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REVIEW SECTION.

I.—WHAT KIND OF PREACHING IS BEST ADAPTED TO THE TIMES?

NO. IV.

BY PROF. J. B. THOMAS, D.D., NEWTON CENTER, MASS.

"HE that will not apply new remedies," said Lord Bacon, "must expect new evils." "A froward retention of custom is as turbulent a thing as an innovation." Such continuous readjustment of measures to changing conditions is an early and familiar idea of Scripture. Deuteronomy, given to Israel at the edge of Canaan, revises the nomadic law to fit it to the uses of a settled people. It makes itself flexible also to future contingencies, and opens the way for the march of history, in which the words of Joshua's officers are perennially appropriate: "Ye have not passed this way heretofore."

The Sermon on the Mount is a new Deuteronomy, adding to the conception of progress, so strange and unwelcome to the Oriental mind, the sanction of a "greater than Moses." He announced a new "kingdom," a new "commandment," a new "birth," and looked onward to a final new "song" and "all things new." Against the ultra conservatives He urged the testimony of common-sense that failure to provide "new bottles" for "new wine" would sacrifice both wine and bottle. Foreseeing that the babe would become a man, and that "milk" must give place to "strong meat," he provided for expansion under supernatural guidance of the doctrine which he had only "begun to teach."

The caution which ought to attend all transitions was peculiarly emphasized by him. For there is a certain appointed order, through the observance of which only the old can be "fulfilled" in the new. Ignorant and capricious pincers, prematurely seeking to pluck open the prophetic husk, will only "destroy" blossom and husk together. The "scribe" who will intelligently "bring forth things new and old" must have been "instructed unto the kingdom of heaven," a kingdom in which men's eyes are expected to have been opened and to have learned something of spiritual perspective. Following the Master's hint, Paul urged that the incumbent of the new

pastoral office should be "no novice." The birth-point is always perilous. The deliverance of the delicate and sensitive new life out of Judaism could not be safely intrusted to a prentice hand.

Imperious as was the demand for sagacity and ripeness of judgment to enable the New Testament preacher to adjust himself to the needs of his time it was inevitable that the problems to be solved by him should grow more intricate as time went on. For life itself ramifies and grows in its demands. Teaching enlarges the vision, lengthens the stride and whets the appetite of the disciple; his guide must correspondingly increase in satisfying power. The broadening of the territory of Christianity, the deepening of inquiry in allied regions of thought, together with the intertwining of complex social and political questions with the daily life of men, bringing the present into vivid and perplexing contrast with the earlier and simpler era; the movement of events in the New Testament, as well as the drift of its symbolic hints, seems to anticipate such a result. The "seventy," whom the Lord sent simply as heralds "before His face into every city and place whither He himself would come," needed no special training for so easy a service. The scattering of the seed does not like the after care of the slow ripening grain, the vigilance, skill and "long patience" of the experienced husbandman. The "twelve," to whom was to be committed the more advanced and critical work of formulating incipient doctrine and institution, were therefore kept under personal supervision and tutelage three years before reckoned ripe for their duties. But even their function is treated as preliminary and relatively short-lived. The order of succession, as given by Paul in his letter to the Ephesians, appears to have a chronological as well as logical significance. First, "apostles and prophets," supplying the "foundation"; then "evangelists," explorers and gatherers of material from new realms; then "pastors and teachers," to "join together" the stones provided, working out into ultimate realization the conception of the "wise master builder" upon the outline of the foundation laid. This latter office was meant to supersede and inherit the fruits of the others. To ascribe apostolic or prophetic functions to a minister of to-day is to fall into a clear anachronism. The prerequisite conditions, the supernatural endowments, and the specific and unique service belonging to the apostolate are alike lacking. Titanic work was to be done in the beginning. Supernatural power and wisdom were required to blast rebellious ledges for a foundation, and shape with unerring prescience the unalterable lines of the coming structure. For this unique service unique help was lent from heaven, lent and withdrawn when need had ceased. Foundation work in due time is complete; then comes the steadfast building of the wall.

It is equally an anachronism to identify a preacher in gospel lands,

and especially among organized churches, with the "evangelist" of the New Testament. He was manifestly, as the name indicates, a pioneer bringing "good news" into hitherto unvisited lands; a "hot gospeler" going "everywhere preaching the Word." The title may well enough linger, but it belongs in all justice to those who are pushing into the "regions beyond." The frontiersmen, and the foreign missionary, still bring a message that is "news" to their auditors, as they cannot who preach in lands ringing with the gospel.

It remains therefore that the prime function of the preacher of to-day is that of "pastor and teacher." The term "salvation" must come to have for him that riper sense which, though germinant in the Gospels, is only distinctly emphasized in the Epistles. In the Gospels the divine ideal is unfolded; in the Acts it begins to become actual in forms as yet tumultuous and erratic; in the Epistles men are taught in detail how to "work out their own salvation," and thus complete its realization. He that has been "saved" in the sense of rescue from death has yet to be "saved" in the sense of being restored to perfect health; that is, in Scripture phrase, "made whole." To this work the preacher of our time seems pre-eminently called. He is to build the shattered and chaotic man again into primeval symmetry of character; and through the "edification of the church" to bring to completeness a form of corporate manhood in which may be foreshadowed that "beauty of holiness" which is one day to be realized in the "city that lieth four-square."

It complicates the preacher's task in no small degree that he is to work with "living stones." For living things are played upon not only by intricate and elusive interfering forces from within, but they are sensitive to still more subtle influences from without which must also be taken into account. The bringing of a preconceived form out of unresisting stone is a far less difficult feat than the successful manipulation of life forces to get a rhododendron of specific form or color. If only the sick heart could be taken out as a watchmaker takes out a mainspring, or even temporarily unhooked from its moorings, how much easier it would be to study and mend it. But it may not be. The living heart and the living man must be studied and treated in the midst of their entanglements. The physician and the preacher alike must explore some questions of outward circumstance if they would rightly interpret or deal with inner phenomena of physical or spiritual life.

There will probably be little difference of opinion as to the existence of pronounced tendencies in the church and the world affecting the religious life of our time, and scarcely more as to their identification; but few will be likely to agree throughout as to their favorable or unfavorable characterization; and perhaps fewer still as to their proper treatment. Some of these tendencies are without doubt

ephemeral, some of them are only locally conspicuous, and most of them are so woven of mixed threads or so interlaced with other and more permanent elements, that it is not easy to isolate and judge them. To point out a few of them may serve to emphasize the reality and difficulty of the preacher's problem, even if little aid be lent toward its solution. Skillful diagnosis does not cure, but shows what is to be cured and is therefore first and essential.

One of the marked phenomena of the time is the rapidly growing prominence of the youthful element, and of deference to its tastes. Stately "Old Hundred" yields the road to the nimbler pace of the Moody and Sankey canzonet, in the prayer-meeting. The Sunday school looms larger and larger on the horizon, threatening, in spite of all precaution, to isolation from if not rivalry with the church. Its teachers as well as scholars are chiefly "young people"; the gap between the pinafore of the infant class and the teacher's cap and spectacles being at times almost ludicrously short. The "Young People's Prayer Meeting," and "Young People's Association," are of recent origin and have had rapid growth. Still later, and especially ambitious of attention, is the "Young People's Society of Christian Endeavor," with its half-million members and world-wide organization. With this advance of juvenility to a position in the front rank has come a correspondingly exalted estimate of its relative capacities and virtues. Paul once exhorted Timothy to "let no man despise" his "youth." The words would sound superfluous, if not satirical, in our day. Not the beardless but the graybeard is most in danger of contempt. Churches and colleges alike are intent upon the "coming man" and weary of the man, whatever his qualities, who has already come. Other considerations are not wholly forgotten, but the one indispensable credential of the ideal leader is that he shall be fresh from the shell with a slight additional presumption in his favor, if he has been steam hatched.

This love of precocity reappears in other and broader forms. There is a growing impatience with the quiet methods and orderly restraints of the church, and a determination to "take the kingdom of heaven by violence" through more massive and impetuous agencies. The "storm and stress" period of German literature is revived in religion. "Great Pan" is by no means "dead," as the ancients sang, but madly alive, and dictator of conventional law. The world, too deaf to hear the whisper of the local church, is to be roused by the shout of the national, and overawed by the roar of the international, assembly. The imagination and the emotional nature are mightily wrought upon. The individual, swung with the swaying multitude like the feather of spray upon the wave, is thrilled with the sensation and feels himself strong with the strength of the sea. It may be that he is accepting only a luxurious release from personal responsibility, and deluding

himself meanwhile with the false hope that the new power is to lift the world corporately into the new life as volcanic forces lift a continent. If the church in the religious world corresponds, as is usually supposed, to the family in the social world, then whatever directly or indirectly stimulates dissatisfaction with its steadfast ways, provokes disparaging contrast, or stirs to insubordination, ought to be suspected in the one sphere as in the other. The "mystery of lawlessness" that is in due time to come, and that men call "anarchism" in the secular world, is the spawn of the chafing open sea, and not of the quiet cove.

The peculiar appetite for magnitude of dimension has seized upon the local church. Obesity is taken for an un-failing sign of health; hence the voracity of the "metropolitan" church, which seeks to promote the heavenly harmony by becoming first the sun and then the absorbent of the whole planetary system. In due time, no doubt, the religious "trust" will find a way to organize itself, and the "era of the mammoth" will culminate. Out of this insane desire for mere bigness grow inflated and unpurged church records, sensational and spasmodic methods of evangelism, flocks unshepherded and unfed, eagerness for newspaper notoriety, and a restless roving ministry.

The lack of the meditative and devotional element in Christian life is painfully prominent in our day. Martha is everywhere, full of activity and speech, but more than ever "careful and troubled about many things"; but her quiet sister is rarely to be found, and still more rarely that other Mary who "kept these things and pondered them in her heart." There is more Scripture study than ever, but it tends largely to the coldly analytic and "scientific." The noon-day blaze of criticism is less congenial and unfolds less to the spiritual eye than the twilight of the "still hour."

