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REVIEW SECTION.

I.—IS THE HIGHER CRITICISM SCIENTIFIC?

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To this question Professor Robert Watts, of Belfast, has given a decided answer in the negative.* If the Higher Criticism were what he appears to think it is, and if it pursued the method he appears to think it pursues, there would be no occasion for this article. What he asserts is a process that aims to disprove "the plenary verbal inspiration of the Holy Scriptures," and that advances to this end by taking as "its chief, its fundamental *à priori* principle" "that miracle, in any shape or form, is impossible;" by "minimizing the positive evidence of verbal inspiration and magnifying the counter testimony," assuming further, at the same time, "that such intervention of the supernatural agency of the Holy Spirit as the verbal theory demands would be destructive of the freedom of the sacred writers, and would transform them into mere 'automaton compositors.'" How far Dr. Watts succeeds in exposing the error of this method and the inherent vice of this process need not be here discussed; for whatever the process may be, it is not Higher Criticism, and whatever the method, it is not that which the Higher Criticism pursues. The Higher Criticism is quite a different thing, has quite a different aim, and seeks to approach it by quite a different path.

I. The Higher Criticism deals with the human element in the Bible, and with that under certain aspects only. It has to do simply and only with the literary problems furnished in the Bible. It aims to learn the structure and authorship of the different books, to study the literary form of the Bible as distinguished from other biblical matters. It is not occupied with determining the exact meaning of Scripture—this is the province of exegesis. It does not construct narrative on the basis of the statements of Scripture—that would be biblical history. It does not seek to learn the religious teachings of the Bible in their historical setting and their original relations—that belongs to biblical theology. Still less does it

* HOMILETIC REVIEW, January, 1892, pp. 12 sqq.

construct a complete system of doctrine by the aid of exegesis, history, philosophy, and the enlightened consciousness of man—that is the crowning work of dogmatics. As distinguished from all these, it is concerned with questions more external—with literary phenomena, with historical situation, with anything that throws light on the problem of how, when, and by whom the books of the Bible were composed. It does not claim to be “higher” than all other kinds of Bible study. “Higher” is here a technical term, used for convenience’ sake over against the technical term “lower,” to distinguish this literary criticism from another and still more external kind of criticism—viz., that which is occupied with determining the exact original text of Scripture. The “Lower Criticism” is textual criticism; literary criticism is “Higher Criticism,” because it rises from the subordinate and subsidiary question as to the accuracy with which certain records have been transmitted to us, to the higher and broader question as to how these records came into existence at all. In considering this question, however, it confines its attention to the human agency in the matter. It does not thereby deny a Divine agency any more than the botanist denies a Divine agency in the production of plant-life by dissecting flowers and determining the conditions of their growth. It simply, for purposes of thorough and systematized study, devotes itself to the minute examination of certain phenomena connected with the Bible—namely, those which aid in the solution of problems of structure, date, and authorship. It endeavors, as a result of this minute examination, to actually attain satisfactory solutions of these problems—solutions, that is to say, that explain all the facts which the examination brings to light as far as these fall within its province. The ultimate facts it does not undertake to analyze. It does not ask whether there has been a revelation from God, or whether there is a God at all. It does not try to show how God may speak to men, nor the impossibility of such communication. Nor does it inquire how men learned to write, nor enter upon the mysteries of language, its origin and early history. These are all worthy objects of study and thought, but they are not the business of the Higher Criticism. Like every separate science, the Higher Criticism is a segment, not the entire circle of knowledge. The province is definite and limited; and it is within that province, and there alone, that it can be estimated and judged.

Since, then, the Higher or Literary Criticism deals only with the literary form of the Bible, it is evidently no part of its business to form an “estimate of it as a professed Divine revelation.” When higher critics proceed, from a study of the phenomena, to derive such an estimate, they are entering another field; and here Dr. Watts is waiting for them. In this other field they may or they may not be in error. They may hold dogmatic opinions about the Scriptures as a Divine revelation similar to those of Dr. Watts, or they may hold different ones, but in these opinions they are outside the domain of the Higher Criticism. A zoologist does not become such

because he entertains a particular view of the origin of species ; a botanist's claim to the title does not depend on his belief or disbelief in separate creative acts for each kind of plant ; and so the Higher Criticism, which contemplates literary phenomena as these sciences do the phenomena of plant and animal life, includes students of diverse opinions as to the distinctive quality and ultimate purpose of the Scriptures. As a matter of fact, those who are thoroughly familiar with this criticism, and especially those who practise exegesis, disagree in increasing numbers with some of the dogmatic opinions believed by Dr. Watts, for the reason that literary criticism and exegesis both have brought to light many facts that appear inconsistent with the verbal inspiration and inerrancy which Dr. Watts holds dear.

But if the facts pointed the other way, and they drew conclusions that agree with his, these students would be neither less nor more "higher critics" than they are at present.

II. The Higher Criticism being thus purely a science of literary phenomena, and having as its purpose the recognition and classification of such phenomena, it follows not only that it is not concerned with theories of the nature of Scripture as a Divine revelation, but also that the methods which Dr. Watts ascribes to it are not its methods at all. There is no propriety in tossing it into the same basket with "all modern criticism which denies the plenary, verbal inspiration of the Holy Scriptures," or cataloguing it with "all classes of anti-verbalists," because it is neither verbalist nor anti-verbalist, neither denies nor affirms a doctrine of inspiration ; nor is there any more propriety in charging it with assuming the impossibility of miracle. The possibility of miracle is a philosophical and theological question with which many gifted minds have dealt during the last hundred years ; men who pursue the Higher Criticism may have opinions in regard to it ; and if they are men of ordinary intelligence, probably do have, but they do not all agree in their opinions ; and the genuineness of their criticism is not determined by the orthodoxy of their opinions on this matter, nor by the opinion which one of them may hold about the opinion of another. Still less has any particular opinion the right to be called that of the Higher Criticism.

III. A similar line of remark applies to Dr. Watts's second charge : "It is true of these critics and of all anti-verbalists, that instead of giving a fair and full exhibition of those passages in which a full plenary, verbal inspiration is claimed, they minimize the instances, reducing them to the smallest possible dimensions, while, on the other hand, they are sure to seize upon and hold up to the disparagement of the sacred text every passage which has even the semblance of an incongruity with any other." Undoubtedly, if any higher critic deals thus unequally with two sets of phenomena that belong to his science, his course is reprehensible ; but in such unequal dealing he is untrue to his science, and it is not fair to condemn the science because one of its votaries is disloyal. The fact is, however, as we have seen, that it is not the business of this science to establish

or controvert any theory of inspiration whatever. How difficult it is for Dr. Watts to conceive of a biblical science that is not controlled by a dogmatic purpose may be seen from the following classification which he gives of the biblical facts: "The phenomena presented in the Bible may be divided into two classes—the explicit, didactic statements it makes regarding the question of its inspiration and consequent infallibility and inerrancy—statements in reference not only to particular portions of its contents, but statements of unlimited reference, embracing its entire contents. Besides this class there is another, consisting of apparent discrepancies, some passages appearing to contradict others in regard to matters of fact, and passages which, it is alleged, commend or command the perpetration of immoralities." Dr. Watts probably would not be willing to stand by this classification as exhaustive, but it plainly includes all that of which he supposes the higher critics to take cognizance. For he says again: "Having reduced the positive evidence to a minimum, and after rifling that minimum of its point and force, they proceed to construct their theory upon the basis of alleged discrepancies, and whatever else may be construed as inconsistent with a genuine plenary, verbal inspiration of the sacred text. Is this," Dr. Watts asks, "a scientific procedure? Genuine critical science," he replies, "pursues a very different course. It begins with the positive evidence, and is anxiously careful to note and record and take into account every particle of that evidence. Having done so, it is then prepared to take up and deal with objections." That is to say, for Dr. Watts there is no "genuine critical science" of the Bible except that which proposes as its distinct aim the defence of a dogmatic proposition about the Bible, the truth of which cannot possibly be known without clearly understanding what the Bible itself says, and the assumption of which as true presupposes the work not only of the Higher Criticism itself, but also of the lower criticism, of exegesis and of systematic theology. He expects every branch of biblical science to be apologetic, on the defensive, fighting for a preconceived opinion. But it is surely no disparagement of the Higher Criticism that it is not exegesis, or dogmatics, or apologetics—something different from what it is, and something it never claimed to be! If it tried to follow Dr. Watts's method, it would make no progress at all—it would never get anywhere. It is not constructed for any such locomotion. A fish is an awkward animal on dry land. We do not expect textual criticism to tell us how the canon of Scripture was formed, nor Hebrew grammar to masquerade in the panoply of speculative theology; neither can dogmatics tell us who wrote the Pentateuch, nor the Higher Criticism champion a dogmatic opinion about inspiration. Attempts to bring such things about are sure to end in disaster—a disaster which not only harms the reputation of those who make the attempt, but also endangers the faith of those who are misled by them.

IV. It is hardly necessary to examine Dr. Watts's third point, in which he handles the "unscientific *à priori* postulate," that the "verbal

theory" is "destructive of the freedom of the sacred writers," because here he takes Coleridge as his adversary, and forgets the Higher Criticism altogether. This only brings out into clearer light what has been evident from the beginning, that Dr. Watts is not really examining the Higher Criticism at all, and that the title of his paper is a misnomer. It is greatly to be regretted that men in prominent positions thus foster a confusion of thought that cannot promote real science, but tends inevitably to indiscriminateness and rough epithet-hurling, in which the delicate qualities of truth, which sometimes alone distinguish it from error, and which at best so often elude an earnest search, are readily obscured. Bible students who seek to make advances in knowledge will not be unwilling to meet Dr. Watts on his own ground, and contend for what they regard as juster and more fruitful views of Scripture ; but there is no excuse for confounding one part of their work with another, and endeavoring to force them into battle for a dogma, when they are seeking with all the calmness of mind and clearness of vision at their command to perceive, register, and interpret a particular set of biblical facts.

V. To sum up what has been said in a brief, positive form : The Higher Criticism is Literary Criticism as distinguished from Textual Criticism, which is the "Lower." It is not biblical philology, nor exegesis, nor biblical history, nor dogmatics, nor apologetics, although it has relations with all of these. It is the science of the structure and history of the biblical writings as works of human authorship. Its method is that of every true science, the method introduced into modern learning by Bacon, whose name Dr. Watts takes boldly upon his lips, but of whose principle he shows so imperfect an application ; it does not begin with a thesis which it tries to establish by the facts, but with a candid study of the facts, to learn exactly what they are, and, as far as may be, what they mean—to collect and classify them, and generalize from them to those literary and historical conclusions about the writings which the facts justify. No doubt its attainment of these ends is imperfect. It shares the limitations of all human science. It is fallible, being a mode of operation of fallible men. But in regard to considerable parts of the Bible it has succeeded in reaching definite conclusions, which satisfy in their main features an increasingly large number of Bible students. There is every reason to suppose that it will go on its way learning more and more fully, stating its results more and more precisely, and winning a wider and wider acceptance. Of the life and beauty with which it has invested the Bible for hundreds and thousands of questioners there is no room to speak.

Space may be taken for a single concluding paragraph. If the questions which the Higher Criticism seeks to answer cannot be answered by its methods, then there is no answer for them at all, at least upon this earth and in our present stage of existence. There is no revelation from heaven which makes known the matters with which the Higher Criticism deals without the need of scientific process. Whatever may be said to

the contrary, neither Christ nor His apostles have decided questions of Old Testament composition, authorship, and date by utterances with authority, and no one pretends that they have done it for the New. What we cannot learn of these things by patient search, as the chemist learns the elemental properties, as the geologist learns the history of the earth's crust, as the anatomist learns the structure of the human frame—that is a sealed book to us. To attempt to discredit the only instrument by which our knowledge can here be enlarged is surely ill advised; to call such an attempt by the name of a defence of the faith is surely pitiable. If we are afraid of the truth, let us decrie the Higher Criticism—only we must join with it in one condemnation the Lower Criticism, exegesis, and every branch of biblical science. If we really believe in God, and believe that whatever is true belongs to Him, and in its measure manifests His glory, let us rejoice in all these sciences, bid the workers Godspeed, be prepared to welcome their results—and more than otherwise if they are fresh and new—else why was the labor worth the while?—and give thanks that the Lord of the Bible and of men has endowed His creatures with faculties which they can employ in searching out the hidden treasures; for these treasures He has deposited in the Bible as He has the metals in the earth, to be searched out and brought to light, that they may enrich the life of men.

II.—IMAGO DEI.

BY THE RIGHT REV. ROBERT BALGARNIE, D.D., BISHOP OF AUCKLAND.

IF by this title we are to understand Scripture to mean that man was made "in the image and likeness" of the TRINITY, the subject opens up to us a new and wide field of thought and investigation. Man in that case would be the first Bible, the first revelation of the mystery of the Godhead, a book of inspired divinity, theology, Divine philosophy and prophecy so deep and comprehensive that we have not in six thousand years exhausted the depths of its riches nor the fulness of its meaning. If God, at man's creation, stamped upon His creature His own triune "image and likeness," gave to him not only moral resemblance, but a constitution of being analogous to that of his Maker, then He furnished him not only with a subject of study and knowledge of his object of worship, but a code of ethics and duty plainer than the decalogue itself. "Whose is this image and superscription?" "God's?" "Render, therefore, to God the things that are God's." Like a slave, he has branded upon him the *stigmata* of his Master, or, rather, like a child, he bears the "image and likeness" of his Father.

It has been said, I know not with what degree of truth, that man was created in God's *moral* image and likeness only, and that that image was shattered, defaced, and rendered illegible by the Fall. It was the guilt, then,

that was effaced, not the gold that was changed? It is *character*, and not "body, soul, and spirit" that has been redeemed and is at last to be restored to Christ's *image* and likeness? God's revelation of Himself appears to have been withdrawn almost as soon as it was made? And the angels have been made in God's "image and likeness," seeing they retain their holiness of character, although Christ took not hold of their nature at His incarnation, but took hold of the seed of Abraham? This does not seem either a lucid or satisfactory explanation of the phrase.

Nor does "dominion over the creatures" solve the difficulty. No doubt man may be said to be a "god" to the lower animals, and may exercise over them the power and influence which the Creator exercises over us. But man's power and influence over the creatures is based upon certain recognized qualities of mind and body possessed by him; he must be seen and heard and felt to be feared, obeyed, or loved; there must be something in him, and visible and intelligible to them, that asserts his superiority and vindicates his prerogative, and compels them to acknowledge his supremacy; but this only throws us back upon the inquiry as to what those awe-inspiring attributes are, or, in other words, in what the image consists. That it consisted in "a superior spiritual nature" (Alford, *Gen.*) is also objectionable, as such nature was only subsequently imparted. (See also Keil and Delitzsch.) But of this afterward.

These theories of interpretation seem to have originated in the idea of the Divine formlessness in the conception of God as an infinite, invisible, and incomprehensible spirit, of whom no image or similitude was either possible or conceivable. "No man hath seen God at any time." "Ye have neither heard His voice at any time nor seen His shape." Anthropomorphism was repellent to the Jews of the later ages, leading them in some cases to alter or suppress in their translations of Scripture any reference to Divine appearances. See, *e.g.*, the LXX. on Exodus xxiv. 11.* They were slow and reluctant to apply the name "Jehovah" to the Divine Personage who appeared in human shape to the patriarchs and prophets, and perhaps it was this rather than superstitious reverence that led them to substitute "Adonai" for the "Incommunicable Name," and eventually, in their versions, to suppress the word altogether. One is sorry to think how deeply this foolish and mischievous superstition of these Hebrews has infected the fathers and reformers of the Christian Church. Jehovah has not yet been restored to our English Bible, nor is the bearer of that name in Old Testament Scripture always associated in our minds with Christ, who from eternity was "in the form of God," and bore the image of the Invisible.

But although this conception of Deity may be true as regards the Divine Essence and the personality of the Father, it is untrue as regards the Eternal Son, the Second Person of the Trinity, by whom the worlds were made, and in whose bodily image and likeness therefore man was created.

* Professor Robertson Smith, "Old Test. in Jewish Church," p. 89.

It does not seem to have occurred to the authors of our earlier commentaries that when the Son of God became man, "by taking to Himself a true body and a reasonable soul," He was only making manifest through His Incarnation the form He had borne through the Old Testament ages and His "image and likeness" from eternity. It was to reveal the image and likeness of God, and not to deify humanity that He assumed our nature. And now that He has ascended in that nature all that is and ever will be visible, audible, approachable, and comprehensible of Deity, in time or eternity, must be realized in "the face of Jesus Christ." It was an error therefore to ignore the Second Person of the Trinity in seeking for the prototype of our godlike humanity.

It may be also that the "Evolution Theory" unconsciously accepted by orthodox theologians, and applied to revelation, although sternly rejected in its application to natural science—such is the irony of history—has not been without its influence with those who have formulated our doctrines and written our commentaries. "The doctrine of the Trinity could scarcely have been known to Moses, much less in those ages whose traditions he has collected. It required long ages to develop, and, in fact, was a truth reserved for New Testament times. 'Image and likeness,' therefore, was a phrase that could not then have been understood of the Trinity." But (1) this development theory of Trinitarian doctrine is not true as a matter of fact. It was known, *e.g.*, that "*Elohim*" comprised "the Spirit of God, who moved upon the face of the waters;" the God whose voice was heard in Eden; whose form was seen by the patriarchs, and whose glory was revealed to Moses; besides Him whose face no man could see and live. But (2) it is one thing to give out a text and another thing to unfold it in a sermon. It was enough for God to hint to our progenitors in Eden that the mystery of His own being was shadowed forth in the person of the creature He had formed in His own "image and likeness" to ensure the study of a problem above all others interesting. The mystery of the Godhead is a problem still. It will be our study throughout eternity. But the key to the mystery then as now will be *in the Man Christ Jesus*, and this text man had from the beginning. "That which may be known of God is manifest *in them*; for God manifested it unto them. For the invisible things of Him, *since the creation of the world*, are clearly seen; *being perceived through the things that are made* (even) His everlasting power and divinity" (Rom. i. 19-21).

As might naturally be supposed, the subject did not escape the notice of the Fathers. In the interminable discussions of the early Church over the incarnation of the Logos, the constitution of human nature, and the effects of the Sin Original, the *eikōn* and *ὁμοίωσις* were keenly and frequently debated. Justin Martyr, Irenæus, Tertullian, and others were at one as to the trichotomy of man's nature, and its resemblance to Christ, although they differed upon certain minor points. Thus Irenæus says:* "When

* "Iren.," I. iii., c. 20; "Neander" (History), vol. ii., p. 384.

the Logos became man. . . . He revealed that *image* by becoming Himself that which was His image ; and He exhibited the *likeness* of man to God by making man like to God." Tertullian also : " Et fecit hominem Deus, id utique quod finxit, ad imaginem Dei fecit illum, scilicet Christi" (" De Res. Carnis," c. 6). The prevalent idea in those patristic times was that man had been created in the image of the Logos.

The Reformers set aside the distinction between "image" and "likeness," and held that the resemblance lay in man's spiritual or higher nature. Thus Calvin : " Quamvis enim in homine externo refulgeat Dei gloria, propriam tamen imaginis sedem in animâ esse dubium non est. . . . Modo fixum illud maneat, imaginem Dei, quæ in his externis notis conspicitur vel emicat, spiritualem esse." In reply to Osiander, who had said that the Father, Son, and Holy Spirit had placed the Divine image in man, he asks, with some air of triumph : " Sed ubi reperiet Christum Spiritus esse imaginem ?" *

This, then, may be considered as the modern interpretation of the phrase "image and likeness of God."† No doubt it contains a modicum of truth. The Divine and eternal purpose unquestionably was to raise man in Christ, and through the work of the Spirit into spiritual resemblance to his Maker, to make him a "partaker of the Divine nature" (2 Pet. i. 4), and to bring him at last into His eternal kingdom and glory. It may be questioned, however, whether the first Adam was in this sense *created* in this image and likeness of God ; for that is surely what the Bible means : " In the image of God created He him ; male and female created He them." The first man could not have fallen from his spiritual standing in Christ. Nor has Adam ever been the representative of the spiritual man ; He is spoken of in Scripture as the federal head of our natural manhood, in whom as natural men we have all died. In this respect he represented not only the Adamite, but the Pre-Adamite races, supposing such races to have existed ; natural manhood for all races and all ages being in its trial in him. The spiritual nature and new life he received after the Fall, as we receive it, through believing union with the Woman's Seed, the Second Adam, the Eternal Son, and the power of the Holy Ghost.

There is no valid reason, therefore, why we should not fall back on the simple and natural hypothesis that man, in the constitution of his being, was created in the "image and likeness" of the Trinity. There is a trinity in humanity. In the lowest organisms there is life ; in the higher orders there is life and intelligence ; but in man there is a triune completeness that distinguishes him from the entire brute creation, and stamps his dignity as supreme. But there is more than this ; for body, soul, and spirit, that are merely temporary attributes of clay in brute existences, are actual *hypostases* in the human family, with distinct consciousnesses and capability of existence, while separate from the outward body and immor-

* "Inst." I. c., xv : 3.

† *Vide* Hagenbach, Neander, Keil and Delitzsch, etc.

tal in their nature. In saying this, I am assuming, of course, the inspiration of Scripture, although the facts may otherwise be made credible.* The soul is not merely life in man, that may or may not be combined with intelligence, as in the vegetable and lowest organisms of the animal kingdom, but conscious, intelligent being, with many attributes, with a subsistence of its own, and a destiny beyond the grave. What it is in essence we cannot tell. It defies definition and discovery; it baffles analysis and comprehension; it hides itself behind the veil of the flesh; silent, changeless, unapproachable, shrouded in mystery impenetrable, yet ever asserting its existence, its all-pervading energy and will. Yet this Life in us, although baffling every attempt to apprehend its nature, is unspeakably sacred and precious to us. Its presence gives light and love and enjoyment. Its withdrawal is death. "What will a man give in exchange for his life?" And if we turn from the thought of life to contemplate the soul's attributes, its faculties of perception, its capacities for knowing, remembering and willing, we are still more deeply impressed with its god-like nature. It is not omniscient, yet it takes cognizance of worlds millions of miles distant, computes their weight and magnitude, and foretells their revolutions. It masters the history of our own little world, exploring the past, summarizing the present, and venturing even to forecast the future. It is not omnipresent, yet in thought it roams the universe, mounting even with daring wing to the throne of light itself. Neither is it omnipotent, and yet its power for good or evil, as compared with other creatures, is vast and transcendent; it levels mountains, braves the ocean tempests, chains the lightning, and has all things on earth under foot. The will is free. "We are fearfully and wonderfully made!"

Does not this part of our nature, then—the soul—bear the impress of the invisible and incomprehensible *Father*, the First Person of the glorious Trinity? As the frailest flower may carry the image of the sun, the human soul within us, with its transcendent faculties, may be intended to reflect the image of the great Source of Life, "the King, eternal, immortal, invisible, the all-wise God." How else can we think of Him? There is no other analogy furnished us in nature that can help us to a true conception of the Invisible Life and Divine Fatherhood. It is through the consciousness of an indwelling *nepesh*, (*נפש*), *anima*, that we are led to the primal source of life:

"There lives and works a Soul in all things;
And that Soul is God."

Anthropomorphism has its opponents as well as its defenders. That which was visible, audible, comprehensible, and approachable in Deity, being from eternity "in the form of God," has been called the Coeternal Son. Heaven may have been peopled from unreckonable æons by the spirits of other worlds than ours; and angelic races may have worshipped before

* "Physical Theory of Another Life" (Isaac Taylor).

the throne before any world existed ; but however far back we may carry our thoughts there was ever that "Form of God" in the centre of the silent Infinitude—"The Word was with God, and the Word was God."

Was that form also a Divine *hypostasis* and the "Image of the Invisible God" anthropomorphic? It has ever been so. Throughout the Old Testament ages "Jehovah," the Coeternal Son as seen by patriarchs and prophets, appeared in human shape. As He ascended also in our humanity, it is only natural to conclude that He still bears our image and likeness. When He comes again, it is promised that "we shall be like Him;" and our hope of happiness for eternity is that we shall be with Him where He is, and see Him face to face. There is the strongest reason, therefore, to suppose that He existed in that Form from all eternity.

But even if this be held to be nothing more than a conjecture, the fact remains that man, in his outward bodily form, was created in the image and likeness of the visible Jehovah. The external manifestation of an indwelling soul was part at least of that resemblance. We may go further and say it was an essential part, for without it in both we should not only have been unable to realize the unity of the Godhead, but to attain to any conception of God at all. Some conception on our part of the Form of Deity seems essential to intelligent worship. Thus Dr. Martineau tells us* that Unitarians, who profess to worship the Father only, in reality worship the Coeternal Son. He is the "*manifested phase*" of Deity. "*The Father is absent from the Unitarian Creed.*" But if Form be essential to an intelligent conception and rational worship of God, why should we suppose that He would suggest to us by His appearances in human shape an anthropomorphic idea, if men were not made in His image and likeness? We cannot suppose that the pre-incarnate Son was different in form from our incarnate Lord. This would be to suggest that the Alpha was not the Omega, or that Man had given shape to Deity. We are driven, then, to the conclusion that there was a Form of God from all eternity in which the unity of the Godhead was embodied, and that man was created in the "image and likeness" of that Form Divine.

There yet remains to be considered man's resemblance to the Trinity in his possession of a *rational spirit*. It will not be necessary to discuss the distinction between *ψυχή* and *πνεῦμα*. "The human spirit is not a mere part of nature, to be flung in among the fabricated objects of the physical world, and dealt with by the common Providence that manages cosmical affairs and engages itself to inexorable laws. We are persuaded of something diviner within us than this—akin in freedom, in power, in love to the Supreme Mind Himself. In virtue of this prerogative, we have to be otherwise provided for, in our highest life, than the mere products of creative order; we need not control simply to be imposed and obeyed, but *living communion*—like with like, spirit with spirit. To open this communion . . . is the function . . . of the Holy Ghost." †

* "A Way out of the Trinitarian Controversy." † Dr. Martineau (Essays, Reviews, etc., vol. ii.).

Here, in this part of our threefold nature, lies the groundwork for the common theory of spiritual resemblance. This is the domain of *character*, the realm of *holiness*, the province of "a reasonable service." Here, too, is "dominion over the creatures." For it is through the rational spirit that man exhibits the image and likeness of God's Holy Spirit in its quickening, converting, conquering, assimilating power over other spirits. It is not in man's healthy vitality, nor the strength of his arm, not by soul or body that he subjugates other men and brings them into conformity with himself, but in virtue of his mental and spiritual powers and force of character that he plays the conqueror, and shows himself a God to others. The common theory is true, although it is only one third of the truth.

The Trinity, then, is the prototype after which man was created. Our body, soul, and spirit were moulded at first after a Divine pattern. We still bear the lineaments of a Triune Fatherhood. And although sin has defaced, and disease has marred, and death has broken up the image and likeness, yet body, soul, and spirit have been redeemed, and will rise at last in perfect likeness to their Redeemer, and through Him and by the Spirit's power will attain to the measure of the stature of His perfect manhood in the paradise above. "We shall bear the image of the heavenly."

It has been asked by secularist writers—Colonel Ingersoll among others: "Why the Almighty—supposing such a Being to exist—does not reveal Himself to His creatures, and so put an end once and forever to all doubt and speculation respecting His personality?" To our reply that the Son has revealed Him, and the Bible is the record of His revelation, it is asked again: Why should such communications have been confined to the Hebrews? But if in our Lord's words man himself is a god, bearing the impress of God's image and likeness, and revealing His nature, attributes, and character in the constitution of his being, having the witness in himself, these questions are answered. Even pre-Adamite man, if we may for the sake of argument assume his existence, and all races of men, whether Jews or Greeks, have had a Bible in themselves in which was written with Divine finger, without error or ambiguity, a complete revelation of the Deity; a Book so plain and decipherable that even runners might read it; teaching him not only his duty to his brother, whom he hath seen, but to God, whom he could not see. "He hath never left Himself without a witness."

III.—THE TEMPER OF ABELARD.

BY PROFESSOR JESSE B. THOMAS, D.D., NEWTON CENTRE, MASS.

THE legacy of "hard questions" which Abelard has left to posterity may well remind one of the famous budget which the Queen of Sheba brought to Solomon to "prove" him. As if with ominous significance his very name has ramified into a kind of orthographic labyrinth. The

inquirer must thread his way to certainty among discordant authorities, through such tangled paths as are suggested by Abælard, Abaillard, Abaiolard, Abaulard, Abulart, Abaalarz, and Baiolard—not to notice minor eccentricities of form.

If, beyond this, he ask the biographers and critics to illuminate the man himself so that he may come into clear outline and right perspective, he will be met by a play of cross-lights and dancing shadows thoroughly bewildering. "Few ancient writers," says Migne, in his "Patrology," "have furnished more material for satire and for apology than the famous Abelard. The unfriendly critics of his writings represent him as a headlong philosopher, who would sacrifice the majestic simplicity of our doctrines to the subtleties of a false dialectic. His defenders pretend, on the contrary, that, sustained by the canons of a sound logic, he introduced order and method into theology; that he clarified its principles and measured its depths with a precision which the insight of his foes did not enable them to attain."

The acute Anglican critic Maurice, in his "Medieval Philosophy," represents the history of Abelard as having been "disguised by French and English sentimentalists; scarcely less, perhaps, by Churchmen, who have denounced Abelard as a heretic; by philosophers, who have exalted him into a hero; by critics incapable of looking beyond the habits of their own age, who have questioned the traditions respecting the power of his intellect." He seems, in fact, to regard the history in question as a kind of ecclesiastical and philosophical loadstone, by his instinctively assumed attitude toward which the partisan affinities of any particular writer may be at once detected.

He confidently assumes that it will be "our own fault if we are misled by any of these partial guides;" since we can not only readily see their bias and its causes, but because we have abundant original testimony, including the autobiography of Abelard himself, his voluminous correspondence with Heloise, the theological and other treatises which led to his prosecution, and the records of the councils and letters of the theologians by whom he was condemned. "There are few histories," he remarks, "of which we possess so much accurate information as this."

These suggestions seem sagacious and plausible. Nothing is more certain than that nearly every thinker is held in the leash of some partisan law of gravitation, by which the lines of judgment are insensibly deflected toward the centre of his own particular globe. If only the writer could be located among "sentimentalists," "Churchmen," "philosophers," or "critics," and the normal angle of variation of his particular class be determined, it would seem not to be hard to make out his "personal equation," and by proper mathematical computation and allowance restore from his statements the perpendicular truth. It does seem inexcusable, moreover, to rely upon secondary information where there is such abundance of primary; and surely the most fanatical seeker of "original

sources" could demand little more authoritative than are here at hand.

Unhappily, however, the haven of certainty is not so near at hand as is thus implied. The commentators refuse, on trial, to disclose any such uniformity of class bias; and the original documents, which are represented as being explicit and conclusive, have actually produced upon the minds of equally competent judges diametrically opposite impressions.

Ignoring the "sentimentalists" as too vaguely described to be confidently identified, let us ask whether "Churchmen" agree in "denouncing Abelard as a heretic." It should be remembered, in the first place, that the Pope never excommunicated Abelard as a heretic, although he condemned his teachings and methods as heretical; and that Peter the Venerable, the amiable Abbot of Clugny, under whose care he died, not only furnished, at the request of Heloise, a formal certificate of blamelessness to be affixed to his grave, but did all he could to canonize him, by declaring him a man "ever to be named with honor, the servant of Christ, and Christ's philosopher."

Mabillon declared himself "unwilling to count Abelard a heretic," holding only that he had "erred in some particulars, which he himself admitted." Even this mild judgment is regarded by Bernhard Pez as "too severe." Migne, to be sure, pronounces a somewhat bitter judgment; and under circumstances that amusingly hint the subtlety of that swing of tendency by which one is precipitated even into a clearly foreseen gulf. Migne cautions himself, once and again, against the partiality which has befallen his predecessors, and resolves to reach the sober truth by the "light of an equitable criticism." Having reached what he reckons clear vision in this "white light," he sums up as follows: "If, without regard to truth, we had resolved to portray an absolute paragon of literature, nothing would better serve this end than the epitomized account of his talents, with which Gervaise concludes the history of his life." "That man," he says, "without equal, was grammarian, orator, poet, musician, philosopher, theologian, mathematician, juriscounsel. He played upon instruments, knew five or six languages, and was ignorant of nothing in history, sacred or profane. What age has produced a man who knew so many things?" Mindful of his duty to "truth," Migne now resolutely pronounces this supposed "paragon" to have been "nothing better than an arrogant sophist, a bad reasoner, an indifferent poet, an ineffective orator, a superficial scholar, and a disowned theologian." Now the noticeable thing is that Gervaise and Migne were both "Churchmen." There is a further hint in the treatment of the subject by Cardinal Newman. He does not see how to deny that the method of Abelard was at least incipiently scholastic; and scholasticism has become the recognized method of Rome. He finds it necessary, therefore, to resort to skilful word balancing, while practically reversing the papal judgment. That judgment had condemned the method, but failed to excommunicate the man. But that

method was scholastic ; how could it then have been condemned ? Easily explained : the method itself was not wrong, but he was wrong in introducing it, for he did it too soon. There is thus " no difficulty in condemning the author while we honor his work."

Enough has been adduced to show that " Churchmen" are by no means uniform in class-bias against Abelard. How is it as to " philosophers" ? Cousin thinks him entitled to high honor for founding scholasticism, and Descartes to still higher, curiously enough, for destroying it. But Ueberweg denies that he did found scholasticism, and so does Maurice ; while Milman affirms that he distinctly anticipated Descartes, which would make him essentially an anti-scholastic.

