each case come far short. But this purpose will at least mark the outlines within which the new department intends to move.

NATIONAL, INTERNATIONAL, SUPERNATIONAL.

During the last half century there has been a remarkable development of national consciousness among European nations. It is manifest in the Pan Slavism of Russia; in the agitations of the Poles, Hungarians, Bohemians and Germans in the Russian and Austrian empires; in the unity of Germany and of Italy; and in the struggles in behalf of nationality in Ireland. Political autonomy, the conservation and evolution of the national history, language, manners, customs and religion, and the exclusion of foreign influence, are the chief aims of this spirit. While the embodiment of much laudable patriotism, this intensifying of na-

tional feeling is in danger of narrowness, prejudice and injustice. The nationality to be conserved may be low, and the excluded foreign influence may be high, so that a low standard becomes the determining factor in the people's life. Evidences of the evil influences of this spirit abound. Even religion is regarded as national, and not only among the Latin nations, but also among the Poles, Protestantism is regarded as German, and as not in harmony with their own nationality. German Protestants also look with suspicion on religious influences from America and England. One of the best known ministers of Germany said recently, "We want none of that foreign influence in our church;" and he uttered a sentiment quite common here. There is much that suggests a parallelism with ancient Jewish exclusivism.

This intense and contracted nationalism fixes its gaze on past achievements; and when it looks forward, it confines its attention to the perpetuation of the narrow groove worn out by the nation in the past. Ruts are regarded as harbors for anchorage. The antipathies fostered are not only detrimental to religion but are also mighty incentives to war.

The prevalent partisan nationalism has aroused men of large heart and noble purpose to emphasize what is international. Societies have been organized to promote a better understanding between nations, to make the appeal to ethical sentiments rather than to national prejudice, to advocate justice and fairness, instead of arousing low popular passions, and to substitute arbitration for war. The aim is to make the nations conscious of what they have in common, to lead them out of vulgar national selfishness to the exalted principles of equity, and to induce them to regard as base a nationality whose essence is bigotry, prejudice, and inhumanity to all that is foreign.

When we speak of international

law, we imply that nations have certain elements in common which are to be recognized, so that their interests may be mutually promoted and their rights respected. But there are other international factors than those promoted by diplomacy. Among the winged words of Bismarck is the saying that socialists are the red and Catholic priests the black internationals. The connection of nations has become so intimate that a movement deeply affecting one is apt to be transmitted to others; and with the advance of the means of communication the intercourse of nations has become intimate and extensive as never before. The telegraph and steam, travel and the press, have made energetic thought and inspired feeling international.

On the Continent theories prevail which regard the state as the highest conception of human relation, and as an organization in which all life and all interests must culminate. There are modern writers who, like Plato and Aristotle, lose the individual in the state. This idea is most clearly manifested in the spirit which controls state education and military service, but it is also apparent in all the tendencies and movements of government. Rothe even held that the church is destined to be absorbed by the state, which shall then be all and in all. Such views imply that in what is inter-state or international, efforts in behalf of human equity and interests must culminate.

But, high as the international rises above the merely national, it is not ultimate. Man is more than a political machine, and his nature demands something superior to political institutions. Human nature is exalted as soon as the conception prevails that the state exists for the individual, and that it is an empty abstraction unless it has reality in individuals. The whole nature of man cannot be absorbed by the state, particularly not what is deepest. We do not hes-

itate to condemn every community whose existence depends on the destruction of individuality. Communism and socialism have come to mean impersonalism. The true ideal of society is that of the freest individuality in the most perfect solidarity.

A new coinage will express the step beyond internationalism, namely *Supernationalism*. It embodies what remains distinctly individual, belonging to man as man. It is our common humanity, not dependent on state institutions nor on any other organization. Humanity is greater than any state and than all states; and the claims of humanity by far transcend those of nationality. What I owe another as a citizen of a particular country is limited compared with what of respect and duty and affection I owe him as a brother. What he is and may become is of far greater concern than what his political relations are.

In rising from the merely political to the humane conception of our relations, we lay the ax at the root of man's inhumanity to man. We want to attain the supernational in order to be true to what is deepest in humanity. All the best literature has a supernational element. All genuine poetry and true philosophy are deep and broad as humanity itself. The touch of nature leaps over the boundaries of states and makes the whole world kin.

On this human element, on this community in man's nature, our precious religion is based. Its aim and adaptation are as universal as humanity. Being intended for man as man, and for every man, it respects and promotes what is truly national and international, but does not therein find its limits. There are red and black internationals; but are there not also pure white supnationals in Christian and heathen lands?

National literatures abound; an international literature is growing; and in all that is rational, ethical,

ideal, and Christian are found the germs of a supernational literature.

Fenelon wrote: "I love my family more than myself; my country more than my family; and humanity more than my country."

PROFESSOR BERNHARD WEISS, D.D.

If it were asked, Who is the most influential living teacher and author on the exegesis of the New Testament? it is likely that by far the greater majority of theologians would reply: Professor Weiss of Berlin. Under his editorship Meyer's Commentaries are not merely brought up to the present status of research, but a number of the volumes have been rewritten by him, so that they are really new works. He has also published works on the Petrine and Johannine doctrines; on the relation of Mark to the other synoptical Gospels; on Matthew and the parallel passages in Luke; on Biblical Theology, The Life of Jesus, and Introduction to the New Testament.

We want to consider him as a teacher rather than as an author. Many ministers who use his works will be pleased to learn something of the man and his method of Biblical instruction. For ten years he has been connected with the University of Berlin, having taught previously in Königsberg and Kiel. Many students are attracted to Berlin chiefly by him, and every semester hundreds come directly under his personal influence. As he is a member of the consistory, and also councillor in spiritual affairs, his connection with numerous pupils continues after they have entered the ministry.

Professor Weiss is by no means a dry exegete. Among the first impressions received in his lecture-room is the fact that the shell has value only for the sake of the kernel it contains. His lectures are not closely read; they are made living and personal. Frequently he speaks freely,

rapidly, and with much animation. It is evident that on critical points his views have been formed and maintained through severe conflicts, and the keen polemic is a constant attendant of the exegete. The views of an antagonist are frequently condensed into a few sentences, and as briefly answered. This power of clear epitomizing is one of his happiest faculties. Just as in the case of Tholuck, we find him peculiarly effective when he leaves his notes, looks into the eyes of the student, and gives spirited utterance to what fills his heart as well as his head.

Weiss sometimes enters the pulpit, which is by no means as common among German as with American professors of theology; and he has more of the preacher in his lectures than is usual in the universities. In the exegesis of the New Testament he recognizes the importance of a living faith in the teacher as well as in the pupil. Among the potent factors in his teaching is the spirit he brings to the Word of God and inspires respecting it. There is a rare union of the devoutly reverential and the severely critical spirit—a reverence that does not take for granted what requires proof, and a criticism that neither attempts to dissect what can be understood only as life, nor to absorb into the cold intellect what can be appreciated only by a warm heart. He wants to conserve what is evangelical, and yet seeks to be just to the critical results of modern research. His position is not defined by pronouncing it orthodox, a term used so differently in America, England and Germany. The confessional party in Germany cannot claim him as an advocate of all their views. His is the usual fate of those who attempt to mediate between modern culture and the ancient faith: he satisfies neither the rationalists nor the conservatives. But he aims to be thoroughly Biblical, to exalt the divine Word, to promote Christianity, and to edify the Church.

While in his books we see the Biblical scholar, some utterances in recent lectures will reveal more fully the personal character of the man. When he began his lectures last summer, he stated that he had often feared that his health might interfere with the continuance of his instruction; but he thanked Providence that he had been permitted to continue them till the completion of his sixtieth year, and the beginning of his seventieth semester as an academic teacher, and to gather around him so large a number of students.

This winter he lectures five hours a week on the Life of Jesus, and six on Corinthians. At the first lecture of each course between two and three hundred students were present. When he appeared to open his lectures on the Life of Jesus he was received with applause. Standing behind his desk, he introduced the course as follows: "Gentlemen! First of all, hearty greetings. The meaning and aim of all my labors is known. The supposition that the church of God can be built up by speculation or by means of dogmatic formulas must be abandoned in this age of facts. Our theology must be a theology of facts. The essential fact is that the love of God was manifested in Jesus Christ and that through His death He redeemed the world. It was this fact which conquered the old world, and this is the Gospel by means of which our enemies and the enemies of the church must be overthrown. You want to be fellow-soldiers in the warfare for the Gospel. Your faith cannot rest in human wisdom; it must rest on facts, chiefly on the one great fact that in Christ we have peace, power, and salvation. I cannot teach you this faith; that must be done by another. But I can lead you into the great facts of the Gospel; and I can show you that these facts must at last settle the conflicts of the day. May God grant His blessing, without which we can do nothing."

He then took his seat and proceeded to give a historic account of the literature on the subject. The early harmonies of the Gospels took it for granted that every word was the direct product of the Holy Spirit, and every narrative was regarded as giving a complete and literal account of what occurred. When the different Gospels, then, give similar accounts with slight variations, it must be taken as representing different occurrences. Thus, the time of the sermon on the mount in Matthew is pronounced different from that in Luke; so that we have two sermons. Thus, also, parables and sayings were supposed to have been repeated with slight variations, and similar events to have transpired a number of times. But already in the sixteenth century this mechanical process was found to do violence to the Gospel. Chemnitz recognized the fact that the Evangelists did not aim to relate chronologically.

In the same lecture he gave an instance of a summary disposal of certain critics of the Gospel. In mentioning Reimarus, some of whose writings Lessing published, and of the rest, still in manuscript, Strauss gave an account, Weiss stated that he tried to make Jesus a mere political reformer whose plans were frustrated by death. In order to save His moral doctrines the disciples stole His body and then proclaimed that He had risen from the dead. "In other words," said the lecturer, "Jesus himself was degraded to a politician and His disciples were made liars and deceivers, and all for the ethical purpose of saving Christ's moral doctrines! Here is the glaring contradiction of robbing the disciples of morality and then making them the promoters of morality. It must be evident that by such means the world could not be reformed; a moral power was required for that."

At the close of the lecture the students crowded around the Professor to get the number of the seat to be

occupied during the course. True to the spirit of our country, American energy got ahead of the Germans. How he got to the Professor first I know not, but an American theologian secured seat number one. "I like the spirit of the man," said this student as he left the lecture room. Under his arm were the two volumes of Strauss's "Life of Jesus," which he studies in connection with the lectures of Weiss.

In beginning his lectures on Corinthians the Professor said: "If I had nothing to offer but philological and archaeological explanations, it would be better for me to refer you to some of our numerous compends. But for us evangelical theologians the word of the prophets and apostles is a word of God for the nourishment of our daily life, a word from whose depth you are to draw in your future ministrations. This word we must learn to understand, as it is born from one who has himself experienced the new birth. That you may in this wise understand this word is my aim. Hence I shall try to show you that in the word of the apostle under consideration there is a word of life. Give me your attention! I also ask you to give your warm love, not for myself or my word, but for this precious word of God. Then God will bless our work."

During the delivery of this brief address all eyes were turned on the professor, whose white hair gives him a venerable appearance, but whose eye is quick, whose countenance is speaking, and whose voice is spirited. Every pen now became busy as the professor began to give the historic data connected with the Church at Corinth and with Paul's epistles to that Church.

Julius Mueller at one time gave a striking illustration of the power of condensed and summary refutation in his lecture-room. The point he made can be best appreciated when it is remembered that it is common for Germans thoughtlessly and even friv-

ously to use the name of God in conversation. Commenting on the various efforts to destroy the dogmatic significance of the language of Thomas, "My Lord and my God," Mueller said: "This has been interpreted as a mere exclamation of surprise—a species of profanity unknown in those days."

PHASES OF ENGLISH THOUGHT.

Bold and original thinkers, who seek to transcend past attainments and eagerly enter new fields of inquiry, are apt to imagine that a crisis has come and that important changes are imminent. Thus it is not unusual to find that philosophic minds anticipate intellectual revolutions when others see only a continuance of the old. Particularly when theology comes in conflict with other systems it is common to hear prophecies of crises. A disturbed mind makes its own agitations the mirror in which it beholds the age itself. There are regions in which it is regarded almost a truism that religious systems are passing through great changes, regions in which religious thought is continually unsettled, and where a feeling of uncertainty prevails respecting the fate of certain dogmas.