There is no room to go further in specification of prevailing tendencies, and little enough to hint at their treatment. It will be evident to the preacher, in the first place, that things which portend evil may not be always or wholly evil in themselves, and may not therefore be denounced at random; and, secondly, that forces which, left to themselves, would prove destructive, and which can neither be checked nor turned back, may still often be diverted into safe channels.

The wise preacher will not ignore the element of helpfulness offered in the vivacity and aggressiveness of the young. He must learn to "carry the lambs" as well as to "lead the flock." No eyes are wider open and more wonderingly eager than those of children, and the New Testament is an "interpreter's house" for them. The earth's treasures were never more enticing than to-day, and it is the "key of knowledge." The threatened alienation of the young from the preaching of the Word is God's call to the preacher to study anew the Master's "artless art," and so learn how to make truth picturesque and easy to simple folk.

The impatience that breaks into erratic and multitudinous adventure, that is determined to "hire a hall" or follow the wake of the Salvation Army, that cannot rest except in restlessness and is certain that "whatever is, is" wrong, is often the awkward utterance of an ill-born and neglected or misdirected spiritual temper. Lands that devote themselves to getting children born and spend no strength on the further duties of fatherhood are apt to yield a race of restless vagrants. The same may well be true of churches. Men born in a whirlwind, and so, with a hereditary taste for whirlwinds, waiting always to be blown and never taught to walk, may more easily be forgiven for unsteadiness of gait than those to whose care they were committed. There cannot well be too much evangelism nor too wide in range or agency. It is not exclusively nor chiefly the pastor's work. "The brethren" from the beginning, unordained, "went everywhere preaching the Word." They ought to do so still. For this they are to be instructed and guided in it by the pastor. The preaching for our time ought therefore largely to emphasize the function of the church as a divinely prepared agency for the building of character and the mental equipment of its members each for the work of local evangelization.

There is need withal that the trivial and petulant temper of the time be met with earnest and thorough restatement of the fundamental doctrines of grace. Shallow plowing leaves old weeds to sprout. "Ethical" preaching will beget "apes of Epictetus" not "new creatures in Christ." The "river of God" is deep as well as broad. The true magnitude which the church mistakenly seeks is to be found in an enlarged experience rather than an enlarged membership.

II.—BOSWELL'S JOHNSON—HINTS FROM IT FOR THE CHRISTIAN MINISTER.*

By PROF. J. O. MURRAY, D. D., DEAN OF PRINCETON COLLEGE.

THE conversations of good men are a mine of useful as well as entertaining matter. Luther's Table-Talk is more important for the understanding of Luther than his Commentary on Galatians. The table-talk of the learned Selden was said by Coleridge to have "more weighty, bullion sense, than [he] ever found in the same number of pages of any uninspired writer." Every student of Coleridge knows the value of his own "table-talk." We could better part with his "Friend," much better with his Sermons, than with this record of his brilliant and powerful conversation. It must always be a matter of regret that so little of Lord Macaulay's amazing conversational gift has survived in his biography by Trevelyan. Boswell's Johnson, however, ranks them all, not only in the bulk of its records, but in the substantial value of its observations. There has been only one

* The references throughout this article are to Birkbeck Hill's Ed. of Boswell's "Life of Johnson."

Boswell, as there has been only one Johnson. Macaulay sneered at him in his review of Croker's Edition. But Carlyle came to his rescue and taught Macaulay a lesson which was not forgotten when he came to treat of Johnson a second time. James Boswell was something of an idolater where Johnson was concerned. This goes without saying. But we owe to this idolatry one of the most delightful and instructive books ever written. I have sometimes wished that some accomplished contributor to the REVIEW would give a list of the best one hundred books for a clergyman's library. It would, I am sure, be of great use to our young clergymen, many of them with limited means, who can afford to waste no money on poor books. There are two books in the department of literature which I am sure should be among the hundred. One is Shakespeare, the other is Boswell's "Life of Johnson." At last we have a worthy edition of this classic. After twelve years of labor Mr. Birkbeck Hill has given to the world all that could be asked for in the way of careful editing, and more, of introducing side-lights for a full understanding of its contents. And after an acquaintance with Boswell which began in college days and which has been kept up through life, the reading of this edition has stimulated my interest in Dr. Johnson, and has, in fact, prompted this article. It has especially suggested the value to clergymen of a study of Boswell's Johnson. On general principles the study of such a biography, *as biography*, is of great worth to any teacher of morals and religion. For biography is the history of a single soul, and should, therefore, have for the spiritual teacher precisely the same interest that the forests have for a paleontologist, or sun-rays for a spectroscopist. The life of Thomas Hill Green, the original of *Gray* in "Robert Elsmere," yields up to us the secret of that mental idiosyncrasy which makes him very much what the novelist paints him. It is a study in the pathology of skepticism of special value and interest to clergymen. Biography, in fact, is a text-book on human nature. We hear on every hand of the great importance of knowledge of human nature to the Christian ministry. There is a great deal of truth in the suggestion. But it is made sometimes to mean that a minister had better spend as much time out of his study as in it, and pick up material for sermons on the wharves, in the omnibuses, or street cars, downtown in Wall street, or, if he happen to live in the country, tea-drinking with his parishioners. We venture the opinion that biography is a great deal better source of knowledge of human nature than much of this outdoor random observation. The springs of action, the influence of circumstances, the bias of heredity, the inner struggles of a man are brought out in a way not to be found on the streets. The pity is that there are so few first-rate biographies. This, however, should only make us rate more highly the few we have. Among them Boswell's Johnson stands first—easily first with no second nor parallel.

But not simply as first-rate biography, but as the biography of a most sturdy and noble character does this one appeal to clergymen. Among our men of letters, he is one instance (alas! that they are so few) of a deeply religious soul. In an age of deism he was found standing up stoutly for the Christian faith, never ashamed to own his creed, maintaining its reasonableness, and firing heavy guns at its adversaries. His life is no secluded and cloistered existence among the books of his library. It is a life among men. We see him in the pages of Boswell in his study at work, dining at the Mitre with his friends Sir Joshua Reynolds, Goldsmith, Edmund Burke, Garrick; at the tea-table of Mrs. Thrale; walking London streets at midnight, getting his unlucky friend Goldsmith out of quod; making his tour to the Hebrides; browsing in the libraries of Oxford, meeting with his club; bending over the death-bed of a poor domestic, and commending her soul to God; standing bare-headed in the market-place of Uttoxeter at midday to expiate a fault, disobedience to his father in the days of boyhood; attending divine service; writing his diary of self-accusation; counselling authors—discussing every possible topic with friends, and his whole life is opened to us as the life of no other good man has ever been.

And it is no strained nor untrue verdict of Mr. Hill which affirms that "the most striking quality in Johnson was his wisdom, his knowledge of the whole art of life." . . . "No one understood better than Johnson the art by which we arrive at such happiness as life admits of, no one felt more compassion for those who, through the infirmity of will, failed to practice this art. It is, perhaps, this union of the strongest common sense and a real tenderness of heart that, more than anything else, endears him "to everybody who knows him."

Boswell's Johnson is eminently a book for spare moments, and for intellectual recreation. Every minister knows that he has on his hands odd intervals of time to fill up, and that he is lumpish and heavy on other days than Mondays. He needs at hand a book which will be to him an intellectual economy, or one which will wake up his drowsy powers, and set his intellectual machine in motion. For this filling up of chinks in the days too short for severe studies, or for anything like investigation of a subject, no book could be better than Boswell's Johnson. We may open it in any of its volumes and at any page, begin our reading, and we are sure to light on something to repay us. I opened this moment a volume on my table (Vol. III, Hill's ed., p. 149), to light on Johnson's comment on Mr. Fitzherbert. The whole account is full of insight, but after tales and anecdotes about the gentleman in question, he adds this observation which will bear some thinking about: "He was an instance of the truth of the observation that a man will please more, upon

the whole, by negative qualities than by positive, by never offending than by giving a great deal of delight."

I open again (Vol. II., p. 233) at random and light upon this. "The character of *Mallet* having been introduced, and spoken of slightly by Goldsmith. Johnson, "Why, sir, *Mallet* had talents enough to keep his literary reputation alive as long as he himself lived, and that, let me tell you, is a good deal." These are chance hits, perhaps, but no one can possibly read three consecutive pages in the book without finding matter to set him thinking, good to recall on fit occasion. In fact, it is not a book which should be read long at any one time. It might cloy if we attempted this method. It is expressly fitted for the occasional spare moments so apt to go to waste.

But if it serves this purpose it serves just as well the purpose of a literary stimulant. Johnson's mind was so active, grasped so much, and delighted so much in commenting on men and things, that there is a sort of magnetic quality about his sayings. They often give you a mild shock. As when Boswell reports "Patriotism having become one of our topicks, Johnson suddenly uttered, in a strong, determined tone, an apothegm at which many will start. 'Patriotism is the last refuge for a scoundrel;' or as when he said of the poet Gray, author of the *Elegy* in a Country Church-Yard, 'Sir, he was dull in company, dull in his closet, dull everywhere. He was dull in a new way, and that made many people think him GREAT.'" We might multiply instances indefinitely. But when his sayings have none of this startling quality about them, they are so pat and so pithy, so striking into the heart of things, so full of sententious wisdom or so keen with bright criticism, that it must be a very dull mind or a very jaded one that will not break up under their influence. When we try to read his "Rambler" or "Idler" we groan somewhat under the long roll of his ponderous antitheses. But the "Life" of Boswell is a live book from beginning to end. We rebel over and over again at Johnson's arguments and his conclusions, but we cannot escape the waking-up influence it exerts. Twenty minutes' reading in it would send many a tired sermon writer to his desk with new impetus for his work.