As to " critics," some who are quite " capable of looking beyond the limits of their own age" hesitate as to the intellectual pre-eminence of Abelard. Archbishop Trench, for instance, thinks he " owes his reputation largely to his misfortunes, and to the fact that in these a woman of far nobler type of character than his own was entangled." Townsend, on the other hand, in his " Great Schoolmen of the Middle Ages," ventures the opinion that " the sentimental interest thus stirred has interfered with the fame of Abelard as a philosopher, for he was the brightest luminary of the twelfth century." Poole also, a far weightier authority, in his " Illustrations of Mediæval Thought," is confident that " Abailard's permanent reputation was founded on his dialectical eminence." He insists that he was " the commanding figure in the intellectual history of his age," " Cui soli patuit scibile quidquid erat."

Plainly, then, the suspicion of class-bias in a predetermined direction affords no reliable clue to exit from the labyrinth. " Quot homines tot sententiæ." Let us turn to the " original sources."

There certainly seems great promise here, as before noted. For what more could be asked, as a basis of unquestioning confidence, than such a spontaneous and unreserved outflow of a troubled soul, pouring its deepest experiences into the ear of friendship, as is to be found in the " *Historia Calamitatum*," supplemented as it is by the voluminous correspondence with Heloise, which is not so much a chronicle of experiences as a fossilized exhibition of them. But even here we are warned that the footing is treacherous. There is either astigmatism in the judges who have pronounced on it, or the lines of the picture are awry.

The story of Abelard, on its face, seems to be candid, artless, minute, conclusive. And so Mr. Maurice regards it, accepting it as an " unvarnished tale." Milman also, and Robertson, in their " Church Histories," give it like literal credence : the one concluding, accordingly, that Abelard " deliberately planned" the ruin of Heloise, there being " nothing chivalrous or reverential in his love ;" the other, citing in proof of a like impression, the words of Abelard as to the committal of Heloise to his care, " I was no less astonished than if he were to entrust a tender lamb to a famished wolf."

But to Mr. J. Cotter Morison, who refers to it in his "Life of St. Bernard," it seems utterly unfair to accept the words of the autobiography in their natural sense. For they "are not the reluctant admissions of a depraved man, but the exaggerated self-accusations of a broken-hearted one." It would be as unfair to make them the basis of biography, he urges, as to use the "Grace Abounding" of Bunyan or the "Confessions" of Augustine for a like purpose. Mr. Reginald Stuart Poole, again, argues to the same effect. "Abailard himself," he says, "our sole informant of the particulars of his love for Heloïssa, was a man whose self-reliance, as we have said, required that every act of his should seem to be a skilfully devised link in a chain of consistent policy; he almost writes as if he meant to persuade us that from the outset he deliberately planned his mistress's ruin. To those who read his words with a deeper perception of his character, and much more to those who go on to the lifelong correspondence and the lifelong interdependence of Abailard and Heloïssa, such an explanation will appear not merely inadequate but incredible. Abailard's account, written, moreover, under the oppression of enduring remorse, is too highly colored by mixed feelings to be taken as it stands; his interpretation of his error or his guilt is misleading. In the words of his wisest biographer [Remusat], 'he deceives himself; a noble and secret instinct bade him love her who had no equal;' and the same instinct kept the two in spiritual union, however far apart their lives might be, until the end."

But even the "lifelong correspondence," to which Poole here refers, as supplying palpable and indisputable proof of the depth and genuineness of the love of Abelard, and which Tennemann calls a "glorious monument of romantic love," is far from receiving a uniform interpretation in that sense. It begins to be manifest that promptness of judgment is not always furthered by increase of testimony. Quality is of more import than quantity. "Ponderantur, non numerantur," as used to be said of the portly old Dutch witnesses. While there is uniform recognition of the exquisite tenderness and tenacity of the affection of Heloise, as there disclosed, the responses of Abelard have seemed to many "cold and colorless," "measured and methodical," or even indicative of a nature "cold and harsh."

In support of either of these discordant interpretations, the candid inquirer will discover that plausible suggestions can be urged. The sympathetic interpreter will naturally emphasize the pathetic allusions of Abelard to their common misfortunes, which have bound them into a common destiny; the remorseful reference to his own share in the past; the solicitous care he shows for the safety and welfare of Heloise, and the willing lending of his genius to her in the preparation of formularies for her use; the lack of expressions of personal endearment being due to the monastic sense of propriety which forbade such carnal utterances from a "ghostly father" to one also "dead to the world." But the more phlegmatic reader

will notice, in the letters of Heloise, the thoroughly human cry of a sensitive heart for recognition by some word of gentle sympathy—a cry uttered often and piteously, but in vain, stifling itself at last through heroic self-devotion into a sob and then into silence. He will be reminded, by the allusions of Heloise, of the absolute self-surrender which has withheld nothing from him, and of the long neglect and withholding of confidence which have requited it. He will question the genuineness of that monastic delicacy which can appeal so humanly for sympathy in its own behalf, but can so inhumanly withhold like sympathy from one to whom it owes so much.

Turning to the autobiography, like natural reasons for divergent impression are readily discoverable. For on the one side the circumstances are genuinely pathetic in themselves; there is an impressive air of ingenuousness in the telling, and the intensity of self-denunciation does fairly suggest exaggeration through over-sensitiveness. But, again, the prosaic reader will be apt to brush aside sentiment with the remark that the story professes not to be a confession of wrong-doing, but a “story of misfortunes,” displaying abundance of shame and resentment, but no contrition; the writer being forward to call himself a “fool,” but never a villain.

When astronomers find the heavenly bodies unaccountably falling into eccentricity of movement, they suspect, and begin to seek for, some hitherto unrecognized disturbing cause. The like suspicion and the like search seem naturally suggested in case of curious critical aberrations such as are here disclosed. If such a clue can be discovered, our recapitulation of contradictions will not have been in vain. Perhaps the very contradictions may be as instructive as concurrence would have been. More than once the old proverb has fulfilled itself: “Out of the eater came forth meat, and out of the strong came forth sweetness.”

One cannot fail to be impressed with the circumstance that the most heartily sympathetic of the interpreters of Abelard are precisely those who most earnestly protest against literal acceptance of his words. It appears paradoxical that the very men who believe most in him should believe least in his account of himself. Yet it may not be an inexplicable nor indefensible attitude; for it may reasonably be maintained that with increasing richness and complexity of nature the man becomes less capable of reporting himself or being reported in human speech. For words cannot be safely gauged and passed by mathematic computation, like cord-wood or cotton cloth. Like all representative currency, they are liable to shrink and swell in value, and must be dealt with accordingly. They are invested with an atmosphere of personality, of which they are the creatures and expression. Like clouds, therefore, which take on perpetual and subtle change of form and hue, and sometimes move, above and below, in opposite courses, the more grotesque and inexplicable their transitions become the more clearly do they hint of the intricacy of the occult aerial forces behind them.

If the genuine words and the undisputed circumstances of the life of

Abelard be taken as thus indicative of the personal atmosphere of the man, it may reasonably be inferred to have been an extraordinary one, rich in elemental forces, breezy, electric, and capable of high temperature. But these forces were as ill-adjusted as they were tremendous; so that the sky was restless, tempestuous, explosive. It cannot be fairly doubted that he was a man of large contents—mental, passionate, volitional—nor that these failed to be, in scripture phrase, “fitly joined together and compacted.” The Damascus blade could take an edge keen enough to cut the floating gauze, and yet could bend upon itself until point touched hilt. The hardness that permitted the one and the toughness that endured the other were not in the original metal, but due to the exquisite art of the metalman. By the dexterous balancing of fire against water he had learned how to work in the blade that still more dexterous balancing of hardness against toughness which is known as “temper,” on the exactitude of which the excellence of his work depended.

Unhappily, fire and water seem to have played, unharnessed and untamed, upon the crude elements in Abelard. For lack of some Damascus metalman, the forging went awry. Rarely has keener falchion flashed in dialectic tournament than that which cut down so many mighty men and won so loud plaudits from the multitude in the famous University of Paris. But the combats were relatively fruitless, and the victory was insecure. Hardness without complementary elasticity brings brittleness. The very keenness of edge which brings present victory must be bought at the cost of thinness and consequent frailty of the weapon. So it befell Abelard. He flashed and broke. Like many another, he had “won heights which he was not competent to keep.”

If it be true that the temper of Abelard was thus imperfect, if the incoherencies, the fickleness, the self-stultifications of his career, are to be thus accounted for, then the contradictions of the critics are not hard to comprehend; they are but magnified reports of elemental contradictions in the man himself. Abundant phenomena, supplied by the records, strongly indicate that the idiosyncrasies of Abelard are due to such a lack of healthful balance and interplay of the intellectual, emotional, and moral powers.

Most conspicuous in his relations with Heloise are the indications of a curious walling apart of intellect and passion. In the first outburst of his sensuous nature, his intellectual energies are overwhelmed and swept down the stream helplessly. He is like a tropic sun, whose excessive heat evokes a tumid haze in which its own light is swallowed up. But the noontide of feeling passes. The stately intellect resumes its sway. The warm mists are gone. There is unobstructed light again; but, as revealed in the later correspondence, its rays are pale and cold as those of the distant, burned-out moon. If it seem incredible that passionate animalism and passionless intellectualism should thus coexist in the same nature, without interfusion or interaction, it is needful only to appeal to literary history for confirmatory parallels. More than once has genius, towering above its

neighbors, seemed chastely beautiful through the haze of oratorical or poetic sentiment, like a mountain robed in virgin snow. But a nearer and deeper glance has shown the scarred sides encrusted with congealed lava, the abiding witness to hidden fires beneath whose blazing outflow tender life has been destroyed. The conduct of Abelard in many of its features and the stinging reproaches of Heloise in her letters certainly lend color to the belief that in him passion had never been truly endowed with those richer elements of vitality, by the help of which alone it ripens and mellows into love.

Closely related to the infirmity thus specified is that "sad lack of moral earnestness" by which Archbishop Trench is most of all impressed. There is in the healthful moral nature an alertness and clearness of response that gives its judgments affinity with sensation, and yet a steadfastness that gives them the aspect of rational conviction. The co-operation of the instinctive and deliberative faculties thus implied may be too subtle for analysis, but its reality is too obvious to be denied, and the evil consequences that spring from its disturbance are serious in the extreme. Cardinal Newman seems to point rather vaguely at this disjunction of forces, meant for united action, when he describes Abelard as a man of "weak head and heart, weak in spite of intellectual power." Taken each by itself, it would be untrue to describe either head or heart as weak in Abelard. As a philosopher, his fame was world-wide, and, apparently, justly earned. And whether "heart" be taken to mean emotional or moral instinct, he did not lack heart; for he was sentimental even to morbidity, and he was not insensible to the ideal distinction between right and wrong. But the heart ought to nourish and suffuse the brain, and the brain ought to modulate the heart. Here, again, Abelard was singularly weak corporately, while elementally strong.

His autobiography being impeached as evidential of facts recited, might not safely be used to decide upon them; but no such suspicion attaches to it when cited as illustrative in form and tone of the traits of the writer. Seeking to lay aside wholly all prepossessions derived from other sources, let us try to surmise what impression it would make upon a reader who, being ignorant of the author, should come upon it for the first time. He would probably remark the intensity of self-accusation in it, but only as one of several equally conspicuous and cognate features. He would detect a tone of sentimental exaggeration in every allusion to the personality of the writer—a magnifying of personal woes, implying an appeal for pity, and of personal wrongs as begging sympathetic indignation against foes; a grotesque self-conceit that lauds itself, exposes itself in minute unreserve, and condemns itself with a kind of theatrical vehemence that betrays the conscious presence of an audience. He would find evidence of the recognition of the hatefulness of injustice and of the certainty of retribution for transgression. But as the injustice denounced is always that of others, and as the sufferings of the narrator are invariably described as calamities,

he will be puzzled to decide whether he means to represent himself as a sufferer for sin, or rather a victim of his own indiscretion and the spite of others. On the whole, he would feel sensible of a certain lack of delicacy, dignity, sobriety, and equipoise throughout.

And yet he could not mistake or ignore an open-heartedness and blank unconsciousness of eccentricity that almost disarms criticism. It is the self-engaged, artless, petulant, pleading cry of the hurt and indignant child ; a cry of indiscriminate resentment against that which hurts, whether person or thing ; the cry, in fact, of a nature as yet unripe, untrained, and unpoised, whose moral judgments are, therefore, correspondingly crude.

(*To be concluded.*)

IV.—THE PRAISE OF THE SANCTUARY.

BY WILLIAM M. TAYLOR, D.D., NEW YORK CITY.

PRaise may be defined to be the ascription of glory to God for His works in creation, providence, and redemption, or the expression of gratitude to Him for His goodness, in words of rhythmic cadence and poetic fervor, sung to appropriate music. It is akin to prayer, and, indeed, in some of its outpourings is hardly distinguishable from it save in the measured form which it assumes and the melody to which it is chanted. But in their rudimentary features the two are easily marked off from each other. Prayer in its simplest form is the making of a request, and praise in its root idea is the giving of glad thanks to God ; the one is the exclamation of a soul in need, the other is the joyful overflow of a full heart. But both are addressed to God ; and as on earth we are constantly travelling between our own emptiness and God's fulness, it is not difficult to understand how it comes that the one merges so often into the other. If, with many, we regard adoration as included in prayer, that is the very essence of praise ; while again, if we take the Psalms of David as models of praise, we shall find that the elements of confession and petition enter into them as frequently as those of thanksgiving and adoration. Nor is the philosophy of all this difficult to discover, for the reception of an answer to prayer stimulates the heart to praise ; and, on the other hand, the joyful rehearsal of God's goodness to us in the past encourages us to pray more fervently for blessings to come. Still, though they thus run into each other, the predominant feature of the one is request, while that of the other is thanksgiving ; and the Apostle James has given us the *differentia* of each when he says : " Is any among you afflicted ? let him pray. Is any merry ? let him sing psalms." They are co-ordinate branches of the same tree—both growing out of our dependence on God and our trust in Him ; but in the one that trust is expressed in supplication and in the other in song ; the one is a cry for assistance, the other is a celebration of deliverance ; the one is a *miserere*, the other a *hallelujah*.

Now in praise, as in prayer, the one great essential is sincerity. First and before all things else must be the melody of the heart. We must appreciate the grandeur of the works for which we give God the glory. The deliverance which we celebrate we must ourselves have experienced. The gratitude which we express we must really feel. This is fundamental. No matter how beautiful the words which we use or the music to which we sing them, there is no real praise unless the heart be in them ; while if the soul truly appropriates the sentiment and utters it as its own, the praise is acceptable to God even though the voice may be harsh and the music may seem anything but melodious to a cultured ear.

But while this must never be lost sight of, we must remember, also, that for praise we need the poetic form and the musical expression. And between these two, again, we must discriminate in favor of the poetic form. The words are more important than the tune. This does not mean, however, that the tune is of no importance whatever. On the contrary, in its own place, the tune demands special attention. It must be appropriate to the sentiment, so that there may be no division in the soul of the singer, the words taking it in one direction, and the music in another. It ought to be reverent in its associations, partaking of the majesty of Him to whom it is sung, and not carrying our thoughts to the opera or the theatre. It ought to be so simple in its structure that even a child may learn it without difficulty, and so strong in its texture that it may bear with ease the weight of the united voices of the great congregation. It ought, in fine, to be so wedded to its own spiritual song that any other words would seem to be unfitted to it, and that the moment it is sounded it will bring up the same song to the memory. The music thus should be as perfectly the expression of the words as the words are the expression of the thoughts of the singer ; and so in praise, we have a trinity corresponding in some sense to the Trinity of Him to whom we raise it—the heart, the words, and the music—and it is then only in highest perfection when we can say “ these three are one.”

But now restricting ourselves more especially to the substance of praise, which, as I have already said, is concerned with the works of God in nature, providence, and redemption, and is the poetic expression of the emotions of the heart regarding these things, it seems clear that if a man has the poetic gift and can make a song for himself on such topics, he is at perfect liberty to use it in the praise of God. Or if he finds that the words of another thoroughly correspond to his feelings at the time, he may appropriate them and make them the vehicle of his devotion. And what one may thus do for himself the members of a congregation may do for themselves. But the great majority of us must be content with the words of others ; for as it is not every musician that can compose a tune, so it is not every Christian that can write a hymn. True, there are many hymns which, after they have been written, seem to be so natural and so appropriate to all believers, that each feels that it has given expression to that within

him which has long been seeking to find utterance. But it is always so in the highest products of human genius, and for all so simple as it looks, a sacred song of true inspiration has needed the poet's intuition to see the suitable occasion; the poet's imagination to idealize the individual experience, so that it may become the type of that of multitudes; the poet's fervor to give a form in burning words to his breathing thoughts; the poet's eye to look beyond the visible into the spiritual and unseen; and beneath all these, qualifying and quickening them all, the humble, penitent, believing, and adoring heart prompting him to bend in lowliness before the throne of God. Some one has defined a proverb to be "the wit of one man and the wisdom of many," and much after the same fashion we may say that a psalm or hymn is "the genius of one Christian and the experience of many." The poet has described what multitudes have felt; and so the strains which he sings awake responsive echoes in all their hearts, and carry the feelings of these hearts up with them into the ear of God.

The source of supply for this part of the service of the sanctuary is wide as the history of the Church itself and diversified as the experiences of its individual members; but naturally we find the richest and most valuable material for it in the Word of God itself. So far as we are aware, the first occasion on which praise was sung to God in measured verse and with musical accompaniment was when the enemies of the Hebrews were overwhelmed by the Red Sea, and the tribes stood upon the shore rejoicing over their deliverance. Next after that ecstatic ode—which struck the key-note of every later song of salvation, and is to be in heaven the groundwork of the song of the Lamb—we come upon that psalm of Moses, known by us now as the ninetieth in the Psalter, which even yet is found to be the fittest for lifting up the thoughts of the bereaved from the contemplation of their sadness to the comfort there is for them in the eternity of God.

Then, passing over an interval of centuries, we come upon the finest hymnology the Church has ever known—the Book of Psalms—the principal contributor to which was David, King of Israel. From the days when he followed his father's sheep on to the utterance of his "last words," the son of Jesse seems to have been in the habit of expressing his inmost and holiest feelings to the accompaniment of his harp. It was what we may call the safety valve of his soul. When grief overtook him, that which in other men would have taken the form of tears clothed itself for him in a hymn; and equally when joy filled his soul, it overflowed in song. His harp thus became a part of himself, and its use became at length almost automatic. Thus he went on singing through life. And what a life his was! He swept the scale of human experience from its deepest sorrow to its highest joys. Through his one heart there passed

"All thoughts, all passions, all desires,
Whatever stirs this mortal frame,"

and so his personal history combined with his Divine inspiration to make

him a leader of song for God's people of every generation. He knew at the one extreme the solitude of the fugitive, and at the other the lonely glory of a throne. He made trial alike of exile and desertion ; of wandering and settled life ; of love and hatred ; of confidence and suspicion ; of the service of God and the service of Satan ; of sin and of repentance, and so his songs are comprehensive as the soul and varied as human life. For the lover of nature in her many moods he has sung his psalm of the seasons, which tells of the year crowned with the goodness of God ; for the devout astronomer as he contemplates the silent stars, he has left his night song on the greatness of the heavens and the nobler excellence of the mind that can consider them. For every phase of nature and every mood of mind he has an appropriate utterance. And the same is true of the vicissitudes of religious experience. His psalms have given a staff to the weary pilgrim, a sword to the warring saint, a solace to the weeping mourner, a penitential prayer to the backslider, an expression of gladness to the pardoned sinner, and a pillow of peace to the dying believer, while most interesting of all, they were often on the lips of Christ Himself. Never, therefore, while the Church of Christ exists, can the Psalter cease to have an interest of the deepest sort for the devout believer in the Lord Jesus.

Many other ancient Hebrew hymns are to be found in the writings of Isaiah, Jeremiah, and their brethren the prophets ; for they were psalmists as really as was David ; and though we have no record of their use in the ancient sanctuary, we may believe that such odes as the twelfth chapter of Isaiah and the third of Habakkuk would be often sung to the accompaniment of music. Now the Christian Church, which is the outgrowth and development of the Jewish, came into possession of this precious legacy of inspired hymnology, and the words of Paul to the Ephesians, when he urges his readers to sing in psalms and hymns and spiritual songs, seem to imply that the use of these psalms was part of the worship of the early Christians. But they seem also to indicate that the primitive churches did not feel themselves under obligation to use no other than such productions in their stated services. Besides, we have evidence from the first ecclesiastical historians that other hymns than those contained in the Hebrew Scriptures were introduced into their worship. I cannot, therefore, agree with those who maintain that we are not at liberty to use any other than the Hebrew Psalter in our praise. We have the same liberty as the Hebrews themselves had in this matter ; and if our praise is to be distinctively Christian, we must have something that is purely of Christian growth. But to say *that* is one thing and to neglect the Psalter altogether is quite another. In former days the tendency was to restrict us to the Psalter ; but now, I fear, it is to ignore the Psalter altogether ; and that is to be equally deprecated. I like the hymn-book, but I am sorry that we make so little of the psalms. It may be said that we may read them regularly, responsively, as some do ; but to that there are, in my mind, two objec-

tions—namely, that they were written to be sung, and that they are so continuous in their structure that the sense is constantly broken up by the reading of them in alternate verses. But what doth hinder us to chant them? I do not mean that they should be chanted by the choir for us, but that the congregation as a whole, led by the choir, should chant them. It would take a little care and some considerable practice, but by the introduction of a psalm, to be chanted by the people, into the service, we would bring back the Psalter into prominence, and so make more clearly manifest the unity of the one true Church of God throughout both the old and the new dispensations.

For the use of hymns, we have now abundant facilities in the numerous hymn-tune books that have been published during the last thirty years. The poets of the sanctuary form of themselves a goodly constellation in the firmament of song, and the names of the brightest, whether on this or the other side of the Atlantic, will at once suggest themselves to every one. But their productions must be used with judgment. My own opinion is that most of the hymn-tune books now in use are too large. It is impossible for a congregation to become familiar—so familiar as to sing them easily and heartily I mean—with so many tunes as are required for thirteen or fifteen hundred hymns; and though our language is rich in first-class hymns, I do not believe that there are so many as thirteen hundred first-class English hymns. But every pastor, out of these thirteen hundred, can make his own selection, and if he be wise, he will make that selection with special reference to the excellence of the hymns, on the one hand, and the quality of the tunes with which they are connected on the other. It is not enough that the hymn be appropriate to the topic of the discourse, it should also be high-class poetry and the expression of a true Christian experience. Appropriateness is purchased at too dear a price when we have to take it in doggerel or in mere rhyming prose; and a tune that the people cannot or will not sing ought to be forever discarded.

For the rest, let us express our great indebtedness to the sweet singers who have enriched us with their sacred lyrics. In ancient times and in Eastern lands, when one desired to be a benefactor to successive generations, he dug a well, out of which they might draw copious and cooling supplies of water. Such a well in the burning heat of life is a good hymn to the Christian pilgrim. Nay, better still, it is like the stream which followed the Israelites in the wilderness, for it goes with us whithersoever we go; it is to us a constant source of refreshing, and our obligation to its author is only increased when we discover, as in so many cases we do, that it came from his own suffering and smitten heart.

V.—CLERICAL AUTHORS AND MEN OF LETTERS.

BY PROFESSOR THEODORE W. HUNT, PH.D., LITT.D., PRINCETON, N. J.

No careful student of European and American literature can fail to notice the large number of authors who have come from the ranks of the Christian ministry, or who, in connection with their clerical work, have found the time to add to the sum of human knowledge by the contributions of their pens. In such a nation as England, we see special illustrations of this combination of preacher and author. There is much in the method and history of English university life to encourage and secure such a result. It lies within the well-defined plan of such an institution as Oxford to bestow livings upon the more promising theological graduates, and upon some, indeed, on the basis of social and civic rank. These livings are, indeed, practical sinecures in so far as any distinctively clerical work is concerned. It is rather the design of their bestowal that their incumbents shall devote the leisure that is thus given them to specifically educational and literary pursuits outside of the regular duties of the English rector. Hence, we find that some of the best literary work that is done in England is done by such authors. A glance at a list of the titles published by the Clarendon Press, Oxford, will disclose the names of not a few of the regularly ordained ministry, representing all the varied departments of intellectual work. Drs. Scott, Wordsworth, Cardwell, and Liddell in the classics; Drs. Morris, Skeat, Church, Fowler, and Bosworth in English, and Kitchen, in the modern languages, are signal examples in point.

If we inquire more closely as to the particular spheres of authorship in which such writers might be supposed to do their best work, and in which, as an historical fact, they have done it, we note, first of all, the department of theological, ethical, and doctrinal discussion, adorned, in English annals, by such men as Tillotson, South, Burnet, Owen, Howe, Charnock, Clark, Pearson, and Warburton. In the province of philosophical and logical discussion, we find such exponents as Cudworth, Chalmers, Maurice, Whately, Tulloch, and Calderwood. Even in mathematics and general science such a theologian and preacher as Dr. Isaac Barrow achieved eminence; while in the spacious area of educational writings the names of English authors are not a few. In the discussion before us, however, primary reference is had to the wide department of literature as one in which the English and other clergy have achieved honorable distinction. If we have reference to literature on the side of biography and history, such names as Neal and Stanley, Hanna, Eadie, McCrie, Blount, Duff, and Stubbs rise to view. In such an historical serial as "The Fathers for English Readers," each one of the monographs is from the pen of an English clergyman. The same remark is literally true of the serials "The Heathen World and St. Paul" and "The Conversion of the West," while it is approximately true of others, as "Non-Christian Religious Systems." In such an historical collection as "The Home Library," illustrative of

the visible development of the Christian Church, most of the volumes, such as "Constantine," "Huss," "Wesley," and "The Church in Roman Gaul," are of clerical origin. If we interpret the term literature on the side of miscellany, *belles lettres*, and criticism, the name is legion. Authors such as Lowth, Newman, Maurice, Robertson, Trench, and the Brothers Hare are sufficient to exemplify the principle. As is well known, the province of fiction is one that has ever had attractions for the clergy, and never more so than at present. Charles Kingsley, George Macdonald, and Cardinal Newman are not without a numerous following in this inviting field. Representative names in all these departments might easily be cited from the golden age of the French preachers, such as Bossuet and Massillon, and from the records of American history, as Dwight, Witherspoon, Nott, Sprague, Channing, Bushnell, Adams, Bellows, and Beecher. While, in the review of such names as these, it is noticeable that many of them, especially in England, were bishops of the Established Church, theologians by profession, and professors in universities and colleges, it is still true that numbers of them, at the same time, performed pulpit and parochial duties; while, did space permit, an extended catalogue might be gathered of those clergymen who were authors in connection with no other official function save that of ministers of the Gospel.

If we inquire as to the reasons for such a connection between the clerical calling and authorship, they are not difficult to find. We note, at the outset, that the teacher of Christian truth is an author by the very nature of his calling. The large amount of yearly product that he prepares as a sermonizer makes him such; nor does our wonder cease that the clergy as a class can aggregate, from year to year, such a commendable result as they do. Common judgment, we are sure, does not accord to such a result the high degree of intellectual value that it deserves, as from no other one of the liberal professions is a larger or more testing mental productivity demanded. Hence, we have the basis already laid for a wider authorship. Power and facility of expression are thus secured. Intellectual reflection, insight, and judgment are thereby developed. Direct and collateral reading is thus made necessary. Though the sphere be that of sacred discourse, and though the final object be the determination of moral character, the great principles and methods of verbal expression are substantially the same in sacred and secular truth, so that education in the one is, to a large extent, education in the other. As a law, no class of writers embody their ideas more clearly, cogently, and correctly than do the public teachers of religion, and to no class can rising authors more safely look for safe and suggestive examples of what is called prose style. Thus it is that the step from the one sphere of expression to the other is an easy and a natural one; so that, when the divinely commissioned teacher passes over into the domain of the secular, he carries with him all the best qualities he possesses as a thinker, logician, and verbal artist, and has simply to modify methods, and aim at somewhat different results.

In all this, moreover, there is manifest advantage to the clergy and their constituency, in that their intellectual horizon is thus materially widened and the way fully opened for the best observations and conclusions. Any one branch of knowledge, if pursued by itself, will beget prejudices and narrowness. Any one vocation followed to a practical exclusion of others will ensure manifold mental evils. The sphere of the ministry is no worse and no better here than other pursuits and departments. As dealing with the highest forms of truth, it is supposed, thereby, to have kinship with all truth, and will avenge upon its unworthy exponents any disregard of such relationship. For this reason, if for no other, the clergy should be many-sided men, open to conviction, and mentally inquisitive ; pursuing, in connection with biblical study, independent lines of study and reading. Ministerial narrowness is often referred to what an American writer terms "confining reading within a limit so circumscribed that preaching becomes less effective than it otherwise would be." In view of current events and prevailing tendencies, it must be conceded that the modern ministry must be a well-read ministry in all the leading departments of secular thought. Whatever may have been true of earlier eras, of the days of Philip Doddridge and Matthew Henry, the clergy of to-day must keep in line with contemporaneous opinions and issues. The Word of God given them to interpret, defend, and enforce is, indeed, a final and complete revelation. Those, however, to whom it is to be proclaimed sufficiently vary from age to age as to make some variation of approach and appeal necessary to the Christian teacher.

True as all this is, there is a danger lurking at the door against which we are to be cautioned. Secular and even theological authorship may succeed in diverting a minister of the Gospel from his primary function and duty ; subordinating the preacher to the scholar, and the pastor to the author ; causing a decided lowering of spiritual tone and substituting the aim of literary reputation to what should be the absorbing aim of saving souls. Few results, if any, are more to be deplored than this. Of all subterfuges, that of making the ministry a mere makeshift is the worst ; performing the sacred duties of the pulpit and the pastorate under a kind of reserved protest, while bending every energy to the realization of some scholarly or literary ideal ; studying German philosophy more than biblical theology, and the latest Russian novel more than the Old and New Testaments.

Against such a danger as this we may successfully guard when we insist that all clerical reading, study, and authorship should be made contributive to clerical needs, instrumental to pulpit and pastoral work. Just at the point where an interest in literary pursuits is detected growing at the expense of ministerial fidelity, just there the spell is to be broken and the pastor is to seek a reanointing to his holy mission, as Chalmers and Thomas Guthrie sought it. There is, however, no need of antagonism and mutual exclusion. There is a common ground on which the divinities and

humanities may meet and work. The minister of God is a minister to men, and must speak of Divine things somewhat "after the manner of men." Hence it is important to state that the clergy should study English letters on the side of *character*, seeking to discover that moral purpose that lies beneath our authorship and gives it its efficacy as a moral force among forces. We are far too apt to speak of a nation's literature as the expression of its mental and æsthetic life, and of that only, while the fact is that its final expression is in the direction of the moral sense and the moral law. A brief examination of such books as Selkirk's "Ethics and Æsthetics of Poetry," Brooke's "Theology of the English Poets," and Morley's "Illustrations of English Religion" will confirm this view. Our theological reviews are calling attention to the verse of Wordsworth as ethically helpful to the Christian student. A score of names from Shakespeare down might be added to that of Wordsworth, of whose ethics Leslie Stephens so suggestively writes. One or two additional claims which literary studies may be said to make upon the attention of the clergy may be briefly stated.

One is found in the fact that the general culture of the clergy depends upon such studies more than upon aught else. The discipline of the taste is secured—the eye to see and the sensibility to feel all that is sublime and pleasing. All that is involved in the literary temper and spirit is thus obtained. Authors have written at length upon the literary beauties of the Bible. How few educated readers of Scripture see and feel them! Moses, Daniel, and Paul are as distinctive in their writings as are Addison and Macaulay in theirs. When we note how much of the internal evidence of the Bible rests upon the style of the respective authors and the inner spirit of their compositions, this secular side of biblical teaching has been too much neglected by many of the clergy. Is it not so that this human element in Holy Writ is a part of the Divine plan in its adaptation to men? There are passages in Scripture whose correct exposition is literary as well as spiritual. In our Revised Version, students of English have not been slow to mark the notable lack of English literary insight which it reveals.

A further claim of such studies is seen in their effect on sermonizing, whereby the sermon is composed in the light of those great, distinctive canons of style which have received the sanction of the best authors. As to the outline and unfolding of subject, choice of words, formation of sentences, unity of discussion, methods of argument, and means of persuasion, the masters of thought and expression are to be consulted. In this respect the critical study of the best English sermonizers would be an important element in the homiletic drill of our divinity schools. There is nothing within the wide range of literary study which the sacred discourses may not spiritually utilize. The sermon is the best expression of a man's mental and spiritual self, as it is also the faithful exponent of biblical doctrine. Never has there been a more urgent need of a saintly ministry

than now, and never have the clergy been so bound to "hug the Gospel" closely. This conceded, we admit the presence and influence of every scholarly and literary agency whereby such a desirable order of things may be secured. Hence it is that in every age the pulpit of the time should be in sympathy with the best authorship of the time, and, in a true sense, be its guardian and exponent. What a vast power for good would be felt through the land if our secular letters were, in a legitimate way, under the kindly eye of the clergy as authors and men of letters and shapers of opinion! In the foundation and management of libraries; in counsel to the young as to the subject-matter and methods of their reading; in the constant enforcement of the close connection between a nation's morals and a nation's authorship; in the cultivation among their parishioners of a healthy literary taste, and in the possibly closer alliance of the pulpit and the press—what a field is opened up here for the clerical authors of our day! Next to the moral power of the Church is that of literature. The greatest foe, at present, to evangelical faith is a skeptical and an immoral popular authorship by which the conscience of the public is stifled and their first beliefs are unsettled. Literature and religion are similar in this, that they are the exponents of character, and it is with character that the ministry has mainly to do. The Gospeller should know his Bible best of all, and then whatever is biblical in tone and aim. There is a true sense in which the preacher, ere he presents his message, may heed with profit the advice of Falstaff to Pistol:

"If thou hast anything to say,
Prithee! deliver it like a man of the world."