A lively discussion has arisen in England as to whether we are now living in such a transition period. The very fact that the discussion is possible must be regarded as significant. Voices are heard declaring that a re-statement of Christian doctrine has become necessary, and that in this re-statement the theory of evolution and the results of Biblical criticism must be taken into account. It is held that in training students for the ministry more attention should be paid to the principles of science and to the character of modern criticism, in order that they may be prepared to meet the attacks on Christianity. These views were emphasized at the last Congregational Union, at which the urgent need of a scientific theol-

ogy was also discussed. The demand that the theological training be both broadened and deepened is clear enough, and the time has evidently come when the relation of theology to philosophy and science must be determined; but both in England and in Germany the term "scientific" is used so vaguely as to leave in doubt what is meant by it when applied to theology. The objects of theology are such that they do not yield to what are technically termed scientific tests; and there can hardly be a doubt that the term is used merely in the sense of knowledge logically developed and systematized.

An appeal is made to young Congregational preachers to spare the views and feelings of the older members. This is an admission that the process of transition has already made considerable progress. But how many have broken with the past, and to what extent, are still matters of dispute. These are the subjects discussed in what is called the "Down Grade" controversy. The main occasion for this controversy was given in charges made by Mr. Spurgeon respecting the orthodoxy and spirituality of dissenting churches. *The British Weekly* said of Mr. Spurgeon:

"He brought an indictment against the Congregationalists and Baptists and charged them with serious aberration from the faith. He made complimentary allusion to the Church of England in contrast. The evil, according to him, was growing worse, and he said, 'If for a while evangelicals are doomed to go down, let them die fighting.' We are not at liberty to quote from private letters and conversations, but Mr. Spurgeon will not deny that he wrote in the belief, which he by no means concealed, that the Congregationalists were in the main non-evangelical, and that the Baptists were rapidly following suit. It was against these appalling accusations that we, with the most honored leaders of Non-Conformist Evangelicalism, protested."

The spirit of this controversy is by no means edifying. In the press, charges of heresy are made against various ministers, and crimination

and recrimination abound. While this feud embitters and weakens the parties concerned, friends of the Established Church use it as an argument against dissent, and the world sees in it an evidence against Christianity itself. Without pursuing the controversy farther, we quote from the same paper the following, as indicative of the spirit of the disputants and of the dangers to which the church is subjected:

"There are great dangers. Unbelief of the deadliest kind threatens religion on many sides. We have to face the growth of sacerdotalism. Rationalism, professing only to alter words, has deeply altered substance. Even in orthodox preaching we have to mourn the absence of the old spirit of British Evangelism. Talk as we may, the Church has made no great impression on the evil of our time. Drunkenness and uncleanness are mighty in the land, and new forms of evil are multiplying. What follows? Surely that the friends of the truth should unite. We shall never agree on every point: let us respect one another. It is disheartening to see the suspicion that prevails. Sir Robert Phayre has lately been accusing the Rev. H. C. G. Moule of fundamental departure from the faith, and this without a single expression of doubt or hesitation. Mr. Moule is, if any man living is, a great theologian, a devout and reverent student of the Scriptures, and a pattern of holy living. Did Sir Robert Phayre forget all that? Dr. Horatius Bonar has been denouncing Professor Drummond as atheist, pantheist, and we know not what, and has called his teaching 'poison.' Beyond the Atlantic Mr. Moody and a host of the most trusted evangelical leaders in the world have been drinking in this 'poison.' We have not heard that it has killed them, and we do not expect to hear it. Never a week passes but some brother urges us to attack another. These things sadden us. The enemy is one: why should we not be one?"

Whatever fears are entertained at such a time, it would be a mistake to regard it as a period of religious indifference. The very agitations imply that there is great interest in religious subjects. Times of stagnation are never crises; crisis means travail for a new birth. The agitators may love the truth so deeply that they are as intent on conserving the old as on gaining the new. All real progress is conservative, and is destructive only for the sake of being constructive.

And this controversy among evangelical Christians proves that there are great problems which demand settling; and, with all its sad features, it also proves that the living personal Christ is the centre around which all the treasures of spiritual wisdom must be concentrated.

While there is an earnest and deep struggle in behalf of religious truth, there is also a skepticism whose essence is frivolity and recklessness. The flippancy with which what is most sacred and most comforting is attacked reveals a demoniac spirit. Infidelity is thus the Mephistopheles whose mission is denial and destruction. Thus to the "Life of Jesus," by Strauss, are attributed proofs from which it is evident that the refutations of Strauss have either not been read or not heeded. His work is referred to as if it were final, when the fact is that in Germany itself not a critical authority is found to occupy his standpoint. The time is past when his philosophical destructions and constructions can pass for genuine Biblical criticism; and the assertion that he has destroyed the Gospels is worth as much as when an ignorant socialist declares that science has abolished religion.

In the attacks made on the Gospels in England, particularly in popular monthlies, the lack of fairness and thoroughness is also revealed in other respects. Some one point of Christian evidence is taken by itself, and if that fails to satisfy the scientific demands, the case is regarded as settled. We thus find that the Gospels are isolated, theories of the most destructive criticism are applied to them, and then it is triumphantly heralded that there is no reliable basis for Christianity! Not only is it forgotten that we cannot expect scientific demonstrations in remote historic events, but also that our aim is valid faith and not science. Then the cumulative evidence is overlooked. All of internal evidence that can be interpreted destructively is used to

the utmost; but the deep moral elements which weigh so heavily in favor of frankness and honesty are ignored. If the evangelists agree, it is the result of collusion; if their accounts vary, it is evidence that the narrative is fictitious. That the apostle Paul stands as an indestructible monument of Christianity is not considered. The fact that even the Tuebingen school, when its destructions were most thorough, admitted that the epistles to the Romans, Corinthians and Galatians are genuine, is overlooked. Add to this the historic fact of Christianity, and its revolutionary effect on thought and on the life of the world, for all of which a sufficient reason must be given; consider also the readiness of the apostles to die for their testimony, and their actual martyrdom, and it will be seen at once that those who sever an isolated fact or document from the grand totality of Christian evidence deal unfairly. Such a method produces the conviction that the animating spirit is not a love of truth but a hatred of Christianity.

INTELLECTUAL UNDERCURRENTS.

Among the deeper tendencies of thought outside of the church is a reaction against the exclusive dominion of natural science, and the assertion of the rights and claims of man. The attempt has been made to absorb the soul itself in nature; but now it rebels and demands that its peculiarities be recognized. So careful an observer of the signs of the times as Wundt has declared that there are indications that natural science has passed its most flourishing period, and that the day for mental philosophy has come. From the ranks of science Huxley rises to protest that matter is not the only object of intelligent study, and declares "that we know more of mind than we do of body; that the immaterial world is a firmer reality than the material." Lotze of course opposes those who would lose the soul

in nature: "It is nothing but an empty popular phrase to claim that the doctrine of the life of the soul is to be transformed to a natural science—a phrase which either has no sense, or else signifies that an attempt is to be made to hear with the eyes and to see with the ears."

Greek philosophy began with nature, and after ages of severest toil made man the measure of all things, and "Know thyself" the essence of all wisdom. A similar process is evidently going on in Europe. This is significant as a confession that the spirit cannot rest in nature as ultimate, and as a tacit admission that there is in man something superior to nature—an admission which contains important germs of reflection for the Christian philosopher. As soon as thought frees itself from the thralldom of matter, it takes the first step toward the recognition of spirit in the universe, a step which necessarily leads to important consequences. This movement of thought is the more significant because it has been wholly outside of the domain of religion and actually hostile to religion.

In Germany that humanity which Herder advocated so enthusiastically, and on which Schiller laid so much emphasis, is proclaimed by infidelity as the essence of religion. I have just taken up a pamphlet on the "Age of Natural Science," purporting to give an account of the present status of scientific thought. I expected a discussion of attainments made in natural science, and hoped to find the conditions of future progress, but to my surprise found it an essay advocating the religion of humanity as a necessary supplement to natural science.

This tendency from nature to man is equally strong in England. Thus the effort to establish what has been termed "natural religion" is a concession to the religious nature of man. A recent book, "The Service of Man: An Essay toward the Religion of the

Future," is directed against Christianity, but is at the same time an evidence that thought has reached a stage when it prefers what is human to mere nature. The cultus of humanity in the English school of Comte is not only evidence that man will worship but also that he cannot be content with the worship of nature.

One need not be an optimist to see in this movement favorable indications for religion. It is far from the recognition of the supernatural; but it is a great advance on the efforts to sink the soul in nature, to interpret man's character by the severe regularity of brutes rather than by the study of what is peculiarly human, to drop psychology into physiology, and to treat religion as an excrescence rather than as a demand of human nature. The movement is hopeful, because it is on the way to the discovery of the psychological basis of religion, a discovery which would make religion as natural and essential to man as reason itself.

The "service of man" advocated in opposition to Christianity! That divine service is not also the highest human service must be news to him who has formed his notion of Christianity from the original rather than from its modern perversions or imperfect manifestations. But why lay such stress on man, his needs, rights and service, if he is but a developed brute? Why such ado about man, if his destiny does not transcend the nature about him?

This cultus of humanity implies far more than it admits. It announces that religion is a purely human product, but a product of necessity, the idea of freedom being regarded as a contradiction. But it does not see that this admission makes Christianity itself a necessity. And as Christianity is admitted to be the highest past product of the necessary evolution of religion, it is clear that this religion of the service of man need not be properly evolved to attain

Christianity. Once enter the deeps of the soul and make the spirit conscious of itself, and it will be found that in Augustine the human heart itself spoke: "Thou, O God, hast made us for Thyself; and the heart cannot rest until it rests in Thee."

The book above mentioned, "The Service of Man," makes certain claims in which are condensed many of the modern attacks against Christianity, particularly those of the positivistic school. The author, James Cotter Morison, holds that skepticism is about to undermine Christianity and to lead to a general defection of the masses from the Church; that the consoling influence of Christianity is greatly exaggerated by believers; that the Christian doctrine of the forgiveness of sin on the ground of mere repentance produces lax morals; that morality sank lowest when faith was most vigorous; that the influence of Christianity on man is very limited; and that whatever praise may be bestowed on such saints as sacrificed themselves for the welfare of their fellow men, there is in science a far more potent agency for the relief of humanity.

The false statements of the book, its misrepresentations of Christianity, the speciousness of its arguments, and its contradictions, are thoroughly exposed in *The Quarterly Review* (London, July), in an article entitled "The Latest Attack on Christianity." The reviewer comes to this conclusion: "We must needs say that this book is a disgrace to its author, and to the school of thought from which it issues." The effect of such books on morality as well as religion may be inferred from the following quotation: "The sooner the idea of moral responsibility is got rid of, the better will it be for society and moral education." It is stupid beyond endurance to claim that everything is the result of natural and necessary evolution, and that this stern necessity can produce the idea of moral re-

sponsibility! This is making contradictions a necessity of nature. If there is nothing but natural and necessary law, then the idea of moral responsibility is an impossibility. After we have once been disciplined into these absurdities and impossibilities of thought, we are of course prepared for the exhortation to get rid of "the idea of moral responsibility." How shall we get rid of what is a necessity of nature? What is there but nature to fight nature?

One of the admissions of the author, quoted by the reviewer, makes us wonder that he did not pause to reconsider the advisability of attempting to undermine Christianity. "What needs admitting, or rather proclaiming, by agnostics who would be just is, that the Christian doctrine has a power of cultivating and developing saintliness which has had no equal in any other creed or philosophy. When it gets hold of a promising subject, one with a head and a heart warm and strong enough to grasp its full import and scope, then it strengthens the will, raises and purifies the affections, and finally achieves a conquest over the baser self in man, of which the result is a character none the less beautiful and soul-subduing because it is wholly beyond imitation by the less spiritually endowed."

THEORIES OF THE SERMON.

While in the Catholic Church divine service culminates in the celebration of mass, different theories prevail among Protestants of Europe respecting its character and aim. This of course affects the relative place and value of the sermon. While in most Protestant churches it is made very prominent, and is regarded as the centre of the whole service, others treat it as of subordinate value. Thus in the English Church a strong party regard it as a kind of appendage to the liturgy, and in many instances its quality and length, as well as its delivery, indicate that far less importance is

attached to it than to the rest of the service. Some members of that church have advocated sermons ten minutes in length, while others prefer its entire omission, in order to secure more time for "worship"—that is, for prayers, processions, and songs. In Germany there has also been a disposition on the part of members of the extreme confessional party to make the sermon subordinate, while special prominence is demanded for the liturgy, and for the Lord's Supper as the culmination of divine service. But, according to the usual practice, in Germany the sermons are made the most essential part of the service, its instruction being regarded as the source of faith and the means of edification. In some instances the Reformed Church has so exalted the sermon as to make the rest of the service seem of little importance. This, however, is no longer the case, and the prevalent tendency seeks to make the service a unit, with the sermon as the most prominent factor. Luther, whose influence is still powerfully felt in the Evangelical Church and whose authority is constantly appealed to, emphasized the liturgy, but nevertheless said: "If God's Word is not preached, it is better not to sing, nor to read, nor to assemble." His own practice proves his estimate of the preached Word; and the example of the Reformation makes Biblical truth the essence and the seed of all Christian worship and life. On this point all the reformers agreed.