It is also a book of suggestion and illustration. He deals with every conceivable subject. Human life in its various and shifting phases is what interests him most deeply. Nature, as such, seems to have had little attraction for him. Even in his tour to the Hebrides, with all the glorious scenery that Scotland afforded about him, there is little trace of its power to affect him. He turns away to consider man, even when we should think Fleet Street and the Strand would be gladly forgotten in admiration of the lochs and mountains in the Highlands. But this deep interest in human life gives the conversation a power of suggestiveness. Thus we find him (Vol. II., p. 243,) speaking of conscience. He makes this remark: "In questions of law or of

fact, conscience is very often confounded with opinion." That is worth thinking over in these days, when nothing is more sophisticated than conscience. Some one in his hearing praised the ancient philosophers for the candor and good humor with which those of different sects disputed with each other; to which Johnson replied, "Sir, they disputed with good humor, because they were not in earnest as to religion;" and the conversation which follows is full of wit and wisdom. (Vol. III., p. 10.) On one occasion the talk ran upon hard drinking. A lady present said, "I wonder what pleasure men can take in making beasts of themselves." "I wonder, madam," replied the Doctor, "that you have not penetration enough to see the strong inducement to this excess, for he who makes a *beast* of himself gets rid of the pain of being a man." Upon the question whether a man who had been guilty of vicious actions would do well to force himself into solitude and sadness, Dr. Johnson said, "No, sir; unless it prevent him from being vicious again. With some people, gloomy penitence is only madness turned upside down. A man may be gloomy till, in order to be relieved from gloom, he has recourse again to criminal indulgences." (Vol. III., p. 2). Boswell records (Vol. I., p. 458), "I talked of preaching, and of the great success which those called Methodists have." Dr. Johnson replied, "Sir, it is owing to their expressing themselves in a plain and familiar manner;" ending with the words, "Sir, when your Scotch clergy give up their homely manner, religion will soon decay in that country." We shall find the six volumes full of pithy observations like the following: "No man is a hypocrite in his pleasures." "A man may be so much of everything that he is nothing of anything." "Do not accustom yourself to consider debt only as an inconvenience; you will find it a calamity." "He that refines the public taste is a public benefactor." "A man who rides out for an appetite consults but little the dignity of human nature." "He that is much flattered soon learns to flatter himself." The fund of suggestion and illustration which such sayings afford is evident. Nothing hits harder, or sticks longer in the memory than an apothegm. He is a very dull preacher who cannot find material for a sermon in the saying quoted above, "No man is a hypocrite in his pleasures."

Still another characteristic of the book which invests it with interest for clergymen is its common-sense way of dealing with intellectual, social or moral problems. He has an abhorrence of all cant, which is wholesome. All sorts of affectation are sharply rebuked by him. He is never afraid to look the facts of life squarely in the face and make the best of things. Mr. Birkbeck Hill has well said, "He is wholly free from all affectation, all cynicism, all moroseness, all peevishness." . . . He never snarls and he never whines. He is never guilty of what Milton calls 'sullenness against nature.' Life, he holds, is unhappy, it must be unhappy. But what of that? Something can be

done to make it happier, and that something we must each one of us steadily do. The worst thing of all is to sit down and whine." This is Johnson's philosophy of life. It pervades and colors all his talk. The whole atmosphere of the book is one of healthy observation, equally free from all modern pessimism on one hand and morbid, dreamy views on the other. "As I know more of mankind," he says, "I expect less of them, and am ready to call a man a *good man* upon easier terms than I was formerly." Speaking of old Mr. Langton, whom he admired for his character, as a learned and devout gentleman, he added, "Sir, he has no grimaces, no gesticulation, no bursts of admiration on trivial occasions, he never embraces you with an over-acted cordiality." When Boswell was indulging in some high-flown comments on the way in which he should be *vexed* if things went wrong in Parliament, Johnson replied, "My dear friend, clear your mind of cant. You may talk as other people do; you may say to a man, 'Sir, I am your most humble servant.' You are not his most humble servant. . . . You may talk in this manner; it is a mode of talking in society; but don't *think* foolishly." It would be easy to multiply illustrations. They would fail to carry, however, the general tone of common sense, healthy, vigorous, genial common sense, which is a pervasive quality of Johnson's mind. It is a wholesome atmosphere for us all to breathe at least occasionally. For there is a danger which besets the ministry, viz., of a strain of *over spirituality*, of strained, unreal ways of speech about religious life, creeping into sermons and erecting a standard for Christian experience, which if not absolutely false, is so far removed from what is normal as to be mischievous. Contact with real life will, of course, be the best cure for all such *hyper spirituality*. But an hour with Boswell's Johnson will sometimes lead us to look on the world in the spirit of Paul's noble rule, "Use the world as not abusing it." Johnson had a deeply religious mind. He had not a vestige of cant about him.

If I am not mistaken, the Christian ministry may gain some useful hints from Boswell's Life as to the best sort of argumentation for popular effect. Dr. Johnson was fond of an argument—always ready for one. Sometimes, indeed, taking the wrong side of a question and arguing for the mere pleasure of the thing.* But an argument, as he conducts it, is never dry. He argues by illustration. He lights up the processes of his logic by some witty illustration of the thing. Of course in the grave subjects of pulpit discourses this might be out of place. But there are numberless topics for pulpit treatment which are never to be handled argumentatively, and in handling which very useful hints might be got from reading Johnson. The one easily besetting sin of the pulpit is excess of the *hortatory*. There is nothing as to which Hesiod's saying is more applicable? "the half is more than the whole."

* *Vide* his argument as to the lawfulness of dueling. Vol. IV., p. 211.

A commonplace man in the pulpit is apt to fall into this hortatory vein. It is seldom *very* effective save in the hands of an eloquent preacher, and then only when there is a strong pulpit discussion of the theme behind it. Space does not permit many illustrations. Johnson had been insisting that fighting in self-defense is not forbidden in Scripture. Boswell had quoted the Quaker doctrine with its text, "But whosoever smiteth thee on thy right cheek, turn to him the other also." "But, stay, sir," replied Dr. Johnson, "the text is meant only to have the effect of moderating passion; it is plain that we are not to take it in a literal sense. We see this from the context, where there are other recommendations, which I warrant you the Quaker will not take literally, as for instance, "From him that would borrow of thee, turn thou not away." "Let a man whose credit is bad come to a Quaker and say, 'Well, sir, lend me a hundred pounds,' he'll find him as unwilling as any other man." Johnson had criticised a poet for putting "a very common thing in strange dress till he does not know it himself, and thinks other people do not know it." Boswell replied: "That is owing to his being so much versant in old English poetry." Johnson retorted: "What is that to the purpose, sir? If I say a man is drunk and you tell me it is owing to his taking much drink, the matter is not mended. His exposure* of the fallacy of Mandeville's doctrine that "private vices are private property," beginning with "The fallacy of that book is that Mandeville defines neither vices nor benefits" too long to be quoted here is a fine specimen of his method of arguing by illustration. There is an argument in many of his observations, as when he says of Robertson, the historian: "Robertson is like a man who has packed gold in wool: the wool takes up more room than the gold." Boswell observes of a certain person that "he was a man of great parts, who talked from a full mind." "It may be so," said Johnson, "but you cannot know it yet. The pump works well, to be sure, but how, I wonder, are we to decide in so very short an acquaintance, whether it is supplied by a spring or a reservoir." There is no space left to speak of Johnson's wit, or of his admirable hints about the management of the mind. It is true that he laid in bed o'mornings, and never ceased to chide himself for the habit. His diary is pathetic in some of its records as to his struggles against the fault. But he was no idler. His works fill six solid volumes, not counting his immortal dictionary, the pioneer in modern English lexicography now happily so far advanced. But whenever he has anything to say about education or mental discipline, he is sure to say something worth remembering. When he said, "I hate by-roads in education" he uttered a truth which may be well thought over by us of to-day. It was more fashionable years ago to read Dr. Johnson than it is now. Too

* Vol. III., p. 291.

much has been made of his "*Sesquipedalia Verba*," and critics have had their flings at "Johnsonese," till it is supposed he never got off his stilts. It is a wrong impression. With all his faults, Johnson is one of our great prose writers, whose study the educated class cannot afford to neglect, and least of all the ministry. He is so many-sided, and altogether so noble on whatever side you take him, that if a minister could only have a copy of Boswell's Life by having one commentary the less, I should say by all means "Take the Boswell and let the commentary go till a more convenient season."

III.—EGYPTOLOGY.—No. III. "Œdipus Ægyptus."

BY REV. CAMDEN COBERN, PH. D., DETROIT, MICH.

"THE golden guess

Is morning-star to the full round of truth."

MR. PINKERTON in his "Modern Geography," published so early as 1807, laughs at the Egyptian craze which had taken possession of Europe. "In Paris and London," writes he, "we have Egyptian carpets, vases, tables, chairs; and a lady after reposing on an Egyptian bed may perhaps desire by her will to become a charming mummy."

This he ascribes to the publication of the drawings of Denou, and the splendid victories of the English in Egypt. Among scholars, however, the thought that the Rosetta stone might prove the Œdipus—the Riddle Solver—of that language which had lain embalmed in its mysterious sarcophagus even in the days of Herodotus, created more enthusiasm than the revelations of Egyptian art and sculpture.

The publication of the "Description de L'Égypte," Paris, 1809, giving the magnificent results of the French investigators, under the patronage of the great Napoleon, increased the absorbing interest. I am not sure but even the skeptical views which it included concerning the Zodiacs of Denderah and Esni, which were supposed to prove that the Egyptians had a knowledge of the procession of equinoxes several centuries before the birth of Adam, and especially the account of the exodus of the Israelites under the leadership of the priest Osarsiph, as given by these *savants*, increased the number of readers. The story of how this refugee favored by a "whirlwind of sand" (of which the Scriptures spoke as "a cloud") cunningly took advantage of a sand bank or shallow place and hurried his followers over the ford and on through the desert, guided at night by a pillar of fire, *i. e.*, an oven on a pole five or six feet high; how he sweetened the bitter waters by emptying the wells, and finally proved himself quickwitted enough to use a thunder storm on Mt. Sinai for the purpose of giving these "schismatic Egyptians" an authoritative legislation—all this stimulated curiosity to see just what the monuments had to say on this subject. The Bible has always been a spur to thought, and the desire

to vindicate or overthrow Bible statements had no doubt much to do with the zeal with which men guessed at the meaning of the strange characters on the Rosetta stone.