SERMONIC SECTION.

JESUS CHRIST IN HIS METHODS OF TEACHING.

BY THE RIGHT REV. J. F. SPALDING,
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The people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes.
—Matt. vii. 28, 29.

ON several occasions the evangelists refer to the wonder excited by our Lord's teaching. When He taught in Capernaum on successive Sabbaths, they were astonished at His doctrine, for "His word was with power." "Whence hath this man this wisdom?" was more than once the expression of

the wonder of His countrymen. "Never man spake like this man," was the answer of the officers sent by the Sanhedrim to apprehend Him, justifying thus their failure to fulfil their commission. And when He had concluded His Sermon on the Mount, the whole multitude who heard it, "was astonished at His doctrine; for He taught them as one having authority, and not as the scribes."

When we consider what were our Lord's human antecedents, the poverty and obscurity of His early home, His having been habituated till His thirtieth year to labor at His trade, His utter deficiency in all the learning of the day in which the scribes were proficient, and

which was so highly valued, His humble associations, His want of the advantages of what was regarded as refined and elevated society and the patronage of the great and the learned; and in contrast to all this, when it is remembered what His doctrine was, its novelty, its depth, its spirituality, its power to persuade and to convince, the tone of authority with which He spake, an authority that so asserted itself as to give His words immediate acceptance with the unprejudiced and simple-minded, and did not fail to impress even His learned adversaries with a sense of His surpassing majesty; His manner of teaching, so original, so graphic, so beautifully enforced by illustrations drawn from nature and from human life, so free from the subtleties, the refined distinctions of the prevailing scholasticism, we cease to wonder at the results recorded, the admiration of the common people, who heard Him gladly, the envy of the scribes and the rage of the Pharisees offended at His presumption, the awe of some and the astonishment of the multitude. The causes and the effects must be commensurate. Jesus Christ being the God-man, it should follow that His teaching both in matter and in manner would be unique. In considering "Jesus Christ as the proof of Christianity," we must not overlook the principal characteristics of His teaching.

How the scribes taught—for they were the public teachers of the time—is well known, being matter of history. They did not speak as having authority. They grounded their instructions on authority not their own. This had been well had they appealed to the Divine sanction. This they did not do. They almost covered up and concealed the Word of God by the rubbish of the vain traditions of the "elders." The schools of the great Rabbis, Shammai and Hillel, divided the thought of the learned among the Pharisees. The Sadducees were bold and open rationalists, explaining away not only the accumulated traditions of the commentators,

but also the essential doctrines of Holy Scripture. These disputed and argued against the resurrection of the dead and the existence of angels and spirits, much like freethinkers and sceptics of the present day, while the Pharisaic Rabbis, their opponents, held momentous controversy upon the tithes of "mint, anise, and cummin."

Our Lord appeared in the midst of this vain wrangling in words without meaning. He paid no heed to these Jewish teachers, nor to their traditions. The learned nonsense of the scribes and Rabbis had for Him no significance. That authoritative claims were made by Him is undisputed. He rested His doctrine on no higher authority than Himself, as reflecting the Divine character and attributes and representing the Father. He opened the meaning of the ancient oracles of God with a freshness and power that made them appear as new. He revealed new truths. He placed His own teaching on the same high ground as that to which He restored the original Scriptures. His "Verily I say unto you," was His warrant for setting aside as worthless a vast mass of spurious teaching, by which the ostentatiously devout regulated their lives, and to which they would compel obedience. He boldly proclaimed His doctrine as of God and not of man.

There is this peculiarity about all merely human teachers: they must acquire the substance of their teaching by long study, extensive reading, profound thought, and meditation. They reflect the prevailing ideas and modes of thought of their times, or if somewhat in advance, represent merely a further development of what is already the common attainment; so that every great thinker has his own place in history and could have arisen neither sooner nor later, so much has his own age to do in making him what he is. And even the greatest human teachers are liable to grave mistakes. They abound in inconsistencies. They must often revise their opinions. He only

among men never changes his opinions who never has any worth changing. Many of the cherished theories even of the best thinkers are found to be premature and are abandoned. It is only gradually that they rise above the crudities of youth, or of superficial and hastily formed opinions, to a solid and consistent system; and even this may be undermined by further research, and a new structure must be built up upon its ruins.

But Jesus Christ was from His first appearing in His ministry a perfect teacher. He made no mistakes, He was never in the wrong. Whatever He taught He fully understood. He was never driven to revise or qualify an expression. He seemed from the first to know all truth intuitively. He drew His thoughts from the Divine ideas, the original source of truth, and they were the thoughts of God. His times did nothing for Him. He neither needed nor cared to study the prevailing opinions. He had not been in a position to feel the currents of thought in the world about Him. He was no product of Judaism, no development from the culture of Rabbinical learning. He seemed to come forth from God with a system of teaching at once complete and perfect. Himself the truth, His doctrine was not a growth in His mind. It was not formed by laborious processes of reasoning and the slow elimination of truth from error. It was absolute and immutable. As He said, "Heaven and earth shall pass away, but My words shall not pass away."

Human teachers have difficulty in gaining credence for their views in proportion as they are novel or in conflict with what is commonly believed. They are compelled to resort to laborious reasoning or to rhetoric and oratory, and all the arts of persuasion. Jesus Christ did not rest His doctrines on reasoning. He needed not the processes of logic to substantiate them. He did not seek to gain a persuasion of their truth by the devices of the orator or the rhetorician. He spake as God

spake when He made the worlds. He said, "Let there be light and there was light." The light has but to shine and the darkness is scattered. None can say it is night, but those who shut their eyes and refuse to open them. All things upon which the eye rests are seen as they are, in its radiance. So our Lord spoke as the Light of men. He shed upon human intelligence such a Divine illumination as to make clear and evident the truth He revealed as to the state of man, his origin and destiny, the value of the soul, the worthlessness of worldly possessions in comparison, the nature and fatherhood of God, the holiness of His law, the greatness of faith and love, humility, patience, self-denial, obedience, the obligations of His ordinances, the necessity of being born into His kingdom, and being not of the world, of the self-discipline and nurture required in it, the glory and joy of its membership, the eternal blessedness of its issues. Equally clear was His teaching of the universal brotherhood of man, that the stranger or alien is the neighbor, and the rightful recipient of neighborly kindness; the filial relationships in which we all stand to God, His rewards to those who show mercy, the blessedness of universal beneficence. His teaching was its own evidence. The heart that could not on its first presentation receive it must have been incapable of conviction until its grossness should give place to a proper susceptibility.

The very best human speakers and writers in enforcing their opinions are compelled to labor through a multitude of words, to unfold and give clearness and perspicuity to their conceptions. They are often confused in expression. Much that they utter is commonplace, much is pointless, much is mere verbiage. Their discourses must be carefully sifted. In order to gather the pure grain large quantities of chaff must be separated. Words do not represent ideas. Of no teacher but our Lord could it be said with literal truth that His were "thoughts that breathe

and words that burn." It was He alone who could say, "The words that I speak unto you, they are spirit and they are life." He used no words that did not express thoughts. He uttered no commonplaces. His every word was pointed and expressive. His thoughts came forth from the laboratory of His mind like diamonds polished bright and sparkling. Hence their inimitable beauty, their power, and their priceless value. What texts our Lord's words make for sermons! What grand discourses have been made or might be made from every one of His utterances. Yet with all that has been written for their explication, it is impossible to make them clearer or more impressive. They are already fitted as they come from His lips for the honest and good heart and the receptive mind. Give them a lodgment therein and they are as seeds, the good ground retains them and they cannot be lost out of the memory. They must germinate and grow and fructify. They make trees of righteousness with golden fruitage of character.

Sometimes the sayings of our Lord are paradoxical; as "He that findeth his life shall lose it, and he that loseth his life for My sake shall find it" (Matt. x. 39). "To him that hath, shall be given; and from him that hath not, shall be taken away even that which he hath" (Mark iv. 25). "Except a man hate his father and mother and wife and children, he cannot be My disciple." But the paradoxical appearance of sayings like these only adds to their clearness and force. Who can fail to understand them? Who would misunderstand or presume to alter them, or wish they had been different? Only those who are gross, stupid, or blind.

Our Lord's discourses are frequently made up of successive axioms or apothegms, like pearls hung on a golden thread. Each is a true gem and shines by its own bright lustre. The effect of all is to illuminate the truth and show it in all its glory. The Sermon on the

Mount is an illustration of this. It begins with the Divine beatitudes. It contains the golden rule. It has many other rules of life scarcely less deserving the same title. It ends with the parabolic sayings of the wise man and the foolish man building their houses, the one upon the rock, the other upon the sand. Its least important sentence is great enough to be written in illuminated letters and read and pondered day and night, through all the years of life. The whole discourse is worth more than all human commentaries upon the law, all codes and treatises of ethics, all systems of moral philosophy. And this is but one discourse of our Lord. There are many like it of which the same may be said. Of all that He taught it is difficult to say that any one part is more excellent than another. Each word is a "pearl of great price." Its value is indeed unspeakable.

Besides these moral and spiritual axioms our Lord's teaching abounds in proverbs, many of which are parables in miniature. A proverb is a short and pungent saying, a sort of crystallized truth, or it may be said to be a concentrated phrase or sentence, embodying a wide experience of life generalized into a law, and universally accepted, so that to quote it is an end of controversy. Lord Bacon finely says of proverbs that "they serve not only for ornament and delight, but also for active and civil use, as being the edge tools of speech which cut and penetrate the knots of business and affairs." Our Lord's proverbs are of a distinctive character as well as a surpassing excellence. They have a deep spiritual meaning. They embody eternal principles. They shine in the light of Divine truth and burn in the fire of personal application, "bright and brilliant, like gems." Other proverbs, valuable as they may be as giving currency and popularity to important truths, are most generally maxims of expediency and relate to the affairs of this life. Our Lord condensed much of His teaching into this form, that it

might be the more attractive, that the memory might easily retain it, that it might be often repeated and pass from mouth to mouth, and become the property of the multitude. The saying of "The blind leading the blind," of "New wine in old bottles," of "New cloth upon old garments," are examples.

Sometimes in refuting adversaries He adopts the Socratic method of questioning, as when He asks, "Whence was the baptism of John?" when He solved for the Pharisees with the Herodians the question of the lawfulness of giving tribute to Caesar, and when He confuted the Sadducees in their denial of the resurrection. Often, indeed, as St. John records and as appear to a less extent in the other evangelists, He spake in continuous discourse, using but little figurative language. In such addresses He confutes gainsayers, as after the cure of the impotent man and of the man born blind. In some of them He reveals the deep mysteries of His kingdom, as in the discourse to Nicodemus, the conversation with the woman of Samaria, when He fed the five thousand, when He was in the home of Martha and Mary, and with His disciples on the night before He suffered.

But most of all our Lord delighted to teach in parables. He made much use of this method when addressing His immediate disciples. He used it also in addressing those whose dulness of perception, through unbelief and hardness of heart, required a veiling of the truth. They that had ears to hear would listen and understand. The medium through which the teaching was conveyed would serve to illustrate and impress it; but bigotry and prejudice would be judicially hardened and blinded. Especially did He teach in parables when His object was to present His doctrine concerning His kingdom in its various phases, in opposition to the popular prejudices of the Jews. He adapted His manner to the weak understanding of the people. The parables of the kingdom are particularly suggestive. They give the principles

and laws of its growth. They show its organic and spiritual character. They foretell its ultimate universal extension and triumph. They exhibit the freedom of the Gospel offered within it to all, the grace by which it feeds and nourishes, the awards of faithfulness and persevering prayer, the compassion and mercy in blessing the wretched and recovering the lost, the doom of unfaithfulness, the necessity of watchfulness, the final awards of glory and of judgment. As has been well observed by a thoughtful writer, the parables of our Lord all pointedly exhibit the contrast between the kingdom of Christ, its fundamental principles and laws, and the carnal notions of the Jews concerning the reign of Messiah. More especially do they show the contrast between the free and universal grace of God and the hierarchical and national conception of the deity and a partisan reign; between the faith of publicans and sinners and even of Gentiles, and the apostasy of the Jews; between the Church and the world, the inner life of the Church and the form without the life, the children of the Spirit and those of the letter; between the gracious salvation accorded to humility, to believing service, to endurance, patience, love and gentleness, and the judgment pronounced upon spiritual pride, self-righteousness, uncharitableness, sanctimonious harshness, and rigorism of doctrine and life.

Such, brethren, are some of the characteristics of our Lord's teaching. Its matter has been but incidentally referred to. If it was extraordinary and Divine in the modes of its expression, what shall be said of its substance? What shall be said of the revelation in Christ of the eternal Father, of the doctrine of God, of His eternal love for man, of the way of man's salvation, of the brotherhood of all men in the Church, of the duties which love prompts and inspires, of universal benevolence and active beneficence, and of all the principles of the kingdom of grace of which Christ is the Author and Revealer?

Can He who gave us the blessed Gospel be but a man? Is He not very God of very God, Light of light, being of one substance with the Father?

Think, brethren, of the necessary inference from the manner and substance of His teaching to what He was and is, and learn to adore *Him*, to whom we are indebted for all our hopes of life and immortality. The Galilean carpenter, as He was called in derision, who did not know letters, who was a stranger to the Rabbins and all their lumber of learning and of ecclesiasticism, as well as to all mere human philosophy and speculation, who never wrote a word to perpetuate His name and His thoughts, He is the true Prophet, the Teacher of humanity. His revelations have always been and are accepted by the good as the ultimate faith of man. His Divine philosophy is final upon all the most momentous subjects upon which reason in its pride was losing itself wandering in endless mazes. His system of morality is hailed by the enlightened as beyond improvement. His doctrine is welcomed by all hearts who long for self-improvement and the Divine communion and the joys that can alone be satisfying. He is the Way, the Truth, and the Life. Let puny infidels throw their dart. Vain is their weak effort to put out the light or obscure the glory of the sun.

THE RACE AND THE GOAL.

BY ALEXANDER MACLAREN, D.D.
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This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize.—Phil. iii. 13, 14.

THIS buoyant energy and onward looking are marvellous in "Paul the aged, and now also a prisoner of Jesus Christ." Forgetfulness of the past and eager anticipation for the future are, we sometimes think, the child's prerogatives. They may be ignoble and

puerile, or they may be worthy and great. All depends on the future to which we look. If it be the creation of our fancies, we are babies for trusting it. If it be, as Paul's was, the revelation of God's purposes, we cannot do a wiser thing than look.

The apostle here is letting us see the secret of his own life, and telling us what made him the sort of Christian that he was. He counsels wise obliviousness, wise anticipation, strenuous concentration, and these are the things that contribute to success in any field of life. Christianity is the perfection of common sense. Men become mature Christians by no other means than those by which they become good artisans, ripe scholars, or the like. But the misery is that, though people know well enough that they cannot be good carpenters, or doctors, or fiddlers without certain habits and practices, they seem to fancy that they can be good Christians without them.

So the words of my text may suggest appropriate thoughts on this first Sunday of a new year. Let us listen, then, to Paul telling us how he came to be the sort of Christian man he was.

I. First, then, I would say, make God's aim your aim.

Paul distinguishes here between the "mark" and the "prize." He aims at the one for the sake of the other. The one is the object of effort; the other is the sure result of successful effort. If I may so say, the crown hangs on the winning post; and he who touches the goal clutches the garland.

Then, mark that he regards the aim toward which he strains as being the aim which Christ had in view in his conversion. For he says in the preceding context, "I labor if that I may lay hold of that for which also I have been laid hold of by Jesus Christ." In the words that follow the text he speaks of the prize as being the result and purpose of the high calling of God "in Christ Jesus." So then he took God's purpose in calling, and Christ's purpose in redeeming him, as being his great

object in life. God's aims and Paul's were identical.

What, then, is the aim of God in all that He has done for us? The production in us of God-like and God-pleasing character. For this suns rise and set; for this seasons and times come and go; for this sorrows and joys are experienced; for this hopes and fears and loves are kindled. For this all the discipline of life is set in motion. For this we were created; for this we have been redeemed. For this Jesus Christ lived and suffered and died. For this God's Spirit is poured out upon the world. All else is scaffolding; this is the building which it contemplates, and when the building is reared the scaffolding may be cleared away. God means to make us like Himself, and so pleasing to Himself; and has no other end in all the varieties of His gifts and bestowments but only this, the production of character.

Such is the aim that we should set before us. The acceptance of that aim as ours will give nobleness and blessedness to our lives as nothing else will. How different all our estimates of the meaning and true nature of events would be, if we kept clearly before us that their intention was not merely to make us blessed and glad, or to make us sorrowful, but that, through the blessedness, through the sorrow, through the gift, through the withdrawal, through all the variety of dealings, the intention was one and the same, to mould us to the likeness of our Lord and Saviour! There would be fewer mysteries in our lives, we should seldom have to stand in astonishment, in vain regret, in miserable and weakening looking back upon vanished gifts, and saying to ourselves, "Why has this darkness stooped upon my path?" if we looked beyond the darkness and the light to that for which both were sent. Some plants require frost to bring out their savor, and men need sorrow to test and to produce their highest qualities. There would be fewer knots in the thread of our lives,

and fewer mysteries in our experience, if we made God's aim ours, and strove through all variations of condition to realize it.

How different all our estimate of nearer objects and aims would be, if once we clearly recognized what we are here for! The prostitution of powers to obviously unworthy aims and ends is the saddest thing in humanity. It is like elephants being set to pick up pins; it is like the lightning being harnessed to carry all the gossip and filth of one capital of the world to the prurient readers in another. Men take these great powers which God has given them, and use them to make money, to cultivate their intellects, to secure the gratification of earthly desires, to make a home for themselves here amid the illusions of time; and all the while the great aim which ought to stand out clear and supreme is forgotten by them.

There is nothing that needs more careful examination by us than our accepted schemes of life for ourselves; the roots of our errors mostly lie in these things that we take to be axioms, and that we never examine into. Let us begin this new year by an honest dealing with ourselves, asking ourselves this question, "What am I living for?" And if the answer, first of all, be, as, of course, it will be, the accomplishment of the nearer and necessary aim, such as the conduct of our business, the cultivating of our understandings, the love and peace of our homes, then let us press the investigation a little further, and say, What then? Suppose I make a fortune, what then? Suppose I get the position I am striving for, what then? Suppose I cultivate my understanding and win the knowledge that I am nobly striving after, what then? Let us not cease to ask the question until we can say, "Thy aim, O Lord, is my aim, and I press toward the mark," the only mark which will make life noble, elastic, stable, and blessed, that I "may be found in Christ, not having mine own righteousness, but that which is of God by faith."

For this we have all been made, guided, redeemed. If we carry this treasure out of life we shall carry all that is worth carrying. If we fail in this we fail altogether, whatever be our so-called success. There is one mark, one only, and every arrow that does not hit that target is wasted and spent in vain.

II. Secondly, let me say, concentrate all effort on this one aim.

"This one thing I do," says the apostle, "I press toward the mark." That aim is the one which God has in view in all circumstances and arrangements. Therefore, obviously, it is one which may be pursued in all of these, and may be sought whatsoever we are doing. All occupations of life except only sin are consistent with this highest aim. It needs not that we should seek any remote or cloistered form of life, nor shear off any legitimate and common interests and occupations, but in them all we may be seeking for the one thing, the moulding of our characters into the shapes that are pleasing to Him. "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life;" wheresoever the outward days of my life may be passed. Whatsoever we are doing in business, in shop, at a study table, in the kitchen, in the nursery, by the road, in the house, we may still have the supreme aim in view, that from all occupations there may come growth in character and in likeness to Jesus Christ.

Only, to keep this supreme aim clear there will require far more frequent and resolute effort of what the old mystics used to call "recollection" than we are accustomed to put forth. It is hard, amid the din of business, and while yielding to other lower, legitimate impulses and motives, to set this supreme one high above them all. But it is possible if only we will do two things, keep ourselves close to God, and be prepared to surrender much, laying our own wills, our own fancies, purposes, eager hopes and plans in His hands, and asking Him to help us, that we may never

lose sight of the harbor light because of any tossing waves that rise between us and it, nor may ever be so swallowed up in ends, which are only means after all, as to lose sight of the only end which is an end in itself. But for the attainment of this aim in any measure, the concentration of all our powers upon it is absolutely needful. If you want to bore a hole you take a sharp point; you can do nothing with a blunt one. Every flight of wild ducks in the sky will tell you the form that is most likely to secure the maximum of motion with the minimum of effort. The wedge is that which pierces through all the loosely compacted textures against which it is pressed. The Roman strategy forced the way of the legion through the loose-ordered ranks of barbarian foes by arraying it in that wedge-like form. So we, if we are to advance, must gather ourselves together and put a point upon our lives by compaction and concentration of effort and energy on the one purpose. The conquering word is, "This one thing I do." The difference between the amateur and the artist is that the one pursues an art at intervals by spurts, as a *parergon*—a thing that is done in the intervals of other occupations—and that the other makes it his life's business. There are a great many amateur Christians among us, who pursue the Christian life by spurts and starts. If you want to be a Christian after God's pattern—and unless you are you are scarcely a Christian at all—you have to make it your business, to give the same attention, the same concentration, the same unwavering energy to it which you do to your trade. The man of one book, the man of one idea, the man of one aim is the formidable and the successful man. People will call you a fanatic; never mind. Better be a fanatic and get what you aim at, which is the highest thing, than be so broad that, like a stream spreading itself out over miles of mud, there is no scour in it anywhere, no current, and therefore stagnation and death. Gather your-

selves together, and amid all the side issues and nearer aims keep this in view as the aim to which all are to be subservient—that, “whether I eat or drink, or whatsoever I do, I may do all to the glory of God.” Let sorrow and joy, and trade and profession, and study and business, and house and wife and children, and all home joys, be the means by which you may become like the Master who has died for this end, that we may become partakers of His holiness.

III. Pursue this end with a wise forgetfulness.

“Forgetting the things that are behind.” The art of forgetting has much to do with the blessedness and power of every life. Of course, when the apostle says “Forgetting the things that are behind,” he is thinking of the runner, who has no time to cast his eye over his shoulder to mark the steps already trod. He does not mean, of course, either, to tell us that we are to so cultivate obliviousness as to let God’s mercies to us “lie, forgotten in unthankfulness, or without praises die.” Nor does he mean to tell us that we are to deny ourselves the solace of remembering the mercies which may, perhaps, have gone from us. Memory may be like the calm radiance that fills the western sky from a sun that has set, sad and yet sweet, melancholy and lovely. But he means that we should so forget as, by the oblivion, to strengthen our concentration.

So I would say, let us remember, and yet forget, our past failures and faults. Let us remember them in order that the remembrance may cultivate in us a wise chastening of our self-confidence. Let us remember where we were foiled, in order that we may be the more careful of that place hereafter. If we know that upon any road we fell into ambushes, “not once nor twice,” like the old king of Israel, we should guard ourselves against passing by that road again. He who has not learned, by the memory of his past failures, humility and wise government of his life, and

wise avoidance of places where he is weak, is an incurable fool.

But let us forget our failures in so far as these might paralyze our hopes, or make us fancy that future success is impossible where past failures frown. Ebenezer was a field of defeat before it rang with the hymns of victory. And there is no place in your past life where you have been shamefully baffled and beaten, but there, and in that, you may yet be victorious. Never let the past limit your hopes of the possibilities and your confidence in the certainties and victories of the future. And if ever you are tempted to say to yourselves, “I have tried it so often, and so often failed, that it is no use trying any more. I am beaten and I throw up the sponge,” remember Paul’s wise exhortation, and “forgetting the things that are behind, . . . press toward the mark.”

In like manner I would say, remember and yet forget past successes and achievements. Remember them for thankfulness, remember them for hope, remember them for counsel and instruction, but forget them when they tend, as all that we accomplish does tend, to make us fancy that little more remains to be done; and forget them when they tend, as all that we accomplish ever does tend, to make us think that such and such things are our line, and of other virtues and graces and achievements of culture and of character, that these are not our line, and not to be won by us.

“Our line!” Astronomers take a thin thread from a spider’s web and stretch it across their object glasses to measure stellar magnitudes. Just as is the spider’s line in comparison with the whole shining surface of the sun across which it is stretched, so is what we have already attained to the boundless might and glory of that to which we may come. Nothing short of the full measure of the likeness of Jesus Christ is the measure of our possibilities.

There is a mannerism in Christian life, as there is in everything else, which

is to be avoided if we would grow into perfection. There was a great artist in the last century who never could paint a picture without sticking a brown tree in the foreground. We have all got our "brown trees," which we think we can do well, and these limit our ambition to secure other gifts which God is ready to bestow upon us. So, "forget the things that are behind." Cultivate a wise obliviousness of past sorrows, past joys, past failures, past gifts, past achievements, in so far as these might limit the audacity of our hopes and the energy of our efforts.

IV. So, lastly, pursue the aim with a wise, eager reaching forward.

The apostle employs a very graphic word here, which is only very partially expressed by that "reaching forth." It contains a condensed picture which is scarcely possible to put into any one expression. "Reaching out over" is the full though clumsy rendering of the word, and it gives us the picture of the runner with his whole body thrown forward, his hand extended, and his eye reaching even further than his hand, in eager anticipation of the mark and the prize. So we are to live, with continual reaching out of confidence, clear recognition, and eager desire to make our own the unattained.

What is that which gives an element of nobleness to the lives of great idealists, whether they be poets, artists, students, thinkers, or what not? Only this, that they see the unattained burning ever so clearly before them that all the attained seems as nothing in their eyes. And so life is saved from commonplace, is happily stung into fresh effort, is redeemed from flagging, monotony, and weariness.

The measure of our attainments may be fairly estimated by the extent to which the unattained is clear in our sight. A man down in the valley sees the nearer shoulder of the hill, and he thinks it the top. The man up on the shoulder sees all the heights that lie beyond rising above him. Endeavor is better than success. It is more to see

the Alpine heights unscaled than it is to have risen so far as we have done. They who thus have a boundless future before them have an endless source of inspiration, of energy, of buoyancy granted to them.

No man has such an absolutely boundless vision of the future which may be his as we have if we are Christian people, as we ought to be. We only can thus look forward. For all others a blank wall stretches at the end of life, against which hopes, when they strike, fall back stunned and dead. But for us the wall may be overleaped, and, living by the energy of a boundless hope, we, and only we, can lay ourselves down to die, and say then, "Reaching forth unto the things that are before."

So, dear friends, make God's aim your aim; concentrate your life's efforts upon it; pursue it with a wise forgetfulness; pursue it with an eager confidence of anticipation that shall not be put to shame. Remember that God reaches His aim for you by giving to you Jesus Christ, and that you can only reach it by accepting the Christ who is given and being found in Him. Then the years will take away nothing from us which it is not gain to lose. They will neither weaken our energy nor flatten our hopes, nor dim our confidence, and at the last we shall reach the mark, and, as we touch it, we shall find dropping on our surprised and humble heads the crown of life which they receive who have so run, not as uncertainly, but doing this one thing, pressing toward the mark for the prize.

MY CREED.

By T. DE WITT TALMAGE, D.D. [PRESBYTERIAN], BROOKLYN, N. Y.

And He came down with them and stood in the plain.—Luke vi. 17.

CHRIST on the mountains is a frequent study. We have seen Him on the Mount of Olives, Mount of Beatitudes, Mount Moriah, Mount Calvary,

Mount of Ascension, and it is glorious to study Him on these great natural elevations. But how is it that never before we have noticed Him on the plain? Amid the rocks, high up on the mountain, Christ had passed the night, but now, at early dawn, He is coming down with some especial friends, stepping from shelving to shelving, here and there a loosened stone rolling down the steep sides ahead of Him, until He gets in a level place, so that He can be approached without climbing from all sides. He is on the level. My text says: "He came down with them and stood in the plain." Now, that is what the world wants to-day more than anything else—a Christ on the level, easy to get at, no ascending, no descending, approachable from all sides—Christ on the plain. The question among all consecrated people to-day is, What is the matter with the ministers? Many of them are engaged in picking holes in the Bible and apologizing for this and apologizing for that. In an age when the whole tendency is to pay too little reverence to the Bible, they are fighting against bibliolatry, or too much reverence for the Bible. They are building a fence on the wrong side of the road; not on the side where the precipice is and off which multitudes are falling, but on the upper side of the road, so that people will not fall uphill, of which there is no danger. There is no more danger of bibliolatry, or too much reverence for the Scriptures, than there is that astrology will take the place of astronomy, or alchemy the place of chemistry, or the canal-boat the place of the limited express railroad. What a theological farce it is; ministers fighting against too much reverence for the Scriptures; ministers making apology for the Scriptures; ministers pretending to be friends of the Bible, yet doing the book more damage than all the blatant infidels on all the earth. The trouble is our theologians are up in the mountain in a fight above the clouds about things which they do not understand. Come

down on the plain and stand beside Christ, who never preached a technicality or a didacticism. What do you, O wise-headed ecclesiastic, know about the decrees of God? Who cares a fig about your sublapsarianism or your supralapsarianism? What a spectacle we have in our denomination to-day; committees trying to patch up an old creed made two or three hundred years ago, so that it will fit on the nineteenth century. Why do not our millinery establishments take out of the garrets the coal-scuttle bonnets which our great-grandmothers wore and try to fit them on the head of the modern maiden? You cannot fix up a three-hundred-year-old creed so as to fit our time. Princeton will sew on a little piece, and Union Seminary will sew on a little piece, and Alleghany Seminary and Danville Seminary will sew on other pieces, and by the time the creed is done it will be as variegated as Joseph's coat of many colors. Think of having to change an old creed to make it clear that all infants dying go to heaven! I am so glad that the committees are going to let the babies in. Thank you. So many of them are already in that all the hills of heaven look like a Sunday-school anniversary. Now, what is the use of fixing up a creed which left any doubt on that subject? No man ever doubted that all infants dying go to heaven, unless he be a Herod or a Charles Guiteau. I was opposed to overhauling the old creed at all, but now that it has been lifted up and its imperfections set up in the sight of the world, I say, overboard with it and make a new creed. There are to-day in our denomination five hundred men who could make a better one. I could make a better one myself. As we are now in process of changing the creed, and no one knows what we are expected to believe, or will two or three years hence be expected to believe, I could not wait, and so I have made a creed of my own, which I intend to observe the rest of my life. I wrote it down in my memorandum book some six months

ago, and it reads as follows: "My creed: The glorious Lord. To trust Him, love Him and obey Him is all that is required. To that creed I invite all mankind. T. De Witt Talmage." The reason Christianity has not made more rapid advance is because the people are asked to believe too many things. There are, I believe, today millions of good Christians who have never joined the Church and are not counted among the Lord's friends because they cannot believe all the things that they are required to believe. One half the things a man is expected to believe in order to enter the Church and reach heaven have no more to do with his salvation than the question, How many volcanoes are there in the moon? or, How far apart from each other are the rings of Saturn? or, How many teeth there were in the jaw-bone with which Samson smote the Philistines. I believe ten thousand things, but none of them have anything to do with my salvation, except these two: I am a sinner and Christ came to save me. Musicians tell us that the octave consists only of five tones and two semi-tones, and all the Handels and Haydns and Mozarts and Wagners and Schumanns of all ages must do their work within the range of those five tones and two semi-tones. So I have to tell you that all the theology that will be of practical use in our world is made out of the two facts of human sinfulness and Divine atonement. Within that octave swing "The Song of Moses and the Lamb," the Christmas chant above Bethlehem and the hallelujah of all the choirs standing on seas of glass. Is there not some mode of getting out of the way these non-essentials, these superfluities, these divergencies, from the main issue? Is there not some way of bringing the Church down out of the mountain of controversy and conventionalism and to put it on the plain where Christ stands? The present attitude of things is like this: In a famine-struck district a table has been provided, and it is loaded with food enough

for all. The odors of the meats fill the air. Everything is ready. The platters are full. The chalices are full. The baskets of fruit are full. Why not let the people in? The door is open. Yes, but there is a cluster of wise men blocking up the door, discussing the contents of the castor standing mid-table. They are shaking their fists at each other. One says there is too much vinegar in that castor, and one says there is too much sweet oil, and another says there is not the proper proportion of red pepper. I say, "Get out of the way and let the hungry people come in." Now, our blessed Lord has provided a great supper, and the oxen and the fatlings have been killed, and fruits from all the vineyards and orchards of heaven crown the table. The world has been invited to come, and they look in and they are hungry, and people would pour in by the millions to this world-wide table, but the door is blocked up by controversies, and men with whole libraries on their backs are disputing as to what proportion of sweet oil and cayenne pepper should make up the creed. I cry, "Get out of the way, and let the hungry world come in." The Christian Church will have to change its tack or it will run on the rocks of demolition. The world's population annually increases 15,000,000. No one pretends that half that number of people are converted to God. There are more than twice as many Buddhists as Protestants; more than twice as many Buddhists as Roman Catholics. Protestants, 135,000,000; Catholics, 195,000,000; Buddhists, 400,000,000. There are 175,000,000 Mohammedans and 220,000,000 Brahmins. Meanwhile, many of the churches are only religious club houses, where a few people go on Sunday morning, averaging one person to a pew, or one person to a half-dozen pews, and leaving the minister at night to sweat through a sermon with here and there a lone traveller, unless, by a Sunday evening sacred concert, he can get out an audience of respectable size. The vast majority of

