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SERMONIC.

SUPERNATURAL ANSWERS TO PRAYER.

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This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them.—Ps. xxxiv: 6, 7.

Is prayer a positive power in man's relations with God? This question is, in some respects, the most vital, practical question, touching the religious life of our day. The age of miracles may be past; supernatural signs may be no longer wrought in the forms in which they once astonished mankind; there may be no more need of public and popular attestation and authentication of Christianity, such as was demanded at the outset for the perpetual establishment of its august claims. But every human soul may have personal communion and contact with an unseen spiritual God; if blessings and benefits may be obtained directly from the Heavenly Father, which no effort of our own can secure, and no mediation of our fellow-men can procure; if we can, unmistakably, discern divine in-

terposition in the affairs of my own life, and recognize the invisible hand by unerring tokens of God's guarding, guiding, governing presence—then I have a perpetual miracle in my own life—a permanent proof of the supernatural, which convinces and overwhelms my own mind. To others, my experience may not bring conviction, but it satisfies me; and as every praying soul may have the same essential testimony, there can be no excuse for abiding in the darkness.

The most dangerous doctrine concerning prayer is that current philosophy of the matter which presents a half truth only; allowing the subjective value, but denying all objective efficacy to prayer—i.e., admitting a benefit, as attached to a devout habit, but limiting the benefit to the working of natural results entirely within the suppliant.

For example, here is a man who becomes conscious of vicious tendencies, through his bodily appetites, toward intemperance and gluttony; through his carnal lusts, greed of gain or ambition; through his temper and disposition, being naturally impatient or irascible, mean or malicious. Feeling the

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

true dignity of his manhood, conceiving a high idea of character and self-control, he sets that idea up before him in an ideal which he aims to reach. He believes in the positive power of prayer; and so he shuts himself up daily alone with God, and makes this grand self-conquest the subject of earnest wrestling with God. He believes God hears him, and that he receives a higher divine help and strength. He goes out of his closet, consciously stronger, like a giant exhilarated with new wine, and in course of time he actually becomes a transformed man; his bodily appetites are no longer his masters, but his slaves; greed no longer vexes him with an insatiate lust of gold; ambition no longer excites him with an insane desire for place and power; he becomes gentle and generous, meek and unselfish, and renewed in the whole tone and temper of his being. He attributes it all to the power of God working in him, in answer to those mighty daily wrestlings with God.

Now your transcendental philosopher says: "All this is a harmless delusion, but let him believe it, if it comforts him. The fact is, that God has nothing to do with the matter; it is simply self-culture. The man has been reflecting, and sees his true self mirrored. He sees his moral deformities and sets himself to correct them. He forms a true idea of what man ought to be, then he shapes his idea into an ideal, perhaps an example; some heroic soul, living or dead, becomes a perpetual presence before him, inciting and inspiring to a noble victory over self." Seneca advised one of his friends to represent to himself Cato, Socrates or some other sage, as a constant observer, a formative power. Alexander's statue inflamed Cæsar, and Cæsar's image inspired Napoleon. The victories of Miltiades would not suffer Themistocles to sleep, and so Themistocles became the rival of Miltiades for military glory. In some such way does modern naturalism account for all spiritual attainments and achievements secured by the praying soul. They are the natural

results of self-serutiny and self-conquest and self-culture, under lofty ideas and elevating and educating ideals of character and destiny. A man puts his hand on a lever, and by it lifts a weight which, without it, he could not stir from its place; or he pulls himself up by a pulley-ropé. He thinks that God's power is exerted on the lever, and raises him by the pulley; in fact, says the skeptic, it is only a right application of human strength in accordance with laws of natural philosophy.

I give to the naturalist's explanation of prayer ample room, because I want the theory fully apprehended, that we may be warned against its plausible philosophy, and that I may present the answer both of Bible truth and historic fact.

There is no doubt that, as far as this explanation goes, it is true; but it is only a half truth. There is a whole hemisphere of truth and of fact, not visible from this point of view, not included within this horizon.

The text affirms a positive advantage in prayer. "This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear Him, and delivereth them." Here Jehovah is represented as hearing prayer and interposing to save the suppliant. And the idea is further expanded by a reference to the deliverances wrought by the "Lord's angel." This reference carried great weight to a Jew. The angel of the Lord was a historic reality, working supernatural signs and wonders all through that wonderful career of the chosen people of God. Not less than one hundred times does this mysterious personage appear in Hebrew history, and with what marvelous miracles are his golden footsteps attended! He pours a rain of fire on Sodom, and opens a fountain for Hagar in the desert, and provides a lamb for Abraham's altar; he smites the first-born of Egypt, and guides the exodus of Israel; he arrests Balaam with his drawn sword of flame, and consumes Gideon's cakes with miraculous fire; he ascends un-

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harméd in the flames of Manoah's sacrifice, and smites 185,000 Assyrian in one night; he preserves the three Loly children in the furnace, and Daniel in the den of lions; he announces the birth of John the Baptist and of Jesus, and conducts the celestial choir in the anthem of the nativity; he rolls back the stone from the sepulcher of Jesus, and opens the prison-door for Peter. The angel of the Lord was to the Hebrew the synonym of the unmistakable power of God. No theory of rationalism could account for his august and awful interpositions—and here he is especially connected with answers to prayer. There is no mistaking the Bible doctrine on this subject. When such events as these can be explained by natural causes, by self-scrutiny, self-conquest and self-culture, then prayer may be brought down to the level of natural philosophy and moral philosophy. But, until then, there must remain in this mystery a supernatural factor.

And, in confirmation of this Biblical doctrine, I shall array some examples and proofs of the supernatural force working in response to believing supplication. The examples, selected almost at random, are chosen, not so much for their startling and exceptional character, as to illustrate a positive result not to be explained by the plausible philosophy already referred to.

It has been customary for skeptics to account for answers to prayer by a theory of coincidences, or a mere accidental correspondence between the thing sought and the thing obtained. This might do in one or two cases; but the testimonies to answered prayer run through the whole history of faith and supplication; and not the ignorant alone, or the highly imaginative, whose superstitions or fancies might be supposed to invest events with a needless dignity, but the most intelligent, sober-minded and cautious disciples, form the great cloud of witness-bearers.

We read of the marvelous deliverances of Israel. Are there no corresponding interpositions in more recent times?

A remarkable case of deliverance from persecution, and of punishment visited upon cruel persecutors, is recorded of the Jewish colony at Alexandria, about two hundred years before Christ.

Ptolemy Philopater, furiously angry at the refusal of the high-priest to permit him to invade the temple courts at Jerusalem, on his return to Egypt flung into prison all the Jews upon whom he could lay his hands. There was at Alexandria a huge hippodrome used for gladiatorial shows, and here a host of captives were confined. The king decreed that elephants, made furious by intoxicating and stimulating drugs, should be let loose upon them in the arena of this amphitheater, and allowed to trample them to death. For two days his own drunken revels delayed the execution of this horrid decree, and for two days there went up ceaseless prayer to Israel's God that He who delivered Daniel from the lions would rescue His helpless people.

The third day came, and the infuriated monsters were driven into the amphitheater and goaded forward to torture the prisoners. But, wonderful to relate, instead of attacking and destroying these Jews, they turned madly upon the guards and the spectators, killed many of them, and drove the rest in terror from the corridors! Ptolemy was so impressed with this exhibition of power of the God of the Jews that he released the prisoners, and, like Ahasuerus, permitted them to destroy their foes.

The Waldenses are the Israel of the Alps, who, in their mountain fastnesses, for centuries guarded the ark of primitive faith and worship, while the terrors of the Vatican confronted them—that summit of terror which was "an Olympus for its false gods, a Sinai for its thunders, and a Calvary for its blood." Read the story of the siege of La Bassille, their mountain fortress. Hemmed in by the French and Sardinian army through the summer, gaunt famine stared them in the face; the foe guarded every outlet of the valley, and their ungathered crops lay in the fields. In

midwinter, driven by gnawings of hunger to visit the abandoned harvest fields, beneath the deep snows they found God had kept the grain unhurt, and part of it was gathered in good condition a year and a half after it was sown! In the spring after, a merciless cannonade broke down the breastworks behind which they hid, and the helpless band cried to the Lord. At once He who holds the winds in His fist and rides in the clouds as a chariot, rolled over them a cloak of fog so dense that in the midst of their foes they escaped unseen!

A company of Covenanters had been pursued by their persecutors until their strength was exhausted. Reaching a hill which separated them from their pursuers, their leader said, "Let us pray here, for if the Lord hear not our prayer and save us, we are all dead men." He then prayed: "Twine about the hill, O Lord, and cast the lap of Thy cloak over our old Saunders and these poor things!" Before he had done speaking, a mist rose up about the hill, and wrapped the devoted little band about like the very cloak of the Lord he had prayed for. In vain their enemies sought to find them, and, while they were wearing themselves in the effort, an order came which sent them on an errand in a different direction.

When the Protestants in Rochelle were besieged by the French king and in peril of starvation, God sent into the bay a shoal of fishes to feed them, such as were never before seen in that harbor.

To an attentive eye, the world is constantly coming to new crises, which can be safely turned only as God's own power interposes; and praying souls, who watch the signs of the times, both seek the divine deliverance and mark the footsteps of God's own angel. Our own country has been the theater of these marvelous interpositions repeatedly, from the time when a flight of parquets turned Columbus to the San Salvador group until now. Sometimes these answers to prayer are on a colossal scale, both as to the territory they

cover and the time through which they extend. For example: S. H. Willey, D.D., one of the pioneer home missionaries on our western coast, has, in his "Thirty Years in California," shown us on what hinges turn the destinies of whole States and nations. Before the gold of California was known, there were many adventurers from the United States and Europe already there, drawn by advantages of the climate and regarding it as a golden gate to Pacific and Asiatic commerce. They saw that, for the development of its resources, California ought to be cut loose from Mexico, and attached to some more progressive nation. Most of them favored a British protectorate, and there was a British fleet hovering near by waiting for a pretext to take possession, and the United States was also waiting to have good ground for similar action. When the war with Mexico began, the news, slowly moving, reached the commanders of the American and British forces at the same time, and both at once started for the harbor. Commodore Sloat hoisted the stars and stripes only a week before Admiral Seymour arrived.

In the same month of July, 1846, two hundred and sixty Mormons sailed from New York, and reached San Francisco, well supplied with all that could furnish a Mormon colony, but found the American flag floating over the harbor. The colonists, who hoped to have settled on the coast, bitterly disappointed, sent messengers to meet Brigham Young, who was advancing overland, and the result was that he stopped at Salt Lake. By such a trifling circumstance was that column of fifteen thousand Mormons prevented from making the Golden Gate their harbor. On the same day, February 2, 1848, on which the treaty was signed, by which Mexico ceded California to the United States, gold was found. Had the discovery been one day earlier, the signature would, probably, never have been put to that document. California as narrowly escaped being a slave State. While the settlers were mostly miners, they

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adopted a State constitution with an article prohibiting slavery. Soon after came that large migration from the Southern States that would have determined its future for slavery, had they not come too late. This is simply one example from thousands of the way in which God remembers His praying people, even in the turning of the scale of national history and destiny, and no philosophy can account for such cases which denies a divine providence ruling in human affairs.

The power of prayer is the perpetual sign of the supernatural. Without doubt much of the benefit and blessing received by prayerful souls might be accounted for by natural and secondary causes. But in hundreds of other instances we must either deny the facts or admit a supernatural factor. They can no more be accounted for without a divine interposition than can the deliverance of the three holy children from the furnace, or of Daniel from the den.

Jonathan Edwards may be taken as an example of thousands. From the age of ten years, his prayers were astonishing both for the faith they exhibited and the results they secured. With the intellect of a cherub and the heart of a seraph, we can neither distrust his self-knowledge nor his absolute candor. His communion with God was so rapt and rapturous, that the extraordinary view of the glory of the Son of God, His pure, sweet love and grace, would overcome him so that for an hour he would be flooded with tears, weeping aloud. Prayer brought him such power as Peter at Pentecost scarcely illustrates more wonderfully. For instance, his sermon at Enfield, on "Sinners in the Hands of an Angry God," which, delivered without a gesture, nevertheless produced such effect that the audience leaped to their feet and clasped the pillars of the meeting-house lest they should slide into perdition.

That one man, in the midst of an apostasy from God that well-nigh wrecked religious life in England and America, pealed out his trumpet-call, summoning the whole Christian world to

prayer in 1747. In that tract, in which he pleads for a "visible union of God's people in extraordinary prayer," he refers to the day of fasting and prayer kept at Northampton the year before, which was followed that same night by the utter dispersion and defeat of the French Armada under the Duke d'Anville. And Edwards adds: "This is the nearest parallel with God's wonderful works of old in times of Moses, Joshua and Hezekiah, of any that have been in these latter ages of the world."

That trumpet peal to universal prayer in 1747 marked a turning point in modern history.

This is one of those instances in which the subject can be understood only from a high point of prospect that sweeps a wide horizon. We can understand the need of God's interposition, and the desperate necessity that drove His disciples to prayer, only by a knowledge of the condition of the world at that time. And that at least one example may be given in full, let us stop to take in, if possible, the whole range of this awful spiritual desolation.

The opening part of the last century presented a prospect as dreary and hopeless as has been seen, perhaps, since the dark ages. The leaders of English society were Hume, Gibbon, and Bolingbroke, giants of infidelity; in France, Voltaire, Rousseau, and Madame de Pompadour; in Germany, Frederick the Great, the friend and companion of Voltaire, and, like him, a deist. "Flippancy and frivolity in the church, deism in theology, lasciviousness in the novel and the drama"—such was the state of things in England, which Isaac Taylor said was in a condition of "virtual heathenism," while in America Samuel Blair declared that religion "lay a-dying."

But what was the pulpit doing in those days? Nothing. "Natural theology, without a simple distinctive doctrine of Christianity, cold morality, or barren orthodoxy, formed the staple teaching both in established church and dissenting chapel." The best sermons were only moral essays, a thousand of

which contained not enough Gospel truth to convert one soul. All seemed to agree to let the devil alone. It was the Church, and not Satan, that was chained. The grand, weighty truths for which Hooper and Latimer went to the stake, and Baxter and Bunyan to jail, seemed like relics of the past. The land was flooded with irreligion and infidelity. Collins and Tindal stigmatized Christianity as priestcraft. Woolston declared the miracles of the Bible to be allegories, and Whiston denounced them as impositions and frauds. Clark and Priestly openly taught Arianism and Socinianism, and helped to make heresy fashionable. Blackstone, the lawyer, went from church to church and heard every clergyman of note in London, and says he heard not one discourse which had more Christianity in it than the writings of Cicero, or from which one could tell whether the preacher were a disciple of Confucius, Mahomet, or Christ.

An open disregard of religion was, as Archbishop Secker said, "the characteristic of the age." Even the bishops led the way in worldliness, as Archbishop Cornwallis gave balls and routs at Lambeth Palace till even the king interfered: and it was said that the best way to stop Whitefield in his work of reform was to make him a bishop. Such a state of things caused true disciples great humiliation, and drove them to God in sheer despair. All over the Christian world there began to be little praying circles of devout souls, begging God to pluck His hand out of His bosom.

Of such a character was that little gathering in 1729, in Lincoln College, Oxford, when John Wesley, Charles Wesley, Mr. Morgan and Mr. Kirkham met for conference and prayer, burdened with the apostate condition of the Church. Six years after these meetings began there were but fourteen who assembled; but out of that prayer-meeting Methodism was born—the mightiest modern movement known for evangelical faith and evangelistic work! God heard those prayers, and Whitefield and

the Wesleys began to preach with tongues of pentecostal flame—resisted by a rigid, frigid Church, driven into fields and commons, but so reaching the people as they could not have been reached inside chapel walls.

Then, as I have said, in 1747 Jonathan Edwards, in America, flung broadcast his mighty tract, with tremendous power urging concerted prayer upon the American churches, at the very time when beyond the seas went forth a summons to all disciples to unite in special prayer "for the effusion of God's Spirit upon all the churches and upon the whole habitable earth." And so the companies of praying souls gathered in England, Scotland, Wales and Ireland, and throughout New England and the Middle States.

In 1780 came another mighty tidal wave of revival, under the influence of the Haldanes, Andrew Fuller, Rowland Hill, Sutcliffe, etc. William Grimshaw, William Romaine, Daniel Rowlands, John Berridge, Henry Venn, Walker, of Truro, James Hervey, Toplady, Fletcher, of Madeley—these men all belonged in that grand apostolic succession that kept up the revival fires during that period of reformation, raised up in such numbers, and in such a crisis, by Him who answers prayer, to stem the awful tide that was sweeping away every landmark of religion and morality.

Yes, and the full significance of those concerted prayers never can be fully known till eternity opens its awful doors. In answer to them came the era of modern missions, the establishment of the monthly concert of prayer, the founding of the first foreign missionary society in England, the consecration of William Carey to the missionary work, who alone secured the translation of the Bible into forty different tongues and the circulation of two hundred thousand copies.

More than this came in answer to those earnest prayers—all that modern missions has accomplished opening doors into every land, multiplying organizations till we have now upward of seventy, translating the Bible into

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nearly two hundred and fifty languages and dialects, and setting up the cross in every quarter.

More even than this may be traced to that concerted prayer about the middle of last century. To reach Asia with the Gospel we must get to the heart of the continent, and India was the working center. England was there in the East India Company, but that company was the foe to missions. But God was moving. He gave Britain a foothold in this central field of oriental missions, and a scepter over 200,000,000 people. This made it necessary to keep open the line of communication with the home government, to maintain an open highway of travel and traffic; and hence came, in the providence of God, that remarkable influence which determined the attitude of every nation along that highway, as at least neutral, if not favorable, to Christian missions. And so came the battle of Plassey, in 1757, which determined that Protestantism, and not Papacy, should rule in India; and later the Sepoy rebellion, which swung the great English power in India over to the side of Christian missions. These are only the outlines of a grand march of events, only just now in progress, all of which began under the bugle call of the angel of the Lord, in answer to prevailing prayer.

We have given this one instance in full outline only as an example, among numberless ones, how prayer does sway the balance of national history and a world's destiny. Even ungodly men can scarce watch human history without feeling the presence of a presiding power.

Franklin will not be accused of being a Christian believer. Yet, in the National Convention of 1787, at that momentous crisis when no progress seemed to be making toward a closer bond of union between the confederated States, he arose and addressed the President: "How has it happened, sir, that, while groping so long in the dark, divided in our opinions, and now ready to separate without accomplishing the great objects of our meeting, we have not hitherto

once thought of humbly applying to the great Father of Light to illuminate our understandings? In the beginning of the contest with Great Britain when we were sensible of danger, we had daily prayers, in this room, for divine protection. Our prayers, sir, were heard and graciously answered." And Franklin then moved that "henceforth prayers, imploring the assistance of Heaven and its blessings on our deliberations, be held in this assembly every morning, before we proceed to business."

A terrible plague of grasshoppers devastated Minnesota and Dakota for several years, until it seemed as though famine threatened the people. A day of fasting and prayer was appointed in Minnesota, and devoutly observed. The next spring the grasshoppers appeared, but immediately a parasite attached itself to them, which prevented their doing damage and laying eggs against another season. It made a profound impression on the people that, from the time of that public humiliation, the scourge disappeared.

Spurgeon designates as "modern workers of miracles," Frankee, J. Falk, Jung Stilling, J. Gossner, Geo. Muller, Theodor Fleidner, L. Harms, J. Wichern and others, who by faith and prayer have originated and developed Christian institutions of the most remarkable character. For one, I am alarmed at the waning faith in the supernatural found even within the nominal Church of Christ. The drift is toward a blank, bleak naturalism. The inspiration of the Bible is resolved into the inspiration of genius; the incarnation of God in Christ into an impersonation of godly character; the divine atonement by blood into a mere human martyrdom; the regeneration by the Holy Ghost into human reformation; and so the supernatural power of prayer is refined away. A man pulls himself toward shore by a rope attached to a stake, and persuades himself the shore moves toward him. Results proceed, "not from the influence of the suppliant on God, but from the mystic working of one soul on another."

As Christlieb says again, here is a greater miracle than that God should answer prayer. How often help comes from a person of whose existence, even, the suppliant did not know, in response to an existing need unknown to any one but the needy. It has been said of Muller that "the 'Lord' who went before him was merely another form of his own German energy, his simple, feeling heart, etc., a form dear to him, and imposing to the English public." And so, forsooth, we are to account for the fact that during a half century, without ever applying to a human soul for a gift, he received millions of dollars to build those orphan houses, to provide food and clothes and all needed comfort for two thousand orphans; and, in the crisis of want, lest it should seem that he was indirectly applying to the public for aid, he even withheld the annual reports in which the story of past needs and divine supplies is told!

Travelers in Germany visit that wonderful hospital within three or four hours' ride of Tubingen, which is more interesting than the famous University of Wittenberg, where Reuchlin and Melanethon taught. Here Pastor Blumhardt, a man of singular gifts and graces, of most serene temper and apostolic earnestness, drew to him unceasingly the sick and suffering; and in the chambers of that hospital astonishing virtue went forth in connection with prayers for their recovery. Even those nervous maladies, which modern medicine seems most powerless to reach, yielded under the prayers of this godly and apostolic man, until he was compelled to give up the pulpit and parish to give himself wholly to the prayer of faith for healing; and at times three hundred persons were at once in the hospital.

The story of Dorothea Trudell is briefly this: Miss Trudell's mother was a woman of remarkable faith. It was her custom, when any member of her family was ill, to appeal directly to the Great Physician for healing, without the additional resort to medicine.

After her mother's death, Miss Trudell assumed her mother's place at the head of the family, and followed the example of her mother's faith. So marked were the answers to prayer for the recovery of the sick, that she was often asked to visit her friends who were ill, or receive them into her house. Thus her home became in time a hospital; and at her death, in 1865, her work had grown to such proportions as to attract patients from every part of Switzerland. But her mantle fell upon other men and women, who are still in charge of the institution which she left at Manuedorf; and the account of the healings wrought there, in answer to the prayer of faith, are such as can be accounted for only upon the assumption that "the prayer of faith shall save the sick," as truly now as when this promise was fresh from the pen of inspiration.

A young man in the State of Indiana, not long ago left home for a business opening in Ohio. There, a gentleman from his own native place found him, and was shocked to discover that he had become a profane swearer. Returning home he felt constrained to tell his pious parents of his awful degeneracy. They said little, and, in doubt whether they had understood him, he called the next day and repeated the statement. The father calmly replied: "We understood you; my wife and I spent a sleepless night on our knees pleading in behalf of our son; and about daybreak we received the assurance from God that James will never swear again." Two weeks after, the son came home a changed man. "How long since this change took place?" asked his rejoicing parents. He replied that just a fortnight before he was struck with a sense of guilt so that he could not sleep, and spent the night in tears and prayers for pardon. Mark—there had been no time for any parental appeal, or even for a letter of remonstrance—while they were praying for him, God moved him to pray for himself.

A merchant of Bristol, England, by a disaster at sea, was nearly ruined financially; and the shock made his

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wife insane. Her father, an eminent disciple living at Birmingham, a man of great faith in prayer, asked a few others of like mind to his house to unite in prayer for her recovery. At that very hour she was restored to reason.

An aged Christian man, a humble blacksmith, while one day at work in his shop, was suddenly overwhelmed with the thought of the spiritual state of the people about him, among whom there had been no revival of religion for years, so that the Church was almost extinct and Satan's kingdom all-prevailing. So great was his distress that he abandoned the anvil for the closet. A mighty revival followed, multitudes were brought to repentance and faith; and, most wonderful of all, these new converts all dated their concern for themselves back to that very day and hour when, in the secrecy of his locked shop, that humble blacksmith was pouring out his soul to God for the unsaved about him.