To call out the names and give the results hypothetically attained by all those heroic guessers who during the first quarter of this century sought to open the rusty lock of the language of the Pharaohs by some key snatched from this slab of rock would be impossible,

"Had I ten tongues, ten throats, a voice unapt
To weary uttered from a heart of brass."

I undertake no such unthankworthy task.

Perhaps it may be said with confidence that the "golden" guesser of this period was the talented Englishman, Dr. Thomas Young, who had previously distinguished himself in several directions, particularly as the pioneer of the undulatory theory of light. As early as 1814 he was hard at work upon the problem, and in a few years thereafter he had so far advanced that he declared himself able to prove: 1. That many simple objects were represented by their actual delineations. 2. Many others were used in a figurative or symbolical sense only. 3. Plurality was expressed by the repetition of the characters or by three lines or bars attached to a character. 4. Definite numbers were expressed by dashes for units and arches for tens. 5. All hieroglyphic [demotic] inscriptions must be read from front to rear. 6. Proper names were enclosed in cartouches. 7. The name Ptolemy alone can be found on this pillar. . . . "And so far as I have ever heard or read not one of these particulars has ever been established or placed on record by any other person dead or alive."

These were golden guesses, yet the Doctor was wrong in thinking himself the only one that had ever made any of them. Indeed, almost all of these had been recorded by authors ages before. Even Kircher had stumbled upon some of them, while the valuable observation that the curious oval or cartouche in hieroglyphic inscriptions contained proper names had been made by several in his own time.

But that guess of Dr. Young that a certain definite group of signs in the demotic text corresponded to the name Ptolemy in the Greek text—that was a golden guess, indeed! The history of the discovery reads like a romance; how a demotic papyrus and a Greek text which came to him from different quarters happened, by a strange providence, to be versions of the same bilingual inscription, and how after days and nights of study the conviction flashed upon him that a particular group of queer figures inclosed in its oval in the demotic version certainly corresponded to the royal name in the Greek version.

That was the beginning, and when some time afterward he pointed out the group in the old hieroglyphic text which corresponded to the demotic group and announced his discovery that at least in the transcription of Greek names the hieroglyphics were not used symbolically

but phonetically—then the foundation of hieroglyphic interpretation was laid. This indeed ended Dr. Young's contribution to this subject. He guessed correctly two or three names and then guessed on at others, but continued his guessing only to fail at every attempt. It was left for another to establish the fact of the alphabetic nature of the language.

It seems to us singular with so many guessing that the alphabetic peculiarity of the ancient language was not earlier grasped and worked out scientifically. In several ancient authors (Clement, Plutarch, etc.) lay the assertion that the language was alphabetic, and several modern writers had suggested the same. No student interested in Egypt had failed to read the travels of Richard Pococke, and no one could have failed to notice the curious passage in which he speaks of the animals on the obelisks representing letters and says that since their law forbade the Jews to carve the likeness of any living creature, for that reason alone Moses could not have written the law in hieroglyphics but must have constructed a new alphabet! Since Pococke in very recent years several, like Zoega and Akerblad, had held to the alphabetic nature of the demotic text. A friendly professor had even suggested to Dr. Young himself that he would probably find the old Egyptian alphabet to contain the same number of letters as the more modern Coptic. But it was left to the brilliant young scholar, M. Champollion, scientifically to prove what others had only guessed. From the time he was ten or eleven years of age he had been interested in the study of Egyptology. When only seventeen years of age he had gained distinction among critics by his careful work on the geography of ancient Egypt. When eighteen years of age he commenced his special study of the hieroglyphics and two years later announced that, following the suggestions of Silvestre de Sacy and others, he had been led to the conviction that the hieroglyphic was a mixed language, being partly ideographic and partly phonetic.

He continued his studies, guessing as others had done at the meaning of certain groups on the Rosetta stone, feeling sure at last that one group often repeated corresponded to "and" and another to "King" in the Greek text. He, too, pondered upon the word Ptolemy, as Young had done, guessing that at least foreign names would be expressed phonetically or phonographically, *i. e.*, by signs which would represent the sounds of the spoken language, but it was not until fifteen years of special study of the hieroglyphics that he came to see not only that a certain group in the hieroglyphic version resembled or represented a word in the Greek text but that in the hieroglyphic group certain signs, as he believed, corresponded to the seven letters in the Greek Ptolemy. This did not long remain an unproved hypothesis, for soon a little obelisk was discovered on which was inscribed a hieroglyphic text and near by was found what seemed

to be its translation in Greek : " Ptolemy to the queen Cleopatra, his sister, and to the queen Cleopatra his wife." Here was the opportunity to test the accuracy of his theory, for if his guess were correct five of the signs in the hieroglyphic group corresponding to the Greek Ptolemy ought to appear in a certain order in the group corresponding to Cleopatra—the first sign letter in Ptolemy being the fifth in Cleopatra, the second sign in the group Ptolemy appearing as the seventh in Cleopatra, and so on.

Sure enough he found it to be just as he had hoped. His guess was now a demonstration, and besides this he had certainly discovered ten or eleven letters of the old phonetic Egyptian alphabet.

From this time forward every new cartouche he examined enriched his "alphabet" and increased his confidence. Believing with Quatremère that the Coptic was a relic of the old Egyptian language, he studied this thoroughly and through it (which, according to a modern authority, does not differ more from the Egyptian of the Pharaohs than the Italian differs from the Latin) succeeded in discovering the meaning of many words and even ventured in 1824 to offer an explanation of the principle upon which the hieroglyphic language was formed, viz., that every object stood for the first letter in its name, just as in our primers an apple stands for A, a bird for B, and a cat for C—a theory so profound and ingenious that modern specialists like Renouf still adhere to it, although the language is so worn that it cannot be demonstrated.*

The discovery of Champollion justly made a deep impression. His writings during the remaining years of his brief life increased the intense interest. He found on the wall of Karnak the "Kingdom of Judah" mentioned in the triumphal records of "Shishak," and thus turned the first leaf of connection ever found between the Bible history and the stone annals of the Egyptians; he also saw everywhere upon the monuments allusions to Scripture customs, as when he discovered a picture of the Mosaic age illustrating Deut. xxv : 4 and in connection with it the song of the laborers :

"Tread ye out for yourselves,
Tread ye out for yourselves, O oxen,
Tread ye out for yourselves the straw,
For men who are your masters the grain."

By an examination of the papyri of the most ancient times he overturned the criticism of Voltaire and others, that the Jewish lawgiver could never have written his law unless he did so upon brick or stone, and to the further chagrin of the skeptics he read, in intimate connection with the Zodiacs which had been dated back from 4000 B. c. to 1700 B. c., the name of Claudius Cæsar.

* In illustration of this principle the Marquis Spineto could write London with a Lion, an Oak, a Net, the Deck of a ship and the North-star, omitting one vowel as was customary hieroglyphically.

The most splendid of all the works of which he was the author was the "Monuments de l'Egypt," published after his death in four luxurious volumes. Here were to be found exact transcriptions of the monuments and hieroglyphic texts with all the details of Egyptian life as depicted on temples and tombs.

Here also the most famous Pharaoh of the Scripture history could be seen seated on his throne overshadowed by the golden wings of Truth and Justice; or again hurrying to battle, his war lion beneath the chariot, his bow in his hand, his arrow quivers crossed by his side, the magnificently caparisoned horses rearing and plunging while the long plumes waved upon their crested heads, his form gigantic and invincible as he rushed upon his diminutive foes; or again he could be seen in the triumphal parade, clothed in his regal and gorgeous costume of many colors, the double crown surmounted by the sacred Uraeus upon his brow, carried in his richly decorated naos by twelve nobles, whose heads were adorned by ostrich feathers and followed by the booty of the victory, and his royal captives, bound together and led with a rope, or by collars about their necks.

During the ten years in which this immortal work was coming from the press his Egyptian Dictionary and Grammar were also published. This last he considered his most valuable work, left, to use his own words, as his "visiting card" to posterity.

While Champollion's works were being published many of his collaborators were also sending out the fruits of their Egyptian researches to astonish the world.

Who has not heard of Belzoni, that Roman giant who, standing well-nigh a foot taller than most of his contemporaries in stature, occupied a scarcely less distinguished position on account of his strength and energy? How like a tale of the Arabian Nights is the story of his visit to Egypt to construct a hydraulic machine to water the gardens of Mohammed Ali, and how, failing in this venture, under the patronage of Mr. Salt and Shiek Ibrahim, he obtains a more congenial occupation as an archæological explorer. Even before Champollion's discovery was made known Belzoni had become famous throughout all Europe by his brilliant discovery of the Pharaonic tombs, in the "Valley of the Kings," by his opening of the Great Pyramid, by his uncovering of the Sitting Colossi, and his success in moving Young Memnon, as well as by the fascinating narrative in which he describes his wanderings in the ancient sepulchers in search of papyri, sometimes horrified to find himself almost covered with the legs, arms and heads that rolled upon him from above, and once, at least, far more horrified as he became lost in a mummy cave and saw his candle burning lower and lower, threatening him with a speedy burial amidst these "decayed Egyptians."

The impression made by the work of Belzoni upon the popular mind

was deepened by the innumerable books of history, travel and exploration which were now hurried from the press.

Among these the "Monumenti" of Rasellini, the yoke-fellow of Champollion, and the "Manners and Customs of the Ancient Egyptians," by Sir John Gardner Wilkinson, must be given prominent places.

The work, too, of General Vyse, who spent \$50,000 in exploring the pyramids, made a great sensation, chiefly because of his fantastical theory that the Great Pyramid was a God-given prophecy in stone—a theory which Mr. Petrie some ten years ago regretfully saw buried out of sight by his measurements.

But all this investigation had not opened the language so that extended hieroglyphical inscriptions could be really translated. They could pronounce some of the words, but were not yet able to understand the meaning of them and their grammatical construction sufficiently well to read the Egyptian records.

As late indeed as 1826, Heeren, in his "Historic Researches," could still declare that the key to the hieroglyphics was lost and "we cannot see when and how it could be recovered." This was incorrect, however. The key had been found, and, more than this, the door of the sepulchre had not refused to open. Yet true it was that scarcely a stir of life could be heard from within the dark death chamber. Champollion had indeed jarred the stone from the tomb of a dead language, but the Lazarus was yet bound hand and foot.