But even where the preached Word is the principal part of the service, different views prevail respecting its nature and purpose. The view generally adopted in Germany, that it is to address the hearers as if actually Christian, is beginning to meet with growing opposition. The reality is in too glaring contradiction with such an ideal to permit the continued prevalence of this theory. Therefore it is argued that the idea of the sermon as

intended solely to edify existing faith must be supplemented by what is called the catechetical and the missionary sermon, which aims to lead to faith and concession. Greater emphasis is thus placed on the real state of the audience, all preaching being regarded as ineffective unless the existing needs, and the demands made thereby on the preacher, are taken into account. This increased attention to the adaptation of divine truth to the real needs of the hearers is one of the best indications of progress in the German pulpit. Homiletic literature is directing more attention to the human side in preaching, and insists that however Biblical a truth may be, it can accomplish its mission only when the soil into which it is to be planted is considered. Skepticism, Socialism, Catholicism, intemperance and crime are making demands on the people which cannot be ignored.

There are also different theories as to how far the New Testament is the model for the sermon. Prominent is the claim that its spirit rather than strict adherence to its language is the law. This is also a concession to the real demands of modern culture and needs. Respecting the entire service, one writer says in opposition to such as demand strict conformity in all respects to early Christian practices: "An anxious adherence to primitive Christian forms destroys every higher idea of the cultus."

Perhaps most important of all is the discussion respecting the relation of the sermon to apologetics. Have not Scotch and American sermons abounded more than others in apologetic elements? And is not this due to the great prominence they give to the intellectual factor? But in England apologetics has by no means been neglected in the sermon. Men like Canon Liddon can hardly preach without becoming more or less apologetic. So Professor B. F. Westcott, of Cambridge, in preaching to a uni-

versity audience seems to be only true to his surroundings when he considers attacks on religion and the responsibility thereby imposed on the pulpit. In a recent volume of sermons he discusses the relation of Christ to modern thought. On the general subject of apologetics in the pulpit a difference of opinion, however, prevails in England as well as in other countries. In a religious address in London Sir Andrew Clark, physician to the Queen, "avowed, at the outset, his disbelief in the efficacy of mere preaching to young men on any department of apologetics"; and many others hold the same view.

In Germany also there are academic preachers who introduce apologetics into their sermons. Professor Bassermann, university preacher at Heidelberg, makes it the avowed aim of the academic sermon to promote the harmony of science and religion; hence, he thinks, it ought to make a specialty of the difficult problems of religion; it should convince the hearers that the preacher recognizes the full significance of science, and should leave the impression that in his own spirit science and religion have been harmonized. Dr. F. Nippold even introduces Biblical criticism into his sermons. For this he is, however, censured, and his sermons are pronounced "addresses," and the critical elements are declared to be out of harmony with the cultus, and not adapted to make a lasting impression during the fleeting moment of delivery. Probably in no other Protestant land is there a more marked difference between the learned lectures of the professors and the ordinary sermons. The fact that scholars here constitute a kind of guild, and largely hold themselves aloof from public life, may partly account for this. In other than academic circles the apologetic sermon would generally be condemned as tending to confusion rather than to harmony.

HOMILETICS AND PASTORAL THEOLOGY.

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

I.**THE CONSOLIDATED DEPARTMENT.**

BEGINNING with the current number of *THE HOMILETIC REVIEW*, the present writer, at the request of the editors-in-chief, assumes the conduct of the department of Homiletics, consolidated with that of Pastoral Theology, which, during the two years last past, has been under his care. This arrangement is made in consequence of the recent withdrawal of the distinguished divine who had previously had charge of Homiletics as a separate department.

The order of terms in the new title, namely, "Homiletics and Pastoral Theology," is adopted in conformity to general usage, and not in token of a view held by the writer that Homiletics is, by any right of its own, entitled to take precedence of Pastoral Theology. The aim will be to hold the scales as even as possible between the one and the other division of the new consolidated department. It may happen that, for some occasional reason, the one division shall engage more space than the other in a particular number of the *REVIEW*; but, if so, our readers may look to see the balance duly redressed in numbers succeeding. The preacher and the pastor normally coexist in one and the same minister; and the pulpit and the pastoral care are equal and reciprocal functions. The minister is a better preacher by every degree in which he becomes a better pastor; and, conversely, the minister is a better pastor by every degree in which he becomes a better preacher. In attempted obedience to this mature and profound conviction on the part of the writer, the work of the present new department will constantly be adjusted. He cordially invites the free and friendly collaboration of his ministerial brethren, to be given in the form of occasional question, doubt, dissent, criticism, and,

he will add, of approval too, should he sometimes succeed in deserving a special meed of approval. But if we all please the One Master, we shall certainly please each other. At that greater, therefore, let us all together aim, and then this less we may safely take for granted.

A NEW FEATURE.

It is proposed, during the current year, to strengthen and diversify the present department with an importation of wisdom from other minds than those merely of the conductor and his friendly correspondents. The plan in view is carefully to examine existing treatises, lectures or monographs in homiletics and in pastoral theology, and from these, in their several turns, to formulate rules and advices for submitting here to the consideration of our brethren in the ministry. The rules and advices thus collected will, perhaps, sometimes contradict one another, and sometimes they will perhaps contradict the teaching of the present writer. No matter for that. We shall present them, as resting not on our own authority, but on the authority of the writers from whom they are respectively drawn; not in all cases as being certainly sound and true, but in some cases only as having been by distinguished men thought to be sound and true. The very contradictions that may occur will stimulate thought, and the whole truth in its roundness and completeness will ultimately, through collation and comparison, better appear.

A brief critical appreciation of each book selected to be thus drawn upon for its sentences of wisdom may be expected to accompany some installment, not necessarily the first installment, of formulations from its pages. The final result, if the process be well conducted and be carried forward to the point of approximate exhaustiveness, will be a compilation of maxims for the minister more compre-

hensive perhaps, and perhaps more just, than any single original work in existence.

We invite our readers to supplement what we thus lay before them with suggested contributions out of their own individual experience and reflection. If they will do this, seeking the utmost clearness, brevity, and compression of statement, we shall be happy to print some, at least, of the best offerings that thus come to us, giving, of course, due credit to the several authors. This particular feature of our "new feature" we shall look forward to in lively hope of its proving of great interest and value.

Let it be understood that in that section of its work which is thus foreshadowed this department will hold itself responsible for three things only, namely, first, the choice of works from which to formulate maxims; second, the choice of maxims thence to be formulated; and, third, the mould of expression into which the maxims are thrown. In this last particular, we shall, above all, feel bound to be exactly just to the true thought of the author in each several case represented. We shall take it very kindly from our readers if they will, as far as possible, trace our results in comparison with our originals, and check us whenever we seem to fail either of reproducing those originals accurately, or of reproducing them in the most valuable points of their teaching.

A SUSPENDED DEFINITION.

When the present writer, years ago, undertook, in a theological seminary, the work of instruction belonging to the chair of Homiletics and Pastoral Theology, one of the first tasks that he proposed to himself was to frame a certain important definition. He said to himself, "My chief task will be teaching to preach; what is preaching?"

The problem of course was not to compose a description, which should

be recognized as sufficiently true, of that which preachers actually do under the name of preaching. Such a description, discreetly composed, might have its use; but that use could not be to exercise a just controlling and conforming influence on the practice of preachers. And to find a formula of definition for preaching that should be worthy to preside over the pulpit, as a supreme law, as *the* supreme law of its life—this, exactly this, was the object of quest. In other words, the question was, not, What is actual preaching? but, What is ideal preaching?—not, What do preachers do when they preach? but, What ought preachers to do when they preach?

Again we must distinguish. The question was not, What is ideal preaching, in the sense of ideally good preaching? but, What must preaching be in order to be real preaching at all according to the proper idea?

Such was the practical problem that the writer found confronting him as he assumed the duties of professor of homiletics. It demanded at once to be solved. The course he took in attempting the solution was, first, to consider the point deeply within himself in reverent and obedient study of Scripture, and then to consult the various treatises on homiletics.

To his surprise, he found that, on this one particular point, these latter works afforded him little or no light. He did not discover anywhere in them so much as one formal, exact, definite answer to the question, What is preaching? There were descriptive definitions of preaching as it is; there were philological discussions of the various Biblical words translated "preach"; there were more or less exhaustive sketches of the history of preaching ancient and modern; but of *regulative* definitions of preaching as it ought to be, not one. Vinet, in his posthumous volume on the subject of homiletics, betrayed a wise divining sense that such a definition

was needed; but the needed definition he did not, even tentatively, supply. Mr. Beecher, in his Yale lectures, displayed that unrivaled sagacity of his by distinctly raising the question, What is preaching? and by devoting a whole lecture under that title to giving his answer. His answer was not a formulated definition indeed; but the essential part of a definition he gave, in the statement of a certain aim affirmed by him to be the one which should uniformly be sought in preaching.

Mr. Beecher was partly, at least, right. The aim had in view is truly what constitutes the *differentia* of preaching. For preaching is only a particular kind of oratory; oratory being the genus of which preaching is a species. Now oratory has this for its determining characteristic: that it always aims ultimately at the will of the hearer. It seeks to make the hearer will something. Preaching is a kind of oratory in which the aim is to make the hearer will a particular, a definite thing. What thing? That is really the crucial question. It is easy enough to make a definition of preaching in which all would agree, if only we will leave the *aim* a blank to be filled up by each individual according to his choice. For instance, preaching, since it is oratory, is oral discourse, and it is public oral discourse. For the same reason, it is public oral discourse designed to influence the will. But it is not only designed—it is also adapted to influence the will; or it fails of being true oratory. Such are the elements of a definition of preaching, complete in all points save the superlatively important point of that specializing of the influence to be exerted on the will which is what creates the species, preaching, under the genus, oratory. Oratory may be defined as, Public oral discourse designed and adapted to induce men to—take some determination. Give us the particular determination, and we have our definition of preaching.

PREACHING IS PUBLIC ORAL DISCOURSE
DESIGNED AND ADAPTED TO INDUCE
MEN TO—

We leave our definition thus incomplete and suspended. With what words would you, reader, fill out the blank? How we ourselves fill it out will be seen in due time. Meanwhile, we invite correspondents to give us their words, with their reasons. It is not merely a curious point of entertaining speculation which we thus propose. On the contrary, it is a point pregnant with far-reaching practical consequence. Let us all, in dealing with it, seek to be fellow-helpers one of another in the truth.

CERTAIN POINTS ON WHICH THE PASTOR
MAY EDUCATE HIS PEOPLE AS TO
THE PRAYER-MEETING.

For instance, you may impress upon your church their own duty to prepare themselves for the prayer-meeting. To this end it may be desirable to announce a week beforehand the chapter that is to be read at the meeting. The pastor must, however, assume that in general little preparation will be found practicable on the part of the church except a certain devotional preparation. He may count on being obliged, for the most part, to communicate, himself, as agent of the Holy Ghost, the main impulse to both the thought and the devotion of the meeting. This is an immense drain on the costliest resources of body, mind, and heart. It is the giving of the very life. It is that self-sacrifice again which is constantly reappearing as the chief element in the work of the minister. No man can thus be the life of the prayer-meeting without having a sense on each occasion of virtue gone out of him. It is, nevertheless, a very blissful sense—the greater blessedness of giving over that of receiving.

It is well, however, that, so far as is at all practicable, the minister should draw from his brethren the intellectual and spiritual nurture that is divided to the church at the prayer-meeting. He will thus best enrich

himself for future giving, and on the particular occasion, also, every time, best nourish the church. Let it be your constant aim not to impress your own individuality on the meeting. Encourage the most absolute freedom in the play of every separate individuality in the church. Reverence the stamp of peculiarity on each individual soul as the stamp of God, that it would be sacrilege to efface or to obscure. Remember that the unity of the church is unity harmonized out of variety. Let the body grow by the unhindered growth of each one of its members. Be tolerant, generous, hospitable, toward divergences from your own type.

For reasons thus suggested, we advise that you avoid too strict a holding of the church to any designated topic or to any certain line of remark in the prayer-meeting. Indulge a good deal of apparent discursion. Occasionally you may interpose a suggestion of your own, set forth informally without your rising from your seat, that shall exhibit a less obvious bearing of some apparently inappropriate exercise just ended, quite reconciling it with the general tenor of the meeting. Be constantly watchful to effect these conciliations. Two notes may need only some third note, which you can thus supply interjected between them, to recover and even to heighten the imperiled harmony of the meeting.