the church-membership round the world put forth no direct effort for the salvation of men. Did I say there would have to be a change? I correct that, and say there will be a change. If there be 15,000,000 persons added every year to the world's population, then there will be 30,000,000 added to the Church, and 40,000,000 and 50,000,000 and 60,000,000. How will it be done? It will be done when the Church will meet Christ on the plain. Come down out of the mountain of exclusiveness. Come down out of the mountain of pride. Come down out of the mountain of formalism. Come down out of the mountain of freezing indifference. Old Dr. Stephen H. Tyng, great on earth and in heaven, once said to me: "I am in favor of a change. I do not know what is the best way of doing things in the churches, but I know the way we are doing now is not the best way, or the world would be nearer its salvation than it seems to be." So I feel; so we all feel, that there needs to be a change. The point at which we all come short is not presenting Christ on the plain, Christ on the level with all the world's woes and wants and necessities. The full change will have to come from the rising ministry. We now in the field are too set in our ways. We are lumbered up with technicalities. We have too many concordances and dictionaries and encyclopædias and systems of theology on our head to get down on the plain. Our vocabulary is too frosted. We are too much under the domination of customs regnant for many centuries. Come on, young men of the ministry. Take this pulpit, take all the pulpits, and in the language of the street and the market-place and the family circle preach Christ on the plain. As soon as the Church says by its attitude, not necessarily by its words, "My one mission is to help for this life and help for the life to come all the people, and it proves its earnestness in the matter, people on foot and on horseback and in wagons and in carriages will come to the churches in such numbers

that they will have to be met at the door by ushers, saying: "You were here last Sunday; you cannot come in to day. Gentlemen and ladies, you must take your turn." And it will be, as in the Johnstown freshet and disaster, when a Government station was opened for the supply of bread, and it took the officers of the law to keep the sufferers in line, because of the great rush for food. When this famine-struck world realizes that the Church is a government station set up by the government of the universe to provide the bread of eternal life for all the people, the rush will be unprecedented and unimaginable. Astronomers have been busy measuring worlds, and they have told us how great is the circumference of this world and how great is its diameter; yea, they have kept on until they have weighed our planet and found its weight to be six sextillion tons. But by no science has the weight of this world's trouble been weighed. Now Christ, standing on the level of our humanity, stands in sympathy with every trouble. There are so many aching heads. His ached under the thorns. There are so many weary feet. His were worn with the long journey up and down the land that received Him not. There are so many persecuted souls. Every hour of His life was under human outrage. The world had no better place to receive Him than a cattle pen, and its farewell was a slap on His cheek, and a spear in His side. So intensely human was He that there has not been in all our race a grief or infirmity or exhaustion or pang that did not touch Him once and that does not touch Him now. The lepers, the paralytics, the imbecile, the maniac, the courtesan, the repentant brigand—which one did He turn off, which one did He not pity, which one did He not help? The universal trouble of the world is bereavement. One may escape all the other troubles, but that no soul escapes. Out of that bitter cup every one must take a drink. For instance, in order that all might know how He sympathizes with

those who have lost a daughter, Christ comes to the house of Jairus. There is such a big crowd around the door, He and His disciples have to push their way in. From the throng of people I conclude that this girl must have been very popular; she was one of those children whom everybody likes. After Christ got in the house there was such a loud weeping that the ordinary tones of voice could not be heard. I do not wonder. The dead daughter was twelve years of age. It is about the happiest times in most lives. Very little children suffer many injustices because they are children, and childhood is not a desirable part of human existence—they get whacked or set on. But at twelve years of age the child has come to self-assertion, and is apt to make her rights known. And, then, twelve years of age is too early for the cares and anxieties of life. So this girl was, I think, the merriment of the household. She furnished for them the mimicry and the harmless mischief, and roused the guffaw that often rang through that happy home. But now she is dead, and the grief at her departure is as violent as her presence had been vivacious and inspiring. Oh, the bereavement was so sharp, so overwhelming! How could they give her up! I suspect that they blamed themselves for this or for that. Oh, if they had had some other doctor, or taken some other medicine, or had been more careful of her health, or if they had not given her that reproof some time when she had not really deserved it! Oh, if they had been more patient with her hilarities and, instead of hushing her play, had participated in it! You know there are so many things that parents always blame themselves for at such times. Only twelve years of age! So fair, so promising, so full of life a few days ago, and now so still! Oh, what it is to have a daughter dead! The room is full of folks, but yonder is the room where the young sleeper is. The crowd cannot go in there. Only six persons enter, five beside Christ—three friends and,

of course, the father and mother. They have the first right to go in. The heaviest part of the grief was theirs. All eyes in that room are on the face of this girl. There lay the beautiful hand, white and finely shapen, but it was not lifted in greeting to any of the group. Christ stepped forward and took hold of that hand, and said, with a tone and accentuation charged with tenderness and command: "Damsel, I say unto thee, arise." And without a moment's delay she arose, her eyes wide open, her cheeks turning from white lily to red rose, and the parents cry, "She lives! she lives!" and in the next room they take up the sound, "She lives! she lives!" and the throng in front of the doorway repeat it, "She lives! she lives!" Will not all those who have lost a daughter feel that such a Christ as that can sympathize?

"IF" AND "WHY?"

By D. J. BURRELL, D.D. [REFORMED],
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So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel. And Elijah came unto all the people and said, How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him. And the people answered him not a word.—1 Kings xviii. 20, 21.

HERE was an event of colossal importance. A contest of gods! Things had been going wrong in Israel. There was a confusion of worship. The king was essentially a weak man, and his consort was strong-minded and an idolatress. She had brought from her Assyrian home the rites of Baal and Astarte. The high hills were smoking everywhere with pagan sacrifices. The people were bewildered. Whom were they to worship as the true God?

The slopes of Mount Carmel were thronged by the multitude who had come to witness the Lord's controversy. Far below on one side rolled the sea;

on the other was the rocky bed of Kishon, dry these many months and seeming like a chasm storm-riven in the earth. Far yonder was Esdraelon, the ancient battle-field of Israel. And on all sides famine! The leaves of the forest were withered and charred. The vineyards and olive-yards were brown. The meadows were scorched as if by the fiery breath of some offended deity. It was now three years and more since Elijah had suddenly appeared in the king's palace and abruptly said, "As the Lord liveth, it shall not rain except by my word." The days passed and the months, and the heavens were as brass. No rain, no rising mists from the Mediterranean, no gracious morning dews. It was a land of utter desolation that met the eyes of those who, gaunt with hunger, looked off from Carmel's slopes that day.

The priests of Baal were there, four hundred and fifty in number. They represented the State religion. There was still among the people a half-shamed clinging to the worship of that God who with a stretched-out arm had brought them forth from the land of Egypt, the house of their bondage. It was hard to forget the pillar of cloud, the quails, the manna, the smitten rock, the brazen serpent, the tottering walls of Jericho. It was hard to forget how in Esdraelon yonder the stars in their courses had fought against Sisera. But it was no easy matter to resist the allurements of the State religion. Baal was worshipped with imposing rites and ceremonies and splendid processions. The new faith was under the patronage of the queen; the courtiers had no alternative but to say, "Baal is the God." The people aped the court. The temple of Jehovah was practically deserted. The shrines of the Assyrian deities were thronged with worshippers.

To-day there was to be a settlement; Baal and Jehovah cannot both be God. Let them defend their respective claims. The Lord's altar shall have a bullock, and Baal's altar shall have a bullock, and the devotees of each shall call upon

their deity; and the God that answereth by fire let him be God. The preparations are made; the priests of Baal are there in force, and over against them a solitary prophet of the Lord. Just before the signal for the controversy, the prophet stands forth to admonish the people: "How long halt ye between two opinions?" The figure is that of a bird hopping from twig to twig—an expressive picture of fickleness and indecision. "How long halt ye between two opinions? If the Lord be God, follow him; if Baal, then follow him!" And all the people answered, "It is well spoken."

It was indeed well spoken. And how mightily the Lord vindicated Himself that day! The priests of Baal in the morning began their cry, "O Baal, hear us!" and continued it until the sun had crossed mid-heaven. Hoarse and frenzied they still called upon their idol; but there was no voice nor any that regarded. The hollow caves and beetling cliffs returned their cry, "O Baal, hear us!" As the day wore on, the prophet of the Lord stood forth and taunted them with rude and merciless irony, "Cry aloud, for he is a god! Either he is on a chase, or upon a journey, or engaged in conversation, or, peradventure, he sleepeth and must be awaked!" Still they persisted in their vain entreaties until the sun sank toward the western sea, as if to symbolize the discomfiture of the fire-god. Then Elijah stood forth in the presence of the multitude and made his simple prayer, "O God of my fathers, hear me this day and let all the people know that Thou art God!" There was a moment of breathless silence. Then it came—a blazing fleece out of heaven! Nearer, nearer, until it fell upon the altar. It consumed the bullock; it consumed the stones of the altar; it lapped up the water in the trenches. Silence for a moment more, and then a loud cry, "The Lord is God!" Ten thousand voices caught it up and ten thousand more, until there was a rolling flood of acclamation, "The Lord is

God!" Old Kishon heard it and sent it echoing back. The rocky slopes and beetling cliffs of Esdraelon, that had reverberated to many a battle shout, returned the cry. The sea yonder was calmed as if to listen—"The Lord He is the God! The Lord He is the God!"

But if the Lord be God, why do ye not follow Him?

Mark the impressiveness of the logic. There was no evading it. So long as any there could remember the scene, the dripping altar, the frenzied priests, the quiet voice of the prophet, the descending fire, it seemed impossible to withhold homage from Jehováh as the only living and true God. He had sublimely vindicated His majesty. There was no need of ever again reopening the controversy. Those who returned from Carmel to their homes said one to another that evening, "This has settled it forever and ever: the Lord alone is God." They went away convinced. In a month they had measurably forgotten. In a year the fires were kindled again upon the high places in honor of Baal, and the people in circling dance went round about the altars worshipping the fire-god.

Blame them not. Alas! for the fickleness of our human nature. We are not men and women, but birds hopping from twig to twig. We have seen the Lord's controversy, have marked the vindication of His majesty over and over again; and our impressions have vanished "like the snowfall in the river." We too have our idols, wealth, honor, and pleasure, the world, the flesh, and the devil. Is there any god in our pantheon that can help or deliver us? They are all put to shame every day, yet we go on serving them. What have they ever done for us? Have they built up character? Have they relieved suffering? Have they dispelled ignorance? Have they helped or gladdened the troubled soul? Have they made the world better in any way? "O Baal, hear us!" but there is no voice nor any that regardeth! And still we go on kissing our hands and de-

voting our lives to our blind and helpless idols.

If the Lord be God, why do we not follow Him? Here are two suggestive words, "if" and "why."

"If the Lord be God." But there is no *if*.

1. There is no *if* in nature. Stand in the solitude and cry aloud, "O Jehováh, answer me if Thou art God!" and mark how multitudinous the voices that reply, "The Lord He is the God." The murmuring of brooks, the lapping of sea-waves, the rolling of the thunder, the hum of the insects, the sweep of the tempest, the music of the spheres—all everywhere are saying, "The Lord is God." The heavens declare His glory, the firmament showeth His handiwork. Day unto day uttereth speech and night unto night showeth knowledge of Him. There is no speech nor language; their voice is not heard; yet their line is gone out through all the earth and their words to the end of the world. Their "line" is gone forth like an electric wire from the central throne of deity, over which perpetually passes this message, "The Lord is God."

A red Republican in Paris during the Reign of Terror was telling in a street-corner group how they were going to pull down the churches, to pull down the crucifixes and shrines and everything that could perpetuate religion, when a peasant standing by said quietly, "You must not forget, citizen, to pull down the stars." So long as there is a star in heaven, a tree in the forest, a brook rippling toward the rivers, or a river rolling to the sea, so long as a bird sings or a flower blooms, so long as there is one grass-blade left in the meadows, there will be an oracle through which a voice will proclaim, "The Lord He is the God."

2. There is no *if* in Providence. In history everywhere there is a power that makes for righteousness. Time is a shuttle flying to and fro and casting the threads in and out, red and purple and golden—blood of battle-field, glory of the blessed times of peace; and the

theme of the pattern is the *Triumph of Goodness*. Who sits at the loom? Looms do not weave without a weaver. "The fool hath said in his heart, There is no God."

"He works in all things; all obey
His first propulsion from the night.
Wake thou and watch. The world is gray
With morning light."

3. There is no *if* in grace. The story of redemption is eloquent of God. If for Carmel we read Calvary, we have the very consummation of the Lord's controversy. There was the great theistic argument. The sacrifice was laid upon the altar. It was not the voice of a solitary prophet but of a ruined race that cried, "O God of our fathers, hear us, and let us know that Thou art God!" Then the fire fell, the fire of Divine justice, and consumed the sacrifice. As it is written, "He was made a whole burnt-offering for us." The angels of heaven who had leaned upon their harps and waited for the stupendous *denouement* must have shouted when it was finished, "Who is like unto our God, glorious in holiness, fearful in praises, doing wonders?" Never on earth was seen such a demonstration of Jehovah's power. There is no *if* in grace. It is settled forever that Jehovah is the God.

What then? *Why do ye not follow Him?* This is the answerless question. There are pretexts innumerable and subterfuges and makeshifts, but no man can present a valid excuse for withholding his love and service from the true God. All excuse will be put to shame in the judgment. "The hail shall sweep away the refuges of lies."

It would be vain and superserviceable to canvass the frivolous subterfuges; their name is legion. A few by way of illustration must answer.

There are those who plead *honest doubt*. But this is scarcely sincere. An honest doubter is not contented until he has moved heaven and earth to resolve his doubt. It is related of Zaid, the sage of Mecca who had broken with the national religion, that he stood with

his back to the temple crying, "If I knew thee I would worship thee; but alas! I know thee not." Thus day after day he prostrated himself and moistened the ground with his tears. So if honest doubt is really in our way, so important are the issues involved in these spiritual problems, we must be upon our knees continually until we have settled it. We must be agonizing to rid ourselves of it.

There are others who plead a *want of feeling*. This again is quite invalid; nor would it be advanced in any other than the province of religious things. The question is one not of feeling but of fact. If a grocer were to present his bill to-morrow and you should answer, "I recognize the justice of this claim, but I have no feeling about it; I somehow fail to apprehend it, and therefore I refuse to settle it," men would pronounce you akin to a fool. So I say the question of feeling does not affect the case. This lethargy, this listlessness, is greatly to be lamented; but the thing to be attended to immediately is duty. Duty is a debt, a debt to God. If the Lord be God it is your duty to follow Him; and an honest man will pay his honest debts.

Or possibly you desire *time for deliberation*. This also is a delusion and a snare. You have had time enough. If ten years were given you what would you do with them? Would you settle the problem of the Trinity, of the Incarnation, of the Divine decrees? Would you be any nearer to an acceptance of the fundamental truths of personal sin and a glorious Saviour? The plea for further time is practically no more nor less than sinful procrastination. What you need is not more reflection, but a moving of your stubborn will. And in the mean time every moment of delay is a distinct violation of the Divine law; for indecision is at this moment decision against God.

Thus there is no *if* with reference to the Godhood of Jehovah, and there is no *why* as to our refusal to honor Him. The most unreasonable thing in the

world is the withholding of the soul's homage from the true God. The truth is, "The god of this world hath blinded the eyes of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."

It is not for me to say that this is the moment on which depends your eternal destiny. But it may be. The wise thing to do is to cut the Gordian knot. If you have been waiting, hesitating, procrastinating, there is at this moment before you a distinct possibility of beginning the service of Jehovah and so entering upon spiritual and eternal life. If you are persuaded that the God who has manifested His grace on Calvary in giving His only begotten and well-beloved Son to die for us is the only living and true God, it behooves you as reasonable and right-minded men to set out forthwith to follow Him.

The most miserable man in all the multitude who shall turn away from the great assize to dwell in endless night will be that one against whom sentence is passed, "He knew his duty and did it not." Be wise therefore today.

THE MISSION OF THE CHURCH.

BY CHAPLAIN C. C. McCABE, D.D.
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It is written . . . that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.—Luke xxiv. 46, 47.

THESE familiar words suggest a vast continent of thought. Never yet has the Church fully risen to the grand altitude of vision of her Lord. Christ presents the work of human redemption in two aspects—His own life, teachings, death and resurrection, and the proclamation of the Gospel by the Church among all nations, beginning at Jerusalem. As if He had said, "My earthly mission is closed. I have finished the work given Me to do. I have taught, suffered,

died and risen again. All power is given Me, *therefore* go into all the earth with the message of life, disciple all nations, beginning at Jerusalem." Both aspects are alike lofty and Divine. Indeed, Christ's work is really incomplete till the mission of the Church is accomplished. When He sees of the travail of His soul He shall be satisfied. Our Lord says, "It is written." Where? In the Old Testament, for which He showed always great reverence. His example should teach us to preserve the same profound regard for Moses and the prophets. He would fulfil all they foretold about Himself. "It behooved Christ to suffer," there was an obligation for Him so to do, and when He said "Finished," all was accomplished.

The two great themes of prophecy were Christ and the Church. Much was said of kings and empires, but incidental to these leading thoughts, which were perpetual and essential themes. Once you remember that the Master went into the synagogue at Nazareth and read, "The Spirit of the Lord is upon Me." Put yourselves in the place of those people. They knew Jesus. His face was familiar to them, and they knew His kindred. How startling these assumptions! Yet the Master took nothing back, but affirmed that then and there the Scriptures concerning Him were fulfilled. At Emmaus He reproached His followers because they were so slow to believe Moses and the prophets in what they had declared concerning Him. The higher critics, so called, are trying today to drag Moses from the throne of influence which he has held for centuries, but their attempts are futile. He will continue to hold his sceptre of truth and power to the end of time. He told of One whom God would raise up among their brethren, One whose teachings they were to revere. His predictions are accomplished, and if we believe not, we shall be deservedly called fools for our unbelief. There have always been two kinds of Chris-

tians—those who believe God's promise before it is fulfilled and those who believe after its certification; in other words, those who walk by faith and those who desire to walk by sight. Now note a few promises. One is that the earth shall be filled with God's knowledge, as the waters fill the sea. Do you credit this? I do. There is a denomination which believes that Christ will personally return to this earth before it is converted to Him. We Methodists do not believe this. This is now the dispensation of the Spirit. Christ says, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and *then* shall the end come." This is the function of the Church. Will you meet the demand? When Israel journeyed toward their promised inheritance there were three million doubters to just two believers. I feel sure that if I had been there then there would have been *three*—Caleb, Joshua, son of Nun, and Chaplain McCabe, the son of his father! I'm glad the Presbyterians have got one "fanatic," as he is called, Dr. A. T. Pierson. Would that we all had the enthusiasm for missions that our soldiers in the war had for the maintenance of the unity and honor of their country! I seem now to see that lofty height, Lookout Mountain, crowned with flame and smoke. The hissing guns pour forth their charge, and the thunder of the fight rolls back to the base of the mountain the answer of those valiant men. They were sent to reconnoitre. Do you know what that means? It means to feel after the enemy. Sometimes the enemy feels of you, pretty thoroughly, too, if you attempt to unmask a battery. After this battle General Grant sent to General Wood and asked, "Did you order that charge?" He said, "No." To Hooker and to Sheridan the same query was put, and from them the same response was received. The fact was, that the men were filled with such heroic enthusiasm, no power in the world could stop them. They sprang from rock to rock.

They defied danger and death itself. The victory was won! Then, in the bewildering joy they felt, they sat down, pounded their knees, and cried in gladness at the thought of their complete and hard-earned triumph. Oh, for something of such forgetfulness of self, in the grander thought of winning the world for Jesus!

The other day a lady called on me in my office. Think of it, for two hours I sat within four feet of fifty millions of dollars! I presented facts and arguments, one after another; but the refrain of the old song, "So near and yet so far," came to mind. She left—she wasn't a Methodist, I wish you to know—she left without giving me a dollar. Oh, if I had had those fifty millions, wouldn't I have quickly appropriated them all? I would have left her one, and then pruned off a good piece from each end of that one million, and left her a competence. But, thinking it over, it seems to be wiser to look to the smaller givers, for if all be given by a few, the zeal of the many will cease. If their gifts cease, their interest and prayers will cease. Then, of course, missionaries will no longer be trained up, and the work will cease not from lack of money, but from lack of men.

Again, it is written that there shall be nothing to hurt and destroy, that God's kingdom shall come and peace reign on the earth. I believe that arbitration is to take the place of brute force and bloody wars. I was greatly cheered by a recent remark of Mr. Blaine to a friend of mine, which was, in substance, "We have agreed to use our united influence to avoid all wars with the peoples of these continents," referring to this land and South America. No wonder that my friend's eyes filled with tears as he listened to this and other remarks of our distinguished premier. Yes, I believe with the poet that some sweet bird of the South shall build her nest in every rusting cannon's mouth, and the song of the bluebird shall be the only sound that shall come from the iron throat of these instru-

ments of death. There shall be no fighting men abroad, no weeping maids at home. So, too, in regard to the colossal, apparently invincible rum power. Events are creating a public sentiment which will crush it. Men are coming to see its hideous aspects. Oh, that our daily press would give a column each issue to a record of its iniquitous work! Think of that father who a short time since sat with his wife and boy on the deck of a steamer. He bade the child come to his arms. In the trustfulness of childhood, all unconscious of danger, he goes, is held in the grasp of one who is frenzied with rum, is hurled into the sea and seen no more. The mother springs to the railing to follow her loved one, but is held back by passengers. Boats are lowered, but they search in vain, and only bring back the boy's floating cap. The murderer is put in irons, and wakes the next day to the fact which, at the time, he was unconscious of, that he it was who drowned the child. Every morning lets loose a million such lunatics! I saw a man hung. Before the drop fell he said in substance, "Look at me. I am twenty-five years of age. Life is sweet to me, but when the sun goes down I shall be dead. I killed my best friend, my aunt. She reproved me. I went and got an axe and slew her; but I knew not what I was doing, being insane with drink." This is not to be so always. As the Church fulfils her mission, there shall be nothing to hurt or to destroy in all the earth. Our votes, as with lightning, shall smite this accursed traffic, and it shall surely cease.

The text says, "Beginning at Jerusalem." That is, with us, beginning with America, our native land. We have here thirty-five hundred mission-aries at work, a vast company, and they are having conspicuous success. Here is one proof. In 1800 there was one Protestant Christian to every five citizens; now the proportion of believers is one to four. This, too, in the face of the millions of immigrants from the Old World. There is another fact: we

are more generous in giving. The infidel Ingersoll once prophesied that in the course of a decade we should see two theatres building for every church edifice. I called him to time, and reminded him of the fact that seventeen Protestant church edifices daily are erected on the average, and asked him to give us another guess for A. D. 1900. I promised years ago that we should see two Methodist sanctuaries daily going up, but the number is four instead. Another fact is the growth of the Sunday-school. As a vast military procession passed us in New York, taking seven hours, I asked my wife, "How long would it take all the children of our American Sunday-schools to pass, sixty a minute, for ten hours a day?" "A week," she replied. Yes, many weeks and months, the good part of a year! A quarter of them are Methodist. This is largely the fruit of city evangelization. We need a million dollars for this very work. Did you hear what I did among the Cleveland Baptists? A superintendent who cared for a school of nine hundred youth asked me to raise five hundred dollars for their needs. I told him that I would if he would bring his school to the spacious edifice where I was to speak. They marched in procession and took their place. Their presence was a plea. In five minutes the money was pledged, and I wished that a thousand had been asked for. "Don't you want a church edifice?" "Well, yes, I would, though that had not occurred to me." Men of means were there, and two thousand dollars were at once raised. A committee was appointed. The building was completed without debt, and a thousand Sunday-school pupils were enrolled. I may say that the church became Methodist, and this same successful superintendent left his narrow ideas of close communion and joined it.

Not long ago a letter came to me presenting the glittering prospects of a certain mine. I was offered the gift of stock for the simple use of my name, but I replied that I was now working

two mines. One is that of self-denial and the other that of consecration. What opulent products these will yield if only God's people will work them as men work for the accomplishment of their ends! A penny a day means ten millions a year to the Church of God. More money and more missionaries, that is our need. We shall have them when the Church is fully awake to the grandeur and glory of her appointed work in this world.

DANGEROUS DALLYING WITH DESTINY.

By REV. J. H. KEAGLE [EVANGELICAL ASSOCIATION], FAIR HAVEN, ILL.

Almost thou persuadest me to be a Christian.—Acts xxvi. 28.

THE force of these words rests largely upon the meaning that Agrippa intended they should convey. We have no means of ascertaining to a certainty what the motive was that impelled him to say them. Canon Farrar and others think it was in the spirit of rebuke, for Paul's presumption in supposing that he (Agrippa) was in any measure convinced by the recital of his wonderful conversion; others think that under the preaching of Paul this king was convinced of "sin and righteousness and judgment to come," and cried out in his unrest and misery and fear, "Almost thou persuadest me to be a Christian." There is one thing sure, the Holy Ghost is no respecter of persons, and can wring the hearts of kings and beggars with equal compunction. I wish to speak upon these words in the light of their old-fashioned acceptation—the way our grandfathers read and understood them—viz., that Agrippa was persuaded that the Christian religion was a right, necessary, sensible, happy thing to possess, and almost became a Christian, but didn't. I would like to be able to impress this old, familiar text upon your hearts, and earnestly pray that the words I may speak will not lead your thought away from

the text, but be helpful in making it all the more real and potent to your own individual need.

There are three words suggested by this text to which I especially wish to call your attention—viz., "almost," "persuade," and "Christian," and we will, according to the Bible order, consider the last first, because it is the best and sweetest of them all.

I. *Christian.*

The fair Juliet once said,

"What's in a name? that which we call a rose,
By any other name would smell as sweet."

There may be some truth in this love-lorn maiden's philosophy, but all names are not meaningless. There are some names that the instant we see them are full of suggestion as to the character of the thing which they represent. Some words carry with them a world of meaning. There is the word "Roman." Time was when to be a Roman was to enjoy the acme of human distinction. Even our brother Paul, when his life was endangered by those who were in subjection to the Roman power, could not resist the opportunity to assert his right to a hearing before his peers, his countrymen, and was soon to begin his memorable journey to the "eternal city" for vindication against his enemies, the Jews. But the word Roman is to-day stripped of its proud prestige, and its chief significance to us is its indication of the truth, that the "glory of this world fadeth away." There is another name that has taken its place, at least in our estimation, the name "American." It's more honorable and blessed to be an American than it ever was to be a Roman. American, a name of unsurpassed distinction among the names peculiar to the world, and a word of surer passport among the nations than any other name; but the time is coming when the name American will stand for an obsolete glory, for even our own proud government must give way to the onward march of the kingdom of our Lord;

but the word "Christian" shall never lose its grandeur. Among the galaxy of names that are exponent of honors that have been enjoyed by mortals, "Christian" shall alone live and shine for aye. Christian! It was more honorable to be a Christian even in the days of Rome's greatest power and magnificence than to be Roman. It's a grander thing to be a Christian than to be an American. I would rather be a Siberian exile, with the love of Christ in my heart, than be President of this republic and be without hope and God in the world. Let us examine this word, or the great principle for which it stands, more minutely. What is it to be a Christian? There are a great many answers to the question theoretically and theologically, but I wish to give a simple, practical definition in homely words, that you may know what a Christian is before you seek to become one. A Christian is one who *knows*, *loves*, and *serves* Christ. I believe that answer covers the whole ground. I believe those three words—know, love, serve—to represent the essential characteristics of a Christian life. They constitute the trinity of requisites. They are inseparable. No man can serve Christ without loving Him, and no man can love Christ unless he knows Him; and *vice versa*, no man can know Christ without loving Him, or love Him without serving Him. Practically a Christian is the leaven of society. Christianity was never intended to make anchorites of men. "Be ye separate from them" was never intended to mean severance of personal influence. The leaven converts the meal into its own composition through personal contact; so God has ordained in His economy that men shall be the instruments through which Christianity is to be disseminated throughout the world. Not in the sense of transfusion of personal holiness, but in the sense that personal contact with holy men may bring the mind and heart of the sinner into that attitude toward the Holy Ghost that He may be able to do a like

work in his life. Some one has said that "truth is powerless to benefit humanity until it becomes incarnate in human life." So the incarnation of the "truth as it is in Jesus" into human lives is gradually converting the sinful society of the world into the Church of Jesus Christ, the unit of which is represented by our word "Christian." This brings us to the second word:

II. *Persuade.*

This word is also a very significant one. It is indicative of the true method of the dissemination of Christianity throughout the world. It is true men were persuaded to become followers of Mohammed, but the persuader was the sword. I think the idea conveyed by this word, in its relation to the Gospel, is satisfaction of mind concerning certainty of truth through preponderance of apprehended evidence. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Men are not coerced, but persuaded to be Christians. The Christian soldier must be a volunteer. Christ has no use for drafted followers. It must be a deliberate, wilful acceptance of the allegiance to Jesus Christ. Christianity is a reasonable thing. It will bear investigation, even the closest scrutiny. There are arguments for its adherency that will bear the strongest light. There are incentives to and stimulation for the ablest thinkers to examine. Even Daniel Webster, whose gigantic intellect had wrestled successfully with the most intricate problems of society and State, was constrained to say, "The greatest thought that has ever entered my mind was in relation to my personal responsibility to my God."

We are to persuade men by argument, so ye who reason, and think, and weigh, and act in accordance with the preponderance of proof, give ear. We would persuade you to be a Christian.

1. Through the desire which you possess in common with all men for happiness.

Happiness comes to the human heart

only through contentment with its environment, satisfaction with life. Human history has proven that outside of the experience of the follower of the lowly Nazarene, such a state of mind is well-nigh unattainable. It is always a little way ahead, or, in some cases, a great way ahead. It is always connected with the future and never with the present. Contentment (synonymous with happiness) is great gain, but it is obtained only through the previous possession of godliness. Seek ye the kingdom of God, and all needed things shall be added. "He that keepeth the law, happy is he." Would you be happy? Take upon you His yoke and His burden, "for His yoke is easy, and His burden is light."

2. We would persuade you to be a Christian through your desire for honor. It is no sin to desire an honorable name, to hold a high respect in the opinions of men. It is sin only when you obtain a prominent position in society or State through dishonorable, disreputable means. The Christian character alone is a guaranteed eligibility to an enduring name. Paul's name will ever live in the memory of men, while there is little known of Agrippa outside of this incident in his life, in which he was almost persuaded to take a stand that might have secured to him an honored name throughout the generations of men. It's a mistaken idea that the Christian religion has been and is being relegated to the adherence of little children and worn-out factors in the world's civilization and progress. England's great statesman once said to America's great preacher, "Forty years and over have I spent in the service of my country, and during that time I have come in contact with sixty of the master minds of the world, and all of them were Christians but seven."

Who are the men and women in this nation, or in any of the civilized, enlightened nations of the earth, who are moulding thought and shaping character that will be conducive to good order and sterling citizenship? Chris-

tians, nearly all of them. Wouldst thou obtain a name enduring and honorable among all men, be a Christian, and "Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name."

3. We would persuade you to be a Christian by the desire within you not only to "be something," but to "do something" for humanity.

The spirit of chivalry we will call it. In my boyhood days I have read the "Idyls of the King," and as my young soul would be stirred with the exploits of the brave King Arthur and the gallant knights of his "table round," I would be filled with a great regret that I had not been born in an age when men in armor, on gayly caparisoned horses, rode forth in defence of truth and virtue, and I would mourn the departure of the "age of chivalry," and lament the necessity of living in such a prosaic age, where there was nothing to develop heroism. Ah! I have learned much since those days, and have come to know that there never was an age in the history of this old world when there was more incentive to true knighthood than in this so-called prosaic nineteenth century. The palmiest days of King Arthur's court, or age of the Crusaders, never called for or developed such heroism as is being witnessed all about us. Read "Darkest Africa" or "Darkest England" if you please, or the lives of the men and women who, for Christ's sake, have "left all" to "tell the old, old story" to the nations that lie in darkness; read Arthur T. Pierson's stirring appeals to the Christian Church for men and means to carry the Gospel to the heathen, and say, if you can, there is no opportunity to "do something" for poor, downtrodden humanity. Do you long to be a hero? Put on the "armor of God" and take the "sword of the Spirit," that outglories King Arthur's Excalibur, and go forth in the name of the King of kings, conquering and to conquer.

There are innumerable arguments by which we might seek to persuade you to-night to become a Christian, but we will have time but for one more.

4. The Apostle Paul said to the Church in Corinth, "Knowing therefore the terrors of the Lord, we persuade men," and so I would remind you that an eternity of remorse awaits all who refuse to become Christians. Could Agrippa stand before you to-night and give in his testimony, I doubt not the burden of it would be, "Give God your heart; be a Christian, and be one to-night." But I think this argument may be further emphasized in the consideration of our final word.