Hume, the prince of skeptics, was constrained to confess that there was one thing that he could not explain by his deistical philosophy, and that was "a Christian life." Buusen said to his English wife, when dying, "My dear, in thy face I have seen the Eternal." It was said of the saintly Fenelon that you could not be in his company two hours without wishing yourself a Christian.

If the fruits of Christianity confound the skeptic in a Christian land, what shall be said of them on heathen soil? Were I to come into contact with a man honestly asking for light, and willing candidly to examine whether a supernatural element were at work in this world, I would set him to studying modern missionary history. There are facts by the hundred, in the transformation of individuals and whole peoples, that are as much a sign of God's power as the turning of Moses' hand to a leprous white, or back instantly to its original color and condition.

But of all the examples that could be cited, let us, in closing, glance at two—

one of individual transformation, the other of a community. *Sau Quala* was one of the first converts among the degraded Karens. From the lowest state the Gospel raised him, with a rapidity that no civilization ever knew, to a noble Christian manhood. His first impulse was to tell others. He helped translate the Bible into the Karen tongue; for fifteen years guided the missionaries through the jungles, and then himself began to preach, and to plant new churches. In one year, he had formed nine, with 741 converts; in less than three years the nine had grown to thirty, with 2,000 converts. He did his work without salary, and when the English government offered him a position with large compensation, he at once declined, though his poverty was such as prevented him from taking his lovely wife with him in his missionary tours! This one man, whom no bait of money or position or personal ease could win to leave his holy and unselfish work, is an unanswerable proof that a power higher than man works in Christianity.

One example now from a community transformed by this divine Gospel! Johnson went to Sierra Leone in 1816 to find a thousand people rescued from slave-ships, representing more than twenty nations, unable to hold converse, but preying upon each other like wild beasts, given to worse vices, brutal and devilish. He preached the simple Gospel to them, devoutly praying for their salvation. In less than a year, the woods were echoing with the prayers of penitence and the hills ringing with hymns of faith. Honest industries took the place of thievery; they built a stone house and filled it with a crowd of worshipers, and surrounded it by all signs of an orderly, thriving, Christian state. Marriage sanctified their homes, a thousand children crowded their schools, heathen revels gave place to Christian rites; and all this Mr. Johnson himself lived to see, though he died seven years after he landed.

My dear friends, taste and see that the Lord is good. Ask Him in the closet

for a sign by which you shall know that *He is*, and is a rewarder of them that diligently seek Him. Put Him to the test of experimental prayer and you shall need no testimony from another to establish your faith in the supernatural answers to prayer. The Angel of the Lord shall encamp about you—in the furnace of fiery trial you shall see the form of Jesus—in the midst of temptations as fierce as lions, you shall serenely rest unharmed. His providence will guide your doubting steps like that glorious pillar of cloud and fire, and in that last great crisis when heart and flesh fail, and the valley and shadow of death is before you, the everlasting Arms shall be beneath you, and your refuge the Eternal God!

POE'S "RAVEN;" OR, MEMORY AN ELEMENT OF RETRIBUTION.

By J. STANFORD HOLME, D.D., IN RIVERSIDE BAPTIST CHURCH, NEW YORK.

Is there no balm in Gilead?—Jer. viii: 22.

A FRAGMENT of statuary, a broken column, or a Corinthian capitol found buried in the earth, or wrought into a rude modern structure, has often served as a clew to important discoveries in classic lands. So these words of the Prophet Jeremiah—a broken fragment of divine truth, wrought into the poem of "The Raven" by Edgar Allen Poe—may serve to uplock the meaning of this mysterious poem; and possibly we may gain even from the poem, re-read in a new light, some new view of the words of the prophet.

The first lines of "The Raven," when read in the light of the evident spirit of the poem—so mythical and weird and gloomy—would seem to furnish a clew to the source from whence its imagery is derived, and possibly to its significance:

"Once upon a midnight dreary,
While I pondered, weak and weary,
Over many a quaint and curious volume of forgotten lore."

Where, in "forgotten lore," can be found volumes so "quaint and curious" as the "Sagas of Iceland," which contain the earliest history of our own

heathen ancestry and their mythology? One no sooner opens these volumes than the *Raven* appears in sight. Two Ravens, as the Elder Edda, the Iliad of the North, has it:

"Hugin and Munin
Fly each day
Over the spacious earth."

These Ravens are talking birds. They represent memory and reflection, and, sitting on the shoulders of the god Odin, whisper in his ears.

The gods of the old Norsemen were only human beings, with faculties or attributes superadded by impersonation. Thus Thor's strength was redoubled when he girded himself with Meginjarder, his belt of strength, and put on his steel gloves to wield his hammer. And Odin's memory was refreshed and his thought intensified when the Ravens, sitting on his shoulders, whispered in his ears.

A very cursory observation would seem to be sufficient to identify the raven of this poem,

"A stately raven of the saintly days of yore," with the Odinitic raven, the bird of memory of the old Norse mythology. The two Ravens of Odin, Hugin and Munin, as they appear in the Eddas, for the purposes of our modern poet are made one. And it would seem, after reading the early Edda, that we might pass from Odin's Ravens to Poe's "Raven" almost as easily as from Odin's-day to our Wednesday, or from Thor's-day to our Thursday, or from Freyjas-day to our Friday.

Nor was this selection of the raven, as the bird of memory, by these old Norse poets, a poet's fancy merely. There would seem to be something in the gloom, the croak, the heartlessness and the ubiquity of this solitary bird, that is fearfully significant and suggestive of the bird of memory. And while he has little to do with his kind, as they are never seen together in more than pairs, he is not averse to human association. He never changes his croak or his color, and rarely his clime. And though he seldom migrates, the raven is found almost everywhere,

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from the burning South to the frozen North. In the Arctic regions, in the depth of winter, the explorer is often startled, we are told, by a loud, deep, sonorous croak; and, looking up into the frozen, starry sky, finds himself closely reconnoitered by this gloomy bird. The traveler in the parched and sultry plains around Jericho sees the black form of this same bird hovering over him and casting its dark shadow on his pathway. And the raven still haunts the cliffs and crags, and sweeps down through the deep gorges of the Brook Cherith, as when of old he ministered to the physical wants of Elijah the Tishbite.

And such is the remarkable ubiquity of this gloomy bird, that it would seem that wherever there is a man there is a raven. And, though this may not be always literally true, figuratively this bird of memory is certainly everywhere present where man is found. The old Vikings, we are told, used to take the raven with them on their long voyages—as some have thought, in the capacity of pilot, on account of his wonderful instincts and ability to espy land at a great distance; but, as we rather suppose, on the ground of their own old superstition, as the bird of memory—a sort of historian of the voyage, perhaps; a spiritual monitor, to remind them of the fact that every man takes with him, whether he wills it or not, a recording angel; for wherever a man may be—on the land or on the ocean; amid fields of Arctic ice; in the deep, dark fjord, or beneath the bright sunshine of the tropics; lost in the lonely desert, or in the populous city, abroad or at home—this bird of memory shadows him and haunts him. Shut yourself up in your own chamber at midnight,

"This ghastly, grim and ancient raven"

will peck at your window and step in, spite of you, and sit over against you, and with his "fiery eyes" "burn into your bosom's core."

Edgar Allen Poe was not the only poet at whose window this raven has

been heard to knock. On the flyleaf of an early copy of Rogers' poem on the "Pleasures of Memory," written by some anonymous poet—possibly by Rogers himself—the following lines were found, in singular harmony with the spirit of "The Raven":

"Alone at midnight's haunted hour,
When nature woos repose in vain,
Remembrance wakes her penal power,
The tyrant of the burning brain.
She tells of times misspent; of comforts lost;
Of fair occasions gone forever by;
Of hopes too fondly nursed, too rudely crossed;
Of many a cause to wish, yet fear to die!
For what, except the instinctive fear
Lest she survive, detains me here,
When all the life of life is fled?
What but the deep, inherent dread,
Lest she beyond the grave resume her reign,
And realize the hell that priests and bel-
dames feign."
"— This grim, ungainly, ghastly,
Gaunt and ominous bird of yore,"

by its untimely visits, disturbed the peace of so saintly a spirit as Phœbe Cary, who tells us, in bitter words, how "this ungainly fowl" wrung her heart by exhuming the memories of past joy and vanished bliss:

"Memories on memories! To my soul again
There come such dreams of love and bliss
That my wrung heart, unused to pain,
Sinks with the fullness of its wretchedness."

And that sorrowful refrain, "Nevermore," a word of unfathomable sadness, which would now seem to be almost monopolized by the raven of song, finds a spiritual echo in the heart of another poet, who sings:

"The memory wakes,
And fondly broods with miser's care;
Time but the impression deeper makes,
As streams their channels deeper wear."

Lord Byron was not unfamiliar with the visits of this

"Ominous bird of yore."

He tells us that

"Ever and anon
There comes a token like a scorpion's sting,
Scarce seen, but with fresh bitterness imbued."

But of all the poets, none have ever painted a picture more true to life of this "thing of evil," whether "bird or devil," than Shakespeare. Lady Macbeth states the case strongly to ner

lord, but strangely fails to use her own philosophy:

"Why do you keep alone,
Of sorriest fancies your companions making,
Using those thoughts which should indeed have
died
With them they think on? Things without
remedy
Should be without regard. What's done is done."

But, notwithstanding this affectation of philosophy, this

"Ghastly, grim and ancient raven,
Wandering from the nightly shore——"

knocked and quickly gained admission to Lady Macbeth's own midnight chamber. The memory of the deed of blood was indeed a "fiery eye" that "burned into her bosom's core." She washes her hands and soliloquizes in broken utterances:

"Yet here's the spot"—
"Out damned spot!"

Still washing and still thinking aloud:

"Here's the smell of blood still! All
The perfumes of Arabia will not
Sweeten this little hand."

So say the poets. And, alas! so, too, say the philosophers. Here, at least, is a sad harmony between philosophy and poetry. The poets tell us of the Raven's "*Nevermore*;" of the *token* like the scorpion's sting; of the *spot* that cannot be washed out; of the *little hand* that all the perfumes of Arabia cannot sweeten. And the philosophers, in clearer and colder phrase, but to the same end, tell us that "no deed ever done, no word ever spoken, no thought ever conceived, no motive ever felt, is so lost to our minds that circumstances may not bring it back." Memory is the great photographer; it preserves all its negatives, and from them it can reproduce, at call, every incident and feeling and motive, every joy and sorrow of life, with the accuracy of the original. Nothing is forgotten in the sense that it cannot be recalled. And no strength of intellect, no degree of culture, no exercise of will, no purity of heart, can put an end to the exercise of memory.

It is not an insignificant incident in the machinery of the poem that the raven finds a resting-place for herself

on the bust of Pallas. There is deep meaning in the fact that this bird of memory is perched on the bust of the Goddess of Reason. There is a vital connection between the memory and the reason; they cannot exist apart. And when this sable bird, this Norse impersonation of memory, alights on the crested helmet of the Grecian goddess, who, "full armed and glorious," sprung from the head of Jupiter, and will not be driven away, we have set before us a truth recognized by philosophy, that the reason itself must be dethroned before the memory can be dislodged. This truth the author of "The Raven" puts in strong words:

"And the raven, never flitting,
Still is sitting, still is sitting
On the pallid bust of Pallas, just above my
chamber door."

This principle, thus alike clearly recognized by the philosophers and poets, involves a problem in its practical application that has greatly perplexed the mythologists, as well as many of the theologians, of all ages: how to render possible the happiness of sinful men with the possession of memory and reason. Many and vain have been their efforts to solve this problem by the light of reason only. It was to this end that the old Greek and Roman poets made the Styx one of the rivers of hell, round which it flowed nine times, of whose waters the guilty might drink and forget their guilt and misery. And Dante made Lethe the boundary between purgatory and Paradise, clearly recognizing the fact that sin, memory, reason and happiness could never, under natural laws, co-exist. The author of "The Raven" is brought face to face with this terrible fact in the philosophy of the human mind. But what man cannot do for himself, perchance God may do for him—grant him

"Respite—respite and nepenthe
From the memories of Lenore."

For this he, a "*vereteh*," now pleads piteously. For a moment he almost imagines his prayer granted; but in another moment the illusion is dispelled

by the raven's "nevermore." And this is truth—the truth of philosophy and of reason; neither the law nor the justice of God knows anything of respite or forgetfulness to a sinner. "Son, remember," is the one response to every appeal from natural law, or its penalty. To bury in oblivion is impossible on earth, in heaven, or in hell; and to remember sin and guilt, and to be other than miserable, if amenable to the spiritual law only, is not possible in the universe of God.

The poet, thus driven from God in nature, thus entirely shut out from hope by this terrible "nevermore" of this bird of memory as he sits fixed on his perch, the Goddess of Reason, in the extremity of his wretchedness, and on the very verge of despair, now almost unconsciously casts his eye toward the God of Grace. The very words of his plea indicate the direction in which he is looking; and now, in utterances tender and touching in the extreme, he exclaims:

"Tell me truly, I implore—
Is there, is there balm in Gilead?
Tell me, tell me, I implore?"

But, alas! he has no ear for the response to faith. He can only hear the "nevermore" of the gloomy bird; and to this well may he say:

"Leave no black plume as a token
Of that *lie* thy soul hath spoken!"

And it is, indeed, *a lie*. There is a balm in Gilead: the memory of Christ is the balm for the curse of memory. Christ remembered man in His sufferings and death. He refused all "respite and nepenthe" that man in the memory of Christ might find relief from the stings of memory. There is an inscription on the walls of an old monastery in Spain, to the effect: "If we forget our sins God will remember them; if we remember them God will forget them." The laws of the kingdom of grace are in harmony with the laws of nature. It is not necessary that we should forget in order that we should be happy. It is not the least glorious fact made known to us in the Revelation of St. John, that while the saints in light are clothed in

white, their robes are not new ones, nor robes that have never been soiled with sin, but robes that have been *washed* and made white in the blood of the Lamb. David, and Peter, and Paul—once guilty of many and great sins, now saints in light—have not forgotten their sins. They sing the praises of grace but the louder, when they remember their sin and guilt.

But some may ask, "Is Poe among the prophets?" We answer yes; every true poet is a prophet, and the poets, like the Hebrew seers of old, not infrequently utter words much above their own comprehension. St. Paul recognized this fact when, in speaking to the Athenians of the "UNKNOWN God," he quoted the language of certain heathen poets, Aratus and Cleanthes. Not that the words of these poets made the Gospel more clear, but, rather, that the Gospel explained the meaning of the language of the poets. These heathen poets had not fully understood their own song. And so it would seem that the author of "The Raven" finds the Gospel

"— A key

That winds through secret wards,"

and unlocks more of the meaning of this poem of "The Raven" than, perhaps, the author himself knew of the *burden* of his own song.

This "burden" M. Doré conceives to be, as he tells us, "the enigma of death, and the hallucination of a hopeless soul." And, in this, Doré may be very nearly right, if by "the enigma of death" he means, not the death of any single loved one, but the enigma of spiritual death, to which the physical and moral tend, especially *the curse of memory*. Lenore might have been a loved one whom the poet had slain, or she might have been the impersonation of the poet's own youthful innocence and purity and hope, slain by his own hand. And this poem is truly "the hallucination of a hopeless soul," but of a soul *hopeless* only because of its *hallucination*. As a drowning man, already crazed by the shadow of death, may by the lightning's flash see a life-

buoy within reach, but throw it from him and sink to the depths, so the author of "The Raven," in his hopelessness, had a single glimpse of the "Balm of Gilead," but in his "hallucination" he rejected it, and sank in despair.

CHRIST'S PITY FOR THE SINNER.

By B. F. PALMER, D.D., IN FIRST PRESBYTERIAN CHURCH, NEW ORLEANS.

Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!—Matt. xxiii: 37.

THERE is a bursting tenderness in these words which puts formal exposition at defiance. Our Lord, in the consciousness of His relation to the Church as its Head, puts around the two Testaments both His arms. He remembers how this people had been chosen two thousand years before to be in covenant with God. He recalls the miracles of power and love which had been wrought in their behalf during a long and varied history. He brings to mind the divine patience with them in their frequent relapses into idolatry. And now, in the crisis of their fate, when the nation is plunging over the precipice to their fall, He weeps over their obduracy and ruin.

You remember that beautiful passage in Deuteronomy, where the divine protection in Israel is likened to that of an eagle over its brood: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him." In like manner, we have here the suffering mercy of God likened to the solicitude of the domestic hen, according to the habit of all the parables of our Lord, in which the illustrations are drawn from objects which are the most familiar: "Oh, Jerusalem, Jerusalem, thou that killest the prophets,

and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

The truth which lies in the text is CHRIST'S TENDER SYMPATHY AND GRIEF EVEN OVER THE SINFUL UNBELIEF WHICH REJECTS HIM.

Let us consider the reasons of this special sympathy.

I. Christ, as our Redeemer, knows the dreadfulness of sin, and therefore pities those to whom it clings.

II. He pities the sinner, knowing all that is involved in his final doom.

III. Christ is the exponent of God's infinite love to man.

IV. There is a ground for this compassion of Christ, growing out of His knowledge of the completeness of His salvation and the security of those who accept it.

V. The Savior's compassion is founded upon His knowledge of what this Gospel cost Him to achieve.

In view of this infinite pity of Christ for sinners whom He died to save, how pathetic is the charge that follows, "AND YE WOULD NOT!" The result of the failure is charged upon the sinner as his own fault.

But is not Christ as omnipotent in grace as He is in nature? If His power be boundless and His pity such as you describe, why does He not interfere and save us, anyhow?

The solution is in a nutshell: God deals with man as a being of intelligence and responsibility, as a free moral agent. If man, in the abuse of his freedom, fall under the curse, then it must be a law of grace that he shall be made willing in the day of God's power to accept the salvation provided. But this is wholly different from being saved in the exercise of a will that rejects the proffered salvation. This demands contradictions. Two facts establish this: 1. The blameworthiness that attaches to every sin as soon as it is recognized by the conscience. 2. The sense of appropriation in faith, which brings peace to the soul.

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If these things be so, two conclusions follow:

1. That the loss of the soul is self-caused. The sinner alone is to blame. Oh, my hearers, I do not wonder that there will be silence at that bar, when the challenge goes forth why sentence should not be immediately passed. Not one of all those millions who are now so noisy in their accusations against God, will then have the courage to lift the tongue in any form of reply. To that challenge there will be only the silence of despair; broken at length by the fearful wail from millions of lips as they are cast out from the presence of God and the glory of His power.

2. How much is the sin of refusing this Gospel increased when it is committed against the pity and sympathy of the Lord Jesus Christ!

LET NOT YOUR HEART BE TROUBLED.

BY REV. C. H. SPURGEON, IN METROPOLITAN TABERNACLE, LONDON.

Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also. And whither I go ye know, and the place ye know.—John xiv: 1-4.

WE may well feel glad that God's people of old were men of like passions with ourselves. I have known many a poor sinner pluck up hope as he observed the struggles of those who were saved by grace; and I have known many of the heirs of heaven find consolation as they observed how imperfect beings like themselves have prevailed with God in prayer, and been delivered in their time of distress. It is not the will of God that His people should "be troubled" in heart; hence the blessed words of the text. Come close up to these words, dear friends; and may the Spirit of God be with us!

These words are, in themselves, much better than any sermon. What can our

discourse be but a dilution of the essential spirit of consolation contained in the words of the Lord Jesus. Let us first *taste of the bitter waters of heart trouble*, and, secondly, let us *drink deep of the sweet waters of divine consolation*.

I. Let us taste of the bitter waters. "Because I have said these things unto you sorrow hath filled your hearts."

1. Jesus was to die.

2. He was to go away from them. It had finally dawned on their minds that they were to be left like sheep without a shepherd, and they were inconsolable.

3. He was to be betrayed by one of their own number. This pierced the hearts of the faithful: "The Son of Man is betrayed"—betrayed for a paltry sum. Of this bitter water the faithful at this hour are also made to drink. Reputed ministers of the Gospel are busy in trying to undermine our holy faith. Under the banner of "advanced thought" they make war upon those eternal truths for which confessors contended and martyrs bled, and the saints in past ages have been sustained in their dying hours.

4. And then, Peter's denial of his Lord was to cause another pang to the faithful.

II. Under our second head, let us drink of the sweet waters, to refresh us. First, in this wonderful text, our Master indicates the true means of comfort under every sort of disquietude. See how He puts it: "Let not your heart be troubled; *believe*." Believe not only my doctrine, believe in *Me*—a personal, living, ever-present, omnipotent Savior.

2. He proceeds to say that, though He was going from them, He was only going to His Father's house.

3. He gave them also to understand, by implication, that a great many would follow Him to the Father's house.

4. "I go to prepare a place for you." I think He did not only refer to the "many mansions" for our spirits, but to the ultimate *place* of our risen bodies. Mark that now: *a place*. We are apt to entertain cloudy ideas of the ultimate inheritance of the saints. "Heaven

is a state," say some; it is "a place," too, and in the future it will be more distinctly a place. Observe, Christ went away in body—not as a disembodied spirit, but as one who had eaten with His disciples, and whose body had been handled by them. His body needed a place, and He has gone to prepare a place for us; not only as we shall be for a while—pure spirits—but as we are to be ultimately, body, soul and spirit.

4. The next consolation was the promise of His sure return: "If I go," etc.

5. And then He will "receive" us. When He comes He will receive His followers with a courtly reception. It will be their marriage reception—the marriage reception of the Son of God!

6. And the final consolation will be this: He will place them eternally where He is, that they may be with Him. Oh! joy, joy! unutterable joy! Can we not now, once for all, dismiss every fear in prospect of the endless bliss reserved for us?

"See that glory—how resplendent!

Brighter far than fancy paints;

There, in majesty transcendent.

Jesus reigns, the King of saints!

Spread thy wings, my soul, and fly

Straight to yonder world of joy.

"Joyful crowds His throne surrounding,

Sing with rapture of His love;

Through the heavens His praises sounding,

Filling all the courts above,

Spread thy wings, my soul, and fly,

Straight to yonder world of joy."

THE CONSUMMATE SACRIFICE.

By J. B. THOMAS, D.D., IN FIRST BAPTIST CHURCH, BROOKLYN.

But now once at the end (consummation) of the ages hath He been manifested to put away sin by the sacrifice of Himself.—(Canterbury Revision.)—Heb. ix: 26.

THIS epistle is, in the opinion of many scholars, as well expressed by Delitzsch, like Melchizedec, of whom it speaks, "without father or mother or pedigree." But it was plainly written by a "scribe instructed into the kingdom of heaven," who knows how to "bring forth of his treasure things new and old." The purport is summed

up in its opening sentences. It aims to persuade the reluctant Hebrews that in embracing the new doctrine they are only gathering the ripened fruit of their own tree, not plucking it up, losing aught essential in it, or abandoning it. The old revelation, he assures them, was preliminary, and from necessity given in fragments advancing through rudimentary steps. It contained roughly-sketched "studies," so to speak, of truth and character, in which separate elements were emphasized, rather than finished work—like Turner's memoranda, which were only suggestive of the picture yet to be. All the utterances of hint and sign in the old ceremonial, or of mystic allusion in prophecy, were but the inarticulate mutterings which in John the Baptist merged into a recognizable "voice," but in Jesus alone became a comprehensive and intelligible "Word."