If you observe some brother whose infirmity is, not that he gets so much interested in talking that he cannot bear to stop—such excesses may almost always safely be forgiven, for they seldom do harm—but rather that he gets so entangled in the impossibilities of extemporization that he does not know when to stop or how—if you observe some brother like this floundering in a cycle of repetitions that enwind him more and more, it is sometimes practicable to relieve him and the meeting by a discreet interpellation. You may gracefully and graciously interrupt him, with no apparent consciousness

on your part of a purpose to make him stop talking, and beg the privilege of just a word exactly at that point on a thought that he has suggested. The brother, only too thankful, sits down, and you set out his thought with the addition or perhaps the mere confirmation that had opportunely occurred to you—and the disembarrassed meeting resumes its course. To manage this matter successfully requires much common sense, delicate feeling, and real Christian spirit, void of egoism, on the part of the pastor.

We think there can be no objection to your occasionally, or even quite often if necessary, discussing before your church the art of stopping. This is one of the most desirable and one of the most difficult arts of life. It has a moral aspect that eminently fits it for pastoral discussion. It requires moral virtue to stop. It presupposes self-control that can come only of self-discipline. Talk about it, illustrate it, inculcate it in every way, but above all set your church an example of it.

If, however, there is some elderly member of your church whose habit of long-windedness in the prayer-meeting is inveterate, we, for our part, insist that, though to indulge him is an effort of patience, he ought nevertheless to be indulged. The condition of all social enjoyment is that on the one hand we resolve not ourselves to furnish occasion to our fellows of their exercising forbearance toward us, while on the other we resolve also to be ready to exercise forbearance on occasion toward them. This is worldly good breeding. Certainly nothing less than this is required of a Christian church in its prayer-meeting. We should not hesitate to explain and inculcate this principle in public as a part of Christian duty as well as of social comity. We would do it without any indirection and without any innuendoes. We would seek to do it apart from any particular immediate occasion:

that might suggest to some offensive individual applications. We would take high ground, and insist that a good of spiritual discipline to the church at large and to individual members might be got out of the effort to think right and to feel right about such drawbacks on the interest of the prayer-meeting—a good of spiritual discipline clearly paramount to any intellectual advantage lost. An educational influence of manifold fruitful applicability to the concerns of everyday life may thus be exerted through the prayer-meeting. There, better, perhaps, than anywhere else, the lessons of self-control and of mutual forbearance indispensable in the conduct of life may be learned. Teach your church, therefore, that while those who speak too long in the prayer-meeting are, it may be, guilty, if one may speak so, only of a grave misfortune, those who are impatient toward them are guilty of a real fault. Besides the advantage of thus putting the whole church upon a behavior of charity invaluable to all, this method has the advantage too of indirectly admonishing the persons who occupy a disproportionate length of time, and admonishing them to better effect than any other method would promise. When the generality of the church are frankly exhorted to bear patiently with those whose misfortune or whose fault it is to absorb more than their share of the meeting, each individual offender will be very certain to undergo a sharp process of self-accusation. It is not pleasant to any Christian to be consciously an occasion for the exercise of patience on the part of his brethren. If such a course of policy will not set offenders right, nothing probably would. But such a course of policy will inevitably dispose the hearts and consciences of the rest aright in their relation to the matter. The leader of the prayer-meeting has a far more difficult, though it is also a far more blessed, end to compass than the production of what will pass

with shallow observers as a lively and spirited occasion. He has to aim at controlling every prayer-meeting to the purpose of bringing all hearts, his own included, into a deeper, subtler, more intimate, more perfect obedience to Christ.

The art of leadership in the prayer-meeting, notwithstanding that it is so seldom mastered, is, after all, a very simple art. It consists in obedience to Christ. That is really the whole of it. In obedience to Christ is involved for you the duty of self-culture to the last degree of which you are capable, in mind, in heart, in body too—for Christ's sake. According as you are most in quantity, and best in quality, of every kind of personal force, you will succeed in leadership of the prayer-meeting. Do not despise the merely physical condition necessary to this success. A body that is the laboratory of abundant life—this is the absolutely indispensable condition of the greatest power in leadership of the prayer-meeting. A man who is so superfluously well that he can radiate animal spirits all around him by virtue of simply being present anywhere—that man, other things being equal, is certain to excel as leader of the prayer-meeting. Cultivate physical vigor, then, while you are accomplishing yourself in mental and moral respects. This ought you to do and not to leave the other undone. What a MAN in Christ Jesus the minister, the ideal minister, must be!

II.

HINTS TOWARD MAXIMS FOR THE MINISTER IN HIS RELATIONS TO POPULAR AMUSEMENTS.

We signalize the consolidation of the two departments of "Homiletics" and "Pastoral Theology" by presenting in this number a series of hints toward maxims for the minister which are perhaps indifferently and equally appropriate at once to the preacher and to the pastor. They concern a living and important topic,

that of the current popular amusements. They do not of course aim at being exhaustive. If they are suggestive, and if they look the right way, they will perhaps be useful to some ministers, especially young ministers:

1. Make up your own mind.
2. Recognize the existing state of opinion.
3. Make broad in your mind the distinction between *what* your influence should be and *how* your influence should be exerted.
4. Resolve that so far as your influence is to be positive and aggressive, it shall be exerted through reason, argument, appeal to fact, rather than through *ipse dixit* and personal authority.
5. Consider deeply, first, on the whole, and then also in each particular case, whether you will exert your influence as pastor or as preacher.
6. Consider that if you decide to favor a particular doubtful form of amusement you will not need to do so otherwise than by not opposing it.
7. Consider that in case you favor a particular doubtful form of amusement, you assume the responsibility of either favoring every excess to which that form of amusement may, in observed practice, be carried, or else criticising watchfully its course, and exactly defining the limits within which you would confine it.
8. Search your conscience faithfully to see whether you are, on the one hand, timidly, indolently, selfishly, avoiding your just responsibility as Christian teacher and leader, or, on the other, honestly seeking to make your influence felt the most strongly possible on the right side in the right way.
9. Make sure with yourself before God that the latter is the case, and then temperately, calmly, wisely, firmly, affectionately, pursue your course—without striving, for the servant of God must not strive.
10. As to the Dance, consider that this is not simply a certain physical

movement or exercise, but a system of amusement existing in a well-defined form with an assemblage of invariably accompanying circumstances—in one word, distinguish between the act and the institution, between dancing and the Dance.

11. Be reasonable, and admit that there is nothing wrong in dancing, abstractly considered.
12. Ask others to be reasonable, and to admit that dancing considered in the abstract is not the subject of discussion.
13. Acknowledge freely and frankly that some forms of the Dance are worse than others.
14. But insist firmly that practically the better forms, or the forms less bad, constantly tend to the worse and the worst.
15. Admit that, under the least exceptionable forms of the Dance, in proper circumstances, with proper company, the mischief resulting would be comparatively small.
16. But point out that, in practice, the restrictions necessary are such as it is difficult, if not impossible, to maintain.
17. Show how concession to evil at any one point is, in many cases, virtually equivalent to giving way along the whole line.
18. On suitable occasions, and in well-chosen ways, drive to the central point of the argument against the Dance, namely, the moral corruption to which the system tends.
19. Consider that, judged from the ethical point of view, the Dance is a system of contrivance to provide for approaches and contacts between the two sexes provocative of instincts and impulses that for the safety of society and the purity of individual souls need rather to be repressed than to be excited.
20. Grasp this strongly as the true interpretative principle of the Dance viewed in its chief moral aspect, and, with all exercise of wisdom, teach your people accordingly.
21. Admit that there may be many

individual exceptions to the rule of evil influence from the Dance, but maintain that the rule and not the exceptions should dictate the course to be pursued.

22. As to the Theatre, remember that here too you have much more than the bare idea of dramatic representation to consider, namely, an institution, an assemblage of associated facts and relations.

23. Fully admit that fondness for mimetic representation is in itself an innocent appetite.

24. Admit further that the mimetic talent is a gift of God to some persons that such persons may use without blame.

25. Raise, on the other hand, the presumption that for any person to be simply a mimic, to devote himself exclusively and absorbedly to the life-long employment of mimicry, is not a right use, but an abuse, of the mimetic talent bestowed by God.

26. Consider, however, that the Theatre as an institution presupposes the existence of a somewhat numerous class of persons doing precisely this thing.

27. Consider that, apart from the serious negative harm of a human life thus rendered barren of worthy fruit to the service of the world, there is the inevitable dwarfing, narrowing, sterilizing reflex effect of such a

business upon the person engaged in it.

III.

QUESTIONS AND ANSWERS.

1. Do you think it would be right to leave the regular pastorate and become a city missionary?

It depend upon circumstances. If you are fairly free to make the change, and then if, having maturely considered the matter, you conscientiously think you could be more useful in the different work—why, in that case, it would not only be right for you to “leave the regular pastorate and become a city missionary,” but it would be wrong for you not to do so.

2. What do you think of the propriety of a pastor carrying a copy of Bible selections with him in his pastoral work and almost invariably reading appropriate parts in all his pastoral work? Do you know of any such collection of passages?

We see no reason why the Bible itself would not be better than a compend of extracts from the Bible. It would look less professional and more vital to read from the living Word itself than from a compilation made by somebody else than you. Or why not draw from your own memory of the Bible? Dr. W. W. Everts has, however, made an excellent collection, lately issued in a revised edition, of somewhat such a sort as you inquire for.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

SERMONIC HINTS ON THE LORD'S PRAYER (CONTINUED).

“LEAD US NOT INTO TEMPTATION.”

I. Does God lead any one into temptation? James i: 13, “God cannot be tempted with evil, neither tempteth he any man.” Being absolutely holy, He can no more lure one to sin than pure light can shed darkness.

There are, however, three ways in which He, in perfect holiness, may “lead us into temptation.”

1. God allows temptations which

are devoid of the strictly moral element; trials. James i: 2, “Count it all joy when ye fall into divers temptations,” etc.

2. God allows temptations which have in them some sinful suggestion, for the sake of our moral discipline.

King Edward was not unfatherly when, knowing that his son would be compelled by circumstances to struggle with enemies, he assigned him to difficult duties on the field, that he might be disciplined as a sol-

dier. But imagine the king to have possessed the secret of making his boy's body invulnerable, or throwing around him some invisible shielding through which no darts or sword could penetrate. There could then have been no conceivable charge against his paternal solicitude. God does this for every child of his. I Cor. x: 13, "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 of escape, that ye may be able to bear it."

E.g.: He gave Satan permission to tempt Job, not only with troubles, but with sinful suggestions—his wife's tongue bidding him curse God; his own dark thoughts, etc. But He kept him, so that he did not fall. Our Lord Himself was "led *by the Spirit* into the wilderness to be tempted of the devil," yet received strength to triumph. Paul's thorn in the flesh was a "messenger of Satan to buffet him," but God promised, "My grace is sufficient for thee." Augustine's natural passions kept pressing him even after conversion, but drove him to hide himself more completely in God. A Christian lady was noted for the serenity of her disposition: no one heard from her a complaint in whatever trial she might have been. She confessed to a naturally irritable temper which the Lord never took from her. She was so afraid of giving way that she ceaselessly prayed for restraining grace. It was the Divine peace that we saw, which descended about her like a halo let down from heaven.

3. God allows sinful temptations to come against us as a *consequence*, and thus a *punishment*, for *past transgression*. It is not depreciatory of His holiness to make "sin its own penalty." It is a law of our natures—*i. e.*, a law of God—that the sinner shall be inclined to sin. When we break from the path of virtue we have to break down the hedge of good influences with which He has lined

our path, and the hedge remains down for the next time we come to it, so that we go through it with less laceration of conscience. But we cannot make God responsible for our augmented sinful inclination. He made a stream flow down a hillside so that it irrigated the fields it coursed; but a man dammed up the flow, so that it poured over and washed out the roots of vegetation far and wide. God was not responsible for the desolation, although the overflow was according to His law of gravitation. So the sinner multiplies, with Divine permission, his temptive circumstances, temptive associates, temptive places, temptive appetites. But at the same time God saves all who call upon Him from their "own undoing." By His providence He guides our feet oftentimes away from the external lure: by His spirit so fills our minds with better thoughts that we are not impressed with the evil; breathes a spirit of holiness through the once foul chambers of our pruriency, and disinfects them.