III. *Almost.*

This, too, is a significant word. It savors of the uncanny. It's the echo of the bottomless pit; the wail of shivering ghosts out in the black night of despair and damnation. Oh, what a word! Methinks I can hear Agrippa saying it to-night, but there is a different intonation now, and the sentence is changed somewhat. "Almost I was a Christian! So near that I was on the verge of taking the hand of the shackled ambassador of Christ and saying, 'O Paul, not only almost, but entirely hast thou persuaded me to be a Christian.' Oh, if I only had! If I only had!"

Almost! Have you ever hastened to the railroad station, bent upon taking the only train that could carry you to a scene of anticipated enjoyment, and found to your vexation and sorrow that you were too late? Almost, but—. I have read somewhere that once some Union prisoners in Andersonville undertook to tunnel their way out. For many weary nights, under constant fear of detection, with blistered hands and aching backs they toiled. Finally it was completed, a few more strokes and they would be at liberty. Some were for going immediately, but others said, "Not to-night. Let us rest to-morrow, and to-morrow night we will be better prepared to encounter the dangers that attend this action." So they waited.

What a long, long day it was! How they watched with anxious hearts the progress of the "king of day" through the heavens; how they prayed as they watched that he would hasten to his couch behind the western hills, so that under the friendly cover of darkness they might flee from that "hell on earth" and follow the north star to "God's country;" but just before sunset a heavily laden wagon was driven around the enclosure, and as it was passing over the precious tunnel of course caved it in, and revealed to their captors the secret that meant so much to them. Under the disappointment some of the poor fellows died. Almost in a place of safety, but—

Oh, I beseech you to do what you are convinced is the right thing to do! Don't wait for more feeling; that may not come to you until you, too, will say, "Oh, if I only had! If I only had!"

"Almost persuaded, harvest is past!
Almost persuaded, doom comes at last!
Almost cannot avail;
Almost is but to fail!
Sad, sad that bitter wail—
Almost—but lost."

A LESSON FROM MY GARDEN.

BY C. B. HULBERT, D.D. [CONGREGATIONAL], ZANESVILLE, O.

We know that all things work together for good to them that love God.—Rom. viii. 28.

I HAD been industrious in my fight with the weeds, but in spite of my efforts I spied a huge fat intruder growing up arrogantly in the midst of my peas. My first feeling was one of resentment. Suiting my action to the feeling, I was on the point of seizing the offender, when I was arrested by a discovery. I found that the pea-vine, seeing it could not get rid of its enemy, had, with a wisdom that human beings do not always disclose, turned it into a means of ascent, climbing into the sunlight. Here was an idea. The retaliation was so just, the act so brave, and

the aim so lofty, that I told the vine, "Go on ; you are doing the wisest and best thing possible ; turn your enemy, whatever his intent, into an instrument of advantage ; and remember that the more rank your enemy is and the higher he grows, the stronger will be your support and the higher your ascent." As I looked upon the weed encumbered with its load, I gave it no sympathy : "Good enough for you. If you insist upon growing here in my garden, you must work together for good to all that I cultivate in it."

We all know what to do with our advantages. As the etymology of the term implies, we make them the means of an advance movement. But what shall we do with their opposites, things and events that stand in our way ? What use shall we make of all our untoward circumstances, disappointments, bereavements ? They beset us on every hand ; they oppose us at every point. Providence seems to have made them an integral part of that system of things with which we have to do, and wherein we have the experiences of probationary discipline. Is there a Divine art whereby we can transmute these disadvantages into angel helpers ? For answer I point you to the pea-vine ; no philosopher more profound, no poet more inspired, no orator more eloquent, and no ethical teacher more subtle in extracting a Divine science out of evil. By the side of this object-lesson, Dr. Bushnell is a novice in his attempt to explain the "Moral Uses of Dark Things." St. Paul, under the power of inspiration, came nearer its wisdom : "All things work together for good to them that love God ;" which we interpret to mean that love, according to the amiability of its object, is the Divine casuist that penetrates all the subtle mysteries of evil, while as the genius of the heart it transmutes all evil into a Jacob's ladder.

We are sometimes called creatures of circumstances ; and too often in the bad sense, that our circumstances rule and determine us ; but why not reverse this

construction and say that we are the creatures of circumstances because we make our circumstances, favorable or adverse, a staircase whereon we ascend in triumph to heights which, without them, our feet never would have scaled ?

If it be true that we can "rise on stepping-stones of our dead selves to higher things," then with the Psalmist we ought to rejoice that we are "killed all the day long." As "ashes of old evil feed the future's golden grain" in the progress of humanity, so crucifixion of self, a slaughter general among our depraved appetites and desires, fattens a field for a luxuriant harvest of good. "It is good for me that I have been afflicted," is one of those paradoxes of Scripture, easily explained in the instance of a man under a great affliction, who, instead of being made sour and resentful by it, is affectionately submissive, and who accounts it a part of that discipline which his Heavenly Father found to be necessary in the process of making him a partaker of His holiness. It is He who has ordained all these forms of adverse fortune, these disappointments and sorrows and bereavements that almost take our breath away ; but meanwhile He has told us how optional it is with us to make such a use of these adversities as to turn them into friendly agencies, and which lift us out of greater evils than they themselves are. He wants us to say in sober prose that "afflictions are celestial benedictions" *without* any "dark disguise," since "we *know* that tribulation worketh patience."

It may seem hard to say to a mother, as she stands by the grave of her child, that God ordained the event she mourns for her good ; but when, in her spiritual vision, she sees the marble, that holds inscribed the dear name, to be a part of the ascending pavement that leads her nearer to God, she acquiesces with a tearful assent. A family is hurled suddenly from affluence to poverty ; the benediction involved in the event may not be apparent, but we need not await the disclosures of eter-

nity to find it; a few years are long enough to show that an inspiration was caught from the disaster, and that every member of the circle is asserting because of it a manlier strength and a richer grace. In this Divine art of extracting good out of evil, victory out of defeat, and song out of sorrow, we find the key that unlocks the mystery of St. Paul's triumphs. He got glory out of his infirmities, life out of death, joy out of sorrow, and by having nothing had all things.

But what is the truth that lies imbedded at this critical centre and that stands conspicuous on the foreground of biblical thought? It is a startling one, but let us look at it direct in the eye. It is this: if we do not get good out of evil, then in the end we shall get only evil out of good. If in unbelief we make a wrong use of unfavorable events, misfortunes, and afflictions, and trials, then we may be assured that we have that state of heart which not only forbids our getting good from good things, but which turns the good into bad. All misfortunes and trials work together for good to them that love God; therefore all good fortune and merciful providences work together for evil to them that hate Him. Unbelief is just as powerful to extract evil out of good as faith is to get good out of evil. If a believer cannot derive a good from a generous and loving treatment of his most malignant enemy, he can get no good from his best Friend. A disclosed disposition to forgive such an enemy is a primary condition of his own forgiveness. God gave us the secret of His own blessedness in telling us to love our enemies. We show His likeness when we bless them that curse us, and do good to them that spitefully use us and persecute us. Our Lord rose toward heaven when His enemies raised Him on the cross, and we must all get our exaltation in the same way. We must follow the example of the True Vine in getting our uplift from our enemies, or grovel on the ground and in the dark.

THE FOOLISHNESS OF PREACHING.

BY REV. J. GUINNESS ROGERS, B.A.,
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It was God's good pleasure by the foolishness of preaching to save them that believe. . . . Because the foolishness of God is wiser than men.—1 Cor. i. 21, 25.

THIS is the simple statement of a fact, evidence for which was supplied by the Corinthian Church itself. Its foundation had been laid by the preacher; the stones laid upon it were laid by the hands of the preacher; the fair proportions it was beginning to assume were due to the patient toil of the preacher. True, every preacher was but an instrument, as none was more willing humbly to acknowledge than the greatest of them all; but he was the instrument and almost the sole instrument.

As a stranger, Paul came to it, and a stranger against whom prejudice would at once be awakened because of his nationality. A Jewish preacher, coming to a Grecian city, proud of its wisdom and abjectly enslaved by its vice—what hope was there that he would secure even a tolerably patient hearing? The hope that he would affect any of the miscellaneous crowd of all the follies and all the vices which was to be found in the city; that he would win them from the vices to which they had been so long accustomed that they had come to regard them as natural and right; that out of such materials as those with which he had to deal, God would enable him to prepare polished stones for His own spiritual temple; was surely one that could only visit the dreams of the wildest fanatic.

The preacher himself had, then, to do the entire work. When addressing people of his own nation he could appeal to their own Scriptures, and they were commended who, like the Jews in Berea, searched the Scriptures, and by them tested the Apostolic message. But to the Gentiles no such appeal could be made. They had no Scriptures. The New Testament was not written.

One or two of the apostle's letters may have been in the hands of the churches to which they were addressed, but they could not possibly have obtained any wide circulation. The Gospels were not in existence. Practically there was no Christian literature. We have thus to conceive of a state of society in which the only force at work for Christ was that of the living voice of the preacher. Ecclesiastics are fond of telling us that the world owes everything that is good to the Church which gave it the Scriptures themselves. But they forget to tell how the Church itself came into being. It was due to the testimony of Christ. Of those days the whole story is summed up in Paul's expressive words: "So we preached, and so ye believed."

But therein is recorded the most emphatic proof of what is asserted here—that "the foolishness of God is wiser than men." For unquestionably in the view of human wisdom nothing could be more utter foolishness than this trust to the power of preaching. The two forces which the world understands are those of authority and corruption. "Every man has his price" is the motto of cynicism, and on it was based the old theory of Roman Imperialism for keeping the populace in such happy mood as to divert attention from the sins of rulers who were spoiling them of their rights, won for them by the virtue, the valor, and the suffering of their ancestors. *Panis et circenses*—which, being freely interpreted, means plenty of food and plenty of amusement—is one grand panacea for popular discontent and disaffection. The other remedy is in blood and iron. No other powers does the world recognize, and therefore it laughed to scorn those who attempt to dispense with these. The preacher (said the Athenian philosophers) is a mere babbler; what will he—what can he—say?

If the thinking class had such a feeling, much more would it have a place with the man of affairs already inclined to regard even the philosophers them-

selves as nothing better than dreamers. That a Jew, despised even by his own countrymen and kindred, should persuade sceptical Greeks to believe in the story of a crucified Redeemer, to worship Him as God, and still more, should lead them not to accept this as a speculative opinion, but to take it for the ruling principle of their lives, under whose influence their whole hearts would be transformed and their lives purified, their old lusts conquered and their old vices renounced—would have been voted by all classes of men a thing impossible. Yet it was God's appointment. If it was foolish it was the foolishness of God, and the event proved that the foolishness of God was wiser. Where all the philosophers of the world had blundered and failed, with all their wisdom unable to find God, this simple preaching of the cross became the mighty power of God unto salvation. All this is to be transferred to the circumstances of our own time. The past is really a mirror in which we may see the present and the future. It is true that the outward circumstances differ, but the relation of the heart of man to the Gospel does not change with the varying conditions of culture and civilization or even of religious profession.

For observe, first, *men are as ready as ever to sneer at the power of ideas.* The spirit which spoke in Pilate's question—What is truth?—lives still, and instead of the under-current of terrible earnestness which we find in Pilate has often in it more of sneering contempt than of honest doubt. Men, we are told, care for their interests, care for their comfort, care for their pleasures. It is absurd to suppose that they are concerned about principles or that they care for truth. There are, indeed, events occurring from time to time which ought to shake the sublime self-confidence of these cynical sceptics. How often have we seen some great institution, which seemed to have on its side every element of strength buttressed by authority and force, suddenly collapse under the attack of an

enthusiasm which had nothing but spiritual and moral force upon its side. Yet men strangely ignore all such lessons, and persist in their sneers at those who believe in the power of truth and of the God of truth.

It is perfectly true, further, that *the position of the preacher has unique difficulties* of such a character as to make his enterprise seem to all human observation utterly hopeless. Very short is the time which he has, even at the best, for doing his special work, and formidable indeed are the hindrances to his success. The congregation he addresses is occupied, and necessarily occupied, in pursuits which absorb thought, fill the imagination, fire the ambition, or, it may be, tax to the utmost the ingenuity of the mind. With these the whole week has been occupied, and when the day of worship comes, it is difficult to detach the mind from the ideas and feelings which, during the other six days, have been continually present to it. He has lived, moved, and had his being throughout the week in an atmosphere saturated with worldly thought and selfish sentiment. Against the hardening influence of all this association the preacher has steadily to contend. The crust of worldliness which has gathered round the soul, and in many cases is difficult to pierce as a suit of armor, has to be penetrated. How can a poor, weak human voice possibly succeed in such an attempt?

Alas and alas for the preacher who has to contend against the forces at work in every congregation if he has no strength beyond that which he finds in himself, in the fire of his own zeal, the inspirations of his own genius, or the eloquence of his own appeals! It is because his critics deem that this is the sole force that they scoff at him and his attempts to influence the world. He can have power only as an ambassador from God who has to deliver a message which He who sends it has declared shall not return to Him void.

The power of the pulpit can never be

exercised except where the preacher feels that he is delivering a message from God. That message itself is a word of life and power, and no effort should be lacking on his part to find out acceptable words in which to clothe it. In doing this he is not to conciliate human prejudice by eliminating a single element of the Divine truth, least of all is he to substitute for it some fancy or speculation of his own, but he is not to emasculate its force by confining himself to mere platitudes or emotional appeals. He must not confound the foolishness of preaching with the preaching of foolishness. He has to bring thought, reason, imagination under the sway of the Gospel which he preaches, and in order to this he must set forth the Gospel of Christ in all its fulness and its glory.

It may be said here that the preacher, partly under the influence of an unfortunate tradition and the opinion which it has engendered, and partly it may be under a mistaken conception as to the best modes of reaching the hearts of men, too often increases his own difficulties by unwisely limiting the subjects of his teaching. If there is to be a full preaching of the Gospel, there surely ought to be an exhibition of the work of that Gospel in the world. The conflict which it has waged against unbelief often wielding the forces of human power, alone presents innumerable themes suited for edification and encouragement. The heroic courage which has nerved the teachers of the truth, their noble scorn of a world in array against them, their standing loyally in the presence even of death itself, stand out as illustrious examples of that faith by which the world has been overcome. They show others what men may become under the influence of that Divine Spirit which still works in all who seek Him. Not less wonderful is the story of His work in the world. Looked at in all the vicissitudes through which the Church has passed its continued existence and power is nothing short of a miracle of grace. In speak-

ing thus, I do not refer to the hierarchies which describe themselves as the "Holy Catholic Church." That has allied itself with the powers of the world, has perpetuated its authority by the forces which the world employs, and has again and again arrayed itself in hostility to the true Church of Christ. That Church is the society of true souls, comparatively limited in numbers, often driven into such obscurity in its endeavor to escape persecution that its enemies have supposed it extinguished, which has lived on from age to age, and is living still. To tell its story is to set forth the most signal illustrations of the care of God for His own truth, His constant presence with those who put their trust in Him. There are no arguments for the truth of Christianity to be compared with those which are to be found here, no scenes so fitted to inspire the soul with a passionate devotion to Christ as these wondrous records of what "we have heard with our ears and our fathers have told us of the work which God did in their times in the days of old."

The eleventh chapter of the Epistle to the Hebrews is an illustration of the scriptural mode of teaching. It is a series of object-lessons taken from the lives of good men. But good men did not cease from the earth at the coming of the Lord Jesus when this remarkable record closes, nor even at the end of the Apostolic period. Why, then, should not the same use be made of the heroes of faith in subsequent ages as the writer of the epistle makes of those who died without having received the promise? If God has provided better things for those who have entered into the real inheritance of the Gospel, surely they, too, must have lessons to impart to the world. But preachers seem afraid to use them. They will dwell upon the great leaders and teachers of Judaism, they will recount the deliverances God wrought on behalf of the Jews and the victories He gave them over their foes, but they seem afraid to dwell upon the story of the

triumphs of the cross in these later days. This strange neglect is one result of the unnatural division which has been made between the history that is recorded in the Bible, and that of the later periods in the Church's progress. This division is itself due to a secret unbelief in the presence and operations of the Holy Ghost in these latter days—an error, the evil effects of which it is not possible for me to trace here, even if it were relevant to my present subject. I content myself simply with saying that the preacher will be most likely to get hold of the attention of men, and so to gain the first step toward bringing their thoughts in captivity to the Gospel of Jesus Christ, when he succeeds in making men feel that he is proclaiming a message for all ages and for all men, and which has as much to do with the realities of every-day life in the present day as with the experiences of the past centuries. He has to bring men into contact with the living Christ, and there is no more effectual way of doing this than by showing how He has always been working through His Spirit in the world even as in the days when He walked by the Lake of Galilee or spoke in the Temple at Jerusalem.

THE VICTORY OF TRUTH.

By REV. CANON H. SCOTT-HOLLAND
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Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.—Matt. x. 26, 27.

WE seem, in a passage like this, to catch a faint glimpse into the secret of that strange calm which is so impressive and characteristic of our Lord. His calmness is rooted in knowledge, knowledge of the unvarying laws under which things work. We all know the effect of this reassuring calm, of knowledge, when a great doctor arrives at a sick

house. Before he comes all the household have been tossed by a tumult of fears. Some one dear to them has been stricken down by sudden pangs. The temperature flies up to perilous heights, the pulse beats furiously. These are the signals of terrible wrong; but no one can guess what the wrong is. Every one is flurried, distracted. And then there is a quiet push at the door, a quiet even step across the floor. It is the man who knows. How calm he is as he stands by the bedside, his firm hand on the pulse, his steady eye on the poor, sick face; He has taken it in at a glance. It is all clear, intelligible, and every symptom is accounted for. A few directions come from his lips, every one is put to work in the right way, everything is brought into order; we all understand where we are; the confusion yields to a disciplined peace. That is the calm that belongs to knowledge, and our Lord enters this perplexed earth of ours just like a great physician enters a sick-room. To His eye all the symptoms that confused us are regular and justifiable. He sweeps them all together into intelligible categories; He knows exactly what is happening, and the conditions that bring it about.

My text gives a most impressive instance of this temper. Nothing could well be more disturbed or anxious than the situation as it stood before the eyes of the disciples. They are to go out, they are told, to face the world, as sheep in the midst of wolves. Every one will turn against them, even those who might most be trusted. They will be hated by everybody. Their own Master has already been named Beelzebub. They will be called worse names than that. They will be delivered up and scourged and brought before governors and kings, and persecuted from city to city. And it is in view of all this, clearly foreseen and foretold, that our Lord gives them the assurance that all is absolutely safe. The issue is secured, He has no anxiety, nothing disturbs or perplexes Him; and this because of a certain law on which

He bases all His calculations, a law on which He can count with deliberate knowledge of its uniform work. It is the law that "there is nothing covered that shall not be revealed," or "nothing hid that shall not be known." Whatever its original significance, our Lord took it constantly upon His lips, in a sense peculiarly His own. He always seems to have in His mind—not the inevitable discovery which awaits hidden sin, but rather the inextinguishable tendency of truth, of good, to force its way out into the open. This broad verity had found expression of old in the familiar formula, *Magna est Veritas, et prevalebit*—"Great is truth, and it will prevail." The truth works with irrepresible force, it is a ferment that cannot be stayed. Once let it effect a lodgment, and the result will follow. A splendid fatality drives it forward, draws it upward, bears it out; passages open out for it, and offer it freedom. It cannot but be that every covered good shall be revealed, every hidden truth shall be disclosed. Men may persecute, imprison, scourge, and hate, but it will baffle all their tyranny; they will be powerless to shut it in, to stamp it down, to beat it under. Let them not fear, then, that which is covered must get itself revealed, that which is hidden is bound to be known. What He whispers to them in the darkness will be yet spoken in the light, and from the housetops. It is a heart-stirring belief, this belief in the inevitable victory of truth. Some such inevitable hope has been the stay of all heroic martyrs and reformers. It is natural, it is inevitable.

It rises in proportion to the force of the belief. "Great is the truth, but it will be beaten in the end." Can any one hold that faith for long? There is, indeed, a modern way of accounting for the necessary victory of truth. It could not prevail unless it had some superiority of structure, or method, or combination. Whatever is best fitted to its circumstances survives. Yes; but remember, we are speaking of

the day of hidden things before the tests of adjustment or survival have been, or can be, applied. All is still uncertain. The weight of the world's adverse, repressive judgment lies yet heavily, crushingly against this truth. That is the day of the prophet. That is the moment the heroic martyrs stand and refuse to yield. That is the moment when victory is sealed; the right must win, the truth must prevail. God is truth, and truth in the world is God's own; is the breath of God Himself. This is what hero, prophet, martyr, or confessor assert by their unswerving conviction that truth must win. They know that God is stronger than all and outlives all. That is the faith which has nerved the souls of those who have, in their own day, seen no light break, no cloud lift—the men who have had to yield, and fall and perish, sick with the shame of failure.

That is it. The victors will come, and those obstinate forts will fall. If a man is to die in peace, that day can only be assured if the cause can be left in the hands of a God who cannot fail. This is man's faith at its highest.

Nothing covered that shall not be revealed. For our own instruction and comfort this word is given. To interpret the methods by which God discloses the truth to mankind, He works from within outward. The revelation does not break upon us from without, as we are apt to think; it does not begin with a shout from the housetops; it does not bear down upon the world with irresistible proclamation. In the dark, there it begins its wonderful motion. First, the secret must be whispered. It is this first stage that is so peculiarly God's own. Will it be God Himself who will proclaim aloud His own revelation? No, not a bit of it. God Himself whispers under cover; He leaves us, His servants, to shout it from the housetops. Therefore His Son says, "What I tell you in the darkness speak in the light." Such thoughts may help to keep us calm and strong during a long and trying period. There are

times when Christ's message seems to be driven back from where once its cheering voice rang loud and clear so that all must listen. Such a time is ours. Now is our time to gather in the force, to drink in the life under the shadows of the closet. If we be sincere in a dimmed light we need not fear, nothing will fail to hold on the truth, and we shall win. There is nothing hidden that shall not be revealed. That which has been given shall be proclaimed from the housetops.

STRIKING THOUGHTS FROM RECENT SERMONS.

"So long as good is active and right is aggressive there is life and progress, but when they cease torpor fills the body politic and good and evil lie down in compromise. The salt that is not working reformation is losing power and savor. The time comes when the replenished lamps of the temple grow dim, living faith degenerates into dead theologies, conscience is drugged, and splendid passions for reform, virtue and health are fatally soothed by the opiates of conventional quacks. The church at such a time makes broader her phylacteries, buttresses her creeds, degenerates into social clubs, becomes fierce to vindicate the past, believes right but lives easy, barter all spiritual unction for mechanical practice, and plays the box turtle if you make a new proposition.—*Delano.*

I AM as sure as that spring wakes the earth from icy silence to song and color, that science will never discredit the Christ, but the final effect will enthrone and crown Him. In all departments of human inquiry the freedom is unlimited, in the excursions of careful research, to one to whom the Lord has appeared. The ancient but ever new system of truth, with a divine life within, which comes to us declared in the New Testament, consecrated by martyrs' blood and by the embracing faith of millions, and verified in our experience, puts no fetters on any research. The university is its child; the whole intellectual development of Christendom is born of its life. To him who holds, to him who preaches it, good learning, in every direction, is an ever open and replenishing field. We must write again the story of the past, we must shut our eyes to the progress of the present, we must, in fact, reconstruct human nature and make it act by other powers, from other motives, if we would support the silly suggestion that faith in the Divine Lord, our Brother and our King, entangles or limits freedom of thought. His own word is, "If ye continue in my word, ye shall know the truth; and the truth shall make you free."—*Storrs.* (1 Tim. 1. 12.)

A MURDERER is by no means always a dull, bestial, and ferocious soul. Many a tender and delicate man, many a man well nurtured and with a nature akin to ours, who dreamed as little of being a murderer as we do, has become a murderer out of greed, or envy, or fury, or to hide some awful shame, or as the sequel of indulged passion, or of a life made reckless by gambling or debauchery. Some of these have

left behind them a terrible warning of the slow degrees by which temptation, smouldering at the basis of the life, has leaped in one moment into the uncontrollable flame of a great crime which shows itself to be, not a sudden aberration, but the necessary result and epitome of long years of secret baseness. Christ warns us that the Sixth Commandment touches many a highly respectable person who harshly thinks that a murderer is of the same flesh and blood with himself.—*Farrar*. (Ex. xx. 13.)

EVERYTHING in all this great world that is alive is seeking to overstep its frontiers. We are plucked at by the unreachd. Voices are borne in upon us from regions we have neither seen nor mapped. That is part of what life means. It is the hunger to be wider and higher, longer and deeper, be it a pea in the ground, or victorious Alexander out among the vanquished tribes of India, or St. Paul caught up into the heavens and listening to words unutterable. It is the ambition to pluck up hedges and pull down fences. It is an instinct bedded in the nature of things. First the blade then the ear, and then the full corn in the ear. Present conditions are always shell, which the meat on the inside is perpetually trying to get to the outside of. You can call it corn, or thought, or purpose, or religion, or spirit, it is all over and all around. It is the metre that life of every sort and description is written in. The tree punches a hole in its bark and hangs out a new bud. The city blasts out the rocks in its suburban area and plants down a new boulevard. The man worth a million takes pains to invest it so that it will become fifteen hundred thousand. Perhaps he could not tell you why; perhaps he does not know why. Neither does the tree know why it buds, but it buds, and everything wants to.—*Parkhurst*. (John viii. 36.)

THE eternal order of things will not be trifled with. For no selfish advantage will nature be cheated. We cannot violate nature's laws and by any sleight of hand rob them of their penalties. If we tamper with the facts and forces of things, and for selfish gain seek to place ourselves beyond the law of right relations, we shall bring on a tragedy which we cannot escape. If we will not feel, and think, and speak, and do honestly, as neighbors and brothers in our relations with our fellow-men, as Christ has taught us, then calamities will come crashing in upon us, and suspicions and hatreds will multiply. We cannot do falsely in the practice of our greed and escape catastrophe. God has placed us in a world of laws, of facts and forces, and has given us heads and hearts by use of which we may find out what those laws, facts and forces are, and how they work and may conform ourselves to them. God's laws will not be suspended to accommodate our disobediences, or indolences, or ignorances, or mistakes. If you sweeten your coffee with arsenic it will kill you as surely that you did it by mistake as by intention. Nature's commandment is, thou shalt not make mistakes, thou shalt not be ignorant, thou shalt not be deceived, thou shalt not transgress any natural law. God will grow men by having them use the powers of head and heart with which He has potentially endowed them. Paul had all this in mind when he wrote, "Whatsoever a man sows that shall he reap; knowing the terrors of the Lord we persuade men."—*Cleveland*. (2 Tim. iii. 13.)

Do anything, anywhere, at any time, that has any bearing upon the enlightenment or well-being or comfort of the community. Do not suppose that because your life is passed amid humble surroundings, and lived in humble circumstances, that you are thereby shut out from the work that blesses the world. The good God who looks down upon all men, and breathes His life into all men, and extends His sheltering wings over all men, has an infinite diversity of callings

by which He has chosen to work out the well-being and uplifting of the world. Every man, therefore, who is doing any kind of work that is of any good to men is doing the work of God. Like the little rivet, he is as much a part of the engine, and is as necessary to the utility of the engine, as is the driving-wheel. In this world of work and progress, this great engine that is carrying out the purposes of God, there are but few driving-wheels compared with the innumerable little rivets, and bolts, and washers that hold together the wonderful machine of the Divine economy. Do not, therefore, be afraid of any kind of work. Seize every opportunity for doing. If you cannot succeed as a lawyer, do not think it coming down to be a grocer. An industrious shoemaker is a higher kind of man than an idle lawyer; and the hard-working navy is more a worker with God than the rich lounge in clubs, or the idle hanger-on in the houses of the so-called nobility.—*Hocking*. (Eph. v. 16.)

THEMES AND TEXTS OF RECENT SERMONS.

1. The Law-breakers of Guttenburg. "Therefore pride is as a chain about their neck; violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish. They scoff, and in wickedness utter oppression; they speak loftily."—Psalms lxxii. 6, 7, 8. Carlos Martyn, D.D., Newark, N. J.
2. Consecration. "And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave-offering before the Lord."—Ex. xxix. 24. Rev. Roland D. Grant, Portland, Ore.
3. Assurance of the Second Coming of Christ. "The kingdoms of this world are become the kingdoms of our Lord and of His Christ."—Rev. xi. 15. Rev. Joseph S. Jenckes, Indianapolis, Ind.
4. Schools of Vice. "I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise."—Rom. i. 14. Rev. J. S. Kirtley, St. Louis, Mo.
5. The Argument for Personal Holiness. "Ye shall be holy: for I the Lord your God am holy."—Lev. xix. 2. Rev. Joseph D. Burrell, Brooklyn, N. Y.
6. How Paul Would Feel about Omaha. "Now while Paul waited for them at Athens, his spirit was stirred within him, when he saw the city wholly given to idolatry."—Acts xvii. 16. P. S. Merrill, D.D., Omaha, Neb.
7. The Growth of Jesus. "And when they saw Him they were amazed; and His mother said unto Him, Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me? Wist ye not that I must be about My Father's business?"—Canon H. Scott-Holland, D.D., London, Eng.
8. The Dead Sea of Philadelphia. "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my going."—Ps. xl. 2. Duncan McGregor, D.D., Philadelphia, Pa.
9. The Reign of Jehovah. "The Lord God

- omnipotent reigneth."—Rev. xix. 6. Adam Miller, D.D., Chicago, Ill.
10. Christ in the First Century and in the Nineteenth. "For the law was given by Moses, but grace and truth came by Jesus Christ."—John i. 17. Principal A. M. Fairbairn, D.D., Edinburgh, Scotland.
11. A View of Heaven. "There was silence in heaven about the space of half an hour."—Rev. viii. 1. T. DeWitt Talmage, D.D., Brooklyn, N. Y.
12. The Exhibition of True Manhood. "Now the days of David drew nigh that he should die; and he charged Solomon, his son, saying, I go the way of all the earth: be thou strong therefore, and show thyself a man."—1 Kings ii. 1, 2. Henry M. Field, D.D., Chicago, Ill.
13. Christ, the Emancipator. "If the Son therefore shall make you free, ye shall be free indeed."—Charles H. Parkhurst, D.D., New York City.
14. Christianity and War. "If it be possible, as much as lieth in you, live peaceably with all men."—Rom. xii. 18. M. L. Haines, D.D., Indianapolis, Ind.
15. God's High Thoughts. "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."—Isa. lv. 8, 9. Very Rev. G. Granville Bradley, D.D., London, Eng.
16. The Bible against Fatalism. "I have set before you life and death." "Where the Spirit of the Lord is, there is liberty." "If the Son therefore shall make you free, ye shall be free indeed." Deut. xxx. 19; 2 Cor. iii. 17; John viii. 36. Henry Van Dyke, D.D., New York City.
- but I will consume them by the sword, and by the famine, and by the pestilence."—Jer. xiv. 11, 12.)
5. The Universality of God's Eyes.—("The eyes of the Lord are in every place, beholding the evil and the good."—Prov. xv. 3.)
6. The Penalty of Propheying. ("Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allowed the deeds of your fathers: for they indeed killed them, and ye build their sepulchres."—Luke xi. 47, 48.)
7. The Foolishness of Evil. ("Evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. iii. 13.)
8. Scientific Facts the Mirror of Spiritual Truths. ("For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth."—Isa. lv. 10, 11.)
9. Sin's Paralysis of Moral Judgments. ("Say we not well that thou art a Samaritan and hast a devil?"—John viii. 48.)
10. The Tongue's Violation of the Sixth Commandment. ("Who whet their tongues like a sword, and bend their bows to shoot their arrows, even bitter words."—Psalm lxiv. 3.)
11. Like Father, like Son. ("And Abraham said of Sarah his wife, She is my sister. . . . And Isaac dwelt in Gerar. And the men of the place asked him of his wife; and he said, She is my sister."—Gen. xx. 2; xxvi. 6, 7.)
12. Fashion-Following. ("Ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas."—John xviii. 39, 40.)
13. The Supremacy of the Bible as Revelation. ("I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith."—Rom. i. 16, 17.)
14. The Undying Priesthood of Christ. ("After the similitude of Melchizedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life."—Heb. vii. 15, 16.)
15. The Sleep of Simon his Preparation for Denial. ("Simon, sleepest thou? couldest thou not watch with Me one hour? watch and pray, that ye enter not into temptation."—Mark xiv. 38.)
16. Anarchism and its Appetite. ("And when they had eaten them up it could not be known that they had eaten them; for they were still ill-favored as at the beginning."—Gen. xli. 21.)

Suggestive Themes for Pulpit Treatment.

1. Drinking the Blood of Men. ("My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it."—1 Chron. xi. 19.)
2. The Reproach of Inaction. ("Shall your brethren go to war, and shall ye sit here?"—Num. xxxii. 6.)
3. Infidelity and Insecurity. ("But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell."—Num. xxxiii. 55.)
4. Judgment vs. Mercy. ("Then said the Lord unto me, Pray not for this people for their good. When they fast I will not hear their cry; and when they offer burnt-offering and an oblation, I will not accept them;

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

A Sermon for Times of General Sickness.

When Thy judgments are in the earth, the inhabitants of the world will learn righteousness.—Isa. xxvi. 9.

GOD reigns. His kingdom ruleth over all. Human history is the unfolding of His plan, and even the dark side of it illustrates His rule. Men confronting the evil that exists in the world—calamity, disaster, disease, death—attempt a solution. Some tell us we are the victims of *chance*, and must submit; others, that there are two *opposing powers* at work, one evil, the other good, as the Persians believed in a duality, Ormuzd and Ahriman. The Scriptures teach us that behind all things God sits and rules supreme.