How these grave clothes were unwrapped, and what was seen beneath them, will be shown in the succeeding paper.

IV.—THE LAW OF MARRIAGE.

BY REV. C. B. HULBERT, D.D., EAST HARDWICK, VT.

WHO created the cedar and taught it to grow in Lebanon; the oak, and planted it in Bashan; the lily, and made it shed its fragrance in the valley? God created the trees of the field, all plants and flowers, and He gave them their appropriate latitudes and climes. The point of significance is that they cannot improve on God's plan of life for them. Who created the eagle in the clouds, the whale in the sea, the lion in his lair, and the swallow on the wing? God created the beasts of the field, the fowls of the air and the fishes of the sea, and He gave them their appropriate habitats and the bounds of their habitations; and His plan of life for each of these species cannot be improved upon. Their creator so formed and placed them that they secure best their happiness by being what He made them to be, and by their living where and how the law of their natures preordained. That law is their first, final and supreme law.

But God's law, imbedded in the constitution of things, exercises the sovereignty of its authority in a yet higher realm. Who created man in His image and laid the foundations of his being? Who fitted him to his environments, endowed him with his capacities and social aptitudes? Who placed in him the powers of an endless life and required them to take hold upon the powers of the world to come? God created man and in His image;

and what a piece of work is man! God knows what is in him, the first man He made, as the progenitor of all to follow in his descent, and knowing him He knew that it would not be good for him to be alone. God so made him by design that he should not be complete in himself. He was only a half: he must have a corresponding opposite as the complement of his being. In God's arithmetic it takes two to make one. To express God's judgment of their kindred unity and companionship, their relation to each other by day and by night, the first woman, the bride of the first man, was taken from Adam's side. Here is a fact significant in itself, but possibly more so as a prophetic symbol of the mode in which the second Adam was to obtain his bride when from His side came the water and the blood, whereby she is presented to him without spot or wrinkle or any such thing. Eph. v: 31, 32.

There now stands before us in the bowers of Eden in this first pair the organic *unit* of the race. Adam wears the crown of authority, Eve the diadem of beauty; the one is the head of both, the other the heart of each; a divine, organic unity—as real, and so far as it goes, as perfect as that between the persons of the Trinity.

Observe here God's ideal of man in perfection: he is two; dual, and therefore in the harmony of nature, a duet. "Male and female created He them." Knowing what was in man God created for his perfection of being and condition one woman: she enough to make him complete. By the same law of defect the first bride found in her groom at the altar her natural complement. Knowing her constitutional needs her Creator supplied all the longings and aspirations of her rich and exuberant nature in the one man whom God had made the partner of her life. The first pair were thus created with a view to each other and for each other. This match, however it may be with matches since, was made in heaven; their creation was the solemnization of their marriage.

From this it appears that the ground for the institution of marriage is found in the constitution of human nature. Life is so varied in the sexes that neither is entire in itself. A state of celibacy is a state of fragmentary being, and the soul of neither man nor woman is satisfied except as the two become blended in one. The essential marriage tie is a spiritual union. In God's order the *heart* is the propelling energy.

It is important to notice that we have in this primary historic event in human life more than the bare fact of the creation and marriage of the first pair. We have a very marked and distinct expression of God's mind. He gives us His judgment. In what He does, He tells us what He knows as to the marriage alliance. His act in creating the first pair as they were created, with such mutual dependence as to involve the necessity of marriage, is itself a proclamation to mankind of his eternal law of marriage. When God said in His word that it was not good for Adam to be alone, He simply restated what He had said before in the very constitution of Adam; and Adam is no exception. God says the same thing over again every time he makes a man, and its equivalent every time he makes a woman. Since marriage is required in the nature of things, we infer that when it takes place it is to continue conterminously with the nature of things. Adam and Eve did not marry for six months or for five years.

We have then in the creation of the first pair, at the fountain-head of the race, a revelation of the Divine mind in regard to marriage. The question now arises, Has God been expressing the same judgment and enforcing the same mode of union by pairs from that day to this? He has, and in a form so express and positive as to awaken both the surprise and admiration of

every student of natural history. He has done it in an almost equal division of the sexes—the birth of male infants in every age and clime being numerically greater, according as man, as the natural protector of woman, is exposed to greater hardship and peril. No one thing in the natural world has done more to assail the skepticism of medical men and compel their belief in an overruling and presiding mind than this imperial law that divides the human race into such equal proportions. William Harvey discovered the circulation of the blood, and he is the rightful heir to an imperishable fame. Edward Jenner discovered the art of vaccination, and gave his name to posterity in endless gratitude. Pasteur may have found a remedy for hydrophobia, and, if so, he will be held as one of the great benefactors of his race. But while these advances have been in progress, no student in physiological science in the midst of endless research, and research prosecuted in the midst of endless device, has penetrated the mystery of that law in procreation that determines the classification of the infant as male or female. Science can penetrate the bowels of the earth and find the vein for the silver; it can lift its telescope to the skies and search out the secret place of the thunder, but there is one realm which science, in all its audacity, never presumes to penetrate and which is veiled in a mystery akin to the incarnation of the Redeemer in the womb of the Virgin. Right here is the despair of medical inquiry. No physician, no college of physicians, can tell the millionaire how he can have a son to inherit his estate, or the king on his throne how his crown can rest upon the head of a male descendant. God has some secrets which He keeps in His own power, and which, like Himself, are past finding out, and this is one. There is a holy of holies in the sanctuary of married life where he presides with sovereign authority.

Let me be understood; I am not in pursuit of fact. I am simply calling attention to a fact as having in it a revelation of the divine mind and will. Does God want men and women of their own intelligent choice and purpose to fall into pairs, starting at the bridal altar, and walk the journey of life together? Does he impose this demand upon the race since the expulsion from Eden as really as before? Was the marriage law proclaimed in Paradise to rule outside of Paradise, and for all time and among every kindred nation, tongue and people? There is no doubt here; God has been of one mind from the first. He who created the first pair, has by numerical count, been throwing the race into pairs potentially ever since. In Him there is on this subject no halting or stammering speech. His law in nature has proclaimed His unalterable decree.

In two particulars, then, God has been expressing His mind on the subject of the marriage relation: first, in continuing to create men and women after the pattern of the original pair, and therefore with the matrimonial predisposition; secondly, in preserving the original equation of the sexes. All this amount of truth, too, is forced upon our acceptance, while we are lingering in the realm of natural religion. Had we no Bible, these truths appertaining to marriage would abide unchanged. St. Paul's question, put to the Corinthians on another subject, is equally pertinent here: "Doth not even nature herself teach you," in respect to this primary law of social science? We need no book revelation to make it known. Hence, while mankind in a fallen and disordered state have not adhered to this law—have broken away from it and trampled it under foot and made themselves wretched in their criminal disregard of it—yet there has been always a dim recollection of it in human souls; and, it is observable, that just in proportion as the race has improved its condition, as in the ancient civilizations,

there has been a return to it. So strong is the marriage predisposition that it would itself have righted the wrong and put the whole race in the bisexual order had it enjoyed its right of way and never been interfered with by the corrupt and evil heart.

But while we need not a Bible to teach us the fundamental principles of marriage, yet we have one; and I need not say that it is outspoken on the subject. So far from overlooking this law or countermanding it, it concentrates all its force in a reissue of it, and in throwing around it its infinite sanctions. From Eve, the mother of all living naturally, down to the Bride of the Apocalypse; from Adam, the husband of the first bride, to the second Adam, the husband of the Bride of the White Robe, we find in the Scriptures but one utterance on the subject of marriage; but that utterance is unambiguous and incessant, resounding all along the pages of inspiration, either in the still, small voice, or in the thunders of Sinai. What God teaches in nature He reaffirms in His written word. In that Word He enjoins: (1) That sexual desires and affections shall be exclusively directed to one person. A true marriage can include the union of one man and one woman only. (2) Both must be the choice of each other. Each must choose, and each choose reciprocally, the other. No choice of one alone can make "of the twain one." (3) The choice must be free, as grounded in a mutual affection. There must be more than mutual respect and esteem. While these are to exist, and all prudential motives are to be considered, there must be as the justifying ground the mutual affection issuing freely and with spontaneous consent in the conjugal bond. (4) The commitment must be for life. The marriage bond can know no moral rupture but death. Any other limit conceived of as possible turns a wedding service into a revolting burlesque. (5) There must be an official ratification. The leaving of father and mother and cleaving to each other must of necessity be a visible event; therefore it should be set forth in some public, formal manner, whereby the authority establishing the ordinance is recognized in visible declaration. No private agreement can confer either the rights or the obligations of marriage. The bridal altar is not a private and hidden institution. It stands conspicuous before God and man.

If this is the origin of marriage and this the sanction given it by both natural and revealed religion, the question arises, What has human government to do with it? Before replying to this question we say in general that if men would obey attentively the laws of natural and revealed religion we should not need much human government any way. It is because men will not be happy in living obedient to laws that are divine, that they are so restless in living under laws that are human. It is because men are depraved and selfish, and trample upon one another's rights of person and property that they for their own preservation and good order, in the absence of a divine, establish and administer a human government. Not willing to wear the yoke of God's law, they make one of their own and wear that. It is not as easy as God's yoke is, but it is better than none. What an homage is paid to divine legislation and government in the simple fact that the better men become and their laws and government are, the more they are made to coincide with the divine. When finite and depraved men go to work to legislate for themselves they make awkward and bungling work of it. No small part of history is taken up in recording the errors and catastrophes of human legislation and government. So much for the general fact; turn to a particular one. Never does human government commit a greater mistake or engage in a process of self-violence more cruel and disastrous than when it fails to

see and enforce, in the very letter of it, that natural and primary law that creates and sanctions the marriage relation as the organic unit of all human society. The bridal altar is the king-bolt of organized humanity. It is the great seal of the State, without which all other seals are frivolities. Every civilized people accounts the family to be the fountain-head, but the family is impossible except as it begins in the bridal altar.