Why not, then, study only the ultimate "Word," and abandon the elementary forms summed up in it? Why not, having the new Covenant, slip the cable of the old and let it silently drift away? Here lies the significance of the advice to bring forth old and new—neither alone. We cannot understand to-day but by the help of yesterday. The whole is clearly comprehended only in its parts. Even a word needs often to be peeled of historic and metaphysic layers to get at its inner significance. A human body sums up in itself the whole range of sensitive, nutritive, physio and chemio phenomena in the lower spheres of matter; but these can be best studied, not in the complex pattern of humanity, but in the separate strands as yet unwoven of instinct, cellular multiplication, pulleys, wedge and lever action, and acid and alkaline reaction. The central Cross is equally a microcosm. It is no wonder that an event which gathered to itself all mysteries and concentrated all discordances, that it might "reconcile" them, "whether they be things in earth or things in heaven," should seem itself mysterious or even at first self-discordant. The more danger, there-

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fore, in a *a priori* theorizing, in repudiating too hastily any element as incongruous, or emphasizing one feature at the expense of the rest. A caricature is not an unlikeness, but a perverted likeness—one feature being distorted, not beyond recognition, but beyond proportion. It is of immense importance, therefore, to heed any divine hint obviously meant to caution and guide us in interpreting so august and profound a phenomenon.

This epistle clearly reveals to us the ideal of true "progress." It is to "leave first principles," not by simply parting from them as a ship leaves the dock, but by building upward from them, as a mason who does not forever lay foundations, much less forever tear them up, but goes on to build the wall. There is great danger lest in getting away from the alphabet blocks we may repudiate the letters themselves with the blocks. We must, indeed, some time leave our crutches behind, but must not be persuaded to leave our legs also. The one ultimate and perfect sacrifice is to be the epitome and fulfillment of the crescent sacrificial idea, as outlined in "divers portions and in divers manners," under the old covenant. This is the force of the text. It recognizes as struggling beneath the Levitical husk these germinant ideas, full-blossomed in the *one sacrifice* of the New Testament. It was—

1. *Visible.* Christ was "manifested," and His death, visible, transpired at a verifiable time and place. This is the great function of preaching, according to Paul, so to "set forth" Christ "evidently crucified," that the vision may be branded on the thought as the one great object of meditation and progressive appreciation. The Israelite saw the sacrifice on the fore-court; saw that it had to do with admission behind the awful veil and pardon from thence. Behind the veil he himself could not see; about the transactions there he knew nothing, except as told. This imposed ignorance seemed to forbid philosophizing.

We, too, are told that the "heavenly

things themselves" need to be purified by the blood of Christ; that His death does affect "the distant places of God's creation." The full philosophy of the fact is not yet "manifested," but the fact itself is. The Lamb, in one sense, "slain from the foundation of the world," because "foreordained before the foundation of the world," was "*manifest* in these last times." The idea of concrete actuality put into the forefront in the old covenant is even more earnestly emphasized in the new.

2. *Unique.*—"Once" only in all history did such a transaction occur. Suggestions toward unity abound in the old order. One temple; one sacred anointing perfume (to compound or apply which secularly was a capital crime); one high-priest; one day of atonement, on the issue of which all the year hinged. This idea advances as we reach the new era. Once in the *year* the high-priest had entered the emblematic veil; once in the eternal ages Christ has passed through the heavens. "Now is the crisis of the year," the Jewish priest might say; "Now is the crisis of the world," said our Lord, as the hour drew on. The one gained redemption for a few brief months; the other "*eternal* redemption."

3. *Consummate.* The "consummation of the ages" was reached in the crucifixion of the Son of God. The sacrifice of atonement among the Jews summarized and gave efficacy to all the rest. In that great rite the high-priest gathered up and carried forward through the veil, and to a result, the divers services, which otherwise had been incipient and incomplete. The liturgic element in Abel's sacrifice; the covenant in Abraham's; the redemption in the Passover lamb; the propitiatory in the "sin-offering" of the outer court—all blend and are crowned in the "great day" of Israel's atonement. So Christ becomes "temple," "altar," "high-priest," "veil," and "offering," "all and in all." Abel, Melchizedek and Aaron—bullock, scape-goat and incense—so unlike in themselves, contribute their single elements to an accordant

harmony in one Cross, in which all contradictions are reconciled.

4. *Absolute.* He "put away" sin. The high-priest's work being confessedly to be repeated every year, while professing to "put away" sin, in fact only "made remembrance" of it. It did not so much expunge as postpone it; nor did it reach further inward than it did forward. It had no moral elements; "the blood of bulls and goats could not really take away sin." It was only superficial and ephemeral in its office. But Christ "put away" sin; "made an end of it"; blotted out the handwriting of condemnation, and so did really what had before been done only symbolically. "The law made nothing perfect," but forgiveness is "complete in Him."

5. *Ultimate.* It was the "sacrifice of Himself." The sacrificial law reached through to the best of the flock, and in the victim through to the blood which is "the life." Surrender can go but one step further. Beyond the best blood of the best of the flock, that is, the best of the best of all he has, remains only one's own blood. Abel brought of the firstlings of the flock; Abraham bound Isaac beneath the sacrificial blade; but Moses said, "Blot me out of Thy book," if Israel cannot be forgiven. The high-priest took the quintessential blood alone of the slain victim within the veil; but Christ, "resisting unto blood," withheld nothing. The iron sank deeper than scourge or spear could go, reaching and rending the heart, and pressing deeper to the final cry: "Father, into Thy hands I commend My spirit." The rift in the universe can reach no further than to the heart of God. How can there remain a further "offering for sin"?

These influences naturally follow:

1. *There is an objective reality in the atonement.* The world is real; its misery and its sin are real. Christ's life and crucifixion are real, and redemption thereby is real. "We have not," said Luther, "a painter's sin, and cannot be satisfied with a painter's Savior." He was "manifested to take away sin."

2. *Redemption is an historically complete event.* An "unbloody offering," to be often made, as in the mass, is precisely anticipated and condemned. It is in no man's power to refuse or control access to the benefits of Christ's death through capricious or malicious withholding of administrative rites.

3. *The value of redemption to the individual rests on faith in it.* To those who deny the efficacy of His death, "Christ is dead in vain." Belief or trust in Him is not to be severed from that "belief in the truth" on which it rests. We are redeemed, whether we believe it or not; for, "while we were yet enemies, Christ died for us," not waiting for our assent. His work is complete; ours remains; and its first step is to believe the testimony of God concerning His Son. For men are "chosen to salvation through sanctification of the Spirit and belief of the truth."

ENDOWMENTS AND REQUIREMENTS.

BY REV. W. G. THRALL, IN LUTHERAN CHURCH, ARGUSVILLE, N. Y.

Two wagons and four oxen he gave unto the sons of Gershon; and four wagons and eight oxen he gave unto the sons of Merari. But unto the sons of Kohath he gave none.—Num. vii: 7-9.

This may seem a homely subject from which to deduce religious truth, but devout students of the Word

"Find tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

The text refers to the apportionment by Moses, to the sons of Levi, of facilities for transferring the Tabernacle from place to place as they journeyed through the wilderness to the Promised Land, and suggests the following truths:

I. AS MOSES APPOINTED TO THE SONS OF LEVI CERTAIN FACILITIES, SO THE CREATOR HAS ENDOWED MAN WITH CERTAIN CAPABILITIES FOR WORK IN HIS SERVICE. There are many things in the world of visibility, the products of human genius, that arrest our attention and excite our imagination; but the Author is more wonderful than His handiwork.

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Artificial rivers, ocean canals, ship-railways, and Brooklyn bridges, are sublime in their character; but there is more to excite our attention and investigation in the faculties of human genius that devised and wrought out these magnificent results. The subject of man's physical, mental and moral make-up affords broad scope for study. As chief among his God-given faculties, consider the faculty of *understanding*, the surveyor of fact and truth. The faculty of *invention*, the master architect of his works. The *wild power*, which wields the scepter in both the mental and moral domain; the *judgment*, the councilor of the will; and the *affections*, an impelling power to the same; and, last but not least, the *physical organs*, the efficient agents or servants of the will. It is these capabilities that constitute man the highest type of animated existence.

II. AS MOSES REQUIRED THE SONS OF LEVI TO USE THEIR FACILITIES, SO GOD DEMANDS THE EXERCISE OF OUR CAPABILITIES. The sons of Gershon and the sons of Merari were to use their "wagons" and "oxen," not simply as means of personal comfort and ease, but to bear the heavy pillars and timbers of the Tabernacle through the wilderness. So we are to exercise our faculties of body, mind and soul in the service of our Master. It is said that nothing has been created in vain; if this is true of the apparently insignificant phases of creation, it is most emphatically true of the powers God has communicated to man. And yet, how much indifference on the part of man in exercising and developing his faculties in useful and honorable employment! Many, instead of gaining their livelihood in the intended way, by the sweat of their face, study all manner of trickery and sin to satisfy their wants.

God demands an honest use of every talent He has given to man; and no one is exempt. And yet there is a sad neglect, even on the part of very many who profess to be serving God. Men of the world are doing with their might what their hands find to do; and this is right.

Paul commands us to be "diligent in business," but the mind is not to become so completely absorbed in worldly affairs as to neglect the business of the soul. God has claims that are superior to all claims of the world.

III. GOD'S REQUIREMENTS NO GREATER THAN OUR ENDOWMENTS. The context says the equipage of the Levites was "according to their service." Moses did not require the Kohathites to carry the heavy pillars of the Tabernacle, but each was to serve according to his respective ability. So God requires of every man, according to the number of talents bestowed. If my ability is less than Spurgeon's, my obligation is proportionately less. But the man with "one" talent is as certain to be reckoned with as he with "ten." If we cannot give thousands, we can at least devote our "two mites." A beautifully tinted leaf in the wood cannot be seen at a distance, yet it contributes its part to the glorious autumnal picture.

IV. MAN MUST USE HIS CAPABILITIES ACCORDING TO DIVINE APPOINTMENT. Moses not only required the sons of Kohath to carry the ark, *but to carry it in a certain way*. It was to be borne upon the shoulders, and they were to keep the purple covering over it that it might be neither seen nor touched. And when they undertook to carry this sacred object in an ox-cart, God struck the man dead who put his hand upon it to prevent its toppling over. So we are not only to *use* our talent, but use it according to the direction of the divine will. But how natural for man to disregard God's plans and consult his own pleasure! It is a solemn thing to trifle with the plans of God. Every man has a special power or gift, and "he who lives by other laws than those that wrapt his genius at his birth" defeats, in a measure, the object of his creation. It has been truly said, "Poets are born, not made." So every man has some distinctive characteristics in his constitution that more eminently fit him for a certain position in life. He may disregard this truth and go haphazard through life, but with little

or no success. God has given us facilities by which we may reach the highest results in this life and highest rewards in the life to come, if we will accept the dictation of the Spirit as the rule of our life.

THE EXCEEDING LOVE OF GOD.

BY BISHOP HENRY W. WARREN, IN
WASHINGTON STREET M. E. CHURCH,
BROOKLYN.

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

THESE words are, perhaps, the most precious words that ever fell on human ears; they express the most comprehensive thought in human experience. The words of God are so deep in meaning and so broad in scope, that we cannot fathom or measure them. We may comprehend the units of which this building is composed, and appreciate that each unit represents a brick four inches wide, two inches thick, and eight inches long. But we cannot comprehend the bricks out of which God built this universe. We may touch God's works in their littleness, but we cannot grasp them in their immensity and grandeur. We may comprehend the size of a house, or of the ocean, but not the immensity of God's creation. There are in the midnight sky worlds fourteen hundred times larger than our own, and in the midday sky other worlds a million times larger. This world is one of God's little works. There are myriads of them, five times, seven times, twelve thousand times larger. "Great and marvelous are Thy works, O God, and past finding out."

Then, we have some idea of *speed*. The horse may go a mile in little more than two minutes, and the locomotive in three; yet our world travels one thousand miles a minute, and other worlds fly through space as fast as a rifle-ball, and light travels nearly two hundred thousand miles a second.

We have a faint conception of *power*.

The most I ever heard of a man's lifting was one thousand pounds; some steam engines reach five thousand horsepower. But these are nothing to God's power. If steel wires were attached to the earth from the sun, of sufficient power to hold it in its place, it would take so many to do the work which the sun does by its power of attraction, that there would not be room for a mouse to crawl between the earth and the sun. So, whenever we touch one of God's doings, we are all at sea, and cannot begin to comprehend them. When we touch His thoughts, how much higher and incomprehensible do they become!

Look at this word, "perish." Do you think God meant anything less than its awful import signifies? He knows all words, and understands their meaning; and why, if He did not mean "perish," did He say "perish"? The Lord always proportions means to ends.

While walking on the earth He finds a blind man; He puts His fingers on his eyes and restores his sight. Then He finds a deaf man, and He speaks in his ears one of those live words of His, which goes down deep into his soul, and awakes in him a sense of God, and restores his hearing. And He finds a leper. Oh! I dare not tell you how terrible is the affliction which clings to the leper—so terrible that when the plague-spots appear he goes out from home and kindred, an outcast on the face of the earth. But the Lord finds one of these, and He lays His hand upon him, and the stricken one leaps for joy. Seemingly, it required no great effort and no sacrifice on Christ's part to heal such an one. But when we find a man dying from sin, it taxes even the mighty resources of the Godhead to save him. It took the agony of the garden, the scourging of the market-place, the nails in the palms, the spear in the side, the death on the cross, to do this. Hold up your hands and say that sin is so dreadful you will nevermore defile them with it. God's wisdom could not save man. None of God's attributes could do it. And I am glad of it. It was God's love, not His wisdom or power,

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that saved man. "God so loved the world."

There is another emphatic word in the text "love." Some of you understand the meaning of it. You know the love of a father or mother or sister or brother; but is not God's love to you more than the love of all these earthly treasures? Does it not mean more? He has unspeakable riches—with a city where there is gold enough to pave the streets, and pearls large enough for gates, and precious stones enough for walls; and God so loved the world that He gave up all these riches and came down here for man's redemption. He wants to save man so much that He has made the way so plain that the wayfarer, who has not time to study, and the fool, can find the way. God is perfectly loyal, and never broke a law,

while man is continually breaking them. Still, God keeps loving him, and trying to save him, because He knows what "perish" means. We cannot measure the love of God. It is personal and particular, and not a general infusion, going forth, like the atmosphere, alike to everything. When here on earth, His work was an individual work. To the poor woman who reached through the crowd and touched the hem of His garment, He did not say, "I give thee more riches," but He said just what she wanted Him to say, "Thy sins be forgiven thee"; while to the poor thief on the cross His words were, "This day thou shalt be with Me in Paradise." We need to know God personally, and that is the way we are going to know Him hereafter, if we are going to know Him at all.

THE INTERNATIONAL SUNDAY-SCHOOL SERVICE.*

The Conference at Jerusalem.

(Lesson January 6.)

By JOSEPH T. DURVEA, D.D. [CONGREGATIONAL], BOSTON.

But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.—Acts xv: 11.

THE primitive Church was under special divine guidance, through the inspired apostles, its founders and framers. It accordingly presents examples of the spirit, principles, and, in part, methods, of the order, discipline and fellowship of the Church of all ages and lands. We say an example of method *in part*, for while principles are permanent, methods are temporary. The former are grounded on the will of God and the nature of things; the latter are dependent upon circumstances. A method is the order in which means are conducted to the accomplishment of ends. With a change of conditions, a different order may be effective, and different means may be necessary. The free spirit of Chris-

tianity, therefore, while it must adhere to principles, may modify its methods and means, according to changing conditions, so as most surely to attain the ends for which it has been established in the world. But this may also be confidently affirmed, that, in so far as the circumstances are the same, there is a warrant for following the examples of the first disciples.

In the fifteenth chapter of the book of the Acts there is an account of the deliberations and decision of a conference in the church at Jerusalem, held at the request of the church at Antioch, to consider the relations of the Gentile converts to the new Christian community. In the narrative certain principles are brought to view, and the application of them to the exigencies of a particular but representative case. These we propose to point out and consider.

1. The unity of the Church. It was the purpose of the mission of our Lord to unite men to the Father, in Himself,

* In accordance with our announcement, we begin the series of sermons on the International Sunday-School Lessons for 1884. These discourses are on important themes of general interest to the Christian public. They will all be prepared specially for this series, and will be from some of the leading preachers representing the several evangelical denominations.—Ed.

by the Holy Spirit, through filial trust and love. In this He contemplated, necessarily, their union with one another. And this was in His mind when He said to the Father, in His prayer with the disciples: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us." Accordingly He taught them that they were united to each other by virtue of their common union with Himself. He said, "I am the vine; ye are the branches." By their union with Him, they were to be partakers of His life, and the same life in each and all would knit them into one. This life was by "one and the same" Spirit, of whom He said, "He shall be in you."

So the disciples understood Him. No one can read the writings of the apostle John without perceiving how thoroughly this view of the relations of believers to each other had gone into his thought and experience. And the same view came to the apostle Paul "by revelation." He taught that believers are one body in Christ, and members one of another. According to this view, *no one can be united to Christ, the Head, without coming into union with every member of His "body, the Church."*

2. The unity of the Church is to be exhibited by fellowship. This implies a common participation in privileges, and co-operation in duties and services. At the beginning "all that believed were together." And "they continued steadfastly in the apostles' teaching, and fellowship, and breaking of bread, and in prayers." They ministered to one another's need, and kept in sympathetic intercourse; they united in the work and service of the Gospel, and sent forth with solemn ordination those who were to become evangelists to the Jews at home and the Gentiles abroad.

3. Fellowship is to extend to personal companionship, in order to affection, sympathy, helpfulness, such as

are characteristic of a real and complete family life. Of necessity, personal intercourse may be limited by circumstances over which the members of the Church have no control. No one can read the counsels of the apostle John without feeling that the proper connection of believer with believer should be formed in the spirit of family affection and sympathy. And, at the same time, he will judge and feel that the Church of our age is far from the ideal.

4. The only essential condition of membership in the Church is union with the Lord Jesus Christ, and a sincere confession of faith and love to Him is to be accepted as the evidence of that union. The outward form of the confession in the early Church was undoubtedly baptism into the name of the Father and of the Son and of the Holy Spirit. This might be public, as on the day of Pentecost, or private, as in the case of the chamberlain of Queen Candace. There was no adoption of a creed; no elaborate form of confession.

The occasion of the conference at which these principles were practically affirmed was as follows: After Paul and Barnabas had labored a whole year at Antioch, gone forth on their first missionary tour, and returned to Antioch, where they remained "a long time with the disciples," certain persons, belonging to the party of the Pharisees who had been received into the church at Jerusalem, came and "taught the brethren" that it was necessary for them to be circumcised in order to be saved. And it was understood that circumcision was a token of the purpose to observe the rites of the ceremonial law. And it seemed, at least to Paul, that compliance with this requirement would manifest a legal spirit tending to the error of justification by works. Consent to the demand would have resulted in the rupture of the unity of the Church, a breach of fellowship, social separation, and the acceptance of terms of communion unauthorized by the Lord, and foreign to the spirit of the Gospel.

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After there had been much discussion in the church at Antioch, it was resolved by the brethren there to send a deputation to the church at Jerusalem to confer with the apostles and elders and brethren "about this question."

It is not probable that the church at Jerusalem had assumed authority over the other churches, but that it had a sort of pre-eminence as the mother-Church, the center from which the evangelists had gone forth, and having resident with it several of the apostles. But, aside from this, it was natural that the matter should be considered there, inasmuch as the party which had interfered at Antioch originated there, and was likely to continue to interfere in the same manner in other places. The disturbing influence could only be checked by stopping it at its source.

The messengers were formally received by the church, and after a private consultation with the wisest men, acknowledged as leaders, the matter was issued in an open meeting of the apostles, elders and brethren. It is evident that the apostles did not assume official authority, nor did they pretend to direct by inspiration, much less to decide the questions presented, for there was "much discussion." In the letter addressed to the church at Antioch, conveying the decision, it was written: "It seemed good to the Holy Spirit and to us." The principles we have mentioned governed the assembly in forming their judgment, and they were authenticated by the Holy Spirit. They are valid for the Church for all time. Peter rehearsed the facts of his own experience, in connection with Cornelius and his household. He showed that God had accepted the faith of these Gentiles, and given them the seal of the Spirit. And that the genuine effects of faith had been manifest in the "purifying of their hearts."

Then Paul and Barnabas told the story of the work of the Lord by them among the Gentiles, and the signs which had accompanied their ministry. Finally, James referred to the prophecies, in which the ingathering of the

Gentiles was foretold, and suggested that the events described by Barnabas and Paul were in fulfillment of them. He then declared his judgment, that the rite of circumcision should not be imposed upon the Gentile converts, while, nevertheless, they should be exhorted to conform to some of the provisions of the law intended to preserve the people from such contact with the Gentiles as would lead to the practices of idolatry. He named the prohibition of the use of things which had been offered to idols, the flesh of animals which had been killed by strangling, in which accordingly the blood remained, and the blood itself. He gave as a reason, "The law of Moses is read in the synagogue every Sabbath day." It seemed evident to him that the Jews, so often reminded of the ancient customs, would still for a long time adhere to them, and that without the compromise on the part of the Gentiles now commended to them, there would be a schism in the churches, a division of Christian fellowship, and an entire cessation of social intercourse and hospitality. He also called attention to a moral duty. It is probable that this may have been suggested by his knowledge of certain abominations practiced in connection with heathen rites, or possible that the conscience of the Gentiles had been so affected as to cease to give judgment against impurity.

This was the judgment of the entire assembly. It was communicated to the church at Antioch in a letter sent by the hand of certain brethren who accompanied Paul and Barnabas on their return. One expression needs to be pondered. It implies that the only terms of communion with the Church were faith in the Lord Jesus Christ, and willingness to be in acknowledged relations to God and the Christ and the Holy Spirit—these being signified by baptism into their names. The other conditions commended were not intended to keep believers out of the Church, but to bring them into it. They were inclusive, not exclusive; uniting,

not dividing. And these were determined by the interests of the unity and fellowship and personal intercourse of the disciples of the Lord. They were intended to keep intact the one body, complete the one family. Therefore the message ran: "It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things."

But the inquiry is suggested, Was there not great risk in the admission of men to the Church in such simple and immediate ways? The answer is, Certainly there was; and the Lord had told them of it over and over again, in plain teaching and by parables. And He told them to *take the risk*. For they had the remedy in their own power. It was discipline. And, even if they could not detect the false among the true, so long as no apparent hypocrisy gave reason for excision, they were to "let both grow together until the harvest."

If the churches would be prompt and vigorous, though gentle and loving, in the exercise of discipline, the reasons given for the putting up of barriers to the communion, which have no warrant in Scripture and are utterly contrary to the spirit of the Gospel of Christ, would cease to have any cogency and force.

Hearing and Doing.

(Lesson January 13.)

By R. S. McARTHUR, D.D. [BAPTIST],
NEW YORK.

But be ye doers of the word and not hearers only, deceiving your own selves.—James 1: 22.

THE apostle James was a practical man. He aimed to present the claims of religion in their relation to every-day duties. He placed himself squarely in opposition to the tendencies of a corrupt age; he opposed those who expected to be justified before God because they were Jews. He taught that laxity in morals vitiated privileges and professions, however exalted. He was, at the same time, a rigid observer of the law. He was warmly attached to what has

been called the "Judaistic Element" in Christianity. He, therefore, more than any other, was adapted to win the covenant people to the Gospel.

We bless God for the holy severity of James. He caught the spirit of the Sermon on the Mount. The relation of a true faith to a pure life, of sound knowledge to right action, of clear thinking to right feeling, and of external conformity to spiritual reality, which marks the sermon of Christ, marks also the epistle of James. These relations and distinctions appear in the text. This verse is an epitome of the apostle's teaching. It is also a fitting rebuke to a tendency as prevalent to-day as it was when he wrote these words. Let us try to unfold and apply his teaching.