All human language and figurative description is exhausted to represent the Divine majesty. Isaiah and the Psalms are particularly rich in this imagery. Heaven is God's throne, earth His footstool, the sky His pavilion, light His mantle, the clouds His chariot, thunder His voice, lightning the flash of His eye, etc.

All nature is represented as absolutely obedient. Winds are His messengers, flames of fire His ministers. The ten plagues of Egypt early in history illustrated His control over inanimate forces—winds, waters, hail, lightning; animate nature—fish, frogs, flies, lice, cattle; and over the subtle malignant influences that generate disease—murrain, boils and blains, death of firstborn. He declared that He would send hornets to drive out Canaanites from before Israel. In Jonah He is represented as "preparing" the great fish, the gourd, the worm, and the east wind, thus covering the various departments of nature. In the Psalms He "calls for famine," as though it were a servant summoned to His presence. In Isa. liv. He declares that He has "created the waster to destroy." In Joel the destroying palmer-

worm, etc., represent His "great army" in four detachments. How well the locusts may deserve this name will be seen when we remember how they come in such clouds as to darken the whole sky and cover leagues of soil.

These are God's scourges, which He uses as a judge to correct and punish human crimes and sins. It is an august fact that the influenza bacillus is the smallest microbe ever yet discovered, yet God is using it as a scourge. The smallest microscopic creature He uses to do His will.

These scourges are God's *judgments* on sin.

1. On the sin of dirt—physical uncleanness and habits of filth—hence they commonly originate where the worst sanitary conditions prevail. The term *Asiatic* cholera shows whence this scourge came, from the great unwashed millions of Asia; other scourges originate in the slums of our cities.

2. On the sin of *moral* dirt, how often His judgments singularly follow in track of lust and other violations of His laws.

3. On the sin of greed and selfishness, as when He punished our own land for the sin of slavery, etc.

4. On the sin of *social* wrong—oppression of the poor, withholding wages from labor, etc.

The *design* of these judgments is to teach the inhabitants of the world righteousness. There are two sorts of judgments, temporal and preventive; eternal and retributive. The *former* are here referred to. They are *in the earth*, and are meant to correct and prevent evil and wrong. They should lead us,

1. To obey law, sanitary, moral, and social, to create wholesome conditions individually and socially, to remember how we are all bound up together, highest and lowest, and if one member of society suffers, all suffer.

2. To repent of sin and put it away.

3. To pray directly for removal of such judgments. There is a latent instinct of prayer awakened in times of general peril. In Minnesota the grasshopper scourge led to public fasting and prayer, and God sent a parasite which attached itself to the grasshopper, prevented its doing damage, and, better still, its reproduction, and from that time the scourge has disappeared in the Western granary.

Well for us to learn righteousness now, for when God's eternal judgment goes forth it will be too late, retribution will take the place of mere correction and prevention.

A Lesson on a Serviceable Life.

The fruit of the righteous is a tree of life; and he that winneth souls is wise.—Prov. xi. 30.

THE great thought of this cluster of Proverbs is that any true life *terminates on others* (compare verses 17-26). Here all that is wise in this group of sage sayings finds its climax.

The righteous and fruitful soul is a sacramental tree of life like that in Eden. It is not only beautiful, but useful; its fruit is perennial and life-imparting. And the truly wise man is he that becomes a captor of men, a fisher for souls, making every effort to draw souls into his net.

The lesson is plain and emphasized by its twofold form of figure; the first reminds us that we can impart nothing that is not already *in* us. If we are not living we cannot be life-giving. The tree must be rooted in the soil, and capable of extracting from the soil its nutriment, or it can pour no vitalizing sap into the branches and put forth no bloom or fruit, nor can the tree yield anything not after its own kind. Here we are taught,

1. That usefulness depends on regenerate and sanctified character.

2. That we can expect no results from our work higher than we ourselves represent in attainment. The other member

of this proverb emphasizes two words, "wise" and "winneth." Usefulness to souls demands wisdom, and wisdom after a godly sort. Our study of our Lord's superb character reveals more and more of His spiritual tact and Divine discretion. His conversation at the well with the woman of Sychar is perhaps the most perfect specimen of such wisdom ever put into words. There is a lesson for all workers for all time to come. And the wise man *wins* souls. There are attractive and there are repellent ways of approaching others. We must study to *draw* souls, in a good sense to entice them. Here, then, we have again a twofold lesson.

1. Service to men demands the highest wisdom, and it can be best learned by studying the Master and His methods.

2. Winsomeness is the great secret. We are to *be* what we desire others to be, and our manners have much to do with our power. The Latin mind employed one word, *mores*, for both manners and morals. Who shall deny the link between them?

Fénelon, Archbishop of Cambrai, was so winning that an unbeliever fled from his presence, declaring that two hours in such company would compel him to be a Christian.

Two Great Themes from Hebrews X.

FROM the tenth verse on to the end the chapter is divided into two equal parts, one ending at verse 25, and these two are in as marked contrast as is possible, and they must be studied in the light and shadow of that awful contrast. The chapter sets before us the tabernacle, with its gradual approach by the altar of atonement, laver, golden candlestick, table of shew-bread, altar of incense, and veil to the ark and mercy-seat and shekinah glory. The former half of this passage presents the *believer* boldly entering into the holiest by the blood of Jesus; the latter half presents the unbeliever boldly venturing into the awful Presence without

blood of sprinkling. The believer is made glorious by the Divine glory, the unbeliever is devoured by it, as by a consuming fire.

Not only is there a general contrast suggested, but it extends to minute particulars. Christ is here presented as the completion of all things typically suggested by the tabernacle. The tenth verse tells us plainly that the offering of Christ's body once only answered all ends, both of justification and sanctification. He is in Himself all five offerings together—sin-offering, trespass-offering, food-offering, peace-offering, and whole burnt-offering. The believer comes to the altar of atonement, and there finds his sin and trespass expiated, peace with God secured, perfect completeness and consecration made possible. He boldly advances and comes to the laver; there the Word of God and Spirit of God unitedly in Christ sanctify him. He is now prepared as a priest of God to advance to the holy place, and there finds in Christ the hallowing of his time and substance, and the altar of intercession, giving boldness to enter into the holiest of all.

Nay the veil itself is Christ (see verse 20), and its rending in His passion opens the new and living way to the mercy-seat.

We are told in Ex. xxvi. 31 that the veil was of blue, scarlet, purple, and fine-twined linen and wrought with cherubic figures. All this must have been typical. The blue of celestial truth, the scarlet of atoning blood, the purple of royalty, the white linen of purity, and the cherubim of the Divine image inwrought even into Christ's humanity. It is by such identity with the sacrifice, intercession, and Divine humanity of Christ that the believer gets boldness to enter into the holiest with full assurance of faith.

Now if we turn to the unbeliever who dares to reject this mediation of the blood, he advances with an unholy boldness into the presence of God, not to his own transformation into the Divine likeness, but to his own destruction.

He passes by the altar of sacrifice, and tramples the blood underfoot.

He passes by the laver of regeneration by the Word and Spirit, and treats both with a contemptuous neglect and indifference.

Having no right as God's priest, he advances into the holy place; perhaps he attempts the forms of communion when as yet he has refused submission to the terms of communion; he mingles with saints in formal worship with a heart far from God, gives alms like a Pharisee for the praise of men, makes many prayers, but not through the one Intercessor. There is an increasingly bold and even blasphemous audacity in defying God's warnings and daring God's wrath, until the fire leaps from the cloud and devours him as it did those sinners against their own souls in Korah's day. We have no further space to carry out this instructive parallel, but to our minds it has clothed this chapter with a new and awful meaning.

Light-Seed.

Light is sown for the righteous.—Psalm xvii. 11.

Is the thought suggested here that to a true saint the light that comes from God is like a seed-germ planted in the soul, which takes root downward and bears fruit upward, and so yields a harvest? Is it not true? Does not every promise of God that is received by our faith root itself in our experience and yield a crop of blessings for us and others? Does not an experimental piety multiply every ray of Divine light and every word of Divine comfort until we gather sheaves where only seed was sown?

Funeral Sermon.

Knowest thou that the Lord will take away thy master from thy head to-day?
—2 Kings ii. 5.

This is especially appropriate when a conspicuously useful man like Mr. Spur-

geon is taken away from his headship of affairs; but this passage suggests marvellous consolations:

1. It is the work of the Lord, who is the Master of masters, Supreme Head over all to the Church.

2. He can prepare successors, and even endue and imbue with a double portion of the same spirit.

3. The Lord God of Elijah still liveth. The workmen die, but the work goes on, and the Supreme Head never ceases to exert His Headship.

Witnessing in connection with Christian life. Salvation is used in Scripture in two senses: first, of a deliverance from penalty immediate, and second, of a deliverance from the power and presence of sin, and a complete fulfilment of will of God, ultimate (compare 1 Pet. i. and also 2 Pet. ii). That ye may grow thereby unto a full salvation. "Work out your own salvation," etc. (compare Rom. x. 10). There is a difference between justification and salvation. God ordains a grand succession. Faith, testimony, hearing, faith. "Testimony, hearing." Now if you do not with your mouth confess Him you destroy the succession as far as you are concerned. By this simple law of witnessing to faith the whole world might speedily be evangelized

Grand Qualities of Character. Earnestness, apostolic zeal, prompt obedience, conscience void of offence, heroism of self-denial, separation in order to insulation and being surcharged with

the Spirit, and singleness of aim, comprehending all business and pleasure.

"The Holy Ghost not yet given, for Jesus not yet glorified."

Robert Speer says this is true in the individual believer's life, as in the history of the Church, that there is no true reception of the Spirit of God until Jesus is glorified in our life.

The Unseen and Eternal.—It is told of Henry IV. that he asked the Duke of Alva if he had noticed a recent eclipse. He replied that he had so much to do on earth that he had no time to look up to heaven.

Balzac's "*Peau de Chagrin*" is founded on the myth of the magic skin. A young man becomes possessor of a magic skin, the peculiarity of which is that, while it gratifies every wish formed by its possessor, it shrinks in all its dimensions each time a wish is gratified. He makes every effort to find the cause of its shrinking, invokes the aid of the physicist, chemist, students of natural history, all in vain. He draws a red line around it. That same day he indulges a longing for a certain object. The next morning there is a little interval between the red line and the skin close to which it was traced. So always inevitably, as he lives on, satisfying one desire or passion after another, the shrinking process continues. A mortal disease sets in which keeps pace with the shrinking skin, and his life and its talisman come to an end together. What a fable to illustrate the *moral atrophy of self-indulgence!*

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

APRIL 3-9.—THE YOKE OF CHRIST.
—Matt. xi. 29, 30.

This figure of the yoke may primarily refer to that cumbrous affair they lay

upon the necks of cattle in that Eastern country; or this figure may have reference to what the conquering Romans called a yoke. The ancient Romans

used to place two spears upright, a little distance apart; then across these upright spears they used to lay another spear. And then the representatives of the vanquished nation must pass between these upright spears and under the horizontal one. To do this they were compelled to stoop; and the passing under such a yoke was the symbol of surrender and subjection to the Roman rule.

In either case the significance of the yoke is similar and evident. The yoke means surrender and subjection.

Consider, first, *a fact*, that life is simply a choice of yokes. Every man must bear some yoke, either this or that. Life is simply a choice of them. Mr. Shortreed, an intimate friend of Sir Walter Scott in his earlier years, and going with him on his excursions into the wild Liddesdale part of Scotland, where the young Sir Walter was making all sorts of investigations into the minstrelsy of the Scottish border, and into the curious folk-lore of the wild people, did not know, as no one else did, how soon Walter Scott conceived the definite purpose of turning all this curious knowledge into the use of poetry and romance, as subsequently the great Scotchman did, with such result of fame to himself and of delight and instruction to others; but Mr. Shortreed, in his Scotch way, says of Walter Scott at this time, "He was *makin' himsel' a' the time*; but he didna ken maybe what he was about till years had passed; at first he thought o' little, I dare say, but the queerness and the fun."

Yes, it is plain enough, Walter Scott was "*makin' himsel' a' the time*;" was fashioning for himself the yoke of service in literature which he wore subsequently with such shining honor.

That is what I mean when I say it is a fact in life that every man must wear some yoke, either this or that. Every man is "*makin' himsel' a' the time*;" no man can dodge the restraining, moulding effects of his own actions.

Very yokeless, doubtless, the prodigal thought himself when, in such free

and airy way, he demanded of his father the portion of goods falling to him, and set himself to scattering it in a fashion so spendthrift; but what a yoke of friendlessness and poverty he came under!

So it is everywhere in life. Every man must come under a yoke of some sort. *Sort of yoke is determined by sort of deed.*

Consider, second, an *invitation*. Now to men under all sorts of yokes—yokes of sin, of sorrow, and pain, as the result of sin, yokes of the sad and miserable limitations on all sides, which yokes of sin inevitably fold out of themselves, Jesus Christ calls, saying, "Take *My yoke* upon you; by a free volition, by a noble choice come under *personal allegiance to Me*." "*MY yoke*." Christ does not call primarily to the yoke of church or creed or sacrament. He does call primarily to the yoke of supreme allegiance to *Himself*.

Consider, third, *a reason*. We are reasonable beings, and Christ appeals to reason. "Take *My yoke* upon you, *for My yoke is easy*."

(a) It is easy because *right*. Christ is the sinless one. His yoke is the right yoke therefore. It is the way of transgressors that is hard. The truest ease for any man comes from glad submission to righteousness.

(b) It is easy because it is the yoke of a *person*. The rabbis burdened men by a vast reticulation of petty rules about journeyings and washings, and cutting nails, etc., endlessly. It was a hard yoke they laid on men's shoulders, that of an endless attention to tangling rules. Christ says, Devote yourselves to Me, a person, simply follow Me. How straight and simple and easy life at once becomes.

(c) It is easy because it is a yoke of *love*. "Entire affection hateth nicer hands." Love and all service is at once easy.

(d) It is easy because it *conduces to one's best good*. The best thing for both worlds is subjection to the pure, loving, helping Christ.

Consider, fourth, a *method*. "Learn of Me." And you may learn of Him. He is not distant. He comes to your side. He is meek and lowly. He descends to you in His incarnation.

APRIL 10-16.—A PROMISE FOR MR. FEARING.—John iii. 16.

You remember about Mr. Fearing. Mr. Greatheart tells about him. "Why, he was always afraid that he should come short of whither he had a desire to go. Everything frightened him that he heard anybody speak of, if it had but the least appearance of opposition in it. I heard that he lay roaring at the Slough of Despond for above a month together; nor durst he, for all he saw several go over before him, venture, though they, many of them, offered to lend him their hands. He would not go back again neither. The Celestial City, he said, he should die if he came not to it; and yet he was dejected at every difficulty, and stumbled at every straw that anybody cast in his way. Well, after he had lain at the Slough a great while, as I have told you, one sunshiny morning, I don't know how, he ventured, and so got over; but when he was over he would scarce believe it. He had, I think, a Slough of Despond in his mind, a slough that he carried everywhere with him, or else he could never have been where he was. When he came to the hill Difficulty, he made no stick at that, nor did he much fear the lions; for you must know that his trouble was not about such things as these; his fear was about his acceptance at last."

There are many Mr. Fearings still, but our Scripture is a great and quieting promise for every such one.

First, consider the meaning of the promise.

(A) The promise affirms *everlasting life*.

(a) It affirms everlasting life in the sense of *unending life*.

(b) It means not simply life unending, but unending life of the *highest* and

noblest sort. "This is eternal life, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent," such is our Lord's definition. This means "a spiritual intuition, a sinking of one's self into the supreme object of knowledge, by means of which that object is inwardly appropriated and made the central and controlling principle of the whole spiritual life." So that the soul loves God, has no will but God's, rejoices utterly in God. What nobler sort of life possible? "Our souls were made for Thee," says Augustine, "and they can rest never till they rest in Thee."

(c) It means this unending, rejoicing spiritual life in *environment fitting and propitious*. Ravish yourself with the thought of it; its *security*—"in my Father's house;" the *roominess* of it—"are many mansions;" the *certainty* of it—"if it were not so, I would have told you" (John xiv. 1, 3), etc.

(B) The promise tells us of the One who makes entrance for us into this everlasting life. He that believeth on the *Son*. Think—the Divine-human, atoning, risen Christ!

(C) The promise tells us of the One who *finds* entrance into the everlasting life. He that *believeth*.

(a) Belief is assent of intellect to the Son.

(b) Belief is consent of heart to the Son.

(c) Such belief shows itself in loving service toward the Son.

(D) The promise tells us that this everlasting life is a *present possession*. He that believeth *hath*.

Surely a great promise this!

Second, try to quiet with this promise Mr. Fearing's fears.

(a) That his past has been so black and bad; but the Son forgives the believing one.

(b) That he has no feeling; but the promise does not call for feeling, only for faith.

(c) That he cannot hold out; but the promise does not speak of a transient possession. He that believeth *hath*.

(d) That he has so many evil thoughts; but notwithstanding the believer *hath*.

(e) That he has so little faith; but the promise does not compel a great amount of faith, only faith.

(f) That he is so weak; but what girding for the weak is in this glorious promise!

(g) That he has no joy; but the promise does not say he that hath joy hath, but he that believeth hath.

(h) That he understands so little; but the promise asks for faith, not clearness of intellectual conception. It is not the great theologian, but the believer who hath.

APRIL 17-23.—QUESTIONS ANSWERED BY OUR LORD'S RESURRECTION.—2 Tim. i. 10.

The wife of Sir Walter Scott lay dead within his house. In the hush before the funeral he is writing in his diary. It is thus he writes: "There is no theme more awful than to attempt to cast a gleam among the clouds and mists which hide the broken extremity of the celebrated bridge of Mirja. Yet when every day brings us nearer that termination, one would almost think that our views would become clearer as the regions we are approaching are brought nigher. Alas! it is not so. There is a curtain to be withdrawn, a veil to be rent, before we shall see things as they really are."

True, Sir Walter. Who has not stood questioning in death's presence? Who has not stood questioning before the thought of his own dying?

Yet we are not altogether ignorant. Into our darkness a great light has shone—the resurrection of our Lord and Saviour, Jesus Christ.

And, first, the resurrection of our Lord answers the question as to the *certainty* of a future state. When we are young, healthy, prosperous, we may not so much care for certainty about this matter; but put a man, even in the least degree, in Job's plight, and how the question presses, "If a man die,

shall he live again?" (See Job xiv. 1, 10.) There is the argument from *indestructibility*—nothing is lost in nature, the strong analogy is that the soul shall not cease to be; there is the argument *metaphysical*, the soul is simple, not compounded, therefore death can have no power to disintegrate the soul; there is the argument *teleological*, manifestly man in this life does not reach his end, his full development; there is the argument *ethical*, in this life the balances of justice do not swing even, somewhere they must; there is the argument of *longing*, on the whole, man longs for another life, and as the summer does not disappoint the migrating birds, so this outreaching for another life will not meet disappointment; there is the argument *historical*, always and everywhere man has in some measure believed in another life, such instinctive and widespread belief must have real substance and prophetic meaning; but what overtopping proof the real fact of a real resurrection! Christ passes into death and then emerges alive, alert, on death's thither side, and His emergence makes as certain as the resurrection itself the existence of a future state.

Second, the resurrection of our Lord answers the question as to the *sameness* of the future state. One element in the dread of death is the newness of the experience; but our Lord, showing Himself to His disciples, after death is *the same* in love, in exquisite delicacy of feeling, in intimate attention, in memory, etc. The future state is not so different after all. We are still ourselves.

Third, the resurrection of our Lord answers the question as to the *difference* of the future state. Some things we want changed—*e.g.*, decay and weariness, pain and suffering, narrow and limited sort of life. Behold, how in such things as these our Lord was *different* after His resurrection.

Fourth, the resurrection of our Lord answers the question as to *recognition* in the future state. Our Lord as utterly, and lovingly, and intimately as

ever, knew His disciples after His resurrection. How the light streams! Christ is specimen and illustration. We shall know each other there.

APRIL 24-30.—DEVOTION TO DUTY.
—1 Chron. ix. 27.

Those of whom our Scripture speaks were members of certain families in the tribe of Levi, to whom were assigned particular functions in the watch and ward of the Lord's house in Jerusalem.

The great captivity had come and gone. Of course, during the sad exile of the Hebrews in Babylon, the regular services of the Temple-sanctuary had been suspended and the whole machinery and ritual of them thrown into great disorder.

Now, upon the return of the Jews from their Babylonian exile, and upon the rebuilding of the Temple at Jerusalem, all that splendid and venerable order and ritual must be restored and rearranged. Keeping as near as possible to the particular order and distribution of duties first suggested by the prophet Samuel, and afterward thoroughly carried out by David, the various services pertaining to that ritual are now reassigned to the different families of the tribe of Levi.

To those of whom our Scripture speaks, in this rearrangement and redistribution of tasks, the offices of the *porters* fell (see 1 Chron. ix. 22, 26).

First, in view of our Scripture, think of the *fact of duty*, "because the *charge* was upon them." And as there was a charge upon the ancient gate-keepers, so there is a charge on every man. Duty is a fact for every man. This is so because every man is set in certain relations. The mother of duty is these relations in which every man is set. Not even Robinson Crusoe on his island is a being separate and singular. Every man is braided into relations multiplied and controlling.

There are two great sets of relations grappling every man as with hooks of steel.

(a) His relations Godward.

(b) His relations manward. And duty is such action as is *due* from man conformable to the unescapable relations in which he finds himself.

Second, in view of our Scripture, let us take thought of a section of the realm of duty, *the house of God*. "And they lodged round about the *house of God*." I say a *section* of the realm of duty; for the empire of a man's duty is wider than the house of God—*e.g.*, family, neighborhood, city, State, nation, etc.; but when a man has entered into relation with God's Church, necessarily some most important duties spring from such relation; and it is too much the case that even Christian people are not enough sensitive to the duties which, springing out of this relation of church-membership, lay grasp upon them.

Take one duty—that of *presence*—often too little of the grip of duty here; even Christians make it too much merely a convenience; also there are other duties—*e.g.*, support, personal attention to the tasks church-membership necessitates, like willingness to take office, serve on committees, invite the unchurched to the church, etc.

Third, in view of our Scripture, take note of the *permanence* of duty, the care of the gates of the house of God "*per- tained to them*." Suppose one of those gate-keepers were away. Still his duty was not away. His duty was there at his special gate. Make application here to people who, changing their residence, let their church-membership lapse through non-request for or non-use of their church letters. There is a gate of the Lord's house for them in the new place to which they have come. They are not to refuse to set their hand to it. If they do the duty remains—still it "*pertains*" to them whether they will have it so or not. It is a good thing to often read Wordsworth's splendid ode to duty.

Fourth, in view of our Scripture, let us take note of the *steady recurrence* of duty; "and the opening thereof *every*

morning pertained to them." Duty is not spasmodic and casual, simply for revivals, etc. Duty steadily recurs, and he is the best Christian who day by day steadily does the steady duty.

Fifth, in view of our Scripture, let us give heed to the *needful arrangement* of one's life in view of duty; "and they lodged round about the house of God"—that is to say, they so managed themselves that they could take in their duty, they *planned for* the duty. So ought we to plan for the doing of our duty—*e.g.*, Christians ought to plan for church attendance, etc.

Sixth, let us take to heart the practi-

cal suggestion that this duty of these ancient Levites was in one sense not a very great duty anyway, and yet in another sense was a duty imperial and momentous. It was only to keep the gate, their duty; not a great thing. But the keeping of the gate had reaction on character; as they did it well or ill they were morally well or ill. Even though our duty be what men call a slight and puny one, let us devote ourselves to it thoroughly, for duty meanly done issues in mean character, just as duty nobly done issues in noble character; and so, in this sense, even the lowliest duty has a regal side.

EXEGETICAL AND EXPOSITORY SECTION.

The Sanctified Unbeliever and Children Born Holy.

BY PROFESSOR E. J. WOLF, D.D.,
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"For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean, but now are they holy."—1 Cor. vii. 14 (Rev. Ver.).

THESE paradoxes may shock orthodox ears. They nevertheless stand in the Scriptures just as they do here, excepting the word "born," which is unquestionably implied, and when faithfully interpreted, according to the clear import of the original language, they offer nothing in conflict with the analogy of the faith.

The history of the interpretation of the passage offers an instructive example of the violence which Holy Scripture suffers from arbitrary or ignorant exegesis or from the imagined necessities of dogmatic interests.

Taken in its connection, its purpose is to sanction the continuance of the marriage union after one of the parties has become a Christian. "If any brother

hath a wife that believeth not," says the apostle, "and if she be pleased to dwell with him, let him not put her away," and so if the case be inverted and the woman is the believer; but under the circumstances of the times it might be feared that the unholy and idolatrous character of the heathen party would defile and desecrate the holy estate of the believer. To forestall such an imputation the apostle declares that the very reverse of this takes place. So far from the believing spouse sustaining a loss of holiness from the continuance of the marriage relation, holiness will accrue to the unbelieving party: "The unbelieving husband is sanctified by the wife and the unbelieving wife is sanctified by the husband" ("brother," according to the best text). And in view of this, holiness attaches even to the children, who would otherwise be "unclean."

What claims paramount attention is the meaning of the terms translated "sanctified" and "holy" in the Authorized Version, and it is scarcely necessary to inform the readers of THE HOMILETIC that the original has simply two variants of the same stem, using in the former clause the passive of the

verb *ἀγιάζω*, in the latter the adjective *ἅγιος*, the two words having essentially the same force. And this reveals at once what has been so singularly overlooked by dogmatic commentators, that the same property of holiness which attaches to the children attaches also to the unbelieving wife or husband. The analogy between the two forms of relationship is assumed, and if this quality which the apostle predicts of the children of mixed marriages entitles them to receive baptism, then on the same ground their unbelieving parent is also entitled to baptism. From this conclusion there is no escape. If half-Christian parentage makes children Christians, so that the Church differentiates them from the children neither of whose parents is a believer, baptizing those, rejecting these, then the unbelieving wife or husband in such a union is equally a Christian. What the apostle affirms of the one he affirms of the other, no more difference obtaining than that between an adjective and the perfect tense of a passive verb. In the one case holiness is attributed because of descent from a Christian, in the other because of union with a Christian. An equality of religious standing marks the unbelieving parent and the children.

A commonly received opinion, that which determines from this passage whether a certain child is to be allowed or refused baptism, classes the children with the believing parent, but this is the very opposite of Paul's position, who parallels the condition of the children in such a union with that of the unbelieving parent.

Of one parent it is assumed that he or she is a believer, of the other parent that he or she is an unbeliever but "sanctified," and of the children it is said that they are "holy." The same character is stamped upon the unbelieving parent and upon the (non-believing) children.

Further, the unbelieving parent comes first into this character. "The unbelieving husband is sanctified by the wife," etc., "else were your chil-

dren unclean." The organic relationship of marriage with a Christian must first confer a holy character upon the unbelieving spouse, otherwise the offspring would be unclean. The holiness of the children is conditioned by the holiness not of their believing, but of their unbelieving parent. Unless he first possesses it they cannot obtain it. The position of *ἡγιασται* makes it the emphatic word of the sentence, the term on which turns the meaning of the whole. But for that fact *ἡγιασται ὁ ἀπίστος ἐν τῇ γυναικί*, etc., the children would be *ἀκάθαρτά*. This, the writer intimates, is clearly understood, generally assumed. The argument may be reversed. Since it is well understood that Christian parentage constitutes a sacred relation making the children holy, then must marriage also, the union between husband and wife being closer than that between parent and child.

To interpret "sanctified" and "holy" in this place as referring to internal purity, spiritual renewal, regenerate character, is opposed to the clearest teaching of the New Testament. Notwithstanding the organic unity of the family, neither marital nor filial union is a condition of personal salvation. Cohabitation with a Christian spouse is not a means of actual sanctification, and children do not become really holy by natural birth. That which is born of the flesh is flesh. Vital contact with one under grace does not *per se* inoculate either a parent or children with sanctifying leaven.

The saving and sanctifying work of grace, furthermore, demands faith, and it is explicitly stated that the person sanctified is without faith, *ἀπίστος*. His conversion is presented as a future possibility in verse 16, and the uncertainty of it may justify the believing parent in consenting to a separation, while his sanctification is spoken of as a condition already realized.

The correct import of the terms under consideration must be sought in another sphere, and the difficulty of their interpretation seems to vanish when we

recall the clearly defined meaning of holiness in the Old Testament—namely, that which is separate, distinct, set apart. Any creature, animate or inanimate, which was separated from ordinary or profane use and consecrated to God, any being or thing that received ceremonial cleansing was sanctified or called holy. The Sabbath was holy, the Levites were holy, the first-born were holy, so were the tabernacle and all its vessels. Jerusalem was the holy city. Whatever stood in special relations to God or sacred things bore the stamp of holiness, without any reference to intrinsic or internal purity. To the charge that external sanctity has no place under the New Covenant, we reply that in the nature of things and inevitably the New Testament Church is in large measure encompassed by the realm of Old Testament ideas. The question of their continuance or their absolute renunciation formed the most serious problem which confronted the infant Christian community, and the correlation of the Old and the New Covenants rendered it impossible for it to cut loose at once from the past. A most striking proof of this is offered by the constant use throughout the New Testament of the terms sanctification, holy, and their opposites, common or profane, or unclean, expressive of the ceremonial conceptions derived from the Old Testament.

The sheet in Peter's vision containing all manner of four-footed beasts and wild beasts, which Peter regarded "common or unclean," the Canon of the Apostolic Council concerning the pollutions of idols, the ever-recurring argument of St. Paul inculcating charity toward those who were still befogged by the distinctions of holy and unclean with respect to days and meat and drink, "which are a shadow of things to come," are familiar examples. In 1 Tim. iv. 4, 5 the apostle combats those who forbid marrying and meats evidently on the score of their unholiness, and declares "every creature of God is good," "for it is sanctified by the Word

of God and prayer." On the other hand, in 2 Cor. vi. 14-17, where intercourse with the heathen had reached a stage which threatened to corrupt Christian society and to obliterate all distinctions, the same apostle exclaims: "What part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God. . . . Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing."

Taking in connection with the latter passage 1 Cor. vii. 1, "It is good for a man not to touch a woman," it becomes evident that under the influence of current ideas derived from Judaism, a Christian wife or husband would be apprehensive that intercourse with a heathen spouse would violate the sanctity of the Christian life, and that separation thus became imperative. Nay, not so, says the apostle, stilling such fears, separation is not called for; the unbelieving one by this vital relation to you becomes sanctified, stands in a sacred environment. Your union with him really withdraws him in a sense from the contamination of heathen impurity, brings him into a Christian atmosphere, into contact with the means of grace and under the influences of the Holy Ghost. Externally at least, though yet an unbeliever, such an one is brought into sacred relations—*i. e.*, sanctified, *ἡγιασται ἐν τῇ γυναίκῃ*, cf. i. 2 *ἡγιασμένοις ἐν χριστῷ Ἰησοῦ*. Marriage is itself a holy state, appointed of God, and a Christian, a temple of God, is not defiled when a believer is thus bound to an unbeliever. The latter becomes sanctified as does also the offspring of such a union. The children contract no ceremonial impurity from being begotten in such wedlock. They are not beyond the hallowed pale of God's people, no curse of idolatry excludes them from consecrated limits. Nothing stands in the way of their coming into the fullest Christian fellowship. They are acceptable to God. The one parent is truly, intrinsically holy. What-

ever he or she possesses becomes on Christian principle holy to the Lord. He or she, as the case may be, consecrates his or her partner to the Lord, and likewise the children of both. Their organic relation to a holy one thus involves their being set apart to God. The family is one and the faith, of either parent makes it a Christian family in idea and confers the color of sanctity on all its members.

This does not insure their subjective, ethical renewal any more than the sanctification of the priests made them ethically holy, yet it is a help to that end, it affords a ground of hope for it. The relative sanctification facilitates the real sanctification of the heart. It brings the subject within the circle of the Church's activity. It puts him in touch with the leaven of grace, and through the mighty power of these spiritual influences under the most favorable circumstances—namely, those of an endearing vital union with one surcharged with these influences, he is destined to be won to Christ. The Christian principle is operative, diffusive, penetrating. The prayers, the counsels, the temper, the life of the believing parent, are likely to be felt by the entire household. The blessing of a pious spouse or of pious parents, the blessed influences which accrue to the members of a Christian home, are beyond measurement. The exterior sanctity lays the foundation for interior sanctification. The energy of Divine grace going forth from the life of one believer operates as a practical power imperceptibly and continuously upon those who enjoy the closest living union with him. The sacred relation of being the husband, wife, or child of a Christian serves as the appointed means of their conversion. Through the living faith of a parent, salvation, as in the case of Zaccheus, comes to one's house.

The Date of the Decalogue.

By TALBOT W. CHAMBERS, D.D.

THE article ISRAEL, contributed by

Wellhausen to the *Encyclopædia Britannica* in 1881, was afterward reprinted as an appendix to the English translation of his *Prolegomena*. It recently has been issued in an independent volume with the title "Sketch of the History of Israel and Judah," purporting to be the "third edition." It starts with the beginnings of the nation and comes down to the Jewish dispersion, thus taking in the whole course of events to the present time. It proceeds from first to last on extreme naturalistic principles, and deals with the sacred records just as one would deal with any secular annals of purely human origin. Notwithstanding, therefore, the learning and the brilliancy of the distinguished author, his sketch is much more of a romance than a history. He moulds his materials after a preconceived theory, and gets just the results to be expected from that method of writing a record of the past. He finds myths and legends everywhere in the Bible, and the consequence is the production of a greater myth than any that he has discovered in the Hebrew writers.