For what do men wage war as for nothing else? Their altars and their fires, their hearth-stones and their homes. But what is the central idea of these symbols but wedded life, and what is wedded life apart from the sanctity of the oath that goes up to heaven in the incense of the bridal altar? The truth is, that the union of one man and one woman in the marriage relation on the basis of love, matured into a conjugal affection, has an origin so natural, a procedure so philosophical, an end so beneficent, and a sanction so divine, that no human government, not even a tribe in a pagan land, ought to stumble in regard to it; much less should a Christian people be at fault here.

The biblical doctrine of marriage is not obscure but plain; not complicated, but simple; unencumbered with embarrassing mysteries, and level to the comprehension of the simple-minded and the illiterate. There is therefore no reason why human government should not accept it about as it stands in the law of nature and revelation, and enforce its holy sanctions. But it is just here that there has been a criminal and debauching interference. Human legislators have not only intermeddled with this divine institution, they have so far taken it into their own hands as to obscure its divine origin, and impair, if not destroy its divine authority. The State has often so usurped dominion over the ordinance as to imply to the popular mind that it is itself its author and arbiter; and thus virtually ruled God out of the account, making it a state as distinguished from a divine institution. When the State has so legislated as to enforce this impression we no longer use the biblical formulary, "What God hath joined together," but what New York hath joined together, or Vermont, or Illinois. Obviously, if God is thus dropped out of sight, the oath binding the bridal pair into allegiance to His authority is without validity. But the point of significance is here: if the State has authority to establish this ordinance and prescribe its conditions and limits, then it can assume the prerogative to annul it. What it creates it can destroy. It is obvious that what *God* joins together, man, even considered as the State, has no authority to put asunder. It is equally obvious that what Wisconsin joins together Wisconsin can put asunder. Whenever then human legislation thrusts itself forward on this point as the source of authority, it thrusts the ordinance down to the level of a mere human invention or convenience. It can construct or reconstruct as it pleases, it can give it the most exacting stringency or the wildest license; it can make marriage easy and divorce easy, and thus turn the ordinance by prostitution into a cruel jest.

On the other hand, the State can adopt a more excellent way: it can say to the people, "There is one institution so grounded in a primary law in human nature, so obviously divine in its origin and sustained by sanctions so sacred and binding—it is so placed as the foundation of your homes, and so hovers over them as their guardian angel—that we dare not interfere or intermeddle with it; it is the institution of marriage; it is so thoroughly God's own, it has such sanctity, that we are going to let it stand as nearly as possible where the Bible puts it. Men and women must divide off in pairs as they may freely arrange; but having divided off, they must stay

together in homes and families through life, except as death may part them, or the one or the other nullifies the bridal oath by criminal disregard of it." Let this stand be taken and the marriage relation would be exalted by the State above itself; it would make God, and not itself, its author and leading idea. The State would thus make itself a party to the effort to exalt marriage, as not human, but divine in its authority, and thus awaken in the public mind a reverent awe of it.

We hear much in these recent days of perils to the family; but it is just here, at the very threshold of the family life, that we find the peril of hugest magnitude. The peril is that the State will so intermeddle with this institution, make it so earth-born and temporary, as to undermine the very foundations of the home. What security has any home in the land if its existence hangs suspended on the vote of the legislature or the ruling of the court? And what must be the condition of a people whose homes are afloat, by State sanction, on the emotions and passions, on the animosities and temporary alienations of men and women? The foundation of the State is the family; the foundation of the family is the marriage bond; the strength of the marriage bond is the bridal oath, and the sanctity of this oath is that it has God as its object and binding force. Hence any State is guilty of suicide just in proportion as it does not leave the marriage relation where God has placed it. The disloyalty of legislatures to the law of God at this point is astounding. Who can number the marriages that are entered into without due deliberation and solemnity, and at a venture, on the score that our divorce laws are adjusted with such accommodating laxity as not to impede, but facilitate, the nullification of the marriage bonds? Is it strange that some of us clergymen discover a grim sarcasm in saying that we have *solemnized* a marriage when we have performed a service which, for frivolous reasons, may be in the course of a few months nullified by the courts? We are aware that perpetual appeal in support of lax legislation is made to our Lord's accession to the Mosaic method of dealing with a semi-barbarous and corrupt people. But it is noticeable that our Lord did not sanction for the people of His day such lax procedure. "In the beginning it was not so, and I say unto you." He imposes His demand for an advance movement whereby the ordinance can be recovered from its degradation and restored to its original integrity. For modern legislators to appeal to Moses for example is for them to acknowledge that the people for whom they act are as low down in the scale of civilized life as were the Israelites in the wilderness dancing around their golden calf. Since that day there has been an advance in the type of revealed religion. "It hath been said by them of old time, but I say unto you." What can you say of the civilization of the nineteenth century when a Christian State will roll back the wheels of time to seize upon a barbarous custom in support of its action?

But not only is the State at fault at this vital point. There are social customs that impair public respect for the marriage ordinance. It should be known that this ordinance has a sanctity like the Lord's Supper. There is a tradition in a certain New England town that years ago certain young men, during the progress of a religious revival, went to a neighboring town to a dance, and there in retirement celebrated a mock communion. We all turn from such a scene as a signal blasphemy; but to us such a spectacle is hardly less revolting than to see, at a church festival, the sacred institution of marriage brought down to the level of a travesty by putting masked husbands and wives, young men and young ladies, upon an auction-block

for sale to the highest bidder! Is the hideous procedure justified because there is money in it? Why not try a mock communion service? We put the marriage ordinance on the level of the most sacred things. We can no more say of a Christian people at the Lord's Supper that God has communed with them than we can say of a bridal couple that God has joined them together. In an ordinance where God is the prominent personage all frivolity is a glaring irreverence.

We speak of the perils to the modern family; reduced to a common denominator they are one, but its name is legion; it is found in a *Godless marriage*, and woe be to the State or any community whose legislative action or social customs tend to induce it!

V.—HOMILETIC GEMS FROM DR. THOMAS GUTHRIE.

HINTS ON PREACHING.

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

HISTORY, said Dionysius of Halicarnassus, is "philosophy, teaching by examples." In a magazine, mainly devoted to the furnishing of preachers for their work, we can perhaps do no better than to examine the character and career of a man of whom Dr. Hanna, his colleague, says: "I believe there is not on record another instance of a popularity continued without sign or token of diminution for the length of an entire generation. Nor is there upon record the account of such *kinds* of crowds as those which constituted continuously for years Dr. Guthrie's audiences—as mixed and motley a collection of human beings as ever assembled in a church. Peers and peasants, citizens and strangers, millionaires and mechanics—all for once close together."

We have taken no little pains to gather from his various biographies some of the gems, which we here present to our readers.

Simplicity in Preaching. Lord Cockburn was both a sagacious barrister and a wise and witty Judge. He used to say that his rule, while practicing at the bar, was this: "When addressing a jury, I invariably picked out the stupidest looking fellow of the lot and addressed myself specially to him; and for this good reason: I knew that *if I convinced him, I would be sure to carry all the rest.*"

Painstaking Preparation. Dr. Guthrie felt himself specially called to *preach* the gospel; and Dr. Hanna says of him that "no readier speaker ever stepped upon a platform; but such was his deep sense of the sacredness of the pulpit, and the importance of weighing well every word that should proceed from it, that he never trusted to a passing impulse to mold even a single phrase. Yet in the manuscript were often phrases, sentences, illustrations which the hearer could scarcely believe to have been other than the suggestion of the moment, linking themselves as they apparently did with something then before the speaker's eye. The explanation of this lay in the power of *writing as if a large audience were around him*; writing as if speaking, realizing the presence of a crowd before him, and having that presence as a continual stimulus to thought and constant molder of expression. The difference that there almost always is between a written and spoken address was by his vivid imagination and quick sympathies reduced to a minimum, if not wholly obliterated." Herein lay one secret of his great power as a preacher.

Guthrie's Three Rules for Preaching. Mind the three Ps: Proving, Painting,

Persuading. In other words in every discourse aim to address the reason, the imagination and the heart.

Pictorial Preaching. Dr. McCosh well says that he was "the pictorial preacher of the age." He told an artist, who with a little warmth repelled his criticism saying, "Remember, Dr. Guthrie, you are a preacher not a painter," "Beg your pardon, my friend, I am a painter : only I paint in words while you use brush and colors."

Careful Elaboration of Illustrations. Dr. Guthrie cultivated his illustrative power, but he studied accuracy and variety. One hearer said of his nautical illustrations: "He is an old sailor; at least he was a while at sea!" Another said referring to his illustrations drawn from anatomy, "If he *stick* the minister trade, yon man would make his bread as a surgeon!" It has been said: "In his logic you might detect a flaw; in his illustrations, never."

Vivid Effect of his Preaching. He described a shipwreck and the launching of a life-boat to save the perishing crew in such vivid colors that a young naval officer sprang to his feet, and began to take off his coat. His mother took hold of him and pulled him down; but it was some time before he could realize where he was. He was so electrified that he rose to cast his coat and man the life-boat.

Power in Argument. Dr. McCosh, hearing Sir William Hamilton say that Dr. Guthrie was the best preacher he ever heard, replied that while he did not wonder at the high estimate of Guthrie, he was surprised to hear it from so eminent a logician, since logic was not Guthrie's forte. "Logic!" said the philosopher; "he has the best of all logic: there is but *one step between his premise and his conclusion.*"

Reading of Scripture. Dr. Anderson, the predecessor of Dr. Guthrie at Edinburgh, went once to Kemble, the tragedian, to see how he would read a certain passage of Scripture. The actor replied: "The best way of going to work is not for me but for you, sir, to read the passage first." This the pompous doctor did, nothing daunted, *ore rotundo*. Kemble, not a little amused with the declamatory style of his visitor, gave him this sage and sound council: "Sir, when you read the Sacred Scriptures, or any other book, never think *how*, but *what* you are reading."