II. Observe the close *connection between this and the former petition*, "Forgive us our debts." Only when the guilt of sin has been discharged at the cross does the sanctifying influence follow. This will account for the failure of many of our cries, "Lead us not into temptation." We have not established a basis for help, because we have not yet been forgiven. Men often say that they have asked God to give them moral strength, yet they remain as weak as ever. It is because they have not followed with their whole souls the order of the petitions. To stop the flow one must break up the fountain of uncleanness, which is the unforgiven guilt. Hence the power in what is called "Gospel reformation," which proceeds in the order of Christ's words to a sinner of His day, "Thy sins be forgiven thee; go and sin no more."

III. We are saved from temptation

by use of the prayer. It would be a grand thing to withstand sin if we could do it in our own strength: but it is a grander thing to stand in God's strength, and to know that we have His and not our own keeping. "Thou Lord hast holpen me," is a sublimer experience than the most assertive self-righteousness. The path of life will then seem no longer to be one in which we pick our way as at night, however safely we may go, but a way marked for us by the light poured down upon it out of heaven; a path which shineth more and more unto the perfect day.

Study Table Drawers.

At the suggestion of the Editors of THE HOMILETIC REVIEW, we open two departments under the above label. One of these will be devoted to the minister himself, and contain questions, brief answers and hints relating to his own private study, conduct of meetings, parish work, etc. We give every reader a key to this Drawer, with the request that he drop into it any query or suggestion that may be helpful to others. We have no special wisdom with which to stock it, but will endeavor through it to conduct a sort of private conference among the brethren. The other Drawer will contain matter for the people, such as interpretations, illustrations, answers to questions that come out of Christian experience or the perplexities of inquirers, etc. The brethren can assist in making this department useful. A single light may illumine one side of an object, while it leaves the other side in even darker shadows; several lights may illumine it all around. We will heartily welcome practical hints upon the topics dealt with from any source, and also any suggestion of a topic, though it may come only in the shape of a question.

Pastor's Drawer.

A young minister asks: CAN YOU GIVE ME A COURSE OF READING ASIDE FROM THAT REQUIRED IN IMMEDIATE PREPARATION FOR THE PULPIT?

Yes, we could, but don't want to. We doubt if one person can wisely direct the general studies of another. Profit in reading depends very much upon one's following up the line of one's own tastes and interests. To cover the field of philosophy, science, history and literature is too much for any one lifetime, especially after the bulk of one's energies has been spent in professional research. Aside from Bible-work follow veins in inquiry which give you most zest. Above all things avoid the habit of general reading. One of our most distinguished scholars and writers recently remarked, "I have given up reading; I have no time for anything but study." Reading for general culture is generally a time-thief. Unless the mind be closely applied the information gathered from books will be but vaguely remembered, and the greatest ideas make but slight impression upon us. One who in early life was an omnivorous library cormorant says that he would give all that he acquired thus for many years in exchange for what he can get in a few days now, since he has learned to read with a purpose. Close reading is slow reading, and cannot cover a very extensive course. Miss Martineau was noted for the brief space her eye could scan in a given time, hours sometimes passing before she turned the page. We should not be afraid of confessing our ignorance about many subjects. One of the most prominent writers, whose books are recognized as standard authorities on social problems, said a few years ago that he had never read a chapter of Herbert Spencer. One of our foremost political economists, who graced his seat on the Supreme Bench, never read Buckle's History of Civilization, although he was writing a similar history himself. Frederick W. Robertson said, "I will answer for it that there are few girls of eighteen that have not read more books than I have: as to religious books, I can count upon my fingers in two min-

utes all I have ever read. *But they are mine.*"

Many catalogues of "Books that Have Helped Me" are appearing. So far as we have examined them the lists are very similar, of books with which we are all familiar, and which any country schoolmaster fifty years ago might have recommended. If each would tell the *one* book that had helped him most, we would have a list of vast variety, and not especially weighted with the old standard works. The influence of a book depends very much upon the reader's state of mind. Augustine credited Cicero's "Hortensius" with having given him his first strong intellectual stimulus. Sir John Lubbock, judging from the frequency with which he quotes him, found Epictetus his first and permanent Cicerone. Charles Kingsley attributed his religious convictions very largely to Carlyle's "French Revolution." Frederick D. Maurice said of Julius Hare's "Lectures on Sophocles and Plato," "I can trace to them the most permanent effect on my character, and on all my modes of contemplating subjects, natural, human and divine."

For what is called "Course Reading" one will do well to substitute Topical Reading. Choose a subject—something great enough to warrant the expenditure of time—and pursue it through various books, reviews, newspapers, anywhere where a hint of it gleams—and there are few subjects which have not universal relationships. The protracted search will develop interest, which in turn will sharpen the faculties—as razor-edges are keener for being heated—and give the satisfaction that comes from conscious mastery of a subject, besides providing an abundant fund of information that will be useful for illustrating pulpit themes. In a ministerial circle the question was recently passed around, What, aside from theology, are you reading? A few replied, "Nothing special." A large number mentioned a miscella-

neous lot of books. A few spoke of subjects they were pursuing. It was remarked at the time that the topical readers were the strong men of the circle.

QUESTION NIGHT.—Some pastors have adopted the custom of devoting one prayer-meeting night of every month to the answering of questions which any member of the meeting may propound. Such meetings are very useful under proper restrictions. Some experience in conducting the question service prompts the following suggestions:

1. The questions should be limited to matters relating to the actual experience of Christians, the solution of doubts respecting duty, or the difficulties in the way of those seeking Christ. Doctrinal discussions, or the contention of fine points in casuistry, will be apt to generate more heat than light. Topics of mere speculation, even where handled with previous careful study, are seldom edifying, and are actually dangerous when dealt with without premeditation in extemporaneous remark.

2. The questions should be submitted to the pastor or leader some time before the meeting, that at least one or more persons may have opportunity to judiciously consider them, and be ready with the wisest word.

3. Some of the questions should be publicly announced, say at the previous meeting, or from the pulpit on Sabbath, that every one may make some preparation for the service.

4. The leader of the meeting should be at liberty to select from the topics suggested such as will come together naturally in the discussion; for an hour is not long enough to entertain a variety of distinct subjects, unless they are such as appeal to the same class of emotions. There should be a real unity throughout every meeting. Thus these questions come together well. We take them from our "box":

"Is it best to urge young people to join the church?"

"What do you think to be the most common stumbling block in the way of Christian confession?"

"What is the distinction between *confessing* and *professing*, as the words are used in reference to joining the church?"

It will be observed that in all these questions the objective is the same, viz., the young convert at the door of church fellowship.

The following also group well, but any one of them would be diverting if brought up in connection with the group just mentioned:

"To what extent is the precept 'Whosoever shall smite thee on thy right check, turn to him the other also' applicable in ordinary life?"

"Should I forgive one who has willfully injured me before he repents?"

"To what extent is a Christian required to give up his own rights in order to placate others?"

5. The leader, having thus judiciously arranged the subjects, should not try to hold discussion to them *seriatim*, but allow members to speak upon any one of them at any time during the meeting. One topic may throw light upon another; or some timid brother who desires to speak upon the first question read may not get up courage to do so until the meeting is well advanced.

6. Whenever the intellectual warmth of discussion seems greater than the spiritual, call upon some one to pray.

7. Read all the subjects which are to come up at the very beginning of the meeting, that the preliminary prayers and Scripture passages may be preparatory.

8. Encourage briefest remarks, even if they take merely the form of other questions which the younger may ask of those who are wiser; and especially encourage the quotation of single passages of Scripture bearing upon the topics. We have known the Question Night, judiciously managed, to effectually break up the

stiffness of routine in the dullest meetings, and ordinarily it will be found the most interesting of the week night services.

People's Drawer.

SOME ILLUMINATED TEXTS FROM THE PSALMS.

Psalm cxv: 4-8. John Leclerc, a wood-carder of Meaux, one of the earliest French Protestants, was subjected to most horrible torments for breaking the images of the saints. His right hand was cut off at the wrist, his nose torn out with pincers, great pieces of flesh were cut from his arms and breasts, a double band of red-hot iron was put about his head; but instead of disavowing his faith, he chanted through all his pains these verses: "*Their idols are silver and gold, the work of men's hands . . . and they that make them are like unto them: so is every one that trusteth in them.*" His voice was stopped only when they threw him into the flames.

Psalm cxlvi: 3. When Lord Straford discovered that Charles I. was hypocritically abandoning him to the mercy of his enemies, who brought him to execution, he exclaimed, "*Put not your trust in princes, nor in the son of man, in whom is no help.*"

Psalm cxviii. *Confitemini Domino.* Luther said of this Psalm, "It is my friend; it has saved me in many a strait from which emperor, kings, sages, nor saints could have delivered me." Very remarkably this was also the favorite Psalm of Charles V., Luther's enemy, and a man totally unlike the Reformer in all other qualities of mind. When Clement Marot sent the Emperor his metrical version of the first thirty Psalms, Charles returned a present of two hundred doubloons, "praying him to send him as soon as possible the Psalm *Confitemini Domino*, he was so fond of it." (Correspondence of Catherine de Medici.)

Psalm xli: 1, 2. "*My soul thirsteth for God, for the living God.*"

Augustine read the "Hortensius"

of Cicero, an exhortation to philosophy. It excited a thirst for wisdom which it could not supply. In his Confessions he says (Book III, chap. IV-VI): "But this book altered my feelings, and turned my prayers to Thyself, O Lord: and made me have other purposes and desires. . . I longed with an incredible burning desire for an immortality of wisdom, and began now to arise, that I might return to Thee. . . O! Truth, Truth, how inwardly did even then the marrow of my soul pant after Thee, when they (uninspired writers), in many and huge books, echoed of Thee to me, though it was but an echo. And these were the dishes wherein to me, hungering after Thee, they served up the sun and moon, beautiful works of Thine, but yet Thy works, not *Thyself*."

Psalm xiv: 1. "The fool hath said in his heart, There is no God."

Plato's Laws, Book X: "Our address to these *lost and perverted natures* (who say the gods do not exist) should not be spoken in passion. Let us suppose ourselves to select some one of them, and gently reason with him, smothering our anger: O! my son, *you are young*, and the advance

of time will make you reverse many of the opinions which you now hold. . . There have always been persons, more or less numerous, who have had *the same disorder*. I have known many of them, and can tell you this, that no one who had taken up in youth this opinion, that the gods do not exist, ever continued in the same until he was old."

Psalm xl: 5. "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God."

Marcus Aurelius was given to despondency for himself and humanity. He cried out at times, "O, my soul, wherefore art thou troubled, and why am I so vexed?" He did not, however, like David, lift himself to hope in God.

Psalm cxiv. The Prince of Condé and Admiral Coligny, fearing treachery, fled from their splendid estates in Burgundy to La Rochelle. As the little band of men, women and children forded the Loire, near Sancerre, Condé leading them with one of his children in his arms, they went through the waters singing the Psalm, "When Israel went out of Egypt," etc.

MISCELLANEOUS SECTION.

PREACHERS EXCHANGING VIEWS.

Preachers Should Speak Well of One Another.

It is sometimes said that ministers are prone to speak disparagingly of each other. I am not disposed to believe that the practice is so common as some carping critics would have it appear. Still, the accusation has enough basis of truth to suggest some attention to it. We confess that we have at times been the target of a well-aimed temptation, sent with vehement energy, by some satanic imp, for the purpose of getting us artfully to interject a disparaging "but," or a questioning "if," relative to some ministerial brother; and it has required heroic resistance to pre-

vent the escape of some detracting word. Yet this is not to be understood as being an everyday experience. Nor is it to be inferred that the average ministerial heart is so unsafe as to be ready to enjoy favorable opportunities of casting derogatory insinuations against the brethren. I have referred to the *temptations*, rather than the actual desires, of the heart to speak unadvisedly of others. Yet I admit that some of us, in unguarded moments, do yield to the temptation to speak words which give the impression that we are not actuated by that charity which thinketh no evil, and that tender fellowship which ought to subsist between

all of the ministerial brethren. Paul's injunction to Titus was that he charge his flock to "speak evil of no man;" and this involved the corollary that Titus himself must be a forceful example in this regard. If Titus would expect that his oral instruction in this matter should be heedfully observed, he must conspicuously lead his people, not only by a negative attention to the subject, but also by speaking well of all men, which, of course, includes the ministerial brethren, and in a positive fashion. If we would persistently illustrate this vitally gracious principle, it would add immensely to our spiritual leverage and personal influence.

A PASTOR.

Luther on Eternal Punishment.

To the Editors:—You ask me what are the facts in regard to this item in a late issue of the *Christian Union*:

Editor *The Christian Union*—DEAR SIR: It seems important now that the religious public should be fully informed as to the extent to which the "hypothesis" of a second probation has been entertained by orthodox divines in times past.