Wellhausen's treatment of the Decalogue is a conspicuous specimen of his usual method. In his view the whole proceeding at Sinai has only a formal, not to say, dramatic significance. It was simply an appeal to the imagination. "For the sake of producing a solemn and vivid impression that is represented as having taken place in a single, thrilling moment which in reality occurred slowly and almost unobserved." That is to say, the whole solemn scene at Sinai, recounted in Exodus with such simple yet striking details, is a deliberate imposture. The mountain did not shake; there were no thunders and lightnings; no trumpet sounded; nor did the voice of God come forth from the thick darkness. All this is mere poetic invention. What a genius the man must have been who constructed this stupendous narrative out of his own unassisted faculties, made it so coherent and suggestive, and so care-

fully avoided everything inconsistent with the dignity and importance of the occasion? Where in the history or literature of any age or country is there anything approaching this account in simplicity and majesty? The more one considers it the more he feels that, like the wondrous story of the transfiguration, it proves itself; but let us see the arguments which Wellhausen brings forward against the authenticity of the twentieth chapter of Exodus.

I. The first one is that "according to Ex. xxxiv. the commandments which stood upon the two tables were quite different." But this is an entire mistake. In the first verse of the chapter mentioned Jehovah directs Moses to hew two new tablets of stone, saying that He would write upon them the words that were on the first tables. Moses obeyed, and we are told (verse 28) that God "wrote upon the tables the words of the covenant, the Ten Commandments." So that the alleged proof is no proof at all. It is possible that the intention of the author was to refer to the repetition of the Decalogue given in Deuteronomy (verses 6-21), in which there are several variations from the text of Exodus, especially in the fourth command, where the basis of the precept is laid not in God's example in creation, but in the wonderful deliverance from Egypt. But none of these changes interferes with the integrity of the code. In both cases the same duties are enjoined and in the same order, and whatever explanation may be given of the variations, this fresh recital of the Decalogue and of the circumstances of its delivery is an additional confirmation of its historic character.

II. The next reason is that the prohibition of images was at that period quite unknown; Moses himself made a brazen serpent "which down to Hezekiah's time continued to be worshipped as an image of Jehovah." But we answer how does the learned professor know what he asserts, or is his simple assertion to be taken as evidence? The

tenor of the entire previous history is against the use of images as a recognized means of worship. The brazen serpent was certainly not made for any such purpose, and its perversion to an idolatrous use in subsequent ages furnishes no reason why the second commandment may not have been given from Sinai, any more than the worship of Baalim in the time of the Judges (ii. 13) is an argument to show that the first commandment did not exist at that time.

The author's use of this incident is characteristic of the way in which he and his school handle the biblical narrative. He says that the serpent continued to be worshipped down to Hezekiah's time, as if the worship began when the brazen figure was made; but there is not a hint of this kind during the long tract of centuries between Moses and Hezekiah. All that we can learn from Scripture is that during the reign of the latter king the image was destroyed, because the Israelites burned incense to it. When this worship began is not stated. That it was of comparatively recent origin seems a natural inference from the fact that, while the previous history often mentions idolatrous practices, as from time to time indulged in by the covenant people, nothing is said of this particular kind of idolatry. It is true that Dean Stanley tells us that the brazen image was brought by Solomon from Gibeon with the tabernacle, but this is without any foundation in the canonical Scriptures. For all we know, it may have been left in the desert and not transferred to Jerusalem till the time of Ahaz. But suppose the fact to be otherwise, suppose that the people were in the habit of worshipping the brazen serpent, how does that prove the late date of the second command? That command does not purport to have come from the people, or to have been in any sense the expression of their views, but on the contrary, to be the voice of God. The habitual violation of the command is no evidence that it was not set forth by the

Most High in the form and manner stated in Exodus.

III. The third reason for disputing the early date of the Decalogue is the inconsistency of its universal code of morals, "with the essentially and necessarily national character of the older phases of the religion of Jehovah." The entire series of religious personalities from Deborah to David make it difficult, we are told, to believe that the religion of Israel was from the outset one of a specifically moral character. This reasoning, we answer, has much force as applied to those who consider the religion of the Old Testament to be a purely natural development, a product of civilization as conducted under merely earthly and human influences. But it is of no force at all against believers in supernaturalism, as are all the defenders of the traditional date of the Decalogue.

We distinctly maintain that the code from Sinai was a revelation from heaven, given at the best period for its announcement. It was in no respect dependent upon the character or condition of those to whom it was first given. It set forth the religious and moral duties that belong to man as man in any age or land. Its completeness and purity have never been equalled, much less excelled; and in these respects it is as much above the average moral insight of the eighth century B.C. as it was above that of the fifteenth century B.C. It is not at all the result of men's reflections on moral obligation, as is shown by the fact that nothing approaching it in simplicity, fulness, and brevity has ever been evolved by any people, not even excepting the most brilliant and polished.

Its intrinsic character, therefore, testifies to its origin. It was a God-given code. Its promulgation was reserved until the chosen seed had developed into a nation ready to maintain an independent position upon its own soil. A rich, varied, and significant ritual was provided for Israel, but accompanying it was an ethical system, exalted far above all rites and ceremonies by the

manner in which it was recorded and then proclaimed to the people. There was a singular appropriateness in the time when it was made known. A century before it would have been impossible; a century afterward it would have been almost equally so amid tribal jars and jealousies.

IV. A fourth reason in favor of Wellhausen's theory is the monotheism which is undoubtedly presupposed in the universal moral precepts of the Decalogue. The rationalistic school insists that monotheism was not reached by the covenant people until the age of Hezekiah. Previous to that time Jehovah was only the national God of the Hebrews, by no means exclusive or supreme, but simply holding the same relation to them that Baal did to the Canaanites or Dagon to the Philistines. But this is mere assertion, resting upon a most arbitrary and irrational dislocation of the existing Scriptures and a gross perversion of their natural meaning. The idea of one God pervades the warp and the woof of the Pentateuch. There are, indeed, "gods many and lords many" recognized by the uncircumcised heathen, but these are contemptuously disowned by the Hebrews, who acknowledge only one true and living God. Often, indeed, they fell away to the service of rival deities, but such a lapse was always regarded and treated as an apostasy for which there was no excuse. This is the plain meaning of the record given in the early books of the Old Testament; nor were they ever understood otherwise until men undertook to explain these writings as made or compiled or revised at a late period of the monarchy, and hence as asserting a form of religious opinion which by no means actually existed in the early age of Hebrew history, and indeed could not possibly have arisen at that period.

Such, then, is the argument by which the common faith of the Jewish Church and the Christian on this important theme is assailed. It professes to be entirely rational and scientific. Is it

such? Is it not rather the exact contrary, resting upon unsound premises and illegitimate deductions, taking for granted what needs to be proved and leaping to a forced conclusion? Nor is the error a small one. If the authority of the Decalogue can be set aside in this summary way, so may every other important portion of the Old Testament, and the underpinning of the whole fabric of Scripture falls to pieces. Nay, the peculiar claims and character of the Bible as a revelation from God are destroyed. The living oracles, in-

stead of being a gradual disclosure of God's wisdom and love, ripening through successive ages until the fulness of time came, are the slow evolution of human thought, passing through various stages, and often mixed with fable and legend, until at last the pure truth is reached, the husk finally drops off, and the kernel appears. Thus the wisdom of man is substituted for the wisdom of God. Divine authority is done away, and our feet rest no more upon impregnable rock, but totter upon the shifting sand.

SOCIOLOGICAL SECTION.

Union Among Temperance Workers.

By R. S. MACARTHUR, D.D., NEW YORK CITY.

It is impossible to find language which will truly state how great a curse the saloon is. In these more recent days it has become organized, despotic, and Satanic to an unusual degree; it has become an institution. It has resolved upon the possession of political power, and it is massing all its forces with that end in view. It finds politicians ready to bow down and worship at its feet for the sake of the votes which it promises to secure and deliver. It moves forward with gigantic strides, with aggressive purpose, and with marvellous wisdom, toward the attainment of these unholy ends. It possesses large amounts of wealth, and it can secure vast and varied talents, legal and political, bad and worse, for the accomplishment of its ambitious and devilish purposes. No one ought to underestimate the magnitude of its resources; no one ought to be blind to the peril of our position. It claims to have—and the claim seems justified by the facts—a thousand millions of dollars invested in its unmanly and ungodly business; it claims to have no fewer than five hundred thousand employés under its

immediate control; it claims to have millions of followers ready to obey its nod, so far as political thinking and voting are concerned. Its revenues are larger and its profits greater, it is said, than those of the one hundred and forty thousand miles of railroad in the United States. All these external sources of power are supported and emphasized by the appetites and passions of millions of its victims. No one can examine these statements and for a moment doubt the impossibility of exaggerating the resources for evil of the saloon.

It stalks abroad through the land, destroying all that is noblest in our civilization and holiest in our religion. In the description which the Prophet Daniel gives us, in the seventh chapter of the book which is called by his name, of the various beasts which he saw in the vision, in the seventh verse we are told of one particular beast (the fourth) which was "dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns." This is certainly a striking description. The form of this beast is not given, as was that of the

lion, the bear, and the leopard, in previous parts of the vision. The imagination is left to picture an appropriate form for a beast described by such terrible images. It was so shocking a monster that no name could accurately describe it. Terms of description are heaped together, although they are nearly synonymous, in order to give an impressive view of this shocking creature. With its great iron teeth it tore to pieces all which it could not devour; with its terrible feet it stamped down and crushed into the earth that which otherwise it could not destroy; we have here a picture of wrath destroying where there was no advantage in the destruction, except the pleasure of destruction itself. If the Prophet Daniel had had the saloon in mind when he gazed upon this vision, and when he recorded these striking words, he could not have given a more accurate description, alike of the spirit, the methods, and the results of this masterpiece of Satan. The saloon is this shocking monster, tearing with its great teeth and stamping into the earth with its terrible feet. It has trampled on the dearest hopes of fondest parents; it has broken the hearts of the truest and bravest of wives; it has filled the land with mourning, the grave with victims, and hell with drunkards.

As ministers and members of our churches, we must oppose the saloon with all the might God gives us. It keeps whole families from the house of God. It opposes us in a thousand ways. We must take up the gauntlet thus thrown down, or retire from the field, acknowledging ourselves to be cowards.

We are not ready thus to retire. The Church of God lifts men up into the noblest manhood; the saloon throws them down into the lowest degradation. The Church attempts to make men over into the image of God; the saloon blots out the last trace of that image from their souls. The saloon robs them of the glory of manhood and of all that makes immortality desirable. The

knowledge of the wretchedness which it brings to innocent wives and children is enough to break the heart of a thoughtful man with its continuous aching. Seeing the work of destruction which it is constantly producing, one is led to cry out in the bitterness of his spirit and in the agony of his entire being, "How long, O Lord, holy and true!"

What can be done for the removal of this gigantic curse? We may begin with ourselves. Total abstinence for ourselves will remove this curse, within a limited sphere at least. We have lately heard too little of this duty. The political excitement in the work of temperance has been so great that this personal and moral duty has been largely neglected. This is an old-fashioned remedy for part of the evil. It is a remedy that is always at hand. We want mowing machines for cutting down the deadly weeds which the enemy has sowed; and while we have been looking for them with a great blare of trumpets, thousands of personal sickles have been rusting on the walls of the temple of temperance reform. There is reason to fear that with some of these political workers the use of this sickle is somewhat distasteful. We must go back to it. "Take heed to thyself," is a good maxim. Let us bring out our sickles; let us train our children aright; let us care for our homes, our schools, and our churches, and much will be done. But we do not urge total abstinence on the ground of direct scriptural teaching. The day has gone by when men urge the so-called "two-wine" theory, as if it were taught in the Word of God. No good comes to any good cause by unnatural and unscholarly interpretations of Scripture. The insistence on this two-wine theory has done the cause of temperance untold injury. It is always an error to attempt to change the Word of God from its natural teaching into a forced meaning. The end sought in this case was good; but even a good end will not justify the use of unfair means.

No man has a right to change the meaning of Scripture, even though it is believed that the change would contribute to the destruction of so great an evil as the saloon. The cause of temperance may well pray to be delivered from some of its zealous friends; it has been much impeded by the so-called arguments of friends who have more zeal than knowledge. The Bible, however, is distinctly against the saloon. The spirit of God's Book and the Gospel of God's Son destroyed the monster slavery in the early history of the Church under the most despotic governments. The same spirit and Gospel struck the chains from four millions of slaves in our own land. Not Sherman, not Grant, not Lincoln destroyed slavery, except as they were God's instruments in accomplishing His great purposes. The Gospel of the Son of God made the Emancipation Proclamation possible. Back of the hand that wrote it was a hand bearing the print of a nail in its palm—a hand that once was nailed to the cross. That Gospel says, with a profound meaning, whether a man be black or white, red or yellow, rich or poor, bond or free, "A man's a man for a' that." That same Gospel will strike down the other monster, alcohol. He is a worse tyrant than slavery; he enslaves body and soul and destroys both in a drunkard's hell. The great principles of God's Book, the Divine maxims for human conduct, teach us how to regard the drunkard, and how to abstain, for the sake of our own safety, for the sake of our example, which might hurt the weak, and for the sake of our Divine Lord's glory, which this curse does so much to tarnish.

Moral suasion has also its place in the removal of this evil. Men may teach by precept as well as by example. All who come within the circle of our influence should be led, if possible, to follow our own total abstinence example. The medical argument should be urged. Great weight has recently been brought to bear upon the evils of liquor from a medical point of view. We know that

many intelligent doctors are seeing the danger to which their patients are exposed by the old and common method of indiscriminately prescribing intoxicating liquors. Travellers into the coldest regions, and also those who go into tropical climates, come back to tell us that they are able to endure fatigue and to preserve health better without than with stimulants. The truth regarding the scientific effect of alcoholic stimulants on the human system must be earnestly taught in our public schools. This is now done in some States and the Territories; in our naval and military academies such instruction is made compulsory by an act of Congress. A vast amount of wholesome literature on this general subject has been published by the National Temperance Society and other organizations within the past few years, and has been scattered all over this country. These facts give us hope for the future generations.

The time has now come when all the friends of the Church of God and of the human race must be summoned to work along various lines in order to lessen this terrible curse. The discussion of this temperance question must go on. It will not "down." It is not the only question now before the American people; but we deliberately and emphatically affirm that it is one of the most important questions, economically, politically, and religiously, now before this republic. The party which will bow down at the feet of the Satanic tyrant Alcohol is a party for which the world has no use, God no respect, and the devil no dread.

The ultimate end at which we all should aim is the total extinction of the saloon. Toward that end we must move with unflinching step, with buoyant heart, and with radiant face. When the conscience of the nation is aroused the minions of the saloon will disappear as chaff before the wind or stubble in the flame. But in attaining these results, and while using these various educational and moral means, we must also insist upon all forms of legal re-

striction. Just at this point those who are friends of temperance, and so are foes of the saloon, divide among and against themselves. Rumsellers calculate always on a division of opinion and aim on the part of temperance men. These rumsellers count on this result almost with certainty; and, unfortunately, they are seldom disappointed. To-day there is imperative need of unity among all those who are friends of temperance, or who at heart are foes of the saloon. Let us thoroughly understand that if we cannot entirely remove this fearful evil immediately, we can at least lessen its power for harm. If we can reduce the number of saloons by seventy-five, fifty, or even twenty-five per cent, we shall have accomplished so much toward the end which we seek. Shall we decline to do this much because we cannot at present do more? Shall we decline to strike the enemy, one by one, because we cannot destroy the whole army in a single onset? Shall we refuse to reduce his strength because we cannot immediately annihilate him foot and horse? Surely, to ask these questions is to answer them, and to answer them with an emphatic negative.

I would favor as a step toward the end for which we labor and pray a system of heavy taxation upon the traffic when and where more radical measures are not possible. We ought clearly to look at the whole matter. We believe most earnestly that all who oppose the saloon ought to stand together; we cannot afford at this time to dispense with any element of power which it is possible for us to use. We must not turn and fire our sharpest arrows, or any arrows, into the faces of those who honestly, according to their own methods, are with us in fighting the saloon. The rumsellers stand before us an unbroken phalanx for evil; the lines of temperance men are broken and ragged. We ought now to level all our weapons at the heart of the common enemy. We must stand together. We cannot all agree as to methods, but we can

agree as to motives, and disagree, if we must, as brethren. We ought surely to agree to take all we can get to-day, and ask more for to-morrow, and to move on the enemy step by step, if we cannot in a grand charge. Remember that we are speaking of heavy taxation not as an end, but as a means toward an end, that end being the total destruction of the rum traffic. Surely it is possible to suggest a common ground of action on which Christian men and all other good citizens can unite. We remember that under the common law of England every man has an undoubted right to sell all beverages; that law, we all know, is the foundation of our own jurisprudence. There were, of course, ways in which damages might be secured against a man if he injured his neighbor in the exercise of his rights. Therefore, in England, and in the various States of our own Union, limitations have been placed upon this common-law right. These limitations rest upon the admitted principle that the State may enact regulations for preserving the health and morals of the people. These limitations do not conflict with the fundamental right of each man, as guaranteed by the Constitution.

Pilots, engineers, doctors, and others are licensed by the State, in order to protect the State from the dangers arising from permitting incompetent persons to engage in these avocations. The common-law right permits any man to prescribe medicine for the sick; but the State steps in to say that no man may exercise that right who does not give evidence of possessing a certain degree of professional skill. The State exercises the same principle in regard to the sale of gunpowder, of poison, and of other dangerous commodities; the same principle is illustrated when the building of wooden houses in certain cities is prohibited, and when fast driving in crowded streets is prevented. It is only fair to say that the word license, in connection with the sale of liquor, has been greatly misunderstood. Many assume that no one would have

the right to sell liquor except he had a license; the truth, however, is that everybody would have the right to sell liquor if some persons did not have a license. License laws are restrictive; they are of the nature of prohibitory laws. They prohibit all citizens, with the exception of a few who are specified, from engaging in this traffic; and, as a matter of fact, they do prohibit more than ninety-nine per cent from selling liquor. But for this prohibition the way would be open to all who were disposed to engage in the traffic. License laws might well be considered as giving permission to sell liquor, in the sense in which many temperance advocates understand the word license, if no liquor were sold in a given community, and a license to sell it were issued to some in that community; but in a community where every one might sell, and where thousands certainly would sell, if there were no license required, the issuance of a license prevents the great majority from engaging in the sale. This seems very clear; but I know that it is extremely difficult to make this distinction clear to some minds, however plain it may seem to others. That a high license law will reduce the number of saloons is very certain; that it will also somewhat reduce the amount of liquor consumed is also certain; but it is equally certain that this latter reduction will not be very great, will not be in proportion to the reduction in the number of the saloons. High license, or heavy taxation, is but a temporary expedient when and where nothing better can be secured. As between practically free rum and high license, give us high license every time; as between high license and a total restriction of the traffic, give us prohibition every time.

We also favor local option where this can be secured. The idea of this plan is to give permission to towns and counties in any State where the prohibition sentiment is sufficiently strong to pass a prohibitory law, so far as that county or town is concerned. Where

the sentiment in the community is strong enough to secure and enforce such a law, prohibition can in this way be obtained. We all know that a law is worthless unless it can be supported by public opinion; that a law without a penalty is not a law—it is only advice. Under the operation of the local option law a considerable part of Georgia reached practical prohibition. A local option law would enable many communities to settle for themselves this vexed and vexing question.

I would like also to urge all friends of temperance, even though they may disagree in opinion, to unite in action or at least some plan the one which at the time and in the place is the most rational and practical, for the restriction of the traffic. If prohibition be possible, let it be prohibition; but if not, it is difficult to see how any man can refuse to adopt some such basis of action as this: *support and vote for any measure that increases the present restrictions.* That measure may at one time and in some communities be called heavy taxation; at another time and in another community it may be local option, or it may be constitutional prohibition. This is the end toward which we should aim: this is the goal which we hope eventually to reach. But it is the very height of folly for men to do nothing because they cannot do everything; to permit men and women to drown except they are pulled out, or the pond is drained, according to any one measure of reform, and especially at times and in places where that measure of reform is clearly impossible. This is the day of union among churches for the accomplishment of great common ends; ought it to be less a time of union among temperance organizations for the destruction of the drink traffic? If any method will reduce the number of saloons by even one, or lessen the evil of the traffic by the saving of even one man, can any Christian man or any other good citizen justify himself in opposing that measure? The man who opposes a method of reform because it

falls short of total prohibition, especially when total prohibition is clearly impossible, becomes virtually a partaker in the runseller's traffic, and so also in a measure in his guilt. Prohibition is simply a further application of the restrictive principle, by whatever name called. The man who will oppose restrictive laws practically prefers free rum. Is a man ready to announce that he would rather do evil now in the hope that good may come, in some vague way and at some remote time, than to lessen evil in the immediate present? The man who would injure a neighbor to-day, on the ground that he hopes to benefit him to-morrow; the man who prefers to let the tide of evil flow through the land, because he cannot stop it entirely, forfeits our respect for his common sense and for his practical judgment. The man who will insist on supporting a separate temperance political party when and where one of the great parties has secured and is supporting prohibition is a traitor to the principle of prohibition. He shows that he cares more for party than for prohibition. Such a man forfeits respect alike for his political skill and his moral perception. The man, on the other hand, whose preference is for local option or heavy taxation, and who believes that either of these systems is better than total prohibition, and who refuses to support total prohibition when it is possible to secure it, is worthy of reprobation. He ought to give his support to prohibitory legislation, when that is the practical issue in his community. Wherever legislation which is certain to restrict the liquor traffic becomes the practical issue, every Christian man and every other good citizen ought to support that legislation, even though it be not in his judgment the wisest measure that could be devised, if it be the only measure which at the time is possible. On this basis all friends of temperance can and ought to unite.

Why cannot temperance men of all

wings—total abstainers and moderationists, Catholics and Protestants, believers and atheists, Christians and heathen, indeed, all who are opposed to the saloon—thus unite? What principle would they necessarily sacrifice? Is not the attainment of the end worth more than giving honor to one's own method of doing the work? If the energy spent in opposing one another had been expended in practical work, the number of saloons might have been reduced at least one half in this city and country during the past four years. What has been done shows what great results might be secured if all united in an earnest endeavor to use the legal machinery, which the laws as they now stand make available. The time has come for an advance movement. Many are growing weary of the present fruitless methods of political warfare; they are ready for methods of work in which all temperance men can unite; they wish to introduce methods which are more practical and effective and at the same time more distinctively moral and religious.

The nation which slew and buried the monster Slavery after four years of tears and blood can slay and bury the twin-monster Intemperance. For this work the Church of the living God should now gird herself in the might of her conquering Lord. The conflict is long and bitter. It was begun in Eden; it shall end in Eden restored. The seed of the woman shall yet crush the head of the serpent. Into the glorious warfare the Church should now enter afresh "fair as the moon, clear as the sun, and terrible as an army with banners."

[This article is to be followed by one in which the positions taken by the writer with reference to the expediency of license are met and, to our mind, incontrovertibly answered.—Eds.]

EVERY cause worth working for, fighting for, dying for, has begun in a minority.

MISCELLANEOUS SECTION.

"Preaching Out," and Its Remedy.

BY PROFESSOR C. E. WILBUR, B.D.,
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AT the doors of many of the theological seminaries a fourth year of study is knocking for admission to the courses; and in a number of cases it has been admitted, though it has not been made a condition for the regular degree. The most obvious reason given for this expansion is that there is a demand for a broader culture, as evinced in the fact that so many American theological students attend the German universities. The fourth year is added to remove this necessity for going to Germany, and to furnish further facilities for study to those who could not go abroad if they would.

But there is still another consideration that has been felt by seminary authorities in providing this fourth year. In conversation with a veteran teacher in one of the leading theological schools, he remarked to the writer about as follows: "Many young men, after being from two to five years upon the same charge, feel that they are completely preached out, that they have no more truth to present to the people. In many cases a pastoral relation otherwise pleasant is broken on this account. The pastor either seeks a new field of labor, where he can repeat his old sermons, or he turns his face toward the schools once more. This fourth year gives men an opportunity for a breathing-spell, and at the same time allows them to refill their mental storehouse." Here is a recognized fact—that many men exhaust their mental resources in a comparatively short time. There is no good reason why this should be so. What is the remedy?

The most obvious answer to the above question is contained in one word—"study." But this answer does not fully remove the difficulty; such advice would be about as helpful as it would

be to tell the gymnast to "practise" if he wishes to succeed. What he needs to know is what methods to use in practice. The student knows he must study; what he needs to know is what methods of study to pursue in order to be most successful.

A suggestion that will be helpful to the preacher is this: Choose a narrow theme for the subject of the sermon. One of the greatest mistakes made in this connection is to select a general topic that has material enough in it for half a dozen discourses, and treat it in half an hour. The sermon cannot treat the subject exhaustively or even satisfactorily, but it touches upon so many of the essential points that it cannot be returned to on a subsequent occasion without danger of repetition. For illustration, a sermon chooses the broad subject "The Atonement." This might be divided into several narrow themes, as follows: "The Atonement in its Relation to God;" "The Atonement in Relation to Man;" "The Atonement in Relation to the Divine Government;" "The Moral Influence of the Atonement;" "The Sacrificial Aspect of the Atonement;" and so on. One sermon on "The Atonement" would probably touch lightly on all these phases of the subject, thus rendering it difficult to take them up more specifically. Thus the preacher rules himself out of a field on which he might have preached a dozen sermons, by choosing this broad theme.

The broader treatment, of course, is more favorable to emotional effects; and it was with this kind of a sermon that the pioneer preacher of the early days of our country won his victories. Remaining, as he did, but a year or two in a place, or having large circuits that required a month or two for the round, he easily prepared a series of broad emotional sermons that struck joy or terror to the hearts of his hearers. In the nature of the case, too, this is the kind of

sermon to which the modern evangelist must trust. The narrower treatment is more favorable to intellectual results, and hence is more in harmony with the requirements of a long pastorate; for no one now doubts that Christianity, no longer being a new and startling thing, the best results are to be attained by the more substantial educational methods, or, at least, that they should go hand in hand with evangelistic methods.

The observance of the above suggestion will save the preacher much time and worry, for it will be found that the narrower treatment will not only assist a man to profundity of thought, but will also enable him to do his work with less mental effort. It is easier to treat a narrow subject than a broad one. For example, "Education" is so broad a subject that it is difficult to find a salient point at which to seize it for treatment. But as soon as it is narrowed by the addition of modifying words, "The Benefits of Education," that difficulty is removed. Narrowing still farther to "Social Benefits of Education," renders the task still less irksome.

Another suggestion of homiletic value in this connection is that the preacher should make it a daily habit to study in other fields than those demanded by each sermon, as the necessity arises. Henry Ward Beecher was once asked by a friend of the writer, who was then a young minister, to give him some suggestion that would be of value to him in sermonizing. Mr. Beecher responded by giving his own method in brief, in which he intended to embody his advice. It was somewhat as follows: He did not sit down to his desk with concordance and commentary, dictionary and Greek text before him, and spend half the week studying for one sermon and half the week for the other; but he devoted a large portion of his time, with all these conveniences at hand, to a careful general study, not having in view any special service. He found that this method broadened his

culture, and gave him such a firm grasp upon the Gospel system in its relations, that the matter of preparing the special sermon was not a serious one; so that frequently he gave himself no concern about his morning discourse until early on the Sabbath day, and about his evening sermon until afternoon. He had a wealth of thought secured through his general study that he was ready to pour out at any time.

Mr. Beecher's suggestion is a valuable one. This studying always to a specific occasion does not tend to broaden a man's views to the same extent that the more general study does. He sees the subject in itself, but not in its relations. In short, it does not make a man master of the situation, does not give him command of the subject. It gives him no general stock from whence to draw. Such a method makes a man a cistern—it pours in what must be taken out at once. Studying broader than the occasion demands makes him a fountain, always ready to gush out and overflow in richness and fulness.

These suggestions may be helpful, but of course they cannot take the place of the higher and Divine aids in the preparation of the sermon. If a man is living close to the heart of the Master, the Divine life will be opening into his constantly with new phases of experience that cannot fail to be of interest and profit to his people.

Easter Week.

BY REV. J. E. TWITCHELL, D.D.,

No week in all the history of the world gathers into it and around it so much of thrilling interest as Easter Week—sometimes called *Passion Week*. For about three years One named Jesus had been going up and down the Judean land, stopping in cities, towns, and villages, by the seashore, at the wayside, and in afflicted homes, healing diseases, casting out devils, raising the dead, and working all sorts of wonders—proving

Himself an overmatch for all the forces of air, earth, and sea !

Multitudes everywhere had gathered about Him, wondering at His gracious words and awed by His mighty deeds !

Every case of suffering, sorrow, and sin had met with a God-like compassion ; and now His great plan of redemption culminates ; all the miracles have been wrought save that of the "barren fig-tree," and His own crowning miracle of all—His resurrection from the dead. Jerusalem and the region round about has become deeply impressed by His wondrous and matchless ministries. Great crowds of all parties and classes feel that stirring winds are close at hand.

Jesus has chosen His twelve apostles, making them His personal companions, and gradually unfolding to them the mysteries of His Kingdom. He has appointed "other seventy also," and sent them out to prepare the way for His coming ; has spoken many parables and wrought many miracles ; has denounced the Scribes and Pharisees for their hypocrisy ; has predicted His sufferings and death, and is now back again in Bethany from His long Perea journeys.

EVENTS OF EASTER WEEK.

Saturday (the Jewish Sunday).—On this the sixth day preceding our Lord's last celebration of the Jewish Passover, and seven days before His crucifixion, we find Him at the home of Mary and Martha, where He meets Lazarus, whom He had raised from the dead. This evening He is entertained at the house of Simon the leper, and is unwittingly anointed for His burial.

Sunday (the Christian).—The most of this day seems to have passed in peaceful seclusion with the beloved family at Bethany. Jesus is fully aware of His time as come when He must make Himself known as the long-promised King of Israel. Those multitudes who came up with Him from Jericho now pass on to Jerusalem, and thus spread the tidings of His approach, creating

intense excitement among all classes—filling His disciples with joy, the Pharisees with fear, and the Roman rulers with curious questionings as to the outcome of this great religious movement.

In the afternoon Jesus crosses over the Mount of Olives, enters the Holy City amid unfamiliar scenes, makes His way to the temple, and there proclaims Himself "the Light of the world !" being heralded and crowned with echoing "Hosannas" from the children. There in the temple He heals all manner of diseases, and at nightfall returns to Bethany for rest and communion with those who have grown very dear to Him by the most sacred scenes and associations.

Monday.—Back again now to Jerusalem, cursing the "barren fig-tree" on the way, He once more enters the temple, and by a word of command clears it of traders and money-changers, greatly arousing the anger of scribes and rulers, who feel themselves condemned by His words and deeds.

Tuesday and Wednesday.—These days evidently are spent in or near the city in connection with His disciples, rebuking the elders and chief priests, who now seek to entrap Him in His words and to find cause against Him. On these days several of our Lord's most impressive parables are spoken, notably that of the "wicked husbandman," and the "wise and foolish virgins," causing both Pharisees and Sadducees to plot against Him, but bringing back upon themselves the bitterest denunciations. On these days also Jesus foretells the destruction soon to come on Jerusalem, and the fast-approaching end of the Jewish economy, using words and figures of speech which compass the consummation of all things, and warning His disciples against false Christs and false prophets soon to appear. These things enrage His enemies, and they are left no alternative but to concede His claims or accomplish His death without delay.

Thursday.—Now comes the "Feast of Unleavened Bread," when the Pass-

over is to be killed. Jesus is to observe this with His disciples. He therefore sends two of them into the city to make preparation. In the evening He goes with them to the guest-chamber for their last private interview before the crucifixion. There they celebrate the Passover and commune together concerning the things of the Kingdom. Then the sacrament of the Lord's Supper is instituted, and those wondrous words are spoken, and that wondrous prayer is offered of which John makes record in the fourteenth and seventeenth chapters inclusive of his Gospel. There also the betrayer of Jesus is detected, and he leaves that little company for the consummation of his crime. Finally, about twelve o'clock of that eventful night a hymn is sung and the eleven go forth with their Lord over the brook Kedron into the Garden of Gethsemane, where the "agony" is experienced, where the arrest is made, and where the *end begins!*

Friday.—In the early morning of this day Jesus is bound and led before the chief priest Annas for trial; thence from one ruler to another, accused of various crimes until, finally, having been mocked and scourged and spit upon, and made to suffer all conceivable indignities, He is led back to Pilate and given over into the hands of His enemies. They lead Him away to Calvary for crucifixion, followed by a great company who bewail and lament Him. At noon of that strange day a supernatural darkness covers all the land, shrouding those tragic scenes, until three o'clock, when a voice from the dying Lord is heard: "*It is finished!*" This is followed by the rending of the veil of the temple and by an earthquake which opens graves and forces from unwilling lips the confession, "*Truly, this was the Son of God!*" In the early evening the body of Jesus is taken down from the cross, buried in the new tomb of Joseph of Arimathea, a great stone rolled against the door, the stone sealed, and Roman sentinels set over it.

Saturday.—This, the "saddest day

since time began," drags wearily along. Soldiers watch around the silent sepulchre. The disciples talk together in low tones and weep over their disappointed hopes. The women mournfully prepare ointment and spices for the more perfect embalming of Jesus' body. Pharisees and Sadducees exult, and Roman rulers watch, wondering what will be the outcome of this tragedy!