Do not read Sermons. Dr. Guthrie wrote to Rev. A. Maxwell: "One thing you must shake off, that is your *chain*; I mean 'the paper.' Perhaps you don't read commonly; but you should read *never*. You will find one among a thousand who can read so well it does not mar the effect of the matter—no more. The reading of sermons produces monotony, and acts like mesmerism on an audience; to keep an audience wide awake, attentive, active and on the stretch, all the *natural* varieties of tone and action are necessary—qualifications incompatible with the practice of reading." He encouraged committing to memory, saying: "What I find difficult to remember has commonly fallen flat upon the people. Finding it blunt, I have set myself to give it point and grind it to a sharper edge. Finding it heavy, I have joined it to a figure—an illustration—something like a balloon to make it rise," etc. "Another advantage is that you are more free to avail yourself of those thoughts and varieties which the animation and heat of the pulpit give. When the soul is excited, thoughts and even language acquire a fire and brilliancy which they have not in the calmness of the study."

Vindictive Preaching. "I was much shocked and hurt at the tone and

style of the preacher; such austerity and *forbiddingness* never in my hearing, at least, clouded the gracious gospel. He declared he did not envy the state of those who did not *rejoice* that God's enemies were destroyed, and that with a destruction without remedy; and he laid such savage emphasis on the word 'rejoice,' and his eye flashed such fire, that I thought of the words of Paul, 'of whom I tell you, even weeping; and of the blessed Saviour, weeping over Jerusalem.' There was not a word of tender encouragement dropped to a poor sinner. I thought I saw the man stamping with his foot, and putting out the smoking flax! It was a horrible caricature of the gospel."

Arousing Conscience. "Agitation" was Daniel O'Connell's motto. Burke defined it as "marshaling the conscience of a nation to make its laws." And Dr. John Ritchie, when he was remonstrated with for going up and down the country resorting to it, to arouse the churches, replied: "What good was ever done in the world without agitation? We cannot even make butter without it!"

Free Churches. In passing up and down the old Cowgate in the Scotch Athens, one observes the public well, where all comers, old and young, rich and poor, without class or caste distinctions, draw water. They bring their picher without their penny, for the water flows full and free without money and without price. Dr. Guthrie used to sigh to see the gospel well of salvation equally free. He entered house after house in his own parish, where for years the inhabitants had never crossed a church threshold. It was vain to bid them "come to church," for it was bidding a man to pay six shilling for a seat who would bless you for six pennies that he might buy a meal for his children. But says one, "Send him to the pauper seats." But what right have you to make any man a "pauper" in God's house? No man likes to be branded by his fellows as a pauper. One man being told that there were free sittings answered with a natural and laudable pride: "Wait till I can make up five shillings, for I have no notion of being set among those pauper bodies." Would you not, if you are half a man, feel just as he did?

Salvation of Souls the Primary Matter. A ship has stranded on a stormy shore. I strip and plunging headlong into the billows, buffet them with this strong arm till I reach the wreck. From the rigging where he hangs I seize and save a boy. I bear him to the shore. I saved the boy. The hand that plucked him from the wreck shall lead him on the way to heaven. I will point him to the wreck and the roaring sea. I bid him strip and plunge like me, and save those that still perish there. A famous preacher being informed that some eminent persons admired his sermons, said, "Ah, let them not put me off with admiration: it is their salvation I want." He longed to see his preaching more fruitful, and mourned that more hearers left the church door charmed than changed.

Personal Holiness. Dr. Anderson, of Morpeth, said of Robert Murray McCheyne, who spent a day or two at his manse, that not only while McCheyne was there but for a week or two after, it seemed a heavenlier place than ever before. With his person and appearance, bearing and converse, this heavenly-mindedness seemed associated. On everything, even of the walls of the house where he was, seemed to be inscribed: "Holiness to the Lord."

SERMONIC SECTION.

A SERMON TO YOUNG MEN.*

By PROF. CHRISTLIEB, UNIVERSITY
PREACHER IN BONN, GERMANY.

Text.—Matthew v : 13-16.

[The recent lamented death of this eminent preacher and scholar will impart special interest to the reading of this discourse. It is of such extreme length that we are obliged to omit portions of it.—Eds.]

Beloved friends in Christ Jesus ! It is a question often on our lips, Why does the kingdom of God make such slow progress in the world ? There are many reasons. But certainly one of the chief reasons, next to the power of the kingdom of darkness, is that the children of God are not efficient enough in the world as salt and light. Few words in the Scripture indicate in such a simple and yet comprehensive way the high calling of the disciples of Christ upon earth. Meditate on them and you will soon perceive not only that you are looking at them, but that they also are looking at you and laying you and your life work upon the scales, earnestly testing, "Are you really strong salt, or are you already losing your savor"—a light shining clear, or already growing dim, robbed of your glow by the gloomy spirit of the age ? Are you, Christian societies and associations, effectual salt and light for even your nearest surroundings, diffusing light in all directions, communicating powers that nourish and preserve, illuminate and vivify ?

May the Lord lend us power to peer into the dazzling light of this question, as with His help we shall

*Preached in the Teutoburger Forest, just in front of the statue to Arminius, before an immense concourse assembled at the National Convention of the Young Men's Christian Associations of Germany. A band of nearly 200 trumpeters covered the pedestal of the monument, and their powerful tones, pealing forth like a mighty organ, were sufficient to sustain the voices of that great assembly. Translated for THE HOMILETIC REVIEW by Mrs. J. H. W. Stuckenberg, Berlin.

consider THE SALT OF THE EARTH AND THE LIGHT OF THE WORLD ; OR, THE GREAT MISSION OF THE DISCIPLES OF CHRIST. Let us see (1) *in what our mission consists*, and examine (2) *whether we are fulfilling it*, and urge home (3) *how much depends upon its fulfillment*.

I. In language more sublime, more glorious, more coextensive with the world, the Lord could not have expressed the mission of His disciples than with the words, "Ye are the salt of the earth, ye are the light of the world." He represents their calling by means of two figures. What do they reveal upon our first question, *In what does our mission consist ?* especially with regard to the salt of the earth ?

Salt is used for nourishing, preserving and corroding. It is an article of food, hence its principal function is to nourish. As the salt of the earth, the disciples and followers of the Lord are called to nourish the earth spiritually, to increase its life. Sin sucks out the life of the world ; the disciples must support it and make it fruitful ; the entire world is in the embrace of death, hence they must stimulate its diminishing life and prolong its existence. And by what means ? By means of the nourishing, sanctifying, life-giving power of the gospel. Without doubt this is principally intended by the figure of strong salt. Just as Christ Himself is the bread of God from heaven, "that giveth life unto the world," so the disciples, hearing His word, become the salt of the earth. By nature the earth is lacking in this spiritual salt, and has no power of its own to generate it ; hence the disciples need to become salt for the earth, and in fact for the whole earth. Just as it needs natural salt for all physical life everywhere, so for spiritual life it needs the gospel. And just as salt possesses and im-

parts flavor, so that natural food only becomes savory by means of it, so the entire earth can only become agreeable and useful to Him who created it when it is permeated by the salting and leavening power of the Word, the truth, the spirit and the life of Christ. Therefore, penetrate the life of the nations with the news of the approach of the kingdom of God's grace, of a divine life-giving power appointed to infuse new life into individuals and entire nations, to awaken them out of the death of sin and to guide them into a new path of life. That is the first duty imposed by this Word.

But at the same time salt contains the special property of preserving from decay and by this means of preserving life. As we employ natural salt to prevent decay, or to check its progress, so the Lord's purpose to strew His disciples like grains of salt into the life of humanity infected and corrupted by sin in order that their salting power may check and prevent spiritual decay even after it has reached an advanced stage. What corroding influences were gnawing at Judaism under the deadly service of the letter, the self-righteousness, the hypocrisy, and the indignant party spirit of the day! How many whited sepulchers, full of dead men's bones, everywhere concealed beneath polished, external forms! What complete moral decay in the heathendom of those days in spite of all their varnish of external culture! And to-day? Leaving untouched the putrefying life of the Jews and heathen, how much spiritual, moral and social rottenness are to be found in Christianity, even in all classes of our German nation! Thousands of venomous springs are daily trickling into the very marrow of our national life which often have their source from a corrupt press and literature that set the fashions, and, accordingly, we find the very foundation of

all prosperity of church, school and state, faith, the fear of God, and hence all moral power and all joy of life, deeply infiltrated and injured; with untold numbers assiduously promoting every destructive influence by means of bad example and evil associates—especially upon the Sabbath. Beloved friends, when we read "Ye are the salt of the earth" what can you attribute to this exhortation other than a call to penetrate the decay already begun with the message of salvation in Christ alone! Sweep down into the great Lazaretto of the world, into all the wrangle of parties, into the growing poverty and despair, like fresh, free mountain air, invigorate and revitalize the heart, arousing and uplifting it powerfully like the trumpet ring that just poured out the promise of peace in the hymn "Be ye reconciled to God!" "Look and be saved all ye ends of the earth!" "Jesus receiveth sinners!" Check all this distress with the powerful salt of earnest friendly warning, with the effective example of a holy course of life, of a self-renouncing love which does not seek its own. Oh, is not that a calling immeasurably high!

Moreover, salt also has the power to consume. It is pungent, sharp, aggressive. It has caustic properties, and this enables it to act as a purifier. Under circumstances, the arrow of truth must produce wounds that cause pain. Hence it is the duty of the disciples of Christ to attack everything evil with the sharp, penetrating arrow of the Word, with the rebuke contained in their Godly manner of life. Often it is duty to be unsparing in pressing home the caustic sharpness of truth, in making disclosures, in driving a goad into the heart, giving pain by our testimony in order that greater good may be accomplished afterward. Just as salt strewn upon an open wound sets it to burning and smarting, so the Christian with his

testimony in word and in deed is often applied to the wounds of the world in order to give it an acute realization of its misery, and how far it is from being well. Truth without any power to wound has no power to heal. Bees without stings cannot make honey. Better that the world should rage against some emphatic reprimand and indicate thus that it still can feel the salting influence of Christ's disciples than that it should slumber on in false security because the disciples are too timorous to assail its repose.