It is a great privilege to be hearers of the Word. The "word" here spoken of is "the implanted word," mentioned in the preceding verse. This Word is to be received with meekness, and when so received it is able to save the soul. By the "word," in its largest sense, we understand God's revealed will—the Bible. It is, then, a great privilege, as well as a solemn duty, to be hearers of this inspired Word.

In studying this divine Word we study the most ancient and authentic history of man and of the world. Its records embrace the genesis of creation, the revelations of Sinai, and the conquests in Canaan. No other history is so life-like. For the most part, its writers were eye-witnesses of the events they record. Thrilling incidents, glowing pictures, sunny idyls, wonderful personal experiences, fill its pages. It is prophecy as well as history. The discoveries of modern times illustrate and confirm its statements, Egypt, Babylon and Assyria come forth as witnesses to its truth. This "word" gives us also the sublimest poetry, as well as the most exalted morality, known to the world. And hence, on the ground of its high literary merit and its unparalleled moral teachings, it is a priceless privilege to hear the Word of God Sabbath after Sabbath.

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we be hearers; we must also be *doers* of the Word. Only he who is a doer is a true hearer. The Psalmist says: "They that know Thy name will put their trust in Thee." To hear the Word preached and remain unmoved is to be infidel to its deepest truths. When Christ says: "Believe," "Obey," "Submit," and you remain heedless, you have not heard aright; you are a practical atheist. To hear truly is to obey fully. "Hear, O heavens, and give ear, O earth!" Get into your minds the truth, that though you hear the Word, as the oldest and grandest history, as the sublimest poetry, and the noblest system of morality, and yet you refuse obedience to it, you have not truly heard; you have only heard to your own deeper condemnation.

This leads to the next remark. Hearing increases responsibility. Responsibility is always proportioned to opportunity. Such as sin without the law will be judged without the law; but they who know their Master's will, and do it not, shall be beaten with many stripes. The Gospel will be a savor of life unto life or of death unto death. Which shall it be to you?

We hear aright, then, only when hearing leads to *doing*. And we are not simply to *do* the Word, but to be *doers*. The noun means more than the verb. It suggests the idea of *continuance* in well-doing. This is to be our supreme occupation, the one end of life.

What shall we do to show that we hear aright? First, we are to believe on Jesus Christ. "This is the will of God, that ye believe on Jesus Christ, whom He hath sent." Then, second, we are to confess Him before men. And, finally, do all other things which He hath commanded. We are, in a word, to take Christ as our Prophet to instruct us, our Priest to atone for us, and our King to command us. This is to hear aright; this is to hear and live; this is to hear and to do. God, from the supernal splendors of the Mount of Transfiguration, says: "Hear ye Him."

To be hearers and not doers of the Word

is to practice fatal self-deception. Christ Himself strikingly illustrates this fact in the parable of the two men who built their houses, the one on the sand and the other on the rock. The one was swept away in the day of wind and rain, while the other stood firm and unmoved. We are all building for eternity. Christ is the rock. "All other ground is sinking sand." Blessed is the man who heareth Christ's sayings and *doeth* them! You may prophesy in His name, in His name may cast out devils, in His name do many wonderful works; and yet He may say: "I never knew you; depart from Me, ye that work iniquity." Why is this? Because they *did not His will*. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of My Father which is in heaven." Solemn words! God help us to do His will by obeying His Son! Not less emphatic is Paul: "Not the hearers of the law are just before God; but the *doers* of the law shall be justified." John teaches the same lesson: "Little children, let no man deceive you; he that *doeth* righteousness is righteous." And James, whose words we have been studying, illustrates the thought in the next verse. We have no distinct impression of ourselves a little after we have looked into a mirror. The impression vanishes with the vanishing image. So is the man who is a hearer and not a doer of the Word.

God grant that the words of the earnest, practical James may move us to right action! To hear the Word is a privilege; to hear wrongly but increases our condemnation; to hear rightly is to do fully, and this is to escape the sad charge of self-deception. By thus doing we shall accept and obey Christ, and shall sweetly learn that the saving faith of Paul and the believing doing of John are the same thing; and at the last we shall hear the Lord say: "Blessed are they that *do* His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The Use and Abuse of the Tongue.

(January 20.)

By J. H. RYLAND, D.D. [EPISCOPAL],
NEW YORK.

If any man offend not in word, the same is a perfect man.—James ii: 3.

ST. JAMES was the apostle of practical morality. He has little of the philosophic faculty of St. Paul; very little of the sweetness and tenderness of St. John. In a plain, direct, incisive style he "speaks right on" the truth he is inspired to speak. The merely formal following of religious ways is of small account with him. Faith must beget good works, or it is a dead thing for him. Fitly was he called "The Just." A man "loving righteousness and hating iniquity," demanding of all who professed the faith of Christ that they should *live* the faith they professed. What we call *consistency* is the one comprehensive thing which James enjoins upon his fellow disciples.

The moral government of the tongue is esteemed one of the minor moralities; yet, of all our responsible faculties, speech is, perhaps, the most fruitful in good or evil in our daily lives; while not one requires more wisdom and grace for its proper management. The difficulty of controlling the tongue James illustrates by forcible imagery. The horse requires the bit for the restraint of his fierce strength. Even so must the tongue be constrained by a righteous will, or it will work mischief, of which we hear and see so much in daily life. Truly an "unruly evil" is the tongue. So wanton and reckless is this little member, that we are ready to say at times with the apostle, "*The tongue can no man tame.*"

The difficulty of ruling it wisely and well arises mainly from the fact that of all our moral members the tongue is *the readiest for use*, so to speak. The slightest occasion incites it to action, while sore provocations to hasty, intemperate, or embittered speech are frequent in life. Words are such trifling, fugitive things, that men seldom pause to weigh them. Some sudden impulse

moves us, and some caustic or cutting word goes forth before we are aware, and the evil is done. Some wise man of old had known such mischievous use of the tongue when he prayed: "Set a watch, O Lord, before my mouth, and keep the door of my lips." How many hearts have been grieved and lives embittered by simply a *careless* use of the tongue! Temptations to such sins are of constant occurrence. A love of humor suggests the saying of some *racy* thing—the thing said being oftentimes far from innocent; or some spicy, evil rumor is abroad, and we join in the gossip occasioned, without waiting to ask if the rumor be well-founded; or, if true, without pausing to reflect that it is seldom expedient to spread a hurtful report. Yet who does not know how delicious a thing it is, to low moral tastes, to hear and to retail scandal? We are guilty of such grave indiscretions just to give flavor to talk, to impart life to the company gathered in the drawing-room!

But it is worse still when bad passions stir the tongue to action; appeals to envy and malice being met at every turn. Pride is offended, and we resent the affront. Or we are a party in some dispute, and we must gain "our point" at any cost. And what moral havoc is wrought by these sins of the tongue! Not one Christian man in ten knows how to resent even a *real* wrong wisely and to good effect. "Behold how much wood is kindled by how small a fire! And the tongue is a fire—the world of iniquity among our members!"

Trifling as we may deem *words*, they express the character of a man more surely than any other sign, because they come forth so easily, and are *unstudied*. "Out of the fullness of the heart the mouth speaketh"; and hence the truth of Christ's saying, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." While the tongue may be said to rule the whole course of a man's moral life, even as great ships are turned about by "a very small helm."

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this, watching against temptations to vicious frivolity and evil speaking. Their talk need not be tame, because free from coarseness and profanity. Nor need it be filled with *pious* phrases. Let it simply be true and pertinent to the occasion. Paul's is the comprehensive rule for all of us: "Let your speech be always with grace, seasoned with salt." Yes, "seasoned," etc. Not tame, flavorless, insipid talk—that is the bane of what we call "society," even of a good deal of "religious" society—but speech with spirit and life in it, "that it may minister grace unto the hearers." For there is a *wise*, helpful use of the tongue, as well as a use that is evil and hurtful. "A word fitly spoken, how good it is!"

"Make me to feel

That in the gay and care-forgetting crowd
Thou art as near me as in solitude.
Keep Thou the portals of my lips, lest words
Of levity, or censure undeserved,
Abuse the freedom of my mirthful hours.
Tinge my each word and action with the hue
Of heart-born courtesy and holy love;
That in the use of every social gift
The happiness of others may be mine,
And every effort which I make to please
May be unmarred by envy or by pride."

For "if any man offend not in word,
the same is a perfect man,"

Living as in God's Sight.

(Lesson January 27.)

By REV. J. G. MERRILL [CONGREGATIONAL], ST. LOUIS.

*Humble yourselves in the sight of the Lord
and He shall exalt you.*—James iv: 10.

IN one of our western cities is a physician who is very skillful in doctoring the human eye. I went one day into his office. On the wall was a large painting of an eye. It seemed to look at me when I went in. I could get into no part of the room without the eye seeing me; and the last thing that I saw as I went out was that eye looking at me. I have often thought of that picture, and said to myself, that in some such way God's all-seeing eye follows me all my life through. And it makes me feel humble, and leads me to be careful; humble, because I must be so

small, so weak, and so wicked in God's sight; careful, for surely I shall want God to see only that which will please Him as He shall look me through and through.

The lesson of to-day tells us of two ways in which we may show that we do not have the humble spirit which they have who live in the sight of God. One is in finding fault with those with whom we are acquainted. I see boys and girls who are always ready to say that this and that one of their playmates is not such as he should be. One of the boys is rough, another is heedless, another is saucy, another is dull; and so the little boy has some unpleasant thing to say about each one of his schoolmates. Your lesson says, "Speak not one against another"; and it goes on to say that if we speak against another, we are trying to be his judge, and this we cannot be if we are humble in the sight of God. God alone is Judge.

What should we say if a man should go into the court-room where the judge is on the bench, and should stand up before him and say: "I am going to decide this case; I am going to tell whether the prisoner is guilty or not"? We could hardly think of anything more impudent than this. Your lesson tells you that you are doing this very thing when you make a practice of judging others. We do not know all about those concerning whom we are making our remarks. Only He, who sees us all through and through, can know all about everybody. There was a boy at school who would not go with the other boys on their excursions. He would not spend money except for the most necessary things. The fellows called him stingy and mean. They did not know what God knew—that the brave, generous boy was saving all he could so as to keep his little blind sister in the asylum, where she could be learning, as he was learning in his school. There is always something that we do not know about everybody, which, if we knew, would make us feel very differently toward them from the way we

feel when we only know a little about them. And if we are humble in the sight of God, we shall be very slow to judge others. Of course, we cannot help noticing what others are doing, and making up our minds as to the reason for their doing it; but we rarely can be sure that we know everything, and are in danger of bearing false witness if we try to judge them.

Another way of which your lesson speaks, in which we are in danger of not being humble, is in thinking and acting as if some things with which we have almost nothing to do are in our hands and belong to us, when, in fact, they are in God's hands. One of these things is the future. A man says, "I will go into this city or that, and spend a year or two, and make money"; whereas the lesson says he should say, "If the Lord will, we shall both live and do this or that." If we, any of us, count on the future, and leave God out of the account, we are not walking humbly before Him. God is the only one who knows anything about the future.

We have a right to lay our plans for the future, but when we do it we shall be very careful to feel, "This will I do, if God spares my life and thinks it best for me to do it." You have begun to go to school, and hope after a while to go to the academy, and after that to the college, and after that to the seminary, and thus be fitted to preach. All this is well; but if you should say, "I am going to do all these things, and nothing shall stand in my way," you would not have the humble spirit which would fit you to do any of these things well. I remember when I was a boy my father used to exchange pulpits with the ministers in the towns round about; and when he would write to his brother-minister to exchange with him, he used to put in two capital letters with a period after each of them; they were D. V., and I found out that these stood for two Latin words, "God willing"; and I think that if we nowadays would have an humble spirit, which God will bless, we shall want to have a D. V. always in our mind when we think of the future.

PRAYER-MEETING SERVICE.*

By J. M. SHERWOOD, D.D.

Jan. 2.—*Missionary Service. THE DUTY OF SENDING THE GOSPEL TO THE HEATHEN.* (Matt. xxviii: 19, 20; Luke vii: 22.)

FACTS TO BE CONSIDERED AS INCENTIVES TO CONCERTED PRAYER AND EFFORT FOR THE CONVERSION OF THE WORLD.

1. *As to the duty.* This service is not optional. It is specially and positively enjoined by the Head of the Church, knowing all that it involved, and under circumstances which lend peculiar force and solemnity to the injunction. To refuse obedience is to be disloyal to the Master.

2. *As to the extent of the work.* "All nations"—all races, peoples, conditions, climes. "Teach all nations, baptizing," etc. More than "witness-bearing," or

mere proclamation of the Gospel—instruction, conversion, gathering into churches, actually christianizing 1,600,000,000 souls, the vast majority of whom are sunk in grossest heathenism and paganism. What a work! God only is equal to it! Prayer is a necessity!

3. *As to what has been accomplished.* The Bible translated into more than 250 languages; nearly 7,000 missionaries and over 40,000 assistant laborers in the field, in India, China, Japan, Syria, Africa, Mexico and the South Sea Islands; schools, colleges and churches planted at 10,000 points; nearly a million members in mission churches; and more than a score of grand missionary societies annually expending some \$15,000,000 or \$20,000,000 in the home and

* These "Prayer-Meeting Topics for 1884," neatly printed, we shall be happy to send to clergymen for distribution among their people at ten cents per one hundred copies (barely the price of postage).—PUB. OF HOM. MONTHLY.

foreign field. Verily, what hath God wrought!

4. *As to what remains to be done.* Great as are the results of missionary work, they only serve to show the vast extent of heathendom, and the appalling darkness and degradation which characterize it. We have only made a beginning. We boast of our missionary spirit, when it is a solemn fact that 1,000,000,000 of our race have not yet heard that there be a Christ, and "of every three persons on the surface of the globe, two have never seen a Bible." Of the 31,500,000 souls that will pass into eternity in A. D. 1884, it is safe to assert that more than 20,000,000 of them will die in utter ignorance of that Gospel which Jesus Christ commanded His disciples more than eighteen centuries ago to "teach all nations." Appalling fact!

5. *As to the instrumentalities.* Prayer, "concert of prayer," is the first. It is an absolute need, and the mightiest factor in the problem. Modern missions had their birth in prayer, and so of all great missionary movements; and the same is true of the great revivals, which in England and America saved the Church from threatened ruin. They are kin in spirit,† "Teaching," or preaching, the Gospel; is the second chief instrumentality. And this involves the training and sending out and supporting missionaries and teachers—in a word, the whole system of organized agencies known as Missionary Societies. As subordinate means, the school, the college, the training of native teachers, and the planting of the germs of Christian civilization, etc., are important auxiliaries.

CONCLUSIONS.—1. The conversion of the world to Christ is no Utopian scheme. 2. The Church is squarely and unalterably committed to the work. 3. The success, considering the stupendous obstacles, has been far greater than human sagacity could have believed

possible. 4. We have every motive for pushing the enterprise with renewed hope and vigor.

Jan. 9. How OLD ART THOU? (Gen. xlvii: 8; Ps. xc: 12; Ps. xxxix: 4.)

The course of time has ever been the theme of sublime and melancholy musing. The ninetieth psalm is grandly poetic in conception, and affectingly real in its delineation of human experience.

It was not without design that God established way-marks on the face of creation. "Let there be lights in the firmament of heaven to divide the day from the night, and let them be for signs and for seasons, and for days and years." So also He has "appointed the bounds of our habitation," "numbered" the years of our probation.

He is a wise man who, as he enters upon a new year, sits down and determines his age, as God reckons years, and devoutly prays: "So teach us to number our days, that we may apply our hearts unto wisdom." The wise reckoning of time will be of essential use to us—it may save us from overwhelming and eternal disaster.

I. HOW OLD ART THOU, O CHRISTIAN, computed by God's standard? 1. Old enough to be brought under infinite obligations to God's redeeming, converting and preserving grace. 2. Old enough to have made great attainments in the divine life. What expenditure of love, providence, husbandry! What have you to show for it? 3. Old enough to have learned the ways of a deceitful heart, and the power of the adversary of God and man. 4. Old enough to have caught the heavenly spirit of the Master, and from the land of Beulah to get now and then a ravishing view of the glory unutterable beyond.

II. HOW OLD ART THOU, O IMPENITENT SINNER? 1. Old enough to have run up a fearful account against thy soul in "the book of God's remembrance." 2. Old enough to make the work of future repentance extremely bitter and difficult. 3. Old enough to make it well nigh certain, if you still persist in impenitent sin, that you will never

† The thrilling instances given by Dr. Pierson in the opening sermon of this number of THE HOMILETIC MONTHLY, of "Supernatural Answers to Prayer," will stir the heart of the reader.

retrace your guilty steps and take hold on life!

"There are swift hours in life, strong rushing hours,
That do the work of tempests in their might!"

Have you not reached that point in life's journey?

"Will the shade go back on thy dial plate?

Will thy sun stand still on its way?

Both hasten on, and thy spirit's fate

Rests on the point of life's little date;

Then live while 'tis called to-day.

"Life's waning hours, like the Sybill's page,

As they lessen, in value rise;

Oh, rouse thee, and live! nor deem that man's age

Stands in the length of his pilgrimage,

But in days that are truly wise."

JANUARY 16.—THE DAY OF PENTECOST.
(Acts xi: 1-4.)

SUGGESTION.—Read the record of the events of this memorable day, and refer to the institution of this annual festival fifty days after Israel's deliverance from Egyptian bondage, in commemoration of the giving of the Law from Sinai. Note the fact that the Pentecost, honored by this heavenly baptism, was on the Sabbath, fifty days after the resurrection of Christ.

Among the lessons of instruction taught in the events and experiences of "the day of Pentecost," we select two or three by way of emphasis. 1. The occurrences described were so obviously supernatural as to confirm the divine mission of Jesus, and the consequent truth of Christianity. So the effusion of the Holy Spirit in our day, turning multitudes to righteousness, and baptizing the Church with the spirit of love and missionary zeal, is a divine attestation that the Gospel is "not a cunningly-devised fable," but the veritable truth of God. 2. The events of that day disclose the chief means of advancing Christ's kingdom. The ministration of the Gospel by human agency—by men taught of God, and endowed with power from on high—was the instrumentality chosen by Christ Himself, and sanctified to this work and endowed by a Pentecostal baptism. And it is along the line of this Heaven-appointed agency that God has wrought from that

day to this, and will work until the end of the world. 3. The experience of the day of Pentecost bears *emphatic testimony to the reality and importance of revivals of religion.* That was the first Christian revival, and it was an ever-memorable one in its character and in its influence on the life of the infant Church. It proved the power of the simple story of the Cross. It made Peter and his associates invincible. It was the earnest of what God's people are to expect, everywhere and always, when together they besiege the throne of grace for the Spirit's presence and power.

A day of Pentecost is needed now—needed by the ministry who teach, by the officers who bear rule; by the Church at large in all her diversified interests and activities. It is the one universal, pressing need of the hour. The machinery is complete; power only is wanted.

JANUARY 23.—THE TEST OF TRUE RELIGION. (Matt. vii: 18-20.)

It is of the utmost importance to be able to discriminate between the true and the false, the genuine and the spurious, in the ordinary affairs of life. How much more important in the matter of religion—in things relating to the soul and eternity! A mistake here might be fatal, and eternally undo us. And yet such mistakes are common! The Bible sounds the alarm. We ought to be filled with holy jealousy lest we deceive ourselves in a matter of life and death.

THE RULE LAID DOWN BY CHRIST IN THE TEXT IS INFALLIBLE IN CHARACTER AND UNIVERSAL IN APPLICATION. It is based on the nature of things—the law of eternal fitness. It is as true in the spiritual world as in the natural. Men accept this law and act upon it every day. Do men gather "grapes of thorns, or figs of thistles"? "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. WHEREFORE BY THEIR FRUITS YE

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SHALL KNOW THEM." 1. This test is a reasonable one. 2. It is a sensible one. 3. It is a simple one. 4. It is a just one. 5. It is a sure one. 6. It is one which men apply continually in judging of each other's conduct. 7. It is one which the Judge of all will apply to every soul of us in the day of final reckoning.

JANUARY 30.—PROMISE MEETING. THE GREAT PROMISE. (Matt. xxviii: 20.)

SUGGESTION. Read 2 Peter i: 4; Matt. xxviii: 20; 2 Cor. i: 20; Eph. ii: 12; Heb. vi: 11-19.

ONE OF THE MOST EXTRAORDINARY FEATURES OF DIVINE REVELATION IS THE PROMISES OF GOD TO MAN. Consider—

I. The *nature* of these promises. 1. They have the positive, binding force of God's *word*, who cannot lie. 2. Of His *pledge*, and that of the most solemn and affecting kind. 3. Of His *oath*, "because when he could swear by no greater, he swore by himself, saying, Surely, blessing, I will bless thee, and multiplying, I will multiply thee." "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, *confirmed it by an oath*." Hence His *veracity* is at stake in making good His promises. All His perfections are pledged to their fulfillment. All the resources of His eternal providence are behind His oath. Not one of them, then, can possibly fail, in time or in eternity.

II. The *number* and *variety* of these promises. Trace the first promise given in Eden down through the patriarchal and Jewish period of the Church to the advent of Christ, and thence down the track of ages to the consummation of all things, broadening in its scope, and branching out into a thousand forms, till the skies are ablaze with millennial glory and the heaven of heavens resounds with the hallelujahs of the redeemed!

III. The *positiveness*, the *fullness*, the *blessedness* of these promises. They embrace "all things"—pardon, sanctification, life for evermore: Christ, heaven, a crown of glory, everlasting happiness!

BEST METHODS OF PREACHING AND SERMONIZING.*

No. VII.

The Congregational View.

BY REV. GEORGE F. PENTECOST, OF BROOKLYN, A. J. F. BEHRENS, D.D., OF BROOKLYN, AND REV. WILLIAM LLOYD, OF NEW YORK.

REV. G. F. PENTECOST.

I NEVER preached a sermon from manuscript in my life. I always *prepare* my sermons, but deliver them extemporaneously. I have no question, in my own mind, about the absolute superiority of extemporaneous speech to written speech; first of all, because it is the natural way of speaking to people; and whatever you may seem to lose in diction or eloquence you always gain in directness and power with the audience.

Again, an extemporaneous preacher, if he has prepared his sermon well—which we assume to be true with every conscientious man—oftentimes gets his very best thoughts while he is speaking to the congregation. He has a chance for the "inspirations," as they come to him, while he is in contact with the people; while the man who writes his discourse has not. He is *en rapport* with his audience.

There are two or three ways of preparing a sermon. With the textual sermon you take a text and develop the thought contained in it. My method is to treat every text scripturally; that is to say, I never preach a theme, I never preach a subject. I select a text, and what that text in itself suggests, that I develop, and I develop it always with the Scripture; that is, comparing scripture with scripture. Such sermons are easier, because you are drawing upon the Word of God and inspiration all the time, and not upon your own original thoughts, which, in my judgment, don't amount to much. I have a very poor opinion of human thinking, and I believe it has been a failure from the beginning. Just in proportion as a man can abandon his own thoughts and sat-

* In interviews for this publication.

urate himself with God's thoughts, in that proportion he becomes an ideal preacher. And there isn't any text in the Scriptures that I know of but you can find fifty other scriptures to illustrate and give you proof from different points of view. When I first began preaching I used to take, for instance, a subject like faith, and, collating all the passages on faith, belief, trust, and so on, I would select from them those more striking passages which would illustrate different phases of this matter. Moody said to me once that the blessedness of preparing a sermon like that, with so many scriptures in it, was, that if you got persecuted in one text you could flee to another. And now almost every division in a sermon of mine is a division on a passage of scripture. So, without preparing language, I prepare my sermon, and memorize a division, and then every scripture is the further suggestion of its own development.