Sunday.—All at once, in the break of day, the earth heaves and rocks, an angel descends from heaven, rolls the great stone away from the door of the sepulchre and sits upon it. And JESUS RISES FROM THE DEAD, becomes the *Living One, the Conqueror of death and the grave—the Life-giving Lord!* He is recognized by the women, who are early at the sepulchre, and by the disciples, on numerous occasions; communes with them—proves to them that He is the very One who was crucified, and, at the end of forty days ascends to heaven where He ever liveth to make intercession for His people.

These are the incidents of Easter Week, and they give to this week prominence above all others as a religious festival. No wonder the week is observed with song and joy. It is *the week of all the year around* which gather memories the most sacred and hopes the most inspiring.

VARIOUS OBSERVANCES OF IT.

We find no evidence in the New Testament or in the writings of the apostolic fathers of the celebration of Easter. Coming as the early disciples did from the Jewish Church, they naturally continued to observe Jewish festivities, though with a new interpretation of them and a new spirit concerning them. Their chief festival was the "Passover." This feast now takes on a new and strange significance because of the resurrection of Christ—the *true Paschal Lamb.*

Easter observances as such seem to have had their beginning about the year 68, though a difference as to the *time* soon sprang up between Christians of

Jewish and Gentile descent, and later between the Eastern and Western churches—differences which led to a long and bitter controversy and to most unhappy divisions. But these were brought to an end by a decree of the Council of Nice, in 325, a decree that Easter should be observed throughout the Christian world “on the Sunday following that fourteenth day of the calendar moon which happens upon, or next after March 21st.” Easter, therefore, may come as early as March 22d, or as late as April 25th.

This festival, which has been called the “Queen of Festivals,” was first observed with ceremonies of great simplicity and solemnity. Primitive Christians were accustomed very early in the morning to salute each other with the words, “Christ is risen;” to which response was made, “Christ is risen indeed.”

Gradually, however, Easter celebrations grew more imposing and far less devotional, until they came to include various popular amusements, exciting sports, and degrading superstitions.

In some parts of Ireland the legend is current that the “sun dances in the sky on Easter Sunday morning.” This superstition once prevailed in England. In the northern counties of England men were accustomed to parade the streets on Easter Sunday dressed in fantastic garb and indulging in antics of various kinds for the amusement or embarrassment of lookers-on. The strangest customs once prevailed, and still prevail, such as throwing apples into the churchyard and then repairing to the house of the minister for feasting and merry-making.

Colored eggs, curious cakes, minstrel playing, pantomime shows, symbolical representations, the burning of incense, the blessing of oil, and all sorts of observances—religious, semi-religious, and wholly secular—some innocently mirthful, and some shockingly immoral have crowded Easter Week.

Palm Sunday, from an early period, throughout the greater part of Europe

has been observed with ceremonies of a most impressive character. Processions are formed in which, years ago, and possibly at present, Christ's triumphal entry into Jerusalem has been represented or caricatured.

Crosses of palm were made, then blessed by the priests and sold to the people.

In Cornwall the peasantry were accustomed to throw their crosses in the wells, believing that if these floated they would outlive the year; but if they sank, they would die before the coming of another Palm-day.

In Rome Holy Week commences on Palm Sunday, when the altars, crucifixes, and pictures are draped in mourning and all theatrical performances forbidden.

Churches and cathedrals are decorated, and resound with most elaborate music. At nine o'clock in the morning St. Peter's is crowded with people of all nationalities and all religions, to see and hear. At half-past nine there is a “burst of song” from a choir of several hundred voices, filling all the aisles and arches of that wondrous building with melody unsurpassed. Soldiers then present arms, and a procession enters bearing the Pope seated in his magnificent *basilica* or chair of state. As this procession advances, the Pope waves his hand and bows his head in benediction. Reaching the high altar he descends from his chair, blesses the palms which are brought him, gives a branch to each of his high officials, then blesses other palms, which are distributed among the people. Then “low mass” is performed by one of the bishops, and the Pope is borne out to his residence in the Vatican, the whole ceremony lasting about three hours.

Wednesday of Holy Week in Rome and in all papal cities attracts attention by the singing of “Miserere.” In the Sistine Chapel great crowds gather at the performance of mass. After the “Gloria in Excelsis” is sung no bells are allowed to be rung in Rome until the same is sung again on the following

Saturday morning. Such is the force of this custom that during the two days from half-past eleven o'clock on Friday until the same hour on Saturday, the hand-bells used in hotels are silent.

In short, it may be said that in all papal lands and by all papal followers, Easter Week is crowded with services and ceremonies many of which are sadly superstitious, while in other lands there is a growth of sentiment on this line not wholly commendable.

THE CHRISTIAN USES OF EASTER.

We would not have this sacred festival abolished notwithstanding its secular observance by the unchristian, and its superstitious observance by many of the so-called Christian. It is a most impressive reminder of the most wonderful of all scenes transpiring in our earth history.

It serves to keep alive, before the old and young, before the religious and the irreligious, God's great redemptive work for this lost world. It holds up to view a suffering, dying, but *rising Redeemer*, and inevitably calls human attention to the deepest demands of the human soul.

What the Christian Church of our day ought to do is to make Easter a thoroughly *Christian festival*, using only

such decorations for churches and homes as will suggest that purity of life to which the Lord calls us and for which He has made provision. All our songs and services should remind us of the resurrection; should be of cheer and comfort and hope to mourners, and should inspire an overcoming faith.

Let "Easter lilies" adorn our meeting-houses and our homes. Let triumphal anthems echo in all our religious assemblies. Let the whole week be filled with Bible readings and Bible studies of our Lord's last days on the earth, so that every heart shall be led from Bethany to Jerusalem, from Jerusalem to Gethsemane, and on to Calvary; but shall linger especially by His *conquered sepulchre*; then pause at Olivet, where the disciples saw their Lord ascend through the air till a cloud received Him out of their sight, and where two angels in human form, clad in white robes, stood by them, saying, "This same Jesus who is taken up from you into heaven, shall so come again in like manner as ye have seen Him go into Heaven."

And let all who love the ascended Lord and wish His appearing say, "Amen! even so come, Lord Jesus."

NEW HAVEN, CONN.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussions, but Experiences and Suggestions.

Duty at the Death-bed.

LAST week I was summoned to visit one who was thought to be close to the border-line between life and death. As I entered the door I was met by one of the household, who cautioned me not to say anything that would in any wise excite the dying. It was evident that the object in sending for me was simply that I might do what I could to make death as easy as possible, by repeating a few comforting passages of Scripture and offering a brief prayer, and that

the idea prevailed that in some mysterious way this would insure the safe departure of the sufferer, who had never given any indication of a sense of sin or of the need of a Saviour. As I took my seat beside the dying one she began to speak in words of self-justification, declaring that she had always done what she thought right, had never consciously wronged any one, and so on. It was a repetition of an experience very familiar to every minister of the Gospel. With the caution ringing in my ears not to excite the sufferer, what was I to

do? Here was a soul in danger on the one side, and on the other, there was the danger of giving offence to those who had summoned me. Under the circumstances but one thing seemed possible, and that was, as plainly and as tenderly as I could, to declare the truth that no one could fall back on his or her personal righteousness as an occasion of commendation to God; that, because we were all of us sinners in the sight of God, therefore every one of us, the dying one included, needed a Saviour; and that it was all-important that she, just as she was, cast herself upon the mercy of God in Jesus Christ. To have done aught else would have been to have endangered the eternal interests of a soul, and to have laid myself open to the charge of unfaithfulness as a minister of Christ—a charge I had not the hardihood to incur, whatever the displeasure that might have been awakened in those who asked my presence. It is coming to be an increasingly strong conviction with me that nowhere is there greater need of perfectly candid utterance than at the death-bed, excitement or no excitement, displeasure or no displeasure. The mandate of Christ must be more to the minister of Christ than the mandate of any other, though it be that of the physician. The Lord Christ knows more about the body, as well as the soul, than does any earthly physician. He is the Saviour of the body. When upon earth His first message to the sick, who came to Him for healing, was, "Thy sins be forgiven thee," thus indicating His desire as to those who should come after Him. And, what is of special interest, more than once have I noticed that where there has been the faithful ministrations to the soul, there has been a quite remarkable effect upon the body; that where death has been looked for as a near experience, the incoming of peace through the knowledge of forgiveness has so affected the physical life-forces that there has resulted a manifest postponement of the day of death, and in some instances what seemed like a mir-

aculous restoration to health. Every interest demands the most absolute frankness on the part of the minister. Fears of undue excitement are usually without ground. Truth can accommodate itself to every experience, for it is from Him who knows our feeble frame and remembers that we are dust, and utters all in full view of that familiar fact.

E. O. E.

The Pulpit and Politics.

RECENTLY after preaching upon the subject of "The Attitude of the Church to the Liquor Traffic," I received a letter from one of my honored officials, begging me for the sake of the unity of the church to keep out of the pulpit all reference to political matters. The writer was one whom I heartily loved, but as there had been nothing in the sermon referred to of a partisan character, I replied stating that I thought it one of the duties of the Christian minister to seek to educate his people to the highest point of conscientiousness in their exercise of their civic duties, and that I saw no reason to retract anything I had said, or to promise that I would abstain from a like presentation of what I regarded as the truth in the future. I believe it to be true, as Canon Wilberforce well says, in his reply to certain questions put by the *Review of the Churches*, that "if the clergy of all denominations abstain from influencing the political life of the nation, the main-springs of national progress are likely to become unspiritualized." The idea that the Church exists for the sole purpose of saving the souls of men, and that it has nothing to do directly with making them better citizens, or guiding them to decisions that in the most important way affect the national life, is to my mind not only erroneous but pernicious. The minister of the Gospel is the direct and lineal descent of the old-time prophet who spoke for God in regard to all matters bearing upon the extension of the kingdom of righteousness—that is, rightness, in the world,

whether it was the encouragement of the good or the antagonism of the evil. Let our ministry lift up the voice against the vices that have the permission and protection of the State. Let them emphasize the unwisdom and the iniquity of all compromises and partnerships with evil-doers. Let them be ready to accept the consequences of standing out against the policies of those to whom expediency is more than principle. And particularly with reference to the liquor question, which is by all odds the burning question of today, let them stand as one against every recognition of the traffic as in any true sense legitimate. Of course it means obloquy; but better obloquy than obliquity. Never yet did any worthy effort for the uplifting of the race get under way without a measure of persecution, first in the word and then in the act. Jesus Christ was called a heretic and a demoniac before lifted upon the cross. Paul was called "mad" before he laid down his life at Rome. The earliest recipients of the Spirit of the ascended Lord were thought "drunk" by those who saw and heard them. The reformers were anathematized and cast out of the Church as members of the synagogue of Satan. The early Abolitionists were called "fanatics" and "fools" for their devotion to the very cause for which men were ready to lay down their lives by the hundreds of thousands in after time. Let our preachers, therefore, not be afraid to stand up for the right against the wrong in their pulpits, whoever may be touched or however they may be reproached. "If ye be reproached for the name of Christ, the king of rightness, blessed are ye." So He Himself has said: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake." Wendell Phillips told the truth in regard to the sphere of the pulpit when he said:

"The pulpit should use its opportunities for the training of the community

in the whole encyclopædia of morals—social questions, sanitary matters, temperance, labor, the condition of women, slavery, the nature of government, responsibility to law, the right of the majority, how far the minority may yield to the majority, health—the entire list. For all these are moral questions, living questions, not metaphysics, not dogmas. The pulpit is not built up of mahogany and paint. It is the life of earnest men, the example of the community, a forum to unfold, broaden, and help mankind. With such as the pulpit, men will be drawn to it as they are to the press, by felt want."

L. Y. S.

Simply a Suggestion.

THE papers bring us the news that some of the eminent representatives of the people of New York State in the Assembly are advocating the adoption of the license system with reference to "houses of ill-fame." Protests are being circulated by the officials of the Women's Christian Temperance Union for the signing of those who are opposed to the measure. But with what reason? Is not New York a State that believes in the licensing of evils? Do not many of those who are engaged in the work of the ministry uphold the system? Are not some of the readers of *THE HOMILETIC REVIEW* in favor of this method of suppressing the great crime of drunkard-making? Why, then, protest against this new expression of the popular faith? Why not rather impose the same conditions and restrictions upon those who engage in the business for which license is now sought that are imposed upon those who are permitted to sell liquor? Let us demand that those who take out these licenses shall give certificates of good moral character, signed by some of their respectable neighbors; that they shall close all their doors but the back ones on the Sabbath; that they shall not keep open house after 1 A.M. during the week days, etc. So we may hope in

time to see the evil which is known as the "social vice" eradicated, and a pure community rejoicing over freedom from that which has hitherto been its bane. This is only a suggestion, but I hope my brethren will see its eminent appropriateness.

L. O. O.

Masonry and Its Critics.

IN two recent issues of THE HOMILETIC REVIEW misstatements have been made in regard to a great society, which I cannot allow to go unchallenged—*e.g.*, "It would be in utter violation of the principles of Freemasonry to use in any of its prayers such an expression as this: 'For Christ's sake.'"

In answer to this I will simply say that I acted as chaplain in a Masonic lodge for several years, and again and again closed my prayers with precisely those words.

To say that Freemasonry knows nothing of Christ is so palpably false, unless it be a mark of inexcusable ignorance, that the wonder is how a man can twist his conscience to utter it.

Masonry needs no defence, but every time these false statements are made some good, true soul is injured, and a word of simple statement of fact cannot be amiss.

If Jesus Christ is not referred to in the Masonic burial service, then most of those church-members who are Masons have not understood their own liturgy.

What does this language mean? "And having faithfully discharged the great duties we owe to God, to our neighbor, and to ourselves, when at last it shall please the great Master of the universe to summon us into His presence, may the trestleboard of our whole lives pass such inspection, that it may be given unto us each to eat of the 'hidden manna' and receive the 'white stone' with the new name written that will ensure happiness at His right hand."

This language bears but one construc-

tion. It was spoken by the Holy Spirit to St. John, the Revelator, and was addressed to all who exercise faith in a crucified Saviour.

The "white stone" was the ballot cast by Him alone whose prerogative it was to cast it, assuring justification and eternal life by His own will.

If this is not enough, I refer to another section of the burial service, as follows:

"In the beautiful spirit of the Christian theology, we dare say that He . . . the same benevolent Saviour who wept on earth, will fold His arms of love and protection about those who put their trust in Him."

If one reply that this section is not used in case deceased was a Jew, we answer that the Christian believer does not throw overboard the Old Testament nor fail to find Christ Jesus set forth in its references because the Jew will not see Christ there. Both use the same Scriptures, though not with the same light and fulness.

Every antagonist of Masonry should be so well informed, and then so fair, as to know and admit that the earlier degrees of this science *antedate* the *incarnation*, but have hints and prophecies of it, which are fully revealed and fulfilled in the Divine Christ, in one of the higher degrees.

Why, then, should false statements be made so recklessly? The doctrine of the Holy Trinity and the Christ runs through Masonry from the very beginning in the blue lodge.

In the name of simple justice and in the interests of truth let us know whereof we speak, or else possess our souls in the grace of silence. C. W. P.

MIDDLEBURGH, N. Y.

A Cure for Drunkenness.

A RUSSIAN physician, in the city of Samurov, made known to the world about two years ago a cure for drunkenness—namely, nitrate of strychnia—a remedy well known to the medical

profession, and even imagined to be the agent in Dr. Keeley's wonderful cures. The physician claimed that he had tried the remedy in seven hundred and sixty-two cases with only three relapses, although the time was too short for a

complete test. It is to be hoped that the press will widely circulate this remedy. Of course a reputable physician should be consulted before using the remedy. E. S. C.

CRETE, NEB.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Gambling Evil.

Thou shalt not steal. . . . Thou shalt not covet . . . anything that is thy neighbor's.—Ex. xx. 15, 17.

THE attention which has been called to the lottery—we had almost written lootery—curse in Louisiana has caused thoughtful men to inquire whether the time is not ripe for beginning the agitation of the question concerning gambling in all its forms, Shall it not be suppressed? Steadily and rapidly it has grown to enormous proportions, until it may be said to have no rival as an evil unless it be the liquor traffic. In its relation to crimes of dishonesty it stands second to none other as a cause. No less an authority than Mr. Chauncey Depew declares that it is responsible for ninety per cent of the petty thefts, defalcations, and embezzlements of our day. It, therefore, seems as though it were high time for those who are preachers of righteousness to combine in their opposition to it, and in seeking to secure the awakening of a public sentiment, that shall issue in the enactment of such laws as shall secure the eradication of the evil, or at least in its treatment as a crime.

One thing seems certain, and that is that little if anything is to be hoped for from the secular press. There is hardly a journal in our land which, however it may declaim against the gambling evil in one of its columns, does not promote the very evil it pretends to decry by giving far more of its space to an elaborate description of the races that are

running in different parts of the land, and in some instances, at least, by giving "tips" to those who desire to stake their money on races yet to be run. This is true even of journals that profess to be highly moral, and that in some other directions are doing a good work in holding up a lofty standard of ethical action. This simply goes to show how insidious is the evil of which we are writing. It blinds the judgment of even those who are the professed friends of goodness and purity.

Nor is much to be looked for from the present incumbents of political office. As Mr. Anthony Comstock says, in an article in the *North American Review* for February, "Political leaders in both the Republican and the Democratic Party, in localities where gambling is especially carried on, appear to be hand in glove with the principal 'boss' gamblers. The halls of legislatures are crowded with men intent upon amending liquor laws and gambling laws, so as to legislate away the rights and liberties of the people, and give the liquor traffic and the gambling fraternity the freest license to scatter their vicious influences. . . . The hands of prosecuting attorneys are fettered by the command of political 'bosses' or corrupted by the 'hush-money' of those who grow rich by violating the laws of the land."

The pulpit has ever been a mighty agent in the creating of a public opinion in favor of that which is worthy. It stands for righteousness of heart and of life. There have been times, it is true,

when it has failed to do its full duty in this regard, but not often or long. From the days of the prophets forward those who have stood as the exponents of the Word of God have as a body contended against the evils that have successively arisen. We are strongly persuaded that much will depend upon the attitude taken by this class with reference to the gambling evil as to what its fate is to be.

What, then, shall our preachers do to stay this mighty current of evil? One thing, certainly. Let them present as forcibly as lies in their power the inherent wrong there is in it. Gambling is only another name for stealing, whether it be gambling on the sidewalk, as that of our little street gamins in their games of pitch-penny, or over the athletic contests between our collegiate institutions, or in the pool-rooms, or on the race-track, or in the Stock Exchange. Let it be declared with no uncertain voice that every attempt to get something for nothing, to take from a neighbor, whether money or article of greater or less value, without rendering an equivalent, is on a par with putting one's hand into the neighbor's pocket and removing that which belongs to him, without his knowledge or consent. From a moral standpoint there is no difference in the transactions. As Charles Kingsley wrote in "A Letter to the Young Men of Chester:" "Betting is wrong; because it is wrong to take your neighbor's money without giving him anything in return. Earn from him what you will, and as much as you can. All labor, even the lowest drudgery, is honorable; but betting is not laboring nor earning; it is getting money without earning it, and more, it is getting money, or trying to get it, out of your neighbor's ignorance." Furthermore, gambling is a direct violation of the command against covetousness, "which," as the apostle says, "is idolatry." It is expressive of an inordinate passion for that which one is unwilling to seek along legitimate lines. Money-making is not wrong when the

methods of its acquisition are not wrong, or when duty does not call to some higher service; but money-getting or money-craving which is really, if not confessedly, against the will of the owner, is wrong. These truths should ring out from our pulpits as truths of that law which, as well as the Gospel of grace, it is the duty of the pulpit to proclaim; but its duty does not end here. The pulpit stands not only for right, but for rights; and therefore it should be its effort to create such a sentiment as shall lead to a determined effort to secure the enforcement of such laws as bear upon the conservation of the public morals. Whatever wrongs the neighbor wrongs the self. The interest of all is involved in the interest of the one; and where any practice tends to undermine the well-being of even the humblest citizen in a State, there the well-being of the entire State—that is, of every member in it—is proportionately undermined. To demand that one neighbor shall not injure another, even with his consent, is the duty of every good citizen, and pre-eminently of those who occupy stations where the public conscience finds expression. Let our preachers urge upon their hearers the putting forth of every effort to secure the enactment and enforcement of laws prohibitory of all forms of evil, by combining at the polls to elect men who shall stand for righteousness, and by bringing every legitimate stress to bear upon those already in office, so that they shall perform the obligation resting upon them as public officials, to whom the interests of the commonwealth should be supreme.

One thing further. We believe that the time is ripe for the organization of all the moral forces of the country against this evil, which has been brought so conspicuously to the front. In certain of our States, as in New Jersey, Citizens' Leagues have been formed for the purposes already indicated. We believe it would be well to have such leagues organized in every State in the Union. In the organization referred to

no small proportion of its influence is due to the united action of the clergy of the State, in which it exists. One in their convictions as to the enormity of the evils which they have combined to overthrow, they have succeeded in stirring up their members to join with them in demanding the enforcement of laws already upon the statute books and in endeavoring to secure still better protection of their rights. Conscious that they represent the real voting force of the State, their legislators have felt the necessity of heeding their protests. That the forces of evil are in the minority in every one of our States we believe to be an acknowledged fact. Let there be but combination among the forces that oppose them, and the issue is certain. We call upon our readers to assist in this work of combination. Organize. *Organize.* ORGANIZE.

"Consistency, Thou Art a Jewel."

Out of thine own mouth will I judge thee.

—Luke xix. 22.

It is always a pleasure to be enabled to turn his own guns upon the enemy. When he finds himself compelled to forsake his position and leave his batteries in the hands of those against whom they have long been trained, it is with peculiar satisfaction they make use of his ammunition to accelerate his retreat. So we confess ourselves feeling over the present attitude of two of the most strenuous advocates of the system of license, as the best means of limiting the traffic in intoxicating liquors, the one a well-known journal in the North, the other an equally well-known representative of the Southern press. The former, treating of the "fatal cigarette," says: "Certain reformers are urging an increase in tax on these troublesome articles. The tax is now 50 cents a thousand; but even if the tax were, as has been suggested, raised to \$8 a thousand, would there be any material diminution of the evil? If ten cigarettes cost 15 cents a certain

number of small boys might be compelled to smoke less frequently, but not all small boys would be restrained, and even at 15 cents a batch the cigarettes would still be a comparatively cheap means of dangerous enjoyment." Here we have set forth, as eloquently as any "fanatic" of prohibition could wish, the utter inadequacy of high license to accomplish that for which it might be imposed. The second journal to which we have referred, descanting on the iniquity of the lottery in the State in which it is published, argues against the sinfulness of deriving a profit from a system that is accompanied by such a train of evils, as would ensue should the desired license be granted. No comment is needed. Inconsistency is its own answer.

World's Fair Petitions Neglected.

By REV. WILBUR F. CRAFTS.

THE *Interior* recently reported that 2163 petitions against Sunday opening of the World's Fair had been received in Chicago. This is the worst thing ever said against the pastors of this country. Not all these petitions are from churches; not even 2000 of them; which means that the great majority of the 70,000 ministers have for a year and a half turned a deaf ear to the calls for petitions sent to them again and again through the press and also by mail at great cost. At least 150,000 petition blanks have been sent out, many pastors having received at least five reminders by mail, besides others in their papers. Every pastor should have seen to it that the petition was endorsed by his church, by his Young People's Society, and by any college Y. M. C. A., W. C. T. U., or other friendly organization in his community. All these together should have sent 100,000 petitions to Washington and Chicago in duplicate, instead of a paltry 2000. The roar of our Waterloo in our ears and the couriers appealing for reinforcements, and this our response! When the roll is made up what a shame to the

ministers of Meroz who have neglected to rally to this battle! The Reform Bureau, 55 Ninth Street, Room 5, Pittsburgh, Pa., will supply petition blanks

for both Washington and Chicago, to prevent both Sunday opening and liquor selling at the Fair, to all who apply with stamps.

EDITORIAL NOTES.

Denominational Unity.

WE began with the March number a series of articles by representative writers on the above theme. The contribution of Bishop Coxe has doubtless been read with much interest by all to whom there has come a desire that the prayer of our Divine Master may be realized. The bearing of such a realization upon the efficiency of the Church in its work of evangelizing the world is too well known to call for any extended comment here. That sectarian differences have been one of the most serious hindrances in the way of that work has long been felt, especially in the foreign fields, where a divided Church is confronting a united foe. That there should be rivalry instead of combined action is a reproach that must sorely try the heart of Him who is longing for the time when He shall see that for which He gave His life realized. May the discussion of the question in our pages serve to hasten the time when the reproach shall be wiped out! The fervent prayer of Jeremy Taylor may well become that of every Christian heart: "O Holy Jesus, King of the saints and Prince of the Catholic Church, preserve Thy spouse, whom Thou hast purchased with Thy right hand, and redeemed and cleansed with Thy blood! Oh, preserve her safe from schism, heresy, and sacrilege! Unite all her members with the bands of faith, hope, and charity, and an external communion when it shall seem good in Thine eyes. Let the daily sacrifice of prayer and sacramental thanksgiving never cease, but be forever presented to Thee, and forever united to the intercession of her dearest Lord, and forever prevail for

the obtaining for each of its members grace and blessing, pardon and salvation."

An Interesting Experiment.

APPROPOS of the subject of denominational federation, which is taking up much of the thought of the Church of to-day, we look upon the experiment now being tried by the pastor of the First Baptist Church of Denver, Col., with considerable interest. Beginning with the first Sunday in January, arrangements were made for a series of sermons in which representative ministers of the various leading denominations answer the question as to why they are what they are: Why I am a Disciple; a Presbyterian; a Congregationalist; a Methodist; a Lutheran; an Episcopalian; a Baptist; a Christian; and finally, Why I am for Christian union. Would that there might be so clear an exposition of the comparatively trivial differences between these bodies of Christian brethren that all who hear the series might come to think, After all, we are only denominationalists in a very insignificant sense; the important thing is that we are one in Christ Jesus! Thus would one of the great obstacles in the way of the progress of the Church as a whole be removed, at least in Denver, perhaps throughout our land and the world.

"With One Eye on the Platform."

IN Dr. Carlos Martyn's "Wendell Phillips, the Agitator"—one of the most inspiring books of the age—the writer tells us that Mr. Phillips "was *always* preparing. He read, studied,

thought, with one eye on the platform. Whatever could 'point a moral or adorn a tale' he carefully appropriated and thrust into some mental pigeon-hole, where he could lay hands on it and bring it out on occasion. In speaking of his habit of preparation, he said: 'The chief thing I aim at is to master my subject. Then I earnestly try to get the audience to think as I do.'" Appreciation, appropriation, application, are the trine elements of ministerial as of oratorical success. It may be said with truth that the preacher should never be out of his study except when he is in the pulpit. Every place should be to him a study. The street, the home of his parishioner, the social resort, the museum, the library, the place of amusement, all should be regarded by him as offering opportunities for the better qualifying of himself for that which is his distinctive work—the preaching of the Gospel of the grace of God. If he so regards them he will never run dry. His presentation of truth will ever be fresh and refreshing.

Pulpit Language:

We commend to our readers the terse utterances of President Patton with reference to the language in which our preachers should deliver the messages entrusted to them. "It should be," says he, "the English of to-day. We want that kind of English that is now so pat and full of pith, that is heard everywhere on the street, and which the newspapers have learned so well how to use effectively." The essence of effectiveness is simplicity. Nowhere more than in the pulpit should words that have to be defined be avoided. Professor John P. Gulliver, of Andover Theological Seminary, said in a recent sermon, that he one time asked President Lincoln, whom he knew well, how it was that he had acquired such a remarkable happiness in his way of putting things. "Well," said Mr. Lincoln, "if I've got any power that way, I'll tell you how I suppose I came to

get it. You see when I was a boy, over in Indiana, all the local politicians used to come to our cabin to discuss politics with my father. And I used to sit by and listen to them, but father wouldn't let me ask many questions, and there were a good many things I didn't understand. Well, I'd go up to my room in the attic and sit down, or pace back and forth, till I made out just what they meant. And then I'd lie awake for hours oftentimes, just a-putting their ideas into words that the boys round our way could understand." There is beauty as well as strength in simplicity. Plainness and ugliness are by no means synonymous, though by an abuse of language they have come to be so regarded. The grandest passages in the writings of the greatest of the apostles are those in which he uses "great plainness of speech." It is he who becomes as a little child in expression as well as in character who does best service in the pulpit, "leading" his hearers into the truth which it is their supreme interest to know.

One Cause of Ministerial Failure.

IN explaining the reason for the failure of the first trans-Atlantic cable, Peter Cooper said: "In passing it into the vat manufactured for it, where it was intended to lie under water, the workmen neglected to keep it immersed, and on one occasion when the sun shone very hot down into the vat, its rays melted the gutta-percha, so that the copper wire inside sunk down against the outer covering." The minister who is not careful to keep himself immersed in the Spirit of the Master, but allows himself to come into too familiar contact with the spirit of the world, is but a poor conductor of the truth which he is intended to convey, and should not wonder if his ministry prove a failure. Of none is it more true that he must live in the Spirit and walk in the Spirit, if he would know the joy of success in the winning of souls to Christ.

BLUE MONDAY.

Clerical Anecdotes.

It was in an assembly of one of our prominent denominations. The question under discussion was the deficiencies in the benevolent funds. The elders claimed that if the ministers would only all present the objects faithfully the people would respond. One minister in reply said that a minister could do very little when he had to carry a fault-finding elder around on his back all the year. This provoked the following anecdote from an elderly clergyman from the South. He said :

Mr. Moderator, this discussion reminds me of a story I once heard. A man was driving a lot of cows a long distance on a very warm day. Finally one of the cows gave out, and lay down. After letting her rest for a time, the man tried to get her up, but she had become sullen. He finally resorted to twisting her tail, which also failed. He was about to go on with his other cattle when a patent medicine man came along. He inquired into the trouble, and when told, he asked if he might try his hand. Having permission he took a small bottle of medicine and poured part of its contents on the cow and rubbed it in a little. Very soon the cow jumped up, and with tail in the air went bounding down-hill, up-hill, and bellowing, as far as she could be seen or heard. The man who owned the cow turned dryly to the medicine man and asked, "What'll you take for the rest that's in that bottle?" "Why," says the medicine man. "Bekase, I want you to rub the rest of it on me, I've got to ketch that cow." The assembly became wild, and the anecdote did not need to be applied.

A CLERGYMAN in Minneapolis was lately called upon to officiate at a very fashionable wedding. After the service was performed, the happy groom called him to one side and asked "what his charges were." The minister replied, that he was not in the habit of making a charge. "Well," replied the groom, "I will call and see you later." The happy groom called the next week and presented the reverend gentleman with a dozen sticks of chewing-gum. T. S. E.

A RAILROAD meeting was being held in the school-house of a German settlement in Indiana, for the purpose of securing the right of way for a new road. Several lawyers spoke and then introduced a young clergyman whom they had taken with them. By mixing a little German in his speech and telling a few humorous stories he created considerable enthusiasm. After telling the advantages that the road would bring, he said, "Now when the vote is taken those who are in favor must do with those who are opposed to it as we used to do with the new students who came to college, and whom we were anxious to get into our society. The night before the meet-

ing we would take them home with us, treat them, tell them stories, sleep with them, and the next day they joined the society feeling first-rate." Then the vote for the road was taken. Apparently everybody rose, but when the opposition was called for, one man stood up. No sooner had he risen than a Dutchman jumped to his feet and exclaimed, "Mister President, I moves dat Rev. — takes dat man home mit him and schleeps mit him." W. L. T.

In the town of B—, on the Clyde, there resided one of the merchant princes of Glasgow. When I knew him he was an old man of over eighty, and was alone for the most part, except for the housekeeper and another servant. The collector for the Bible Society, an excellent member of my congregation, was in the habit of calling at his door, as at all others, quarterly, for contributions. For years she persevered in doing so without receiving anything. At last as she was retreating down the avenue as usual, the housekeeper called loudly upon her to come back. "The master is going to give you something, I think; he is in a real good humor, and he says it is too bad to let you always go away." With high hopes she was shown into the parlor. The old man smilingly welcomed her, and as he fumbled for his purse he said: "You see, Mrs. S., I am an old man and will soon be away. I don't like the idea of your coming year after year to my door and getting nothing for so good an object as the Bible Society. I must give you something." Hope rose in her heart. She pictured to herself a fabulous sum to be handed in at the treasurer's door to-morrow. The aged fingers tremblingly opened the purse and presented her with—a shilling! (twenty-five cents.) A few months later he died, leaving behind him personal property of the value of £400,000. An incident of his death-bed was in keeping with the above. His daughter had come at the first signs of dissolution. Much against his will she sent for a physician from Glasgow. He mumbled that the doctor would "no doubt drive down from the city, instead of taking the tram, just for the purpose of imposing a big fee."

Evidently fearing this, which actually took place, he had his housekeeper bring the keys of the grain-chest in the stable, and put them under his pillow. The physician arrived, made his visit, and withdrew to have lunch. The coachman asked for some oats. The housekeeper mentioned to his daughter about the keys. She quietly slipped into the sick-room and was abstracting the keys, when the dying man roused himself and angrily asked what she wanted with the keys. On learning that it was as he had feared, he said: "Put them back! put them back! the doctor should bring his own corn. I'm not going to pay his big fee and feed his horses besides!"