I find in Alger's "Doctrines of a Future Life," p. 428, a citation from Martin Luther, as follows: "Whoso hath faith in Christ shall be saved. God forbid that I should limit the time for acquiring this faith to the present life! In the depths of divine mercy there may be opportunity to win it in the future state."

SAMUEL PORTER.

P. S.—The words of Luther are referred to as "in a remarkable letter to Hausen von Rechenberg, dated 1522."

S. P.

You will find this charge and quotation fully examined in my book, "Doom Eternal; or, The Bible and Church Doctrine regarding Future Probation," which you have advertised in THE HOMILETIC REVIEW.

On pp. 303-306 of that volume, in reviewing the "Fallacies" of the advocates of a second probation, I examine this alleged utterance of Luther, as cited by Farrar from Alger, and reproduce the original letter to Hausen von Rechenberg. I leave those pursuing the inquiry to their own conclusions as to how the words there given bear out the charge that Luther taught future probation; but I suggest that they will arrive at the opinion of Dr. Krouth, of the Bible Revision Com-

mittee, who assisted me in the investigation, viz., "I CANNOT RECALL A MORE IMPUDENT PERVERSION OF FACTS." J. B. REIMENSNYDER.

New York.

New Themes for Children's Sermons.

[IN response to request of C. B. E., in Nov. HOMILETIC, we have received the following.—Eds.]

I. WHAT A LEAD-PENCIL TELLS ME ABOUT BOYS AND GIRLS.

1. The pencil is *made up of two parts*: the wood on the outside, and the "lead" within. So each boy and girl is made up of two parts, body and soul. The lead the most important part in the pencil; the soul the most important part in us; but the wood and the body valuable to protect.

2. The pencil has been *sharpened*. So boys and girls must be sharpened. Suppose the pencil did not like to be sharpened, as boys and girls sometimes do not like to go to school, to have their "wits" (mind or soul) sharpened. We need to sharpen the pencil again and again, as long as it lasts. Our education is not finished when we leave school, but should continue as long as we live.

3. The pencil has been *polished*. Boys and girls need to be polished—to have good manners.

4. The pencil *makes marks*. Boys and girls are "making their marks," good and bad. Giotto sent to Pope Boniface VIII, as a proof of his excellence, a perfect circle drawn with one sweep of his hand and without a compass. Christ can take you, like Giotto took the pencil, and make a perfect mark of love and well-doing, such as no rubber of time or forgetfulness can erase.

Adrian, Mich. C. H. MORGAN.

I FREQUENTLY preach a sermon to the children on Sabbath morning, and sometimes hold meetings with them at my house. The line of subjects that I have found most heavily freighted with good results is the *Christian Doctrines*.

Take one of the leading doctrines, such as sin, atonement and regenera-

tion; the love of God, etc.; fill up with information by conscientious study of systems of theology and Bible passages; find illustrations from Bible narratives and conversation with people; then preach the truth, practically. My experience is that a child twelve years old will understand such teaching in all essential points as well as people in middle life, and no other theme will win more closely-riveted attention. Certainly if such truth can be lodged in the minds of young children, we shall see growing up about us a generation of sterling Christian character.

Personally I am much indebted to Rev. A. S. Chesebrough's little book called "Children Trained for Discipleship," whose methods I heartily approve. I always find my efforts for the children doubly blessed.

Waverly, Iowa. G. E. W.

I SUGGEST a preaching service at the end of each quarter. The congregation should be present, and the Sunday-school should be brought so before them as to arouse their enthusiasm to work for the conversion of the children to Christ. It is a great mistake to be always talking to the very small children, as if the school was composed of only such little ones. This has an unfavorable effect on the minds of the young men and women present, leading them to think that the Sunday-school is only for little folks.

W. E. A.

LET me suggest "Grandpa's Stories," by G. A. Peltz, D.D. (Hubbard Bros.), and "Five-Minute Sermons to Children," by the Rev. William Armstrong. Both of these books suggest attractive themes.

Doylestown, Pa. W. A. PATTON.

Recommendations.

PASTORS are called upon to recommend books, periodicals, patent medicines—all sorts of things—for the reason that a large class of people have great confidence in the recommendations of ministers. But there is less confidence, as a rule, in the

recommendations of ministers now than there used to be. And they themselves are to blame for this fact, because they have given recommendations when they should have had the courage to withhold them. It would not be fair to say that, where unworthy objects have been commended, there has been willful violation of sacred trust and privilege; because ministers, like all other men, are liable to err in judgment. Besides, their charity may lead them to bestow such favors, even against the conclusions of their best judgment. Many a pastor has been very sorry that he allowed himself to recommend a certain thing, when he has come to know more about it. It is sometimes the case that a pastor is misled by the recommendations of his ministerial brethren, and gives his endorsement of a person, or thing, simply because he confides in the judgment of his brethren. It is in this way, as well as in other ways, that much harm is done, not only to the general public, but to churches and the cause of truth. Many an unworthy minister has been able to successfully impose upon churches by reason of the recommendations of other ministers, whose characters and positions were such as to carry weight with their approbations. Then, too, such favors are often granted as an interchange of assistance. One pastor feels the need of such help from a certain pastoral neighbor, and he gets it, with the understanding that he reciprocate at some time; and it sometimes happens that such an arrangement involves the recommendation of a man who is unworthy of endorsement.

In view of such facts and suggestions, there are lessons to be drawn.

1. Pastors should obtain such knowledge of the persons, or things, which they are asked to recommend that they may be safely certain that the objects are worthy or otherwise. If worthy, then recommend; if not, then firmly decline. 2. Pastors have

a duty to preserve their own honor and integrity, by refusing to recommend any unworthy object. They owe it to their high calling. 3. They never ought to ask another to recommend them, unless they be willing to reciprocate; therefore, ask discriminately. 4. For the good of Christ's cause, be very careful how you recommend.

A COUNTRY CLERGYMAN.

Careless Habits in the Pulpit.

OUR preachers—often the class from whom we might expect better things—are apt to fall into evil practices, of which they themselves are all unconscious, but which greatly disturb their more intelligent hearers and largely detract from the interest of their preaching, and consequently from their usefulness. Let me state a case, which, with more or less modification, will apply to a large class of preachers of all denominations.

The writer regularly sits under the ministry of a city pastor, an educated man, an earnest preacher, and a faithful pastor. He is conscientious and devout in spirit, and anxious to be useful. But some of his pulpit habits are such gross violations of the rules and proprieties which should be observed in every pulpit that, for one, I have to confess the sermon and the entire service are well-nigh spoiled to me. 1. The *prayer* is nearly as long as the sermon, and is wordy, desultory, and expressed in a painfully halting manner. 2. The matter of *emphasis* is atrocious in the extreme. In not one sentence in twenty is the emphasis laid on the right word—seldom if ever on the verb or substantive, but invariably on the preposition or connective “of,” “and,” etc. For instance, in reciting the Lord's Prayer: “For thine is the Kingdom, *and* the power *AND* the,” etc. And the baptismal formula: “In the name of the Father and of the Son and *OF* the Holy Ghost.” These are fair specimens. 3. The matter of pulpit *notices*. I refer only

to those which he himself prepares, and which have reference to his own people. Every one of them *is written out in full*, often at unnecessary length, *with remarks, and read from manuscript*; and the same process is repeated Sunday after Sunday, even to the weekly prayer-meeting. 4. The entire service, hymns, prayers, sermon, notices, are all in one key—a monotonous, sing-song tone, so that, in spite of myself, I am often put to sleep. 5. Add to this the fact that every sermon is run in exactly the same mould, in form (the *essaic*), manner of treatment, length, delivery, and all other features, and the reader cannot wonder at the caption and substance of this criticism.

Of one thing, long ago, I was morally sure—that my pastor did not take or read your *HOMILETIC REVIEW*—or such stupendous pulpit faults would be discovered by him and corrected. I took the pains to inquire, and found that my guess was right. I sent him a few numbers of it, but he didn't take the hint, and holds on his way.

AN EX-PASTOR.

“MITES” AND MINOR TITHES.

IT is quite common to hear people speak of giving their “mite” for some object; meaning that they gave a very little, or else that which they wish to mention modestly as a very little. But if they intend, by using the word “mite,” to make a self-excusing allusion to the mites of the poor widow, they commit a monstrous mistake. I have seen many mean contributions that might be classed with the widow's mites for smallness of copper. But small copper was, in her case, a merely incidental circumstance; not, as in our modern instances, the essential feature of the transaction. A true “mite,” in her sense of the gift, would be a pile such as none of the rich men of her day, or of ours, have cast into the treasury. For very shame, let us hear no more of “mites,” until some one has “cast in all that he had.”

In the same age and nation with the poor widow, whom the Lord immortalized with his commendation, there lived a class of men, who, like some of us, also made much of their mites, and they earned from the same great Judge an immortal condemnation. They thought it much that they scrupulously paid in the single sprig of mint, if there chanced to be ten sprigs of mint in their garden. So far, so good, said Jesus (in effect); but how far was that? It did not go far enough for consistency; it did not go so far as to honesty, much less as to charity. It had just the extent of a sham and a fraud. Minute scrupulosity or charity costs nothing and amounts to nothing, unless it is the "drop of the bucket," drained after the poured out fullness of the bucket. The doled drop *from* the bucketful is an insult; and to make it a matter of affected scruple, or of ado, is the most swollen "leaven of the Pharisees, which is hypocrisy."

But these mites and petty tithes are a parable. We are coming to a closer application. Phariseism, in a sentimental form analogous to its old material form, is one of the most esteemed and most fondly inculcated among the maudlin virtues of the present day. I heard a sermon lately on the importance of exactness in obedience to Christ. There was much insistence on a certain precision in ritual; also on various minor morals, punctualities, etc., which are too often slighted as insignificant. So far, so good. But I waited, and I waited in vain to the end of the sermon, to hear somewhat of the weightier matters of the law or of the gospel; of that fullness of the bucket which alone gives the draining of the drippings any honest significance to save them from the Phariseism which is hypocrisy. True, the preacher was not bound to put everything into one sermon; and his sermon was good, as far as it went. Nevertheless, it did not go far enough to get beyond, practically,

a teaching of Phariseism. While the teacher was so forgetful of the great, in the little, what wonder if but few of his disciples ever remembered to better the instruction?

This Pharisaical "muching" of little things is exceedingly rife in certain sentimental literature and preaching of the day. In the case just cited it was aptly followed up and illustrated by giving out for a hymn a piece of sentimental fustian. Try a bit of it:

"If a smile we can renew,
As our journey we pursue,
Oh! the good we all may do
While the days are going by!"

That maudlin "Oh!" over the wonderful usefulness of casually raising a transient smile as we pass along—how admirably it epitomizes the gospel of petty things that we hear so much of! How exactly it reproduces the yeast of the old Pharisee, doting on his infinitesimal tithes, in fond oblivion of everything really important in the universe! In a like spirit runs another admired Sunday school ditty for infant minds:

"Little deeds of kindness,
Little words of love,
Make our world an Eden
Like to that above."

Indeed do they? Redemption is cheaper than we thought. Truly, the noble army of martyrs, who have poured out their lives in toil and blood along the awful march of centuries till now, do seem to have sadly missed their way. One is reminded of the exhorter who caricatured Methodism by commending it to poor sinners as a "cheap religion," enthusiastically testifying that he had been a Methodist twenty-five years and it hadn't cost him twenty-five cents! Another "sweet psalmist" of this new-old school cheerfully asserts, *nem. con.*, that

"Kind words can never die"—

in the face of the trite fact that infant mortality in that sort of population is beyond all statistics, in fact very nearly universal. Nearer the truth is the homely proverb that "fair words butter no parsnips;" and nearer

the special truth that this generation needs.

Now there is here no casting of cold water on little offerings of whatever sort. They are never to be neglected, never despised—when they brag not. They may be as great as the greatest, as great even as the widow's mite—when they happen to be all that one has—but in no case otherwise are they to be at all spoken of. When they are a mean dole out of abundance; when a sugar plum is offered, where eternal life might be brought to the perishing; when "kind

words" and "smiles" are luxuriously scattered right and left, as one pursues his own business and pleasure, in place of all serious and self-denying work for the highest interest of mankind—and especially when instead of all direct tribute of love and duty to God—these things are sheer insults both to man and his Maker. But when we add yet this above all, that we boast and glorify them, then their hypocrisy becomes the rankest kind that ever affronted Heaven in Jerusalem or elsewhere.