The main advantage of Biblical extemporaneous sermonizing is the resources you have in the Scriptures. After a course of Bible readings, not a long while ago, a distinguished minister said to me that he had no idea how much good material there was for sermons in the Bible; it had never occurred to him to make the Bible the resource for the body of his sermons. He would use the Bible for the suggestion of themes, and then, with the help of literature, nature, philosophy and science, and his own ideas, he would make a sermon.

I do not think that a manuscript ever ought to be taken into the pulpit. If I wanted to see you on business of importance, I do not think I would write out my ideas and read a manuscript to you.

If an extemporaneous preacher trusts to his own thoughts, he may fail in the course of years; if he trusts to the Scriptures he will never fail. I would emphasize the insufficiency of human thinking. God has made the wisdom of this world foolishness always, and it has pleased Him to ordain that by wisdom the people should never know.

Therefore, he has given us the Scriptures. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." The Word of God is as perennial as a fountain—the more you dip out of it the deeper the well gets, and the cooler the water. The great want of the Church today is Biblical preaching.

REV. DR. BEHREND'S.

In the preparation of sermons I think there are two things that require attention: the general method, and the special method. The special method, of course, has reference to the immediate preparation of the discourse in hand, and the general method has reference to the matter of gathering up and increasing such a store of knowledge as would make the work of special preparation easy. A man ought to keep his cistern of knowledge full, so that he can be able to tap it at any time and get what he wants. I think more attention, on the part of a great many ministers, ought to be paid toward obtaining a thorough knowledge of the Bible, and of vital questions of religious knowledge, so as to keep their stock of information growing all the time.

In the matter of special preparation, I have found it best always to think my whole subject through on my feet, from beginning to end, before putting anything down on paper. Having done this, I make a very rapid running brief of it, without attempting to elaborate thought, doing it at a single sitting, and doing it under the pressure of mental excitement. I use that brief in the way of suggestion, leaving amplification to the time when the sermon is preached. This method is "a cross" between the written method and the purely extemporaneous method. I do not take the brief, or any notes, into the pulpit with me. I have felt as if it ought to be possible for a man to use his pen so as to help him even in extemporaneous speech, and that it is not necessary for a preacher to commit his sermon to memory, or to read it entirely. My method

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is the extemporaneous method, so far as using the manuscript at the time of speaking is concerned, and yet I prepare considerable of a brief before going into the pulpit.

If illustrations seize me at the time of writing, I note them down, though frequently they come to me when I am speaking, in which case I work them in. I do not find that preparing the brief hampers me; it rather acts as a steady-weight and balance wheel, at the same time leaving me perfectly free to make any changes in the course of the discourse I may deem best. After I get into the pulpit I not unfrequently change the order of thought, leaving some things out and putting others in.

When I began my ministry I used one written sermon, and delivered one unwritten discourse. The first I wrote out entirely, the second I made no special preparation for. But I did not like either method, and, after toiling for four or five years—riding two horses, one facing one way and the other the other, I made up my mind to sell both of them and try another.

I would not recommend my method to anybody else, because nobody, probably, can work as well in my harness as I can. I have taken up this method after trying both the others, and I find it is the one that suits me the best.

In regard to extemporaneous preaching, no definite rule can be laid down; it all depends on a man's habits of study, on his temperament, and upon his ability to command himself; I think, perhaps, as much on the latter as anything else. If a man is nervous, and without sufficient will-power to control his nerves, it is a very hazardous experiment for him to attempt extemporaneous preaching. I think the whole matter, as to where the preference belongs (as between extemporaneous preaching and written sermons), every man must decide for himself by studying his own disposition and ability, and then taking that method which, on the whole, makes him feel at his ease. At the same time, I have not any doubt that, after striking a balance, the ad-

vantages are decidedly in favor of extemporaneous preaching. Perhaps, as a rule, written sermons are more finished in style, but, on the other hand, the extemporaneous method has the advantage of greater practical power and force. The extemporaneous sermon need not lack in compactness, nor in finish. Very much depends upon a man's habits of study and his power of concentration. He may be able to put his thoughts just as compactly in speech, even more so than when he writes.

I should advise young preachers to give preference to the extemporaneous method, and I think if they would expend the same amount of labor in the endeavor to become masters of the art of extemporaneous speaking that they give to the "finish" of written sermons, the results would be very much greater and more satisfactory than they are. Effective extemporaneous preaching cannot be secured at a bound; it has to be toiled for, and a good deal of hard work is needed before a man can feel perfectly at ease with his audience, without a scrap of paper before him. But, in spite of all the labor that is required in order to become easy in the use of that form of speech, I think it is worth all the toil that a man can give to it.

By the extemporaneous method, I should not want it to be understood that the pen is not to be used at all, because I do not believe it is safe for the great majority of preachers to throw aside the use of the pen. Now and then a man may be found who is specially gifted, who can preach year after year, for a long succession of years, without the use of the pen in the preparation of his discourses; but I should say that ninety-nine per cent. of our ministers ought to be very careful and constant in the use of the pen. But the pen can be used without using the product of the pen in the pulpit.

REV. WILLIAM LLOYD. -

My own method of preparing sermons has been, after selecting a subject or text, just as the case might be, whether

the discourse was to be topical or textual, without referring to any book, except a critical and exegetical commentary, to block out a plan for the sermon. This "plan" was in the shape of a brief, showing at what points in the discourse I would insert an illustration, an incident, or anything of that kind. After having thoroughly digested the subject in my own mind, I read all that I can find on that topic, and, after having impregnated my mind with the thoughts of other men on the subject, I sit down and write the sermon out complete, just as though I intended to read it.

After that I take the sermon again and prepare a brief for use in the pulpit, the brief consisting of single divisions of the sermon, sentences that start paragraphs. Then I deliver the sermon from the brief, not committing it to memory, but depending upon the fact that, having thoroughly digested the subject, the very phraseology is so firmly imprinted on my own memory that, by the aid of the brief, I can deliver it almost as perfectly as though I had written it.

I have found that method better than reading a sermon, because it leaves the mind free to avail itself of any of those suggestions that are often the best and most impressive, and that come to a man in the heat of his own speaking, when the mind is kindled by the surrounding circumstances and the theme itself. Then, by the use of the eye and involuntary gesture, it enables a man to use that power over an audience of which he is deprived when the sermon is read. More than half the power of an orator consists in his controlling his audience by his eye and gestures.

I think the method I mention better than purely extemporaneous preaching, which consists simply of digesting the subject and then speaking upon it without writing. It enables a man to keep more closely to the subject in hand, and saves him from the danger of wandering and discursive talk, and also from the danger of repetition.

Sometimes I read a sermon; as, for

instance, when I am discussing a subject in the course of which I have to appeal to a good many authorities to substantiate my position, and the topic may be one open to a great deal of criticism and misrepresentation. Then I carefully write, and closely read, so that I may afterward appeal to the manuscript and say: "That is what I said, not what the newspapers say I said." But my ordinary method is to prepare the sermon, write it as closely as though I purposed to read it, and then deliver it from a carefully prepared brief, which is neither the extemporaneous method, nor reading, but a blending of both.

I think extemporaneous preaching, without writing, is a very vicious method. It tends to looseness of thought, and to a repetition in expression. I would prefer a man who wrote his sermons and read them, to a man who never wrote at all. I go upon the principle of Locke, that "reading makes the full man and writing the correct man."

I would advise every young student to cast his sentences into as good phraseology as possible, to quote as little as possible, except where he is discussing a subject that needs the authority of the Church to support it. The president of a college, with whom I was well acquainted, once said to his students: "Young gentlemen, take thoughts wherever you find them, but never steal a man's old clothes."

The preacher should not commence by confining himself to a literal, close reading of manuscript, because it will become a slavish habit, which he will find it difficult to break in after years. He had better partially fail a few times than become a slave to the manuscript, especially when he will be likely to use the same manuscript a good many times in his life, for pathos and earnestness grow stale on paper. No man can speak from the heart to the heart who is closely confined to a written sermon. A preacher should convey to his audience the impression, not that he has put all he has to say on that paper, but that what he has on the paper is only a duct

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through which the fullness of his whole soul pours itself; and he must be free to leave the paper; if another phase of the subject should suddenly flash upon him, as he stands in the pulpit, he must be ready to leave his paper and give expression to that. The true preacher is not the man who learns the subject, but the man who is possessed by his subject.

As to the style of sermons, I do not think it well to stick to one mode. Joseph Parker, of London, claims to be purely an expository preacher, and yet you will find his expositions are topical after all. The tendency of the day is to indulge in topical preaching, and I think that the growing reverence for thought—for truth itself rather than for the form in which truth has been cast—leads men to discuss a subject rather than to discuss a text. Because, after all, the value of anything that the Bible says is in its application to our present life and condition. A good deal of what is called "expository preaching" is Bible and water—largely water. It is the human dilution of truth.

I think that the one book that a young man should study above every other book is the Bible. He should become familiar with Bible phraseology, Bible incidents, and with the drift of Bible argument. I would have every student thoroughly master the gospels, especially the gospel by John, and the epistles of Paul. I am opposed to *memoriter* preaching, because that makes the man the slave of his memory, and destroys spontaneity of both thought and utterance. He is not then a preacher, he is a reciter.

**THE OLDEST CHRISTIAN SERMON,
PRAYER AND HYMN.**

No. III.

By PHILIP SCHAFF, D.D.

THE FIRST CHRISTIAN HYMN.

The Hebrew Psalter was the first Christian hymn-book, and it retains this honored place even now in some churches, to the exclusion of all other hymns. But with Christianity was born

a Christian psalter. Our Savior was sung into this world by the angelic anthem, "Glory be to God in the highest, peace on earth, good-will among men." This anthem is the key-note of Christian hymnology, and of the whole mission of Christianity. The Virgin Mary, Elizabeth and Zacharias were seized with the spirit of poetry at the very thought of the birth of the Messiah and Savior of the world, and the *Magnificat*, the *Ave Maria* and the *Benedictus*, as well as the *Nunc Dimittis* of old Symeon in the Temple, resound to this day throughout Christendom, and will never die out. The Christian religion is the highest poetry as well as the greatest fact. It is ideal as well as real; it brings heaven to earth, and lifts earth up to heaven.

In the epistles of the New Testament we find several traces of primitive Christian hymns, which must have sprung up from the garden of the Church like blooming roses in the spring. The heathen Governor of Asia Minor, the younger Pliny, a friend of the Emperor Trajan, reports, in a letter to him in the year 107, that the persecuted Christians in that country were in the habit of meeting at daybreak and singing hymns to the praise of Christ as their God. These earliest Christian hymns are unfortunately lost. But one remains from a somewhat later period, at the end of the second century. It is the hymn of Clement of Alexandria, a profound Christian philosopher and teacher of Origen. He had charge of the Catechetical School (the first theological seminary) in that famous commercial and literary metropolis of the East from A. D. 180 to 202, and died about A. D. 217. This poem faithfully represents the Logos theology of the Alexandrian School, which preceded and prepared the way for the Nicene orthodoxy. It is a lofty hymn, in praise of Christ as the eternal Word (Logos) of God, the Revealer of His will, the Educator of the human race, the Shepherd of His flock, the Friend of children. It was not intended for public worship, nor is it adapted for it; nor does it suit the

modern taste; but it is at all events a remarkable production, and has inspired other and more popular hymns. We give it first in a literal translation from the Greek, and afterward the modern transfusion by Dr. Dexter:—

• Bridle of untamed colts,
Wing of unwandering birds,
Sure Helm of babes,
Shepherd of royal lambs!
Assemble Thy simple children,
To praise holly,
To hymn guilelessly
With innocent mouths
Christ, the guide of children.

O King of saints,
All-subduing Word
Of the most high Father,
Prince of wisdom,
Support of sorrows,
That rejoicest in the ages,
Jesus, Saviour
Of the human race,
Shepherd, husbandman,
Helm, Bridle,
Heavenly wing
Of the all holy flock,
Fisher of men
Who are saved,
Catching the chaste fishes
With sweet life
From the hateful wave
Of a sea of vices.

Guide [us], Shepherd
Of rational sheep;
Guide harmless children,
O holy King,
O footsteps of Christ,
O heavenly way,
Perennial Word,
Endless age,
Eternal Light,
Fount of mercy,
Performer of virtue,
Noble [is the] life of those
Who praise God,
O Christ Jesus,
Heavenly milk
Of the sweet breasts
Of the graces of the Bride,
Pressed out of Thy wisdom.

Babes, nourished
With tender mouths,
Filled with the dewy spirit
Of the spiritual breast,
Let us sing together
Simple praises,
True hymns
To Christ [the] King,
Holy reward
For the doctrine of life.
Let us sing together,
Sing in simplicity
To the mighty Child,
O choir of peace,
The Christ begotten,
O chaste people
Let us praise together
The God of peace."

This poem was for sixteen centuries merely a hymnological curiosity, until an American Congregational minister, Dr. Henry Martin Dexter, of Boston, by a happy reproduction, in 1846, secured it a place in modern hymn-books. While preparing a sermon (as he informs

me) on "some prominent characteristics of the early Christians" (text, Deut. xxxii: 7, "Remember the days of old"), he first wrote down an exact translation of the Greek hymn of Clement, and then reproduced and modernized it for the use of his congregation in connection with the sermon. It is well known that many psalms of Israel have inspired some of the noblest Christian hymns. The 46th Psalm gave the key-note of Luther's triumphant war-hymn of the Reformation, "*Ein feste Burg*," which just in this year, 1883, rings throughout all Protestant Christendom as it never did since it was composed three hundred and fifty years ago. John Mason Neale dug from the dust of ages many a Greek and Latin hymn, to the edification of English churches, notably some portions of Bernard of Cluny's *De Contemptu Mundi*, which runs through nearly three thousand dactylic hexameters, and furnished the material for "Brief life is here our portion," "For thee, O dear, dear country," and "Jerusalem the golden."

We add Dexter's hymn as a fair specimen of a useful transfusion and rejuvenation of an old poem:—

1. Shepherd of tender youth,
Guiding in love and truth
Through devious ways;
Christ, our triumphant King,
We come Thy name to sing;
Hither our children bring
To shout Thy praise!
2. Thou art our Holy Lord,
The all-subduing Word,
Healer of strife!
Thou didst Thyself abuse,
That from sin's deep disgrace
Thou mightest save our race,
And give us life.
3. Thou art the great High Priest;
Thou hast prepared the feast
Of heavenly love;
While in our mortal pain
None calls on Thee in vain;
Help Thou dost not disdain—
Help from above.
4. Ever be Thou our Guide,
Our Shepherd and our Pride
Our Staff and Song!
Jesus, Thou Christ of God
By Thy perennial Word
Lead us where Thou hast trod,
Make our faith strong.
5. So now, and till we die,
Sound we Thy praises high,
And joyful sing,
Infants, and the glad throng
Who to Thy Church belong,
Unite to swell the song,
To Christ our King!

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COMMENTARY ON THE EPISTLE OF JAMES.

No. IX.

BY WILLIAM ORMISTON, D.D., LL.D.

HEARERS AND DOERS.

But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—James 1: 22-25.

DIFFERENT READINGS: V. 22, *μῶνον* is placed after *ἀκροῦ*. by some, by others before it. The weight of authorities is in favor of the latter. Alford and Westcott place it after.

V. 23. *ὄρι* is omitted in one MS.

V. 25. *οὐτός*, before *οὐκ ἀκροῦ*, is omitted by Lachman, Tischendorf, Alford and Westcott.

OTHER RENDERINGS: V. 22. For "deceiving," the revised version reads, "deceiving." V. 23. The face of his birth in a mirror, "*faciem nativitatis*" (Vulg.), "*faciem suam nativam*" (Tremellius).

V. 24. The Greek gives a subtle variation in the tenses. "For he beheld the momentary act) and hath gone away (the completed departure continuing in the present) and forgot" (the oblivion coming and being completed in a moment) (*Plumptre*). The illustration, as in verse 11, is thrown into the form of a narrative (see *Winer*, 40, 4).

The verses may be literally translated thus: "For he beheld himself, and has departed, and immediately forgot of what appearance he was. But the one having looked into the perfect law of liberty, and continued (looking), being not a hearer of forgetfulness, but a doer of work, shall be blessed in his doing."

COMMENTARY: The preceding injunction, to be ready to hear, is followed by a caution that hearing and receiving is to be followed by obeying and doing.

Simply to receive the truth, which assures of pardon and peace, will not attain the fullness of the salvation which the word of truth reveals, and which includes a thorough transformation of character, a radical change in the affections and tendencies of the soul, so that it shall rejoice in the love and the practice of a holy obedience of what the implanted Word requires.

V. 22. "*Be ye doers—not hearers only.*" The exhortation urged upon the professed members of the Church at that time is something more than a mere outward conformity, or baptized Pharisaism, and enjoins upon all Christians, now, more than a nominal adherence to the Church, a formal observance of her ordinances, or a baptized worldliness. A good profession should be productive of holy living. The mere hearer of the Word practices a deceit upon himself, if he supposes that the Word, like a talisman, will necessarily produce some magical, mysterious effect. The Word must be practiced in order that it may become a spiritual power in the soul. A merely formal attention to the Gospel will end in overwhelming disappointment and dismay. (Comp. Matt. vii: 21-27.) The bearer of an oilless lamp will find no admission to the hall of the Bridegroom.

V. 23. "*Like unto a man beholding.*" The striking illustration contained in this verse fitly exemplifies the inefficiency and transitory impression of mere hearing. It appeals to a common experience. Every one is conscious how imperfectly he retains the idea of his own countenance after glancing at it in a mirror. Its charms or defects are speedily forgotten, in the interest of the affairs in which he immediately engages. The term rendered *natural*, or bodily, suggests the *spiritual* countenance, or aspect, which is to be seen reflected from the Word. So slight an impression is commonly made by a look into a mirror, that we are better acquainted with the features of others than with our own. Thus, also, it too often happens that a man may behold and recognize his own moral likeness.

in the vivid delineations of the Word of God, and be impressed for the moment. But turning from a consideration of the truth presented, and becoming at once interested in other thoughts and pursuits of pleasure or business, the impression, like a morning cloud, or an early dew, vanishes, and the Word is forgotten, pride, ambition, unbelief and worldliness rush in and fill the soul, dispel all seriousness, and render the Word utterly unfruitful of any good result.

V. 25. "*Whoso looketh—continueth—not forgetful.*" We have here the other side of the contrast—the beholding and the blessedness of the doer. *παραινυψας* is not used here in the classic sense of taking a side glance, or peep at a thing, but, as in 1 Pet. i: 12, it denotes eagerness to learn, a bending down so as to see clearly—as if the object contemplated deserved and demanded the closest scrutiny. This meaning is intensified by the use of *παραινυψας*, continued. The object upon which attention is directed is the Word, which is able to save the soul—the perfect law of liberty. This is not the law of nature nor the Old Testament law, nor the Gospel as contrasted with it, nor the covenant of faith as superior to that of obedience; but the Gospel considered as a rule of life, a code of morals, as proclaimed and expounded by Christ in the Sermon on the Mount. This is the more obvious when we consider that the apostle here, and in the following chapter, is treating expressly of doing, of a holy life. This law of Christ, alike in its nature and in its effect, is perfect. It reveals the perfect will of God, and it makes perfect in Christ all who live in it. It is a law of liberty, because the soul, when regenerated by it, delights in it, and is delivered alike from the sentence of condemnation and from the bondage of sin. The true believer having joyously received the promises of the Gospel, cheerfully obeys its precepts, not impelled by fear, but constrained by love. He takes up the yoke of Christ, but finds it easy. The burden is light, and the command-

ments are not grievous. This evangelical law gives a freedom which was not the province of the legal dispensation to confer. The great Teacher says: "If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." (John viii: 31-36.)

"*Blessed in his doing.*" The word rendered doing occurs only here in the New Testament, and indicates that the obedience is not a single act, but a habit. The law is written in the heart, not merely imprinted on the memory, and governs all the powers and faculties of the soul, molds the temper as well as the conduct, and consecrates the whole being for all time to the service of God. The benediction pronounced, like the beatitudes of our Lord, is a present joy. Doubtless a glorious welcome and an eternal reward await the "doers," when their work is finished—even a crown of life; but the precious truth taught here is, that the very act of doing carries a blessing in it. Obedience is its own reward. In the keeping of the commandments there is a great reward.

HOMILETICAL.—In the immediate context we have an earnest exhortation to hear the Word of truth, which is the instrument of regeneration, and is able to save the soul. In this passage we have a needed caution against the danger of *merely* hearing the Word. The Gospel consists not merely in good tidings to be gladly listened to, but also of clear precepts to be cheerfully obeyed; pardon and restoration are proffered, loyalty and obedience are enjoined. Hearing is an obvious duty, doing is a consequent obligation. Christianity presents a system of truth, a rule of faith to be attentively considered. Not otherwise can the inherent grandeur and supreme importance of its revelations be apprehended, or its inestimable advantages secured and enjoyed. It also proclaims a system of law, a rule of life, to be implicitly obeyed. It teaches what we are to believe concerning God, and what duty God requires of us. The text illustrates by contrast the different effects produced by the

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Gospel on those who hear it. Some hear, go away, and immediately forget, and consequently are neither blessed nor saved by it. Others receive it earnestly as a living, inspiring, controlling power, become more and more thoroughly acquainted with it, walk in its light, enjoy the blessedness it confers, and anticipate the glory it reveals. Whence this difference so far as the hearers are concerned? How does the Word in one case prove the savor of life unto life, and in the other of death unto death? In the passage the cause of this difference is distinctly stated by a marked contrast, and fitly explained by a striking illustration.

We notice the following points of contrast in the two representative hearers: The attention given, the time devoted, and the obedience rendered to the Word.

1. *The attention given to the message of the Gospel.* The language used suggests a difference in the conduct of the hearers. In one case, the word denotes taking cognizance of a thing; in the other, it implies intent desire to look into and comprehend the matter; a concentration of all the faculties, in order to view an object on every side. The *hearer*, who is a hearer only, is represented by the illustration of the mirror as giving only a casual, occasional, or accidental attention to the Word, allowing it to fall upon his ear as seed on a trodden path, or, at best, upon a shallow soil; pleased, interested, perhaps regaled for the time by it, but not penetrated or permanently impressed by its significance, or awakened, excited and thrilled by its power. Other topics relating to art, or literature, or science, or business, or politics, arrest, arouse, absorb his attention, and enkindle a lively and sustained interest; but the grand, wondrous and overwhelmingly momentous themes of the Gospel secure only a divided attention and a superficial examination; hence he has no clear vision, no definite apprehension, no adequate appreciation of them or their relation to his personal interests, his present life and his future destiny.

The word rendered *hearer* indicates the relation of a pupil to his teacher, and does not imply carelessness or inattention at the time; still less does it suggest levity or disregard, or rejection of what is heard; but only a failure to accept and adopt the truth heard as a regulative and controlling power in the life. The appeal of the Gospel is, in the highest degree, personally practical. Its aim is a change of conduct, as well as of conviction; of life, as well as of feeling. It is not enough that a man should be a delighted hearer, or even a diligent student of the word; he must not only be swift to hear, and ready, with a becoming and docile spirit, to receive the Word; he must also be willing, practically, to keep and practice it. The hearer, who is a doer, and is blessed, is represented as earnest, intent and eagerly devoting all the powers of his mind to a consideration of the truth; looking into it, profoundly impressed, personally possessed by it. He becomes so intensely occupied with it, in its origin, channel, purpose, power and effects, that all other objects are overshadowed, and its great verities fill his soul. Sin, in its origin and results; the Savior—His person, work, kingdom and coming; the gracious privileges of the children of God in this life, and their glorious prospects in the life to come; the work to be done, the cross to be borne, the grace vouchsafed, and the crown assured—all these arrest and hold both thought and affection. Happy he who so looks into the perfect law of liberty; he becomes a son of God, and all things are his. He wears the royal robe which the Father bestows; receives a princely patrimony, which he can never lose, and is invested with honors which can neither be tarnished nor forfeited.

2. *The time devoted to the study of the doctrines of the Gospel.* "Which things the angels desire to look into." The same word is applied to the angelic student and the human hearer. The attention of the one hearer is represented not only as superficial, but brief. One may so look at things as not to

see anything to remember. A hasty walk through a picture gallery, or a railroad ride over a landscape, would leave a very faint and confused impression of the objects, either of art or nature, which passed under review. All colors may whirl so rapidly across the vision as to leave only a perception of white upon the retina. No valuable knowledge of any subject can be acquired in this way. All our attainments are made by continued and prolonged application. It is equally true of our spiritual life and religious knowledge. The natural aversion of the human mind to serious, earnest, prolonged consideration of religious truth—an aversion arising from pride or fear or frivolity—hinders many from entering into the light and the liberty of the children of God. Seriousness, candor, earnestness and sincerity lead the mind into a calmer and clearer atmosphere, where the truth shines with divine radiance into it. He that waits and continues to look shall see; and, as he continues to gaze, the truth will gain upon him in all its majesty and purity and power. Many have fragmentary, unconnected and unsatisfactory views of religious truth, just because they have devoted so little time to the devout investigation, or consecutive examination of it. "Then shall we know, if we follow on to know the Lord." If we would know the treasures of the Word, we must "search the Scriptures," and take the counsel of Paul to Timothy, "Meditate upon these things; give thyself wholly to them."

3. *The obedience rendered to the requirements of the Gospel.* "A doer of the word." He who looks, and continues to look, into the perfect law, will be disposed and enabled to obey it. He will not forget either the mighty motives that are presented to him, the aids which are assured to him, or the duties which are required of him. A candid, persevering student of the will of God will ever seek gratefully to acquiesce in and accomplish it. Amid the bustling activities and anxious cares of daily life,

a man may very easily forget his own image, as seen in a mirror; but he who makes the law of liberty his continual study will not fail to carry its guidance and sanctions into every duty of his life. He will constantly recall the truth he has apprehended, and strive to reduce it to practice. "The law of his God is in his heart; none of his steps shall slide." He hides it in his heart, as well as retains it in his memory, so that he may be restrained from sin and sustained in service. The *doer* is one who sincerely endeavors to achieve, even though he may fail to perfect the work. Ever forgetting past failures, he reaches forth after nobler things. He makes past progress and present attainments means of further usefulness and growth. The *hearer*, on whom religious impressions are but "as the morning cloud and the early dew," who, under the impulse of the moment, says, "I go, sir," but afterward fails to keep his promise and obey his Father's orders, not only loses the satisfaction and blessedness of a cheerful obedience, and incurs his Father's displeasure, but he brings upon himself a moral blight and increased spiritual darkness. "Each single act of disobedience, each sin willfully committed, each preference of the law of the flesh to the law of God, of the judgment of men before His judgment, weakens our power to discern what we are, and what He wishes us to be." (*Plumptre*.) On the other hand, he who hears and does, who listens that he may learn, and learns that he may do, is blessed in his doing. There is a positive gladness in doing that which is worthy of being done. He that doeth the will of God shall know more of that will as he faithfully follows the path of obedience; light arises, comfort comes, and strength increases for the further course. In looking into the perfect law of liberty, he learns that he has not received the spirit of bondage again to fear, but the spirit of adoption, and finds the service required perfect freedom, the natural expression of filial love and gratitude. He rejoices in

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"A liberty unsung
By poets, and by senators unpraised,
Which monarchs cannot grant, nor all the powers

Of earth and hell confederate take away;
A liberty which persecution, fraud,
Oppression, prisons, have no power to bind;
Which whoso tastes can be enslaved no more.
He is the freeman whom *the truth* makes free,
And all are slaves beside." (*Conquer.*)

And further, in looking into the perfect law of liberty, he sees the glory of Him of whom it testifies, and is changed into the same image from glory to glory, even as by the Spirit of the Lord, and looks forward exultantly to the time when he shall see Him no longer as in a glass darkly, but face to face. Then the blessedness will be complete, because, when He shall appear, we shall be like Him, for we shall see Him as He is. The entire subject is both practical and personal; all present belong to one or other of the two classes portrayed in the text, and are either deceived or blessed.

1. *Are you hearers only?* It is your duty to read the Word, and wait on ordinances, but not to stop there. Occasional perusal of the Bible, listening to the preaching of the Gospel, professed membership in a Christian congregation, passing impressions of the importance of spiritual things, and even some amendments of life, are all compatible with the character of a "forgetful hearer." Many hear gladly, are pleased, and even moved, but the impression soon vanishes. Some are even convinced that they are sinners before God, yet do not repent. One may see the heroism of some self-sacrifice to be made, or feel the obligation of some duty to be performed, and yet neglect to offer the one, or to do the other. One may listen to the story of His perfect life, who was so gentle, loving, forgiving, self-forgetful—the altogether lovely; or look on Him lifted up on the Cross for us, for our redemption, until the heart glows and the eye swims; and yet all end in a tear. Convictions and feelings may be excited that lead to no decision; there may be ardent longings awakened which are never realized, be-

cause the heart is not really changed, and the life is not brought into subjection to the will of God. Dear hearer, see that the seed of the Word in thy heart is neither crushed by business, nor carried away by the pleasures of the world. Receive it and be saved. "What shall the end be of them that obey not the Gospel of God"? (1 Pet. iv:17.)

2. *Are you doers?* Earnest, active, diligent, though imperfect, doers?—then, indeed, are you blessed. The joy you have now is but the earnest of its coming fullness. Our Lord Himself said, "Blessed are they that hear the Word of God and keep it"; and, "My mother and my brethren are those which hear the Word of God and do it." And again: "Ye are my friends if ye do whatsoever I command you."

SELECTED OUTLINES: PROFITLESS HEARING.—*Eight* classes of hearers: the vacant, the curious, the captious, the fashionable, the speculating, the self-forgetful, the prayerless, the unresolving. (*Tucker.*)

THE TRUE CHRISTIAN.

I. His character. 1. He looketh into the Gospel. 2. He continueth in it by meditation and obedience.

II. His crown. Blessedness. (*Farrington.*)

A SYMPOSIUM ON EVOLUTION.

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

NO. I.*

BY PRESIDENT MCOSHE, OF PRINCETON.

IN the present day educated people are talking, and some of them are writing, about evolution and development. For several ages theologians, especially those of the German school, have been employing the phrases, and

* This able paper, opening the discussion of this important subject, will be followed in our next issue by one from Dr. JOSEPH T. DURVEY, of Boston, taking a different view of the question, and in subsequent numbers by papers from Prof. PATTON, of Princeton, Prof. GULLIVER, of Andover, Prof. WINCHELL, of the University of Michigan, and Dr. J. M. BUCKLEY, of New York.—ED. HOM. MONTHLY.

speaking of the Jewish dispensations being developed from the patriarchal, and the Christian from the Jewish. Historians take pains to show that one state of society, or one series of events, has been evolved from a previous one. Within the last age, scientific men have appropriated the phraseology, and been showing that one operation of nature grows out of another. Some of these have been skeptics in religion, and think that by development they can account for all that is going on in our world without calling in God or His providence. Religious people have been frightened at development, and are apt to regard all who defend development as enemies of that which they love so dearly. There are ministers, not trained in their youth in natural science, who denounce evolution, and those who advocate it in unmeasured language. Our newspapers, most of them profoundly ignorant of the subject, discourse profoundly upon it, some defending the process, others condemning it. Some of the religious journals, zealous in defending the faith, have a pious horror of everything that looks like development. There are portions of the secular press which leave upon the readers the impression that the new doctrine has delivered mankind from all the obligations of religion, and the restraints of the old morality.

In this discordant state of thought and opinion, it is surely desirable that people should know what evolution is, and whether it is consistent with the Bible or religion under any form. It is thought that this can best be done by a friendly talk, which learned men signify with the Greek name symposium. The question is fairly put at the head of this paper; it will be fairly argued. My main office in opening the discussion is to place before our readers what is called "the state of the question." This will clear the ground. The question relates, first, to evolution, but, secondly and more specially, to the theory of evolution propounded by Darwin.

I. There is certainly evolution, that is, one thing coming out of another, in our world, especially in what we are here concerned with—the operations of physical nature. I know no scientific naturalist, under thirty years of age, in any country of the world, who does not believe that there is such a process. It is highly inexpedient in religious people to set themselves against it; they will thereby only injure among young men the cause which they mean to benefit. I am at the head of a college in which I have to speak of such subjects. Were I magisterially to declare that there is no evolution in nature, and that any one advocating it is setting himself against Scripture, I would place some of my most thoughtful students in great difficulty and perplexity. They would tell me that in their researches into nature they see evolution everywhere, and ask me whether they are to give up science or Scripture, and some might be tempted to abandon their Bible, which they are told is inconsistent with late discoveries. From the time of my entrance in my office, I told the young men committed to my care, that there is evolution everywhere in nature, and that there is nothing in that evolution, properly explained and duly limited, inconsistent with revelation. Some of the young men so trained are now professors in our college, and they see development in nature, and yet are devout believers in the Word of God. They see God working by development in the processes of nature.

1. Evolution is involved in the very nature of the causation acting in the whole physical world. This has not been commonly noticed, but is at once perceived to be true when attention is called to it. Our physical world consists of an innumerable large number of bodies created by God, and endowed by Him with specific properties. The bodies act upon each other according to their properties. All matter attracts other matter inversely according to the square of the distance. Simple bodies combine

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chemically, in certain proportions, to form compound bodies. All educated people do now acknowledge that these mundane actions proceed according to the principle of cause and effect. If this be so there must be evolution. The cause develops into an effect. The effect is evolved from the cause. If physical nature consists of bodies acting causally, they must produce a universal evolution of one thing from another, of the present from the past, and all things from God. This must be especially true when there is a combination of causes.

2. All the operations of nature are regulated by law. The causes of which I have been speaking are so regulated, and constitute laws, such as the law of gravitation and chemical affinity. By the collocation of the causal agencies, orderly results are produced, or we may say developed, and these may also be called laws. Such are the alternation of day and night, and the revolution of the seasons, and the springing growth and decay of plants and animals. These are the product, not of any one cause, such as gravity, or chemical affinity, but of a combination of powers working for one end. Man observes these laws, and accommodates himself to them, thereby securing the necessaries and the comforts of life, and, from the past anticipating the future, he lays out his plans accordingly, for his own good and that of others.

3. The development is especially seen in the organic kingdoms. All plants and animals proceed from a seed or germ. The seed, in a favorable soil and climate, springs up and becomes a plant, which takes a particular form and continues the species. The animal comes from the pairing of parents, and has its stages of life, and has an offspring after its kind. The child is father of the man, who may have children, who again may have children, to prolong the race from generation to generation. This I call an organized causation working for ends. Now, in all this there is evolution, of which,

therefore, every one has experience in his own person, and notices all around him, in every department of nature, but especially in those living beings he is so closely connected with.

4. There is a general progression. According to the theory of Laplace, commonly adopted by scientific men, the earth was at one time in a state of vapor, which as it rotated became condensed into successive planets, and finally into a central sun. All this is consistent with Scripture, which represents the world as without form and void, at first, and then of a specific form, and plished with living beings. In circumstances at all favorable animated beings rise to higher and higher states. True, there are also deteriorations and degradations, in unfavorable circumstances, and tribes of plants and animals perish. While all this happens in "the struggle for existence," it leads to "the survival of the fittest," which is a beneficent law, as it secures that the strong prevail. All this is in accordance with the language of the prophets, who speak of trees, animals and man reaching a higher perfection in the latter days.

5. In all this there is nothing atheistic, nothing irreligious in any way. It leaves every argument for the divine existence and the divine benevolence where it was before, only adding new examples of order and design. I perceive traces of wisdom and beneficence in this mode of procedure. It seems in every way worthy of God, who works not by compulsion but by His own good pleasure, according to an eternal idea, as Plato said; according to law, as says modern science. It is important to remark that in this way God connects the past with the present and the future in one grand system, reflecting the unity of God's being and character. As the law of gravitation binds the whole of contemporaneous nature in one grand sphere, so the law of development makes all successive nature flow in one grand stream, bearing the riches of all past ages into the future, possibly to the end of time.

The method is evidently adapted to our nature. Man's constitution is such, that by the faculties which God has given him, he has to gather knowledge by experience. But of what use would experience be if the future did not resemble the past? It has been shown, again and again, that God's procedure by uniform law is the only one which would enable man to lay plans likely to be successful. Were there no such order, man could not be sure that the sun will rise to-morrow, or that seedtime will be followed by harvest, or that food will nourish him. But the successive uniformity and consistency of nature are determined by the law of evolution, whereby the present comes out of the past and goes down into the future. Without this, man's wisest plans would have no security, nor so much as a probability of success, and he would cease to plan, nay, he would cease to live. The method is suited to man, and man to the method, and this by the purpose of God, who hath made both, and suited them to each other.

6. *There is development in Scripture.* God created plants and animals at first, and gave them endowments, by which they continue their kind throughout the ages. In the first chapter of Genesis such passages as these occur and re-occur. "And the earth brought forth grass and herb, yielding seed after his kind, and the tree yielding fruit, whose seed was in itself after his kind. And God saw that it was good." In all this there is evolution. There is development and growth in the whole dispensation of grace unfolded in Scripture. The seed of the woman (Gen. iii: 15), working in this world, and contending with the evil, passes through various stages, the antediluvian, Levitical, prophetic, Christian, and under the latter striking out into various branches.

Looking to these things, the defenders of religion should be cautious and discriminating in their attacks on evolution; and when they assail it they should always explain what it is that

they are opposing. I regard the things evolved as not the less the works of God, because they have been evolved in an orderly and beneficent manner from other works of God. It is a beautiful provision, whereby parents have children whom they love and train, and that children have parents to cherish them and call forth their affections.

But evolution, like every other operation of God, has been turned to evil purposes. It has been used to expel God from His works, and to degrade man to the rank of an upper brute. So I now turn to the question.

II. Is the Darwinian theory of evolution reconcilable with the Bible? While holding by evolution, which I see everywhere in nature, I do not therefore concur in all the theories that have been formed on the subject, or approve of the uses to which it has been turned by such men as Huxley, Spencer and Haeckel; on the contrary, I regard it as of vast importance to rescue a natural, and therefore a divinely-ordained process, from the abuse which has been made of it by carrying it too far, and by a wrong interpretation of it by men who have not been made infidels by evolution, but have illegitimately used evolution to support their infidelity.

Darwin is an eminent naturalist. He may be trusted in his statement of facts. But, while a careful observer, I do not regard him as a great philosopher, and he was not trained in early life, or in any college course, to observe the facts of the mental and spiritual world, quite as certain and important as those of the physical world. In arguing with him, the question turns around two points.

1. Can development evolve new species of plants and animals? This is by no means settled, as many naturalists, on the one hand, and many theologians, on the other, suppose. We have no direct proof of any new species of plant or animal being produced by development. There is no such process going on visibly at the present time; and we have no report of any one perceiving it in the past. No one has ever seen the reptile changed into the bird, or the

monkey into the man. But this does not prove that it has not taken place. We can show that it might have occurred without any one perceiving it. The change, if it did occur, must have gone on by small and insensible increments, like the growth of our bodily frames, but, unlike that process, requiring long periods beyond human observation. The first monkey that became a man has left us no autobiography to tell us that he was once a monkey.

It is admitted on all hands that development can produce important changes in species. This may be done by the internal nature of the plant or animal, but it is more specially effected by its surroundings, by what is called its environment. The dog, by being habituated to certain kinds of work, can become a shepherd dog, or a hunting dog; the divers pigeons are probably descended from the rock pigeon; roses are supposed all to have sprung from the common dog-rose. This is expressed by saying that evolution can produce varieties. But these varieties, when they pair with each other, are not prolific, and they tend, when left to themselves, to return to the form of the original species.

While there is and can be no direct proof of the transformation of species, or the production of new ones, yet, if we assume, as an hypothesis, that there are such, it will account for a great many facts of which we can otherwise render no account. It will show how the affinities which connect tribes of organized beings, have been produced, and which connect with each other all plants and all animals. All this will be ascribed by every pious man, evolutionist or non-evolutionist, to the purpose of God. But evolution shows us the agency by which God's plans are carried out. But this does not show, without positive proof, that the affinities have thus been produced, for they might have been effected in some other way, or by the immediate fiat of God, who, as a being of wisdom, would make all His works suit each other.

It is clearly and definitely stated in

the opening chapter of Genesis that there is a division of plants and animals into kinds. "And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind, and it was so." Science shows us the same things; kingdoms and orders and genera having definite marks of distinction, and continuing unchanged through innumerable ages. Geological science displays to us animals—earth-worms, for example—the same now as they were myriads of ages ago. The monuments of Egypt, and the earliest historical records, prove that man was substantially the same thousands of years ago as he is now. It is certain that willow cannot be changed into the oak, nor the sheep into the cow, nor the horse into the elephant. We may, without any presumption, discover final cause and a beneficent end in all this. For, unless there were some such order, animated nature would be in a state of inextricable confusion, and it would be vain in man to attempt to comprehend it scientifically, or to suit himself to it practically. But final cause does not require us to affirm whether these forms, now fixed, were determined at first by the Creator, or whether they have become so by a long process of evolution ordained by God. Nor does either final or physical cause require us to assert that new species cannot have been produced in organic matter yet in a loose state, and not yet gathered into fixed and unalterable forms.

Some have insisted on the fixity of species with an earnestness and a determination which indicates that they believe religion to be identified with the doctrine, and that religion would be undermined if this doctrine were disproved or rendered doubtful. I never could see this. That there must be order in nature, we might argue from the character of God. That there is such order, and a fixedness in species, is obvious to our observation. But what is the precise nature of that order, and what are the limits put to the fixedness of organic forms, are to be deter-

mined by observations, and not by any *a priori* speculation or religious belief.

The conclusion to which I have come is, that the question of the absolute fixity of all species, and of the evolution of new species, is a question of science and not of religion. We have clear proof of the existence of God, and of His benevolence, whichever side we take in the conflict. The adaptation of one thing to another in the eye, the ear, and on the organs of the body, as shown by Paley, all implying design and a designer, is as clear on a theory which claims that new species may be produced in a mass of unformed organic matter, or in rare and exceptionable circumstances, as on a theory which denies this. The scientific question in dispute is one to be determined by science and scientific men, and religious men who are not trained naturalists, should leave it to be settled by them. The great body of Christians may reasonably say, let savants dispute as they may as to how plants and animals are produced, by means or without means. I am convinced that, however they are produced, it is by the mighty power of God. A more vital question remains for discussion.

2. Is man developed from the lower animals? Here it may be interesting to notice the correspondence between Genesis and geology, as to the order of creation. This has been expounded scientifically by the three men on this continent most competent to speak on the subject, viz.: Professor Dana, of Yale; Dr. Dawson, of McGill University, Montreal, and Dr. Guyot, of Princeton. It has been acknowledged by Mr. Romanes, who does not seem to know what to make of the religious bearing of such an important fact. In the Bible the scene opens with the earth being without form and void, the very supposition with which Laplace (and Kant before him) starts in his theory of the genesis of the solar system. In the first day light appears, as yet unconcentrated, and order begins to work. In the second day there is a separation of the atmosphere from the solid earth.

In the third day the waters are gathered together and vegetable life appears. In the fourth day the sun and moon become apparent—in entire consonance with the theory of Laplace, which supposes planets thrown off before the sun is condensed into a center. In the fifth day animals come forth—the lower creatures, *tannim*, or swarms, then fishes and fowls. On the sixth day the higher animals appear, reptiles and cattle, and man as the crown of the whole, having moral powers which make him like unto God. I doubt much whether any geologist in the present day could, in so brief a compass, give as accurate a compendium of the changes which our earth has undergone, as is in these thirty-one verses in the opening of our Bible. Except on the supposition that the Scriptural statement is inspired, it is impossible to account for its being written and published three thousand years before science made its discoveries.

We have two accounts in Genesis of the creation of man. The first is in Gen. i: 27: "So God created man in his own image," relating to man's higher nature or soul. The other, Gen. ii: 7: "The Lord formed man of the dust of the ground," referring to man's body. A fuller account is given of that process in a curious passage which Agassiz used to quote in Ps. cxxxix: 16: "Thine eyes did see my substance yet being imperfect, and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them"—language which seems to point to some kind of evolution, of which, however, we can have only a dim apprehension. The first passage points to man's intellectual, moral and spiritual nature. Throughout the whole process of vegetable and animal creation, and especially at this last point, I discover evidence of higher and ever higher, and these divine powers coming in. I believe in development, and that it can accomplish much, but it cannot do everything. It did not create matter at first; evolution implies something to evolve from.

It could not give to matter its power of evolution, that is, it has not created itself. Not only so, but it cannot evolve the higher powers, such as that of consciousness, intelligence and moral discernment, from the lower, the material or mere animal properties. Evolution, we have seen, is an organized causation, but causes cannot give to effects what is not in themselves. But in the history of our world we have facts which cannot be accounted for by development, which cannot have been produced by previously existing causes. Geology shows that there was a time when there was an azoic period, when there was no life in our world. But there is no known power in dead matter to produce living matter. Before animals appeared there was no sensation, no pleasure or pain, and we have to call in a power to produce it. As the ages advance, animals come to have instincts, without any power in nature to produce them. There is no potency in matter to produce consciousness or the intelligence which devises means to secure an end. It is conceivable that, when these come into operation, they may be handed down by heredity; but whence did they come at first? We are entitled to ask, specially, whence that higher reason and moral perception which makes us like unto God? I believe we have to seek for this, not in material or animal nature, but in a being himself possessed of the attributes he imparts. It seems clear to me that the God who gave to nature its power at first, gives to it naturally or supernaturally, without or with means, higher and higher powers as the ages roll on. All this is in accordance with Scripture, which shows us first days of creation culminating in man, made in the image of God, and shows us like stages in the history of the Church, culminating in the dispensation of the Spirit, under which we live, and which is to issue in the Spirit's being poured on all flesh.

It will be seen under what limitations I hold the doctrine of evolution. I stand by it on the understanding that the whole process is the work of God,

and that there are higher manifestations of God's power which cannot thus be accounted for.

HOW CLERGYMEN MAY SECURE HEALTH.

No. I.

By DIO LEWIS, M.D.

No other man has such complete opportunities for the cultivation of high health as the average clergyman. The morning is given to exercise and study, the afternoon to social calls among his people, the evening to a lecture, an entertainment or a social gathering.

I will describe a reasonable clergyman's occupations during sixteen of the twenty-four hours. It is the ideal life, physiologically considered.

He rises at six, and spends an hour walking about quietly, or, if a vigorous man, at work in his garden, or walking a mile out into the suburbs to call on some poor family, and speak a hasty word of morning cheer. At half-past seven he sits down to his breakfast of oatmeal, Graham bread and baked potatoes, with a cup of weak coffee. At breakfast he chats with his wife about her plans for the day, and with his children touching their school work. Then to his study, where from nine to one he works with prodigious energy.

At one he comes out to "dear" his wife a while, offering to give such attention to her duties as love may suggest. Then they sit down to their lunch, which consists of Graham bread, with a little fruit, and a cup of weak tea; or, if he is a strong man, with good digestion, he may add a slice of cold beef or mutton, with a boiled potato.

Now, with his wardrobe freshened, he goes this way a mile, or the other way two miles, to call upon the cross-est and most disagreeable of his parishioners. The patience and forbearance requisite to such calls are a source of courage and health.