W. C. CONANT.

NEW YORK.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

[In the Feb. number, 1887 (p. 183) we made an offer for the best three Skeletons of Sermons. In response to this offer nearly one thousand outlines of sermons were sent in. The editors promised to "print from month to month those briefs which they deemed worthy of publication in the 'Hints' department, signed with the pseudonym and a *." After all the selected briefs are published, we shall request a vote of our clergymen subscribers as to the best three. This vote to be final." We have now published as many of them as, in our best judgment, is desirable. Hence we respectfully request our clerical readers to send us on or before Feb. 1 their critical judgment in the matter. The simple point to decide is: *Which three briefs among all we have published, from March to January inclusive, are entitled, in their opinion, to the preference?* And on this vote the award will be made. Some have complained to us, as if our course had been unfair, because we made the selections from the whole; but this was inevitable; who else could do it? And we have literally adhered to the conditions of our "offer."—Eds.]

Revival Service.

The Wisdom of Soul Winning.

He that winneth souls is wise.—Prov. xi : 30.

INTRODUCTION. As the heavens are higher than the earth, so are God's thoughts about wisdom, as revealed in the text, higher than man's thoughts.

I. WHAT IS IT TO WIN SOULS?

(a) To win is to gain in face of opposition.

(b) To win a soul is to enter the con-

test of forces which strive for mastery in the soul, and gain it for God.

II. ON WHAT GROUND IS HE THAT WINNETH SOULS CALLED WISE?

(a) On the ground of his just appreciation of the value of the soul.

(b) He enters intelligently into God's plan for the world's redemption.

(c) He has respect unto the recompense of reward. See John iv : 36, and Daniel xii : 3.

III. HOW MAY WE WIN SOULS?

(a) By the attractive power of a godly life.

(b) By constant use of God-given powers.

(c) By watching for opportunities to speak a word in season.

ALPHABET.*

The Back Thrusts of Sin.

Abner with the hinder end of the spear smote him [Asahel] under the fifth rib, that the spear came out behind him, and he fell down there and died.—II Sam. ii : 21.

The deadly spear-handle a figure of sin. Asahel's death an illustration of the sinner's disaster.

I. Satan turns the point of a sin away from us. He fishes with a baited hook. The sting of transgression is concealed.

II. As much danger in the handle as in the point of a sin. We think we hold sin, when it holds us.

III. The blows of sin are surprises. They are *back licks*. Asahel felt no fear. Abner killed him with the handle.

COLEMAN.*

Christian Culture.

Troubled Thoughts of God and the Remedy for Them.

I remembered God and was troubled.

—Ps. lxxvii : 3.

To the unconverted, thoughts of God come laden with trouble.

I. BECAUSE COUPLED WITH THE CONSCIOUSNESS OF GUILT.

Adam : "I heard thy voice. . . and was afraid, because I was naked; and I hid myself." *Nakedness of soul.*

II. COUPLED WITH THOUGHTS OF GOD'S PRESENCE.

"I AM." "*Thou God seest me.*" Your own personality face to face with God's personality!

III. COUPLED WITH THOUGHTS OF GOD'S EMOTIONAL NATURE.

God *loves* good, *hates* evil, with all His infinite nature. Sinner must forsake sin or go down, along with it, under His wrath.

IV. COUPLED WITH THOUGHTS OF HIS ATTRIBUTES.

Holiness brings out the awful bleakness of sin. Justice and Truth—"I will by no means clear the guilty." Omniscience—Ps. lxxxix : 2-6, 11, 12. Omnipresence—Ps. cxxxix : 7-10. Omnipotence—Dan. iv : 35; Luke xii : 5. Immutability—He will never alter His decrees against sin. Eternity—He will always live to execute them. Goodness and Love—Leave the sinner *without excuse*.

V. COUPLED WITH THOUGHTS OF THE JUDGMENT.

"For God shall bring every work into judgment with every secret thing." See also Rev. xx : 11-15.

VI. THE REMEDY.

"*Being justified by faith* we have *peace with God*," etc. For the believer, thoughts of his own guilt, personality of God, His attributes, the judgment, have no terror.

"O ! that all would believe,
And salvation receive,
And their song and their joy be the same!"
BEAUCHAMP.*

Fellowship With Jesus.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.—Acts iv : 13.

THE Greeks desired to see Jesus, a distinguished privilege (John xii : 21). Publicly and privately to be with Jesus, as His disciples were, a greater privilege still. In that real spiritual sense, to have him as one's friend and Saviour, in all the vicissitudes of life, is the greatest privilege of all. This is our privilege. Jesus is our Teacher, Priest, and King. For every good and noble purpose, he is one with the true believer. Let us notice:

I. LIFE'S TRUEST FELLOWSHIP: It is with Jesus.

1. It is real. Our fellowship is as real as that of the first disciples, or the saints in heaven, though similar to that of Enoch's, "who walked with God."

2. It is spiritual. Rom. viii.

3. It is heartfelt. Luke xxiv : 32.

4. It is sustaining. 2 Cor. xiii : 9-10.

5. It is efficacious. Rom. viii : 37; Phil. iv : 13.

6. It is constant. Matt. xxviii : 20.

II. THE MARKS OF LIFE'S TRUEST FELLOWSHIP.

1. Simple faith. Acts iv : 7-12.

2. Manly courage. Acts iv : 20.

3. Sanctified wisdom. Acts iv : 19.

4. Decisive choice of associations. Acts iv : 23.

5. Faithful consistency of character in all things. Luke i : 6.

III. THE INFLUENCE OF LIFE'S TRUEST FELLOWSHIP.

1. It awakens surprise. "They marveled."

2. It produces conviction. "They took knowledge of them that had been with Jesus."

3. It disarms the enemy. Acts iv : 21.

ALPHA.*

The Easy Yoke.

My yoke is easy.—Matt. xi: 30.

I. TRUE RELIGION—ITS CONSTITUENT ELEMENTS.

No subject on which we need clearer views than the subject of religion. What is true religion? According to Jesus Christ, it is a yoke.

1. *Subjection.* Yoke has always been the symbol of subjection. Hence the ancient custom of compelling prisoners to pass under the yoke. Christ must be recognized as Sovereign.

2. *Discipline.* A yoke, even in a literal sense, is always a means of education or discipline. We are not only to submit to Christ, but we are to come to Him in order that we may be educated. "Our old man crucified," our higher nature developed.

3. *Service.* Ultimate object of the yoke is service.

(1) Religious life means service.

(2) Organized service.

(3) Service in conjunction with Christ.

II. TRUE RELIGION—ITS DISTINGUISHING FEATURES.

"Easy"—*i. e.*, agreeable, pleasant. Contrasted with Mosaic service or service of sin.

1. Secures harmonious working of all the faculties of our nature.

2. By reason of the mighty impulse of Love.

3. Supernatural grace conferred by Christ.

4. In view of the weight of glory which is to be its outcome.

TONGA.*

Funeral Service.**Our Blessed Dead.**

Them also which sleep in Jesus will God bring with him.—1 Thess. iv: 14.

THE Thessalonian Christians had vivid and exultant anticipations of Christ's second advent: erroneously supposed only the "quick" could participate in its triumph. Hence bereavement doubly poignant. Mistake corrected, vs. 13-18. Concern-

ing our Christian dead we may learn:

I. THEIR PAST STATE: "In Jesus."

The union of believers with Christ exhibited in Scripture very strikingly. Branches in vine—John xv: 5. Members in body—Eph. v: 30. Union in Godhead—John xvii: 21-23.

It denotes: 1. Intimacy of communion.

2. Unity of aim.

3. Oneness of life.

II. THEIR PRESENT CONDITION.—"Asleep in Jesus."

Living or dying they are in Him the same.

What does this figure sleep imply?

1. Not unconsciousness. A figure only, and the analogy of faith forbids us so to construe it as to teach "sleep of the soul." Phil. i: 23; 2 Cor. v: 8, etc.

2. Rest. Fatigue, disappointment, pain, all past. Lazarus reclines on Abraham's bosom and is comforted. Luke xxiii: 43; 2 Thess. i: 7.

3. Incompleteness. Will be an awaking. Man is body as well as spirit, and man is wholly redeemed. Completed resurrection not realized until resurrection. Heb. ix: 28; 1 Peter i: 5. For this our loved ones wait.

III. THEIR FUTURE PROSPECTS.—"God (the Lord) bring with Him."

1. To receive the resurrection bodies. Verse 16, last clause. 1 Cor. xv: 52.

2. To participate in His triumph. 2 Thess. i: 10; Rev. xx: 6. And, finally,

3. To obtain their full reward. Verse 17. Matt. xxv: 34; Rev. xxii: 12.

EVANGEL.*

The Present and Future Related.

Be ye therefore ready.—Luke xii: 40.

There is a natural fear of death—an instinctive drawing back as it approaches. But why fear it? Because there is an intimate and inseparable relation and sequence between the unseen and the seen, the future world and the present world.

II. THERE IS A RELATION OF PREPARATION.

Here, and here only, can we prepare for the future. We are taught:

1. The nature of the future world.
(a) Eternal life. (b) Eternal death.

2. The need of preparation. "The soul that sinneth, it shall die." "The wages of sin is death."

3. The nature of that preparation. "Believe on the Lord Jesus Christ and thou shalt be saved." "Behold *now* is the accepted time; behold *now* is the day of salvation."

III. THERE IS A RELATION OF CHARACTER.

As we are here, such we will be there, in the essential features of character. Here there may be change. A wicked man may become righteous. There, there will be progression, but no change in the elements of character.

III. THERE IS A RELATION OF REWARDS.

1. For sin and unbelief there will be punishment.

2. For faith and Christian service there will be reward.

If we want to enter heaven we must prepare for it *here*, and should do it *now*. P. H. M.*

LIVING ISSUES FOR PULPIT TREATMENT.

The Curse of Gigantic Monopolies.

For the iniquity of his covetousness was I wroth, and smote him.—Isa. lvii: 17.

"TRUST" is a very simple word. But behind it lurks the most gigantic of monopolies. The air is now filled with dust by the operations of "coal trusts," "sugar trusts," "iron and steel trusts," "rubber trusts," "oil trusts," etc., all attempting to conceal from the public their real character. This is a "trust": Some, or a majority, of the great leading manufacturers of a staple article, tired of competing with one another for the patronage of the public, and wishing to obtain a more perfect control of the great interests in which they are engaged, come together and form a company or "trust," transfer all their respective individual interests in the particular business to the "company," composed of themselves, and take in return a proportionate amount of common "stock." The trust thus formed becomes a close and gigantic monopoly, whose first step is to crush out, by underselling, all competitors who have refused or not been allowed to enter it. Its second step is to raise the price of its products just as high as a suffering public will bear. It then stalks through the land, seeking whom it may devour. Such is the

"Standard Oil Trust," whose last reported act of cannibalism is the wrecking of the Greenwich Point Oil Refinery of Philadelphia, and the enforcing of its sale to themselves at their own price.

The Western Union Telegraph Company is not known as a "Trust"; but by its recent consolidation with its only rival, the Baltimore and Ohio, it has advanced rates from 50 to 100 per cent., and its gross revenues for the quarter ending December will be the largest known in its history. Meanwhile a suffering public may whistle, while stockholders fatten and the power of a single man grows till it outweighs States and Legislatures.

The opportunities in the United States for the vast and unrestrained accumulation of wealth in the hands of individuals and corporations give rise to many evils not discernible on the surface. It has become a common practice with certain "railroad wreckers" to obtain large interests in two competing lines, and, by the skillful manipulation of rates, transfer the bulk of the traffic to one line and so lessen the amount of work done by its rival that the latter fails to declare its customary dividend, or interest on its bonds is not met; bankruptcy follows, its stockholders are sold out, and the stock, bid in for a trifle by the secret agents of the

shrewd manipulators, is transferred to their capacious pockets. A reorganization of the old road under a new name or "company" follows. Rates are again equalized. Normal traffic resumes its sway. The old stock under a new name goes up "booming." The railroad "wreckers" chuckle as they count their newly acquired millions, which represent so much added power to repeat a similar operation.

This is but a single example of the power of public abuse which enormous wealth gives to individuals. It was a well-known custom, before the passage by the last Congress of the Inter-State Commerce act, for railroads to make and unmake individuals and firms along their routes, by granting to some special privileges and rates and refusing the same to others. More than a single instance of similar abuse has reached the ears of the public since the passage of the act.

Is it not time the public placed its strong hand upon these creatures, which, growing up under its liberal policy, have become such gigantic possibilities for crime?

A SAMPLE OF ABUSES UNDER LAND MONOPOLY.

Americans shudder at the horrible tales of British eviction in Ireland, when almost precisely the same scenes are being enacted in our own country. The public is already familiar with the sufferings of the miners upon the lands of the coal companies in Pennsylvania, where, besides squeezing the tenant between starvation wages and a "pluck-me" store, he is obliged, as a condition of obtaining employment, to sign a "cut-throat" lease giving the company power to evict on short notice and without cause.