At six o'clock, if he lives in a community where a late dinner is the custom, he will return to his home to take the principal meal of the day, or, perchance, accompanied by his wife, will

dine with a rich parishioner, shunning all the desserts.

The evening is given to conversation, music, games, a lecture, or calls upon some of the sick and weary of his people. Visits to the sick are particularly health-giving, because they call for the exercise of cheerfulness and courage, which help in developing a vital manhood. Doctors get their superior vitality from this source.

Before going to bed the clergyman takes upon his head a leather bag, containing fifty pounds of sand; and, holding his chin close to his neck, keeps his spine erect, and walks about with this bag upon his head ten or fifteen minutes. If a very strong man, he may make the weight seventy-five pounds. This exercise will strengthen his spine, chest and voice, and contribute, in a very wonderful and almost inexplicable way, to a large vitality. After laying down the bag, he will exercise with Indian clubs until his shoulders, back, arms and chest have got all they can bear. Then he retires in a well-ventilated room, in a bed two and a half feet wide, before ten o'clock, and sleeps eight hours.

I have devoted a long life to the study of physical health, and I declare that the clergyman enjoys ideal conditions. With such rare opportunities for high physical force, if he is weak he may seek the cause in table abuses.

In my next I will venture some plain statements about the clergyman's table habits. His temptations in this direction are exceptionally strong, and but for his life in the region of highest motives, I should speak with but little hope. No other men are so alive to the appeals of conscience. In the world of duty they live and move and have their being. In presenting my views and advice I only need to command their confidence. I must avoid all approach to extremes, and base my suggestions upon common sense. Then I shall not speak in vain.

In the brief papers to follow this one I shall take the liberty to treat somewhat in detail subjects here only touched upon and other important means to a vigorous body and a cheerful temper; all of which I shall submit with the hope that I may contribute a real service to health and happiness.

LIVING ISSUES FOR PULPIT TREATMENT.

"I never think I have hit hard unless it rebounds."—SAMUEL JOHNSON.

"That is never too often said which is never sufficiently learned."—SYRUS.

The Common School.

And gave to the disciples to eat before the multitude. And they did eat and were all filled.—Luke ix: 16, 17.

RICH and poor alike were fed by the same hands, and with the same bread. No distinction was made between Pharisee and Scribe, Publican and sinner. All participated in the distribution, and were "filled." This is God's method, alike in nature and in grace. The common school system aims at this in satisfying the wants of the mind.

Hence the common school system should be made universal. It is the bulwark of our democracy; the corner-stone of liberty. It regards all as equal—rich and poor alike. Its atmosphere is deadly to an aristocracy, except it be an aristoc-

racy of intelligence and virtue. The school should be planted in every hamlet, east and west, north and south.

Attendance should be compulsory. Every man a voter, carries with it, as a corollary, Every man an educated man. The ballot in the hands of ignorance is a constant peril. The State must exercise the right of self-preservation, and hence the right to educate the citizen. Every child from seven to fifteen years of age should be imperatively required to attend school. Compulsory education has made Germany the best educated nation in the world.

Our common school system must be guarded against all dangers.

1. From the danger arising from infidel attacks. These attacks are made be-

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cause there is *so much* religious instruction in the schools. No Bible, no God, says the infidel, are to be taught the children. Everything religious must be eliminated from the text-books. They forget that this nation is a Christian nation, and has been from its foundation. Puritan and Huguenot blood and faith and principles planted and nursed and gave it shape. We will not, dare not, turn our backs on God, and fling away the Bible—the world's *Magna Charta* of rights—to please a few infidels.

2. From the danger arising from the attacks of Romanists—this, ostensibly, because there is *so little* religion taught. Romanists are becoming arrogant. Hitherto they have chiefly worked on the undermining process; but they are becoming bold, and begin to use the language of threats. They demand that their *sectarian schools shall share in the School Fund, i. e.,* be supported by the State, in direct contravention of constitutional law. And if the Romanist may make this claim, the Episcopal, the Presbyterian, the Lutheran, and other sects, with equal show, may claim the State aid for their parochial schools, and that would be the end of the common school system. Monseigneur Capel recently said that “by the utterance of a word” Catholic schools would be started in every parish, and then he asks:

“Do you suppose some millions of people are going to pay taxes twice over—once for their own schools, and again for Protestant schools, from which they get no benefit? If it isn't a downright fight, it will be at least the warlike condition—a million or two of voting, tax-paying citizens hostile to the government.”

To this arrogant threat the *Chicago Tribune* replies:

“The monseigneur has not been in this country a long time, but he has been here long enough to have known that the Catholic clergy cannot carry out his demands until they have captured State governments and changed the State constitutions, which forbid the appropriations of public revenue and taxes for the support of sectarian schools, or for any other sectarian pur-

pose. Where will they begin? In the State of New York, where they are the strongest? They would be defeated by 500,000 majority on that issue. They would be defeated in the cities—in New York, where they are the strongest; in Chicago, where they are next in strength; in Boston, in Philadelphia, Baltimore; San Francisco, Pittsburg, St. Louis and everywhere else by overwhelming majorities. Such a sectarian invasion of republican institutions and precedents would unite the members of every Protestant sect, the people who belong to no sects, the liberal Catholics born in this country, who persist in sending their children to our people's schools, with a solid phalanx that would crush out these un-American pretensions at the first blow, so they would never again be heard from.”

True to the letter. “Hands off!” must be our motto. The fight is before us. Let it come—the sooner the better. Public opinion must be enlightened. The designs of this enemy of civil and religious liberty the world over, must be exposed. No discrimination must be allowed between Romanists and Protestants. Protestantism asks no favors from the Government, and is determined that none shall be granted to its adversary.

The Guilt and Danger of Reading Infidel, Fictitious and Impure Works.

BY THE LATE M. W. DWIGHT, D. D.,
BROOKLYN.

Many also of them which used curious arts brought their books together and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver.—Acts xix: 19.

Cease, my son, to hear the instruction that causeth to err from the words of knowledge.—Prov. xix: 27.

THE oldest library we know of in history bore on the front of it this inscription, “Food for the Mind.” This is what books were designed to be; and it is only when they bear this character that they can be used with safety.

I. LET US NOTE SOME CLASSES OF BOOKS WHICH ARE SOURCES OF CORRUPTION. 1. Those that *wage open warfare against religion*. Many of this class are written

with ability, are specious, misleading, and almost sure to corrupt religious principles, and fill the heart with bitterness. 2. *The licentious and impure.* While not written with the same avowed design, they are more hurtful to society. For—

Errors in the life breed errors in the brain;
And these reciprocally those again.

Some of this class are the vehicles of grossest impurity; others, like the sheet let down before Peter, are full of all manner of beasts, but the unclean prevail. Genius is perverted from its high office. Fielding, Smollet, Sterne, Moore, Byron are proud names in the literary annals of the world; but instead of "food for the mind" they but minister poison to the heart. 3. *Works of imagination and fiction.* In this we include novels and plays. Not all of them, for some of this class are pure and good. But the mass of them fail to beget hatred of sin and love of virtue. They inflame evil passions, vitiate true tastes, corrupt sound morals, and create false, pernicious ideals and types of life.

II. CONSIDER HOW THESE SEVERAL CLASSES OF BOOKS WORK SUCH EVIL. 1. *They waste much precious time.* 2. *They create a disrelish for serious reading.* Good and pure and truthful books become insipid, dull, intolerable to the constant readers of such classes as we have condemned. 3. *They inevitably undermine the principles of morality,* individual and social, and thereby corrupt the fountain of virtue. 4. *They war against the spiritual interest of the soul,* and thereby destroy for eternity as well as for time.

CONCLUSION. 1. Our subject furnishes

a solemn rebuke to those who, for paltry gain, write, print and sell infidel and impure works, which they know are adapted to waste the time, pervert the tastes, corrupt the morals and ruin the souls of men. 2. It solemnly urges upon parents and instructors of youth the duty of seeing that they are amply supplied with proper "food for the mind," and never indulge with such as tend to corrupt and destroy.

Honest Wages.

Is it for the oxen that God careth, or saith he it altogether for our sake?— I Cor. ix: 10.

Paul finds a moral meaning in the law that forbids muzzling the ox that treadeth out the corn. The sower and the reaper should have hope in sowing and in reaping. The right here laid down is one of the most sacred in our world, viz. the right to eat the fruit of our labor. Every man has this right. It is a flagrant impiety to starve the laborer who produces wealth. God protects the "dumb-driven cattle." Men are of more value than sparrows or oxen. Just wages are as sacred as religion. It is one of the solemn duties of the Church to protect the wages of the poor, and to bind this obligation on the conscience of the nation. She must stand between the strong and the weak; see that no wrong is done to any class, especially to the helpless. The laws of political economy are to be regulated by God's moral law. "He saith it for our sake." He burdens our conscience with the duty of seeing to it that he that thresheth shall "thresh in hope of partaking."

SERMONIC CRITICISM.

Strong argument may be worked in fire as well as in frost.—JOHN FOSTER.

ARGUMENTATIVE PREACHING.—By this we mean direct logical appeals to the understanding, the reasoning faculty in man, and to the moral sense as well. Paul was argumentative in his masterly defence before Felix when he "reasoned of righteousness and temperance and the judgment to come." Peter was

argumentative on the day of Pentecost, when he brought home to his promiscuous audience the murder of Jesus. The Reformers, who broke the slumber of ages and resurrected the Church; the Puritan divines of England and of New England, who laid the foundations of the aggressive Church of modern

times, were all argumentative preachers. They forged and wielded the mighty weapons of reason, drawn from and sharpened and burnished by the Word of God, with prodigious effect. Jonathan Edwards was a case in point. We read his sermons with awe, for he speaks, not as one who sings a pleasant song, but in the name of Him who says, "Preach the preaching that I bid thee." There is that in his sermons which presses us, pursues us, and will not let us go. His confessed power is simply the power of God's truth, plainly, clearly, logically, faithfully set forth, and the intellect and the conscience are impressed and stirred. Moved and convinced by his argument, we cannot resist his appeals to the heart. No sermon ever preached was more argumentative than the one he read from manuscript at Enfield on the text, "In due time their feet shall slide," at a time of extreme deadness to religion; and yet under it the pillars of the church seemed to tremble, and the whole audience wept aloud. The apostle who confuted the philosophers of Greece, and converted courtiers in Cæsar's household, and planted churches in the leading cities of the Roman empire, was not afraid of sustained argument, abstruse and even philosophical preaching, as his logical, profound and masterly-reasoned epistles demonstrate. His words, at times, were hard to be understood and liable to be wrested by the unstable and the unlearned; but those same epistles are "the strong meat" of the Word, which has given strength to the Church these eighteen hundred years, and will to the end of the world. In striving against the essential doctrines of the faith, as formulated and set forth by this inspired preacher, we feel that we are really striving against God, the author of truth. The effect of strong argument "is to transfer the reasoner's appeal from the sphere of his own opinions to the sphere of divine inspiration, and he who braces himself against this appeal strikes and presses against a brazen wall."

THE PREACHER'S ADVANTAGE.—Neither

the forum nor the bar equals the pulpit in scope and weight of thought, or in the possibilities of effects and results. Burke's peroration to his address on the memorable trial of Warren Hastings before the English Parliament; Brongham's, at the conclusion of the trial of Queen Caroline; and Daniel Webster's speech in the Senate of the United States, in reply to Haynes, were illustrious occasions; and these masters of forensic eloquence made the most of them, and the world has ever since justly rung with their praises. And yet every preacher of "Christ and him crucified," every time he stands up in the pulpit and delivers God's message to a company of immortal souls, bound to eternity and the judgment, stands on higher vantage-ground than even they, and has the opportunity of producing results grander and more enduring. The scene of Paul's masterly defence before King Agrippa, and especially when, at the climax of his oratory, he lifted up his hands, bound in fetters, and cried, "Except these bonds;" as well as the scene of his oration on Mar's Hill to the Athenian philosophers; and that of Luther's sublime utterance at the Diet of Worms, facing the hostile powers of earth and hell, "Here I stand; I cannot do otherwise, God helping me!"—were scenes never equaled in moral grandeur or in scenic effect, in forum or senate. The business of the preacher is grander than any other business on earth; he is both an advocate and a senator. And the words of that prince of homiletic writers on this point, Vinet, are pregnant with meaning: "Let your pulpits be to you alternately a tribune and a bar; let your words be *an action directed to an immediate object*; let not your hearers come to hear a discourse so much as to receive a message. Possess yourselves, possess them, of all the *advantages* which pertain to the subjects of the pulpit. Your eloquence has more artless aspects, and more vivid tints, than that of the senate or the bar; nothing condemns it to abstraction; *everything impels it toward sensible facts.*"

KEEP IN THE RANKS.—Says an old writer: "Soldiers, if they fight well, must keep their ranks; let the thoughts of my mind keep their ranks." A very important practical rule, both in preparing and preaching sermons. But it is constantly violated, often by those from whom we might expect better things. You can scarcely hear or read a sermon in which you do not find the ranks all broken, and a soldier here and another there fighting on his own hook. There is no sign of rigid discipline; no orderly procession of thoughts; no concentration of strength; no unity of purpose. It is a hurly-burly fight. The fire is so scattering and aimless as to do little or no execution.

An Ineffective Outline.

The following brief of a sermon has been submitted to us for criticism:

LIFE BLOOMING FOREVER.

The inward man is renewed day by day.—
2 Cor. iv: 16.

1. *The outward man's aspect of life* has its bloom and harvest, but the view soon darkens into winter shadows and desolation. Whoever looks steadily on that aspect and sees no other, must grow into despairing thoughts and feelings about humanity. The large-minded agnostics are children of despair.

2. *The inward man's aspect of life* presents no dark and icy winter to the eye of the soul. It is an ever-green and ever-blooming landscape. The inner life is perpetually in blossom. As in tropic lands the same stalk carries ripened fruit and puts forth the flower of fruit that is to be, so, in the life of the soul, flowering and harvesting go on forever.

3. *Renewed day by day.*

This is the consolation which God gives us when we are weak, dying, bereaved. Our life, the life of our beloved, is only half in shadow; its other hemisphere basks in sunshine, and is buried in spiritual bloom.

We have space but for a word:

1. The imagery used, by way of illustration, is not well chosen. It is not that used by the apostle, and is not so apt and striking. "Wherefore" (because of the abounding grace cited in his argument), "we faint not; but

though our outward man is *decaying*, yet our inward man is *renewed* day by day. For," etc. The radical idea here is not bloom—"ever-green and ever-blooming landscape"—but *life*, the life of the soul, perennial, perpetual life, "unto the glory of God." No fainting, no decaying, no falling away under "affliction," because of the vital union of the spiritual man to Christ, and a constant looking at eternal things, which know no decay or change. 2. The first division is not called for; it is not pertinent to the text, which refers only to the "inward" man. If desirable to refer to the "outward" man, and the "outward aspects of life," it should be only in the way of *contrast*, barely touched upon in the introductory part of the discourse. 3. The strong points of the text are not stated at all or developed. The treatment is superficial. A strong, effective sermon would not be the legitimate outcome of the skeleton.

A "GRAND SERMON."—It was preached by one who is well known as an able thinker and accomplished scholar. He marshaled forth to the defence of Christian doctrine Paul, Justin Martyr, Clement, Chrysostom, Augustine, Milton, and even Plato, and then spoke in scathing scorn of Huxley, Darwin and the other "modern thinkers." After the service I heard several gray-haired veterans enthusiastically declare it was a "grand sermon;" but I don't believe it. In fact, I feel pretty positive that that "grand sermon" did more harm than good, and for this reason: It left one with the impression that the contest was simply between the living and the dead; between the Christian fathers of centuries ago, and the men who are ruling the nineteenth century world of thought. With such an impression, where would a young man's sympathies irresistibly draw him? When the preacher tacitly conceded that Huxley, Darwin, *et al.* are "our modern thinkers," he made a concession as false as it was ruinous to the effects he labored to produce. W. E. J.

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HINTS AT THE MEANING OF TEXTS.

"Take heed that you measure not your love to truth by your opposition unto error."—JACKSON.

"A true brave word spoken on earth is heard in heaven."

Christian Culture.

THE DEADLY VIPER.

Howbeit he shook off the beast into the fire and took no harm.—Acts xxviii: 5.

THERE are a great many vipers in the world to-day—vipers with deadly poison in their fangs, ready to fasten on the hand of any Christian man or woman who "gathers a bundle of sticks," i. e., has to do with secular affairs.

1. There is the viper to which the *business* man is exposed. How many hands, busy in trade and merchandise and stocks, that old serpent, the devil, fastens on, and will not let go! If he does not kill them outright with his poisonous principles and maxims and deceits and temptations, he at least wounds their honor and peace of mind, and usefulness and Christian standing. Shake off the viper into the fire, man of business! Hesitate not, or you are a dead man!

2. The viper of *indifference* has fastened itself on the hand of very many nominal Christians. "Woe unto them that are at ease in Zion!" And how many there are, and what peril they are in! "I would thou wert cold or hot; so, then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

3. *Unbelief* is a viper the most venomous of them all. To reject and cast away God's Word, as many do, is to uncover a nest of vipers and lie down in the midst of them. "An evil heart of unbelief" is everywhere manifesting itself.

4. The viper of *prejudice*. Prejudice, when it becomes deeply seated—gets firm hold of a man—is a terrible power, a most malign influence, and if he do not shake it off into the fire, it will poison his life, warp his judgment, and kill his influence. How intense is the power of prejudice in social life, in politics, in matters theological and ecclesiastical!

5. *Evil habits*, such as gambling, drunkenness, tippling, Sabbath dese-

cration, social dissipation at the theater, are vipers of the deadliest sort. Few escape on whom they once fasten. Their sting is deadly.

Shake off into the fire, O man, woman, that venomous serpent which has wriggled itself out of "the bundle of sticks you have gathered," and fastened on your hand; or, as sure as the wages of sin is death, you are doomed, and that speedily!

THE DIVINE MOTHERHOOD.

BY DAVID THOMAS, D.D.

As one whom his mother comforteth, so will I comfort you.—Isa. lxvi: 13.

There is need of all human relationships combined to reveal God. His love transcends them all; hence we turn reverently, without hesitation, to contemplate the *motherliness* of God.

The relation is marked by—

I. CLOSEST INTIMACY.

The child's life is part of the mother's. We are God's offspring: "All my springs are in Thee."

II. INTENSE INDIVIDUALISM.

The mother individualizes her child. Among a thousand voices she would recognize her child's. "We do not live in crowds to God. He knoweth each child of His vast family. The child individualizes the mother. Your mother is from the beginning what no other being is. Whose voice, touch, smile, are ever like hers? "Our own God."

III. UNWEARIED CARE.

Active and anxious in infancy and youth, she yearns fondly over her child's manhood or womanhood; lives and reigns in the heart till the mother herself dies. "Can a woman forget her child?" She *may*, yet will not God.

IV. SACRIFICIAL LOVE.

God only knows how much toil, how many tears, aching and broken hearts, make up the holocaust of the motherly love of our race. "In all their afflictions He was afflicted." In Jesus Christ we see how, with infinitely sacrificial love, God gives Himself for us.

MAN'S PRECIOUSNESS IN GOD'S SIGHT.

The very hairs of your head are all numbered.—Matt. x: 30.

He whose knowledge and care extend to the minutest atoms in things that be-

long to the physical universe and to the smallest events in the kingdom of providence, will surely not overlook or fail the Christian in things of greater moment.

PREACHERS EXCHANGING VIEWS.

He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him.—PROVERBS.

A Misquoted Text—2 Cor. iv: 3.

I HAVE been much interested in "Misquoted Scriptures," by Dr. Chambers, and would like myself to call attention to what seems to me a mistranslation and a misapprehension of a very familiar passage. The authorized version renders 2 Cor. iv: 3, "If our Gospel be hid, it is hid to them that are lost, in whom the God of this world," etc. The new version makes no material change, and in this general meaning most commentaries to which I have access agree. But in my judgment the Greek does not require this rendering, nor does the connection justify it. Paul had just been speaking of that which veils (conceals) the Gospel to the Jewish mind. "Whosoever Moses is read a veil lieth upon their hearts." "Until this very day at the reading of the old covenant the same veil remaineth unlifted." Now, he says, "If our Gospel be veiled, it is veiled *by the things which perish*; by which the God of this world hath blinded the minds of the unbelieving." This is as grammatical as the other; for 'τοις ἀπολλυμένοις' and 'οἷς', are neuter as well as masculine, and 'ἐν' has this as one of its most common meanings. The passage then is in perfect harmony with what the apostle had just said. The Levitical law was the thing which blinded the Jews to the Gospel, but that law, though good, "was passing away." Therefore, he says, they allow "those things which perish" to hide the Gospel from them. Satan makes use of those very things to blind the unbelieving. J. A. PIPER.

Charleston, Ill.

The Gospel of Hope.

IN his recent autobiography, Dr. Dewey, speaking of Dr. Judson, mingles with his praise this statement:

At the close of his visit he always gave an exact and minute account of the crucifixion—I think always, and in the same terms. It was a mere appeal to physical sympathy, awful but not winning. When he stood before us, and, lifting his hands almost to the ceiling, said, "And so they reared Him up," it seemed as if he described the catastrophe of the world, not its redemption.

And in saying this he strikes the keynote of many a minister's lack of greater power. Hopefulness, I am persuaded, is the secret of that indefinable power of magnetism possessed in such different degrees by men of equal ability. Spurgeon, Beecher, Collyer, come at once to the mind as illustrations. But the most marked example, perhaps, of the age was that marvelous woman, Sojourner Truth, who has lately "fallen on sleep." Altogether untrained and uneducated, many a graduate of Andover or Princeton might envy her the electric influence she exerted even over the highly cultured audience. What was her secret? It was indicated in her famous question of Frederick Douglass, when, before a large audience, he was portraying in despairing words the domination of the slave power. "Frederick," interrupted the old woman in thrilling tones, "is God dead?" Her faith in God was of the heart as well as of the head, and her sublime hopefulness followed as a matter of course. Says Emerson, "We judge of a man's wisdom by his hope, knowing that the perception of the inexhaustibleness of nature is an immortal youth." And Matthew Arnold, declaring in his recent lecture that Emerson's essays are the most important work done in prose in our language and century, adds, "Happiness and eternal hope—that was Emerson's gospel." A despairing Christian—what a paradox! A minister who sees only

the darkness in the west, but wits not of the dawn flushing the east—what a weakling!

G. I. P.

Waiting Until After the Benediction.

"ORDERLY," in the October HOMILETIC MONTHLY, page 62, asks for a remedy for his congregation's using the time of the last verse of the hymn or of the Doxology in which to put on overcoats, rubbers, etc.

I would suggest asking the choir to stop singing until the people get on their coats, etc., and then finish the hymn. Or, let him begin putting on his own coat and rubbers, and with one arm in, and one arm out, and half way down the pulpit stairs, pronounce the shortest of benedictions and then start for the door. It would be unseemly and undignified, but the congregation would be enabled to see themselves as others see them, and one lesson, I think, would be enough.

W. F. W.

"J. W. P." writes that he has found the following course beneficial: It is my custom to look at the people, and if I discover any unusual stir at the close of the last hymn, I wait until quiet is restored before pronouncing the benediction. Waiting a few times has cured the evil.

The Gospel and the Poor.

FROM my heart's depths I thank you for your article, "The Gospel and the

Poor in Our Cities." Your brave, true words apply elsewhere than in our cities—in the mining regions of Pennsylvania I know they have special application. Alas! that the Church so often puts her refuse talent to work in such regions. There are not many Judsons in the ministry, it may be, to stir up enthusiasm and bring in the needed funds. Still there are men of deep piety and earnest views and the missionary spirit, who are willing to work in these hard and destitute fields. If the Church will only "hold the rope," the men will not be wanting willing to go down into the darkest mines of ignorance, the deepest pits of vice and depravity; if the Church will supply the means the laborers will be forthcoming to minister among the poor and the laboring classes everywhere, in city and country. While doing so much for the heathen abroad, what are we doing for the masses outside of our churchgoing population at home? There are millions of souls living in our favored land to-day as ignorant of Christ and as far from life as any part of heathendom, and they are, for the most part, accessible, and wherein wise and earnest effort is put forth to reach and raise them, signal success follows. I pray God that your earnest utterance may help to stir the Church to new life and new and more earnest endeavors in this line.

J. M. S.

Greeneich, N. J.

QUERIES AND ANSWERS.

"SELF-DENIAL."—A.: Are you quite sure that the reason you gave for your "deep-seated" repugnance to riches is the correct one? May not the words of Lord Bacon let in a little light: "Those despise riches who despair of them."

"R. E. L."—What nation was the first to embrace Christianity? Was it not Rome, under the Emperor Constantine? A.: No. In 276 A.D., before the accession of Constantine, we find that Christianity was the religion of the king, nobles, and people of Armenia. The Christians were then a perse-

cuted sect in Rome. Armenia, therefore, was the first, as a nation, to adopt the Christian religion.

"ECCLESIAST."—Did not Plato gain part of his knowledge concerning the nature of God from the Jews? A.: Josephus affirms that he did, and that statement was credited by the early Christian fathers. Gibbon, however, states that "this vain opinion cannot be reconciled with the obscure state and unsocial manners of the Jewish people, whose Scriptures were not accessible to Greek curiosity till more

than one hundred years after the death of Plato." (Gibbon's "Rome," Vol. II., foot-note on page 300.)

"STUDENT."—What do you deem the best style or method of preaching?—A. There are many styles and methods of sermonizing and preaching, and manifold standards of judging of their excellence. But there is one infallible test which may be applied to them all. Rowland Hill tersely expresses it, when he says "That preaching is always best which best answers the end of preaching." And again, with equal truthfulness, "Better a thousand times have the simplicity of Peter than the eloquence of a Longinus, if we are but made useful to the souls of our fellow creatures." A stammering tongue, a faulty rhetoric, the homeliest thoughts and illustrations, if they but serve to drive the arrow home and win souls to Christ, are infinitely preferable to genius, eloquence, the choicest gifts, which prove barren of lasting and saving results.

"METEMPSYCHOSIS."—Is the doctrine of metempsychosis taught in the narrative in which the disciples asked of Christ, "Who did sin, this man, or his parents, that he was born blind?" (John ix: 2.) The blindness could not have resulted from the man's own sinning, unless he had sinned in a previous existence. A.: It is more than probable that the disciples, in common with almost the whole ancient world, believed the doctrine of repeated incarnations. The language quoted above would imply this belief on their part; but this proves nothing touching Christ's belief. His answer was direct to the question. He repudiated their notion as to the cause of the man's blindness. It was for the glory of God, and not because of sin. Christ's silence cannot be construed into acquiescence. There were many errors in the world which He did not expose, many truths He did not declare. The time had not yet come for a full revelation. "When he, the Spirit of truth, is come, he shall guide you into all truth." (John xvi: 13.)

"I. L. G."—Should the Church re-

ceive support from the ungodly?—A. Why not? The motive, the principle of the giver, may not be to honor God. You may lament the fact; but who has made you a judge? May not the Lord use the gift to His glory, as He often uses the wicked to accomplish His purposes? Is it not better that the unconverted spend of their substance to build churches and help support preaching, to endow humane and benevolent institutions, and send the Gospel to the heathen, than to hoard or waste it? Are they not more likely to become interested in spiritual things by so doing? Would you refuse a reputable man's subscription to a good cause because you adjudged him yet in his sins; or refuse his hiring and paying for a pew in the church for himself and family; or decline his offering when the plate is passed around? It would be absolutely impracticable to shut out from the Lord's treasury the gifts of non-Christians; and we see no good reason for it, or law requiring it.

"W. E. S."—Can you inform me who were eligible as members of the Jewish Sanhedrim at the time of Christ? Were they appointed or elected, and, if so, by whom?—A. The *origin* of this body is traced in the Mishna to the seventy elders, whom Moses (Num. xi: 16) was directed to associate with him in the government of Israel. It consisted of chief priests, or the heads of twenty-four classes into which the priests were divided, elders, men of age and experience, and scribes, lawyers and others learned in the Jewish law. (Matt. xxvi: 57-59; Mark xv: 1; Luke xxii: 66; Acts v: 21.) The president of this assembly was styled "prince" or "chief," and was chosen on account of his eminence in worth and wisdom. Generally this pre-eminence was accorded to the high-priest (Matt. xxvi: 62). The *mole* of choice or election, is matter of conjecture. Both as a judicial and administrative court it was supreme in matters civil and religious. But when Christ was arraigned before the body, its power to inflict capital punishment had been taken away by the Roman emperor.

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HELPFUL DATA IN CURRENT LITERATURE.

LUTHER. By James Anthony Froude. *Contemporary Review*, via *Educative Magazine* (Oct.), 25 pp. Such a subject, in the hands of so eminent a writer and historian as Froude, cannot fail to be intensely interesting, both to the theologian and the general reader. A thorough knowledge of the life and times of the great Reformer, and a mastery of the science of history and of the use of the English tongue, fit him specially for the service he here renders. The picture he gives us of Luther and his work, and the Reformation, of which he was the central figure and chief factor, is very vivid and graphic, and has never been equaled in the same space. We cannot refrain from quoting his closing words: "Nothing remains to be said. Philosophic historians tell us that Luther succeeded because he came in the fullness of time, because the age was ripe for him, because forces were at work which would have brought about the same changes if he had never been born. Some change there might have been, but not the same. The forces computable by philosophy can destroy, but they cannot create. The false spiritual despotism which dominated Europe would have fallen from its own hollowness. But a lie may perish and no living belief may rise again out of the ruins. A living belief can rise only out of a believing human soul, and that any faith, any piety, is alive now in Europe, even in the Roman Church itself, whose insolent hypocrisy he humbled into shame, is due in large measure to the poor miner's son who was born in a Saxon village 400 years ago."

SOCIOLOGY AND CHRISTIAN MISSIONS. By George Moor, D.D. *Bib Sacra* (October), 13 pp. Herbert Spencer's work on Sociology is worthy the attention of clergymen. He cannot write, however, without showing his hostility to religion. He says: "Each system of dogmatic theology, with the sentiments that gather around it, becomes an impediment in the way of social science. The sympathies drawn out toward one creed, and the correlative antipathies aroused by other creeds, distort the interpretations of all the associated facts." And yet the immense array of sociological facts given in his works furnishes evidence of his obligations to men who have labored in missionary fields. Ellis, Krapf, Moffat, Livingstone, Williams and others, have supplied data of the highest worth. Infidel science seems incapable of doing justice to Christianity. The whole subject is ably handled in Dr. Moor's article.

ORIGINAL DOCUMENTS OF THE NEW TESTAMENT. By Prof. J. Rendell Harris. *The Century* (December), 6 pp. A brief but scholarly paper, giving the results of modern investigations in reference to the original sources of the New Testament text. As every scholar knows, the Vatican and the Tischendorf MSS. are the chief authorities in determining doubtful passages. But against this course violent protests are

periodically made. Without entering into the arena of this conflict, Prof. Harris virtually puts into the witness-box the very scribes who wrote the MSS., and makes them tell what it was that they really copied from in preparing the magnificent vellum books of the fourth century (the two MSS. named), the text of which is admitted to be much older than the vellum on which they are written, and cannot be far removed from the autographs themselves.

MORALITY AND RELIGION. A Symposium. By F. A. Kidder and Prof. A. A. Hodge. *North American Review* (December), 13 pp. The former argues to show that religious belief has no necessary connection with moral conduct, and hence the Church has no right to cast reproach upon "unbelievers;" in other words, the man who is rooted and grounded in religious faith is no more likely to lead a life of virtue and righteousness than the man who rejects the dominant belief of the Church. Men "are no better or worse for believing or not believing." *The weakness of the showing is simply astounding.* Dr. Hodge's reply is annihilating. He confines himself to three points of the indictment. 1. If the term "infidel" be a "reproach," Christianity is not responsible for the "unpleasant suggestions" it awakens. 2. That men of high culture are everywhere losing faith in the Bible is false. 3. That the power of Christianity as a living system of faith is visibly declining is the reverse of the truth. The array of statistics he gives on this last point is highly encouraging, and proves the growth of Christianity in the present century to have been truly marvellous.

IS THE OLD FAITH DYING? By R. W. Gilder. *The Century* (November), pp. 2. This resumé compresses into small space the essential data on which to form an intelligent opinion of this matter. Some of the facts given and the reasoning, to show that Christianity as a practical faith is not on the wane, are striking and effective. The one grand fact on which its friends should rest their case is presented in these words of Canon Fremantle: "The Spirit of Christ is supreme over the whole range of the secular life—education, trade, literature, art, science, and politics—and is seen to be practically vindicating this supremacy." "If this can be seen it is worth seeing. No fact could be more significant or more impressive."

MESMERISM. By Edmund Gurney and Frederick W. H. Myers. *Nineteenth Century* (Nov.), 20 pp. An able and exhaustive paper on a subject of real importance to mankind, and one not at all understood. Public "mesmeric" exhibitions have prejudiced the public against the whole thing; but that it has a scientific basis and value admits not of a doubt. The phenomena have never been satisfactorily explained. Dr. Carpenter, in his preface to "Mental Physiology," explains the "mesmeric state" as a form of "automatic mental action." Heidenhain's theory, that "moisture, temperature and style of movement" in the several operators' hands, produce the different results, is also unsatisfactory. Mesmerism is not a modern phenomenon. Abnormal phenomena of sensation and consciousness occurred long before mesmerism was named. The objection urged against it, on account of the *incredible character* of the phenomena said to be induced thereby, is shown in this article to be unscientific.

GEMS FROM OLD AUTHORS ON PREACHERS AND PREACHING.

Reading makes the full man, and writing the correct man.—LOCKE.

LACK OF ADAPTATION.—Ministers are too much inclined to prosecute one unvarying method of doing things. This is well within certain limits, but is carried too far. The sermons are sound, full of thought, replete with instruction, all adjusted in logical order, and with rhetorical skill. They are elaborate, noble sermons; but, somehow or other, when delivered they fail in doing Christ's work on the souls of men. The difficulty is not that it is a written sermon. A written sermon may be charged high with feeling and power; every sentence may be an arrow with a barbed and sharpened point. The difficulty is, that it is not adapted to the souls that hear it; it is not adjusted so as to meet the responses of nature and conscience in the breast of the audience. It falls upon the ear, but finds no passage to the heart.—DR. GEORGE SHEPARD.

FAINED GEAR.—Be strong, says St. Paul, having your loins girt about. Some get them girdles with great knots, as though they would be surely girt, and as though they would break the devil's head with their knotted girdles. Nay, he will not be so overcome; it is no knot of a hempen girdle that he feareth; that is no piece of harness of the armor of God which may resist the assault in the evil day; it is but fained gear.—LATIMER.

PRUDENCE AND CRAFT.—I know it is no part of prudence to speak slightly of those that others admire; but that prudence is but craft that commands an unfaithful silence.—HENRY MOORE.

UNSEEN GUIDES.—In practical art principles are unseen guides, leading us by invisible strings through paths where the end alone is looked at. It is for science to direct and purge our vision, so that these airy ties, these principles and laws, generalizations and theories, become distinct objects of vision.—WREWELL.

PREACHING.—Preaching far excels philosophy and oratory, and yet is genuine philosophy and living oratory. No romance equals in wonder the story of the cross; no shapes of wonder have the divine style of Christianity, and no mode of speaking can surpass in pathos and penetration that of a man to his sinful fellows on the themes of God and eternity, Christ and heaven.—EADIE.

THE PREACHER AN ADVOCATE.—The preacher is an advocate who pleads the cause of God before a bench of corrupt judges, whom it is his first business to render just.—VINET.

JESUS ONLY.—"Lord, to whom shall we go?" To the law?—that curses us. To the world?—that is a delusive bubble. To sin and corruption?—it has polluted our minds, and done us mischief in abundance. Whither can we go? "Thou hast the words of eternal life." We know and are sure that Thou art the Christ, the Son of the living God.—ROWLAND HILL.

FAITH DEFINED.—Many of the published dissertations on the nature and philosophy of the atonement may be deep, but they are dark. We cannot afford to travel along such weary distances, and through such twilight paths, in order to get at the fact—at what it is that we are to believe and trust in. The Bible puts it directly before us—"Slain for us, the just for the unjust, that he might bring us to God." We are asked to receive it just on God's testimony, not by the aids of philosophy, but on the declaration of the fact. . . . That is faith. . . . That is enough. Leave it there. . . . The philosophy of religion is just faith, nothing more.—DR. I. S. SPENCER.

THE KIND OF MEN NEEDED.—We want men that can execute and achieve; men skilled in the science of human nature as it is, knowing what it ought to be; conversant with things; versatile in methods of address; men whose weight is felt, whose character is brought to bear on others, and whose magnetic influence will awaken sympathy in listening hundreds—men who desire usefulness more than reputation or applause.—DR. SAMUEL H. COX.

THE IMAGINATION.—The preacher must use the imagination; he must address the imagination. Men who have swayed and thrilled and melted the popular heart have done so. Whitfield, Edwards, Payson, did so. There are images which are the best arguments. There is an elegance which augments strength; there is a polish which touches the temper of the steel. The sword which hung at Eden's gate had the brightness of fire. Rhetorically as well as literally, a blade may be burnished and still have a terrible keenness of edge. A discourse may be ornate, and pierce to the dividing asunder of the soul and spirit, the joints and marrow. The brightness draws the attention; the sharpness cuts the callous heart.—DR. GEO. SHEPARD.

SENSE AND REASON.—Opinion deceives us more than things. So comes our sense to be more certain than our reason. Men differ more about circumstances than matter. The corruption of our affections misjudges the results of our reason. We put a fallacy, by a false argument, upon our understanding.—SIR WILLIAM DENNEY.

STRIKING TESTIMONY.—I have seen Universalists and Infidels die, and during a ministry of fifty-five years I have not found a single instance of peace and joy in their near views of eternity. No; nothing but an accusing conscience and the terrors of apprehension. I have seen men die who were of a mercurial temperament, men of pleasure and fun, men of taste and literature, lovers of the opera and the theater, rather than the house of God, and I never saw an instance in which such persons died in peace. They died as they lived. Life was a blank, and death the king of terrors; a wasted life, an undone eternity.—DR. GARDNER SPRING.

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NOTICES OF BOOKS OF HOMILETIC VALUE.

By J. STANFORD HOLME, D.D., EDITOR OF BOOK DEPARTMENT.

THE IMPERIAL DICTIONARY OF THE ENGLISH LANGUAGE. By JOHN OGILVIE, LL.D. New Edition. Carefully revised and greatly augmented. Edited by Charles Amundale, M.A. Illustrated by three thousand engravings. In 4 8vo vols. Price \$20.00. Blackie & Son, London, Glasgow, Edinburgh and Dublin. The Century Co.; New York. 1883.

ONE of the proudest moments of our life, as an American scholar of modest pretensions, was one day, some years since, when we chanced to stroll into one of the largest book stores in London and inquired, in an innocent, confidential way, about English dictionaries, what was considered to be the standard, etc.? We were told, rather reluctantly, that undoubtedly Webster was the highest authority at present. As we were already the happy owner of a Webster Unabridged, we thanked our kind informant, and walked off with great satisfaction, just as we feel when, now and then, we drop into Tiffany's and look at the "Queen's Cup," brought to us by the yacht America.

But it does not do for any one in this progressive age to rest too long or too easy on his laurels. The day has come when a new competitor in English lexicography has not only disputed supremacy with American dictionaries in England, but has crossed the Atlantic and challenges both Webster and Worcester to a new contest for superiority. And it will be acknowledged that the Imperial Dictionary is no mean competitor. In some points it is, most assuredly, in advance of all other English dictionaries.

1. Its vocabulary is larger than that of any other English work. This comes not only from a wider range of scientific and professional terms, but mainly from the adoption of a principle which has not been heretofore fully recognized by our lexicographers—viz.: that every word has a right to a place in an English dictionary if it has currency in the English language, whether it be good or bad. Heretofore lexicographers have considered themselves as judges as to the quality of the word; and the opinion has widely prevailed that if a word is to be found in the dictionary it is right to use it; if not, it is to be rejected. The principle on which the Imperial dictionary is made is, that if the existence of a word can be established, it is to be placed in the vocabulary of the language, bad or good. That a word is found in the dictionary is no more an endorsement than that a man's name is found in a city directory is an endorsement of his moral or business character. A complete standard dictionary makes no choice of words; like a bank-note reporter, that which is found in circulation is noted, and, as far as possible, its character given. Words obsolete and newly coined, barbarous, vulgar and local, professional and scientific, are all found in its columns. The only question considered as to registry, being existence and currency;

everything else is left to the taste, judgment and necessity of the writer and speaker.

2. The next point in which the Imperial Dictionary is ahead of all others is, that it furnishes a much larger number of *examples* of the use of words. This is a department in lexicography of the first importance, and capable of almost indefinite expansion. A lexicographer may have great tact and precision at definition, but his definition is an abstraction, and can never be as valuable to the student of words as an illustration of the *use* of a word by a recognized authority. The one is a description, or a delineation, or analysis, such as a chemist or botanist would give of a fruit or flower; the other is a living specimen rooted and growing in beauty and fragrance. Since the issue of our latest American dictionaries an immense amount of work has been done in the department of the study of philosophy. The Imperial contains illustrations from nearly three thousand authors.

3. The next point of excellence which is noticed in the work is, that its pictorial illustrations are not only more numerous, and generally better executed, but more instructive and valuable. In our American dictionaries the illustrations are general, imaginary and ideal; in the Imperial the illustrations, when it is possible, are actual representations of particular objects of the kind; they are real and historic; e.g., in Webster, a "clustered column" is an imaginary clustered column; any one, but none in particular. In the Imperial, it is a clustered column in the Winchester Cathedral. In Webster, a "confessional" is a fancy sketch; in the Imperial, it is the confessional in the Cathedral of St. Gudule, Brussels. In Webster, "comet" is a general sketch. In the Imperial, we have "Donati's comet." Amphitheater, in Webster, is no one in particular. In the Imperial, it is the amphitheater at Verona, etc.

In pronunciation the Imperial follows the English standard, and will not therefore be found so trustworthy a guide as Webster or Worcester; and yet, in the study of a word, it will be of interest to note the variations in this particular.

THE NEW TESTAMENT. With Engravings on wood by Fra Angelico, Pietro Perugino, Francesco Francia, Lorenzo Di Credi, Fra Bartolommeo, Titian, Raphael, Gaudenzio Ferrari, Daniel Di Votarra and others. Boston: Houghton, Mifflin & Co. 1884. Quarto. Price \$10.

In typography, paper, binding, and especially in artistic design and execution, this work is truly superb. The publishers have evidently spared neither time nor cost, and the product is one of the most magnificent specimens of book-making ever produced in this country, or in any other. Such a setting of the text of the New Testament, while it cannot add to its intrinsic worth, will attract many to it, and charm many a reader of taste into a fresh perusal of the Book of books.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Old Dispensation and the New. "The Lord hath appeared of old unto me," etc.—Jer. xxxi. 3. "Who hath saved us, and called us with an holy calling," etc.—2 Tim. i. 9. John Hall, D.D., New York.
2. God Abasing the Proud. "Those that walk in pride he is able to abase."—Dan. iv. 37. Dean Vaughan, of Westminster, London.
3. The Science of Right Living. "For if ye love them that love you, what reward have ye? do not even the publicans the same?" etc.—Matt. v. 46-48. Rev. Henry Ward Beecher, Brooklyn, N. Y.
4. The Light of the Body. "The light of the body is the eye."—Matt. vi. 22. Robert Collyer, D.D., New York.
5. The Bible and Science. "And Jesus answered and said unto them, Ye do err, not knowing the Scriptures or the power of God."—Matt. xxii. 29. L. T. Chamberlain, D.D., Brooklyn, N. Y.
6. The Devil's Last Throw. "And as he was yet a coming, the devil threw him down, and tar him."—Luke ix. 42. Rev. Charles H. Spurgeon, London.
7. Song and Prayer as a Means of Grace. "Look on the fields, for they are white already unto harvest."—John iv. 35. T. DeWitt Talmage, Brooklyn, N. Y.
8. The Work of Gospel Messengers. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"—Rom. x. 15. Thomas Armitage, D.D., New York.
9. The Teaching of the Divine Law. "Wherefore the law was our schoolmaster to bring us unto Christ," etc.—Gal. iii. 24. A. C. Hirst, D.D., Pittsburg.
10. Luther's Work. "Stand fast therefore in the liberty wherewith Christ hath made us free," etc.—Gal. v. 1. Charles B. Hawley, D.D., Auburn, N. Y.
11. The Fruit of the Spirit. "But the fruit of the Spirit is love, joy," etc.—Gal. v. 22, 23. Wm. P. Breed, D.D., Philadelphia.
12. The Obligations of Christian Fellowship. "Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. vi. 2. Howard Crosby, D.D., New York.
13. In a Strait. "For I am in a strait betwixt two, having a desire to depart," etc.—Phil. i. 23, 24. Rev. Stopford A. Brooke, London.
14. The Nature of Contentment. "For I have learned in whatsoever state I am therein to be content."—Phil. iv. 11. C. H. Parkhurst, D.D., New York.
15. Popular Objections to the Bible. "Prove all things; hold fast that which is good."—1 Thess. v. 21. J. H. Barrows, D.D., Chicago.
16. Protestantism, False and True. "Earnestly contend for the faith which was once delivered unto the saints."—Jude i. 3. Rev. Henry J. Van Dyke, Jr., New York.

SUGGESTIVE THEMES.

1. The Coming in of the Dove at Eventide. ("The dove came in to him in the evening."—Gen. viii. 11.)
2. Disappointed Procrastination. "And Terah died in Haran."—Gen. xi. 32.)
3. God's Power Supreme over Physical Law. ("And the iron did swim."—2 Kings vi. 6.)
4. The Destructive Power of Words. ("How long will ye vex my soul and break me in pieces with words?"—Job. xix. 2.)
5. Dying Regrets. ("And thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof," etc.—Prov. v. 11, 12.)
6. The Unknown Way. ("And I will bring the blind by a way that they know not; I will lead them in paths that they have not known."—Isa. xlii. 16.)
7. The Soul Needeth Shaking Up. ("Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel."—Jer. xlviii. 11.)
8. Rest After Trial. ("Then the devil leaveth him, and, behold, angels came and ministered unto him."—Matt. iv. 11.)
9. Seeking a Dead Body and Finding an Angel. ("And very early on the first day of the week, they come to the tomb," etc.—Mark xvi. 2-8.)
10. The Physical Effects of Prayer. ("And as he prayed, the fashion of his countenance was altered, and his raiment became white and dazzling."—Luke ix. 29.)
11. Reflective Love Outrunning Impulsive Love. ("And they ran both together [Peter and John], and the other disciple outran Peter and came first to the tomb."—John xx. 4.)
12. Cutting Loose from False Hopes. ("Then the soldiers cut away the ropes of the boat and let her fall off."—Acts xxvii. 32.)
13. Our Best Knowledge But Fragmentary. ("For we know in part, and we prophesy in part," etc.—1 Cor. xiii. 9.)
14. External Rites but Temporary Expedients. ("And I saw no temple therein," etc.—Rev. xxi. 22.)