Stories of brutal outrages now come from Iowa. Over 100 families, poor settlers, mostly foreigners, unable to speak English, have, it is said, been evicted in a single county. The offender is a British land syndi-

cate claiming to have purchased lands originally granted to the McGregor and Western Railroad, now the Chicago, Milwaukee and St. Paul.

According to reports, Secretary Teller of the Land Office decided that the railroad never earned the lands in question, and they were accordingly entered by settlers. Now the British syndicate gives the settlers choice between eviction and a "contract" which means "Give us your crops!"

Many cases of cruelty practiced by the evictors are reported. These are samples:

An invalid lady, living with her daughter, was in bed when the evictors came. Six men carried the bed into the street and left her alone there.

A settler tried to escape the evicting party. He was run down by the Sheriff and his posse on horseback, handcuffed, brought back to his wife, and turned with all his household goods into the street.

The very fact of a foreign corporation collecting rent from American citizens is an outrage. Such facts are suggestive of the abuses which inevitably spring up where individuals or corporations are allowed to monopolize large tracts of land which should rightfully belong to the actual cultivators.

Cigarette Smoking.

Be sure your sin will find you out.
—Rom. xxxii: 23.

The American Grocer makes a startling exhibit of what it costs to smoke. From the revenue returns it shows that this country pays every year for cigars and cigarettes \$186,500,000, and \$20,000,000 for tobacco smoked in pipes. To this it adds the cost of chewing tobacco, \$50,000,000, bringing the entire tobacco bill of the country for the year up to \$256,500,000!—while the total loss by fire in the United States last year (1886) was but \$120,000,000; so that tobacco costs the nation more than twice as much as all our fires!

Ten years ago the manufacture

of cigarettes in the United States was an "infant industry." Now the annual production in this country reaches into the thousand millions! The number consumed in 1886 is estimated at a probable total of 1,200,000,000. Eminent medical men, who are not opposed to the occasional use of cigars and the pipe, are agreed in the opinion that the habit of cigarette smoking induces diseases of the throat, heart and digestive organs, and is especially poisonous and baneful to the physical and mental development of boys.

The daily press is continually citing cases where fatal results follow the habitual practice of cigarette smoking. In the examination of eighteen young men at Westfield recently for a West Point cadetship, all under twenty years of age, ten were at once ruled out as physically unfit, the medical examiner finding that more than half of the number had a "tobacco heart," such as cigarette smoking produces! The successful candidate was a boy who had been compelled to work in a mill, and could devote only his spare hours to books and study.

Parents, and young men and boys, should lay to heart such facts. And yet in spite of all warning and remonstrance, the vicious and per-

nicious evil habit is terribly on the increase. The proof of it abounds everywhere. We daily meet boys, from 8 to 10 and older, puffing their cigarettes in the streets and wherever people congregate. If parents would institute a rigid inquiry, in a multitude of instances they would be shocked to learn that their own boys had acquired the habit.

It is a well-known fact that the habit is becoming common among the children attending the public schools in Brooklyn, and doubtless the same is true of New York and other cities. A profitable traffic is carried on by little shops in the vicinity, where cakes, candy and various knickknacks are sold. The principals testify that they have "tried to correct the evil, but so far without success." Says one of the principals: "The smoking of cigarettes by the boys of the Primary Department is a great nuisance to us, to say nothing of the irreparable injury it inflicts upon the boys themselves. The boys go into the shop in Jefferson street and smoke and neglect their duties. We have remonstrated with the person who keeps the place, but were told that it was none of our business."

Where is this evil to stop, if not taken in hand at once, and vigorously?

EDITORIAL NOTES.

Children and the Church Service.

THE Rev. Dr. Kendig, of the Hanson Place M. E. Church, Brooklyn, has solved for himself the problem of interesting children in the regular church service. He does it in this wise: The second gallery, at the end of the great audience chamber, is set aside each Sabbath morning for the children. These are organized into what Mr. Kendig calls an "Army of the Lord." Each child is a soldier, each seatful is a company, and each company has a man or woman for a captain. Rewards are given several times a year for regular attendance.

The preacher sees to it that each sermon has in it some things of special interest and instruction to the children, and which are, at the same time, profitable to the whole congregation. Here is a description of one of these services:

Immediately after reading his text, Dr. Kendig said, looking up into the second gallery, "I want all the soldiers of the Lord to pay attention." He repeated his text several times, saying, "The words of the Bible are more important than any words of a preacher."

As he went along explaining the text, he would interject short, pithy sentences, as "A negative religion is not to be condemned, a positive religion is to be enjoined." He illustrated much by anecdotes.

"At the battle of Lundy's Lane," he said, "at the turning point in the contest, when the American army was sorely distressed, Gen. Brown asked Col. Miller if he could manage to capture a certain battery of the enemy doing much mischief.

"'I shall try, General,' was the reply, 'and with the providence of God will succeed.'

"You, my friends, have also a battery to take, and you will surely succeed if you invoke the assistance of God."

Speaking of the mind being the temple of the Holy Ghost, he said :

"You must clean your heart of spiritual defilement. Not every man who appears so is pure, nor every woman virtuous who resents a public insult. She may have impure thoughts while outwardly doing what is right. We cannot prevent a flock of birds from flying over our heads, but we can prevent them building their nests in our hair. So, in like manner, we cannot prohibit the entrance of evil thoughts into our minds, but we can resist them, and at all events we need not invite them into the parlor and take delight in them. To-day more souls are being lost through entertaining evil thoughts than from any other cause."

"Boys and girls of the army," he shouted suddenly in the midst of his sermon, "do you know what this is?" and he held up an object for their inspection.

Chorus—A shell, sir.

"Yes, a shell; and now I shall give you a lesson on conchology. This is an oyster shell. The oyster has neither eyes nor ears, but has many enemies prowling round which like mollusks for breakfast. So long as the shell is closed it is safe, but it has to emerge to obtain food. It is not, however, altogether defenseless. There is a little animal called the hermit crab, which can see and hear, but has no shell. When the oyster goes out the crab keeps near it, and when an enemy approaches it bites the oyster to give it warning, and both retreat into the fortress. Conscience is our hermit crab. When temptation comes conscience gives us warning; if we do not take heed, conscience is not responsible."

Give Time to the Study of Nature.

WE are apt to think that, because the way to the spiritual world is through the subjective, therefore, the only or best way to it is through the study and the cloister—that physical nature is coarse and outward and leads to the carnal and perishing. This is true on one side, but it is not all around true. God made nature as a revelation of things

spiritual. It is an expression of divine thought and emotion. When we look at a flower or a bird rightly, we catch the thought that was in God's mind when He created it. Clergymen should be lovers of nature and give it much study. Tolstoi, the celebrated Russian religionist and author, is right enough when he insists upon it that the teachers of Christ's truths should love nature. He puts into practice his theory, carrying it very far. He works much on his farm, and seems greatly to enjoy close contact with nature. Says he :

"Every day, according to the season, I labor on my farm. I cut down trees, I chop wood, I mow. Ah! and I plough. You do not know what a pleasure that is. You go along turning up the fresh earth, tracing the long furrows, and you do not notice that one hour, two, three hours pass. The blood courses joyously through your veins, your head is clear, your feet scarcely touch the ground, and how hungry you get, and how you sleep afterward!"

The bane of our present civilization is that it is an indoor life. Heaven is not so near indoors as outdoors. Clergymen, think along this line.

A Layman on Women being Licensed to Preach.

A POINTED SUGGESTION, BUT NOT WHOLLY NEW.
Layman—Would you permit a sound suggestion from one who is not of the cloth?

Editor—Certainly, if it is not all sound.

L.—I have come across a text in favor of women preaching which I have never heard quoted, and it seems to me to be the most conclusive text on the subject in the Bible. The foundation fact of the Christian's hope is the resurrection of Christ—if He be not risen, then is our hope vain. Well, who was the first preacher commissioned to tell of this resurrection? A woman was sent from the tomb to tell the fact of the resurrection to Peter. She received her commission direct from Christ. She was a messenger sent by the Supreme Head of the Church to preach the glad tidings, the gospel. Peter never heard a better sermon fall from human lips.

In Trouble.

DR. JUSTIN D. FULTON is again in hot water. This seems to be his native element. He is brave as a lion, and as combative as brave. At times he reminds one of the traditional bull who, with head downward, rushes at

the coming engine. You cannot but admire the doctor's courage, however much you question his judgment. The *Brooklyn Eagle* did him injustice when it said of him that he would rather be in a fight than in a revival. That is an over-statement. He has a great, good heart, a judgment not always to be trusted, and is ready to die at any time for what he believes to be right.

REV. HUGH O. PENTECOST, the brother of the evangelist, Geo. F. Pentecost, is, we fear, in a fair way to tread the road from Progress to Poverty, having been compelled to resign his pastorate in Newark, N. J., on account of his advocacy of Henry George's doctrines and his denunciation of the hangings of the Anarchists of Chicago.

A HALF-DOZEN popular clergymen in the past few months have lost caste and position by becoming involved in debt. A clergyman should be willing to starve, but not borrow. The unpardonable sin in the eyes of this commercial age is an inability to pay one's debts.

It is one thing to possess fine speaking abilities, it is another thing to be possessed by them.

Hints to Speakers.

- * * * SCINTILLATE.
- * * * Don't scintillate.
- * * * Be sure to interest.
- * * * Have substance back of the sparkle.
- * * * Do not drown your ideas in a sea of words.
- * * * When the grist is out, at once shut down the gate.
- * * * One great thought made clear is better than a score left uncertain.
- * * * Your choicest speech for the rainiest day; pay well those who come, and make sorry those who do not come.

Clerical Oddities.

In a town in New Jersey a clergyman was introduced to an audience in the following language: "Gentlemen and ladies: I have the pleasure of presenting to you a speaker this evening who is known from one end of the country to the other, whose name, I may say, is a household word—the Rev. Dr. Whitehead." That wasn't his name, nor anything like it.

This reminds us of an incident, a short time ago, at one of the Cooper Union meetings in this city. The Chairman said, "We have many very notable men on the platform. This is Gen. ———, and this is the Rev. Dr. ———, and this is a man whose name is known everywhere. It is on everybody's tongue." Unluckily the Chairman had forgotten the name, and had to ask "What is your name?" The proverb should be "to lie like an introduction," instead of the old one, "to lie like a tombstone."

AN eminently polite preacher having been presented to a mulatto, said, in the course of the conversation, "You are a colored man, I believe?" "No, sir," retorted the black man; "I am not *colored*. God made me so."

"You don't mean to say that you had to pay just as much for your pew during the summer months, when the church was closed, as when it was open?"

"Certainly."
"How ridiculous!"
"Oh, I don't know; I don't begrudge the money. I enjoyed the pew quite as well as though I was in it; better, if anything."—*Boston Transcript*.

CHANGE OF HEART.—Omaha Man—My gracious! We'll belate. Get your things on.

Wife—My dear, it's raining pitchforks and the wind is blowing a hurricane.

"We have strong umbrellas."

"My dress will be ruined."

"Wear your waterproof."

"And you know you have a cold."

"I can wear rubbers; I wouldn't miss that opera for——"

"Opera? This is not opera night; it's prayer-meeting night."

"O! I wonder if our preacher thinks people are idiots enough to stir out of the house such a night as this."—*Omaha World*.

A clergyman, who is pastor of a small church somewhere in the outlying sections of the city, went to Mr. Armour, the celebrated packer, one day, asking for a contribution for a poor girl who, he said, was sick and suffering for the necessities of life. She was so destitute that she had been unable to provide clothing for her new-born babe, and was even unable to buy the medicine which a kind-hearted doctor had prescribed. Mr. Armour gave him \$25 and sent him on his way rejoicing, but was much surprised a few hours later when the clergyman returned and handed him his money, saying that he had found, to his regret, that the child had been born out of wedlock, and the case was, therefore, unworthy of his charity. Mr. Armour was at first surprised, and then nearly lost his temper. He called one of his clerks and told him to see that the clergyman left his office and never returned. He then sent to his own house and directed that everything which a woman in this poor woman's condition needed should be sent her at once, and that the supply should be continued till she was able to look out for herself. My informant says that Mrs. Armour took the case in hand and looked after it until no further assistance was needed.—*The Chicago Mail*.

A Secret of the Success of the Salvation Army.

THE following cablegram was sent over to this country by the special London correspondent of the *New York Tribune*:

The Bishop of Oxford has just advised his clergy to study the operations of the Salvation Army, in order to learn what it is that attracts the multitude. This is no secret. The Army gives everybody something to do; the Church of England does not; hence one of the chief causes of her weakness,