Our Lord Himself was salt of this powerfully efficacious sort and unique in this power. With His every word, glance and step employed to glorify the Father, streams of life were diffused from Him. By means of His shed blood and resurrection, He conquered sin and death, and for the first time the world's corruption was brought under dominion, so that it became curable by means of His followers and their efficacy as salt. It is only because He abides in them with His power and Spirit that they are capable of exercising the virtue of the salt of the earth. They are, however, not only to have salt; as He says in that other passage, "Have salt in yourselves," not only to be armed with all the life and spirit-power of the gospel and thus oppose every influence for evil step by step, they are, by means of the in-dwelling of Christ, to be salt themselves—"Ye are the salt of the earth"—and to grow in the power of salting in their entire personality, in their entire manner of life and, should it come to that, with their blood—yea, with the sacred memory they leave behind them. And this is their mission, not only among the few, but throughout the earth, for circles extending until they include all humanity, so that not only religious life, but all that belongs to culture, may be penetrated by the salting power

of the gospel and thus become truly sound and lasting.

The second figure emphasizes this extent of missions, "Ye are the light of the world." It points to the very same calling but only from another side. Let us examine the peculiarities of light also for the sake of realizing the mission of followers of Christ.

Its beam *pierces* and *discloses*. It reveals itself as well as the object it illumines. In its alienation from God the world is lying in darkness. The light that now penetrates it is Christ and His gospel, as well as the disciples as bearers of that light. While it continues to shine into the world it not only reveals itself, but it at the same time discloses the previous condition as darkness. So it devolves on the disciples to penetrate the world as shining lights and by means of the revelation of the truth of God, and by letting the light of the knowledge of salvation in Christ Jesus flash forth it will at the same time disclose all error and self-deception, all the folly and guilt of sin, all the misery of the world and its liability to perish. Go ye into all the world, the Lord designs first of all; penetrate every fortress of darkness; disclose to the poor, blind world its danger before the holy God and His inevitable judgment; make known how unswervingly firm God's demands are, how powerless and vain every effort at self-help, how "He that believeth not the Son shall not see life, but the wrath of God abideth on him!" O what a calling—to perform even this! But how difficult if the darkness is not willing to let itself be revealed and reprov'd by the light—if men love darkness rather than light because their deeds are evil. How much it costs just to help one soul to a knowledge of itself! How much darkness must first be cleared away; how much prejudice arising from vain self-overrating must be sub-

dued; how many bulwarks of self-love and idleness must be broken through; how much obscurity rests upon even a conscience not yet enlightened! It is a miracle of God when a ray of divine light can penetrate through all the defenses and evasions of our natural disposition, and finally makes its way down into the very depths of the soul disclosing the full extent of our poverty and nakedness before God. And now to be responsible for kindling the torch of truth throughout the entire lost world and to arouse it—without hatred and without fear—to sober self-examination—what a mission!

Still more, light *illuminates and warms*. It not only dispels darkness but it takes its place. If the disciples of Christ are the light of the world they not only must expose and dispel the deadly shade of sin and unbelief, the mists of half-belief and superstition, with the light of grace and truth in Christ that streams from them; but they must also illumine those hearts so that the light of life will fill the vacuum. Not only its misery, but also the only divine Helper in all misery, Christ and His salvation, must be recognized and accepted. In place of error and self-delusion, of religious and moral obscurity in the world, a clear recognition of its eternal destiny, of the redemption in Christ Jesus, healthy, scriptural principles concerning life and its mission that will afford right views of the world and of time must occupy the soul. "Let your light so shine that they may see" the Lord afterwards flashes upon this point—go, illumine the world with the God-given light of your knowledge and experience of salvation, of your good conduct and example, of your peace and love, your confidence in God and consolation in sorrow, your restfulness and joy in dying, not for the sake of letting others see and admire these sparkling treasures

of your faith, but that they also may strive after them and behold the rising of a new day and learn to cast off the works of darkness! Illumine and warm the hearts so that not only the hard, icy crust of selfishness will well-away but that they may spring up inwardly into a new life, may reach out after the light of your love for God and humanity, and experiencing its warm breath, grow warm themselves!

Light infinitely refreshes and invigorates, not only nature but humanity. How a cheerful ray breaking through the clouds chases away gloom in the disposition! Wherever it penetrates it brings vigor to the heavy laden, consolation to the careworn. So the disciples of Christ as the light of the world must not only expose and reprove darkness but wherever they find anyone who will permit himself to be illumined, they must refresh that one with the cheerful light of Christian consolation and gospel promises. Wherever a remnant or a spark of spiritual life is to be found in the world—this comparison directs—go, enliven it, refresh it, never extinguish the most wretched little wick, but fan it into a flame. Wherever a heart has learned to yearn after the full light of grace and the peace of God, wherever the servants of sin, weary with being goaded on by the might of evil in spite of continued efforts at self-release, pant after consolation and help, there refresh the weary and heavy laden with the full consolation of the gospel, apply it and all the power of eternal life it contains and all your love and sympathy like a soothing balsam to the wounds of bowed hearts that they may revive into new hope! Oh, what a glorious part of the great mission of a disciple of Christ!

Christ was a penetrating, disclosing, illuminating, warming, cheering and vivifying light like that, "the true light, which lighteth every man

that cometh into the world." He says of Himself, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." His followers must also become that by means of Him and His indwelling. They are not only to have light, and to be continually permitting Him to bestow it, not merely to distribute and kindle it, but they are to be light in their entire personality, their character and course of life, and not merely in their words—"That ye may be blameless and harmless, in the midst of a crooked and perverse nation, among whom ye shine as lights of the world." There are Christians who warm people's hearts wherever they go, and diffuse such a spirit of peace around them that they do good to everybody. We ought to become like that: we ought to let our firm faith, our love and friendliness, shine out of our entire personality in such a winning way that it will impress people with God's love for sinners in Christ, so that they will experience a breath of it and give our Father in heaven the praise and the glory. Thus again Christians are not to be merely for individuals, but for the world—"Ye are the light of the world." Gradually let light shine upon every department of life and knowledge from out of that one powerful central point of all truth and wisdom dwelling in you, so that Christ may be recognized as the One "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," and that the world may be transfigured with His light.

Now that Christ has laid the foundation which is to bear all things, God desires to carry out His designs of peace upon earth by means of the believing disciples of Christ. He wants to be transfigured in them, so that the light may emanate from them. Alas, what a petty conception they often have of their mission!

It is right and necessary to begin on a small scale. We ought first to direct our own to all that is good, so that there may be salt and light for our own house. But at the same time we must enlarge our hearts with that petition comprehending the world, "Thy kingdom come," and then with all our might of praying and witnessing, living and working, assist in building up this kingdom so that it may flourish at home and abroad; streams of blessing will then flow over the earth; it may be from closets perfectly concealed, and we shall be salt in the earth and light in the world. Therefore, "Brethren, ye see your calling"! True, "not many wise men after the flesh, not many mighty, not many noble are called, but the foolish, and the weak, and the base, of the world, that God hath chosen." But the calling itself, how royally sublime, how priestly sacred and glorious, comprehending earth and heaven!

2. But the more full of content these simple words, indicating the calling of Christ's disciples, the heavier their bearing upon our hearts, the more they incite to *self-examination*. *Are we fulfilling this mission?* Alas, "Who is sufficient for these things?" Above all, it is clear that we can only fulfill that in the Lord. Without Him we can do nothing. Even those disciples who stood around Him on that mountain never shone as lights of the world until after Pentecost, until after they were anointed with the Spirit and with power. In order to become a morning and shining light we must first become full of light; that is, we must be filled with the Lord. We can only work as a salt after we have become full of salt, and when this has become a part of the substance of our inmost being, and imparted to our character the properties of salt. Has that taken place? And if we have received the power peculiar to salt and light, have we

also preserved and increased it by faithful use? The text forces these questions upon us.

First, are we still salt that is strong, or have we lost our savor? The Lord attests that it can lose its savor. Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? How does it loose its salting properties so that it can no longer salt itself or anything else? By adulteration with foreign substances. That can so spoil and weaken it that it will lose all power and taste. Just so the individual Christian and the entire Church of Christ lose their spiritual salting power by admitting foreign, earthly, ungodly elements into their being and life.

Even doctrine, our testimony, can wholly lose its efficacy. Every fundamental Christian doctrine has certain elements that form its real saving, salting power. Exchange these for others foreign to its substance, not in accordance with the spirit of revelation, not having their origin in the Holy Scriptures but in opinions derived from the world, and the entire virtue of this doctrine will be lost. For instance, abstract from the Christian doctrine of sin the assurance so strictly maintained by Scripture that it is guilty of death; that the sinner is held under arrest by God to answer for the violation of His divine will; substitute for this terribly earnest fundamental principle the one usually held by the world, and vastly more agreeable to the flesh, that sin is mere weakness which God cannot call to severe account, or, even, that sin is an unavoidable necessity, and this entire doctrine will become a salt bereft of all virtue, of course no longer inflicting much pain, but it will have little influence or effect, and is incapable of leading any one to true knowledge of self. Take from the scriptural doctrine of man's reconciliation with God by means of the mediator,

Jesus Christ, the elements of substitution and of full atonement taught by the Scriptures in the voluntary suffering of One for all; dilute the Scripture testimony concerning the penalty laid on Him that we might have peace, so that it becomes the bare, colorless doctrine that Christ in His suffering gave us an example of obedience and patience, just as His whole life was a model of unswerving faithfulness to His calling, which men ought to follow in their own strength in order to become well pleasing to God; and this vital center of Christian doctrine becomes a salt deprived of power, no longer capable of affording support to the sinner that has begun to feel weighed to the earth by the load of his unfaithfulness; it can no longer afford any assurance of forgiveness. Or, deprive the doctrine of the Holy Ghost and His efficacy of this one article, that He is the power of God for our regeneration, and that He must change the entire constitution of our hearts, if there is to be a new life of sanctification, of victorious conflict with the old nature: let this be diluted with the shallow opinion that a new life, and with it the personal assurance of salvation, will develop of itself within a congregation, and that every member by means of his Christian training and guidance has a natural share in it, and the entire doctrine will become powerless as a salt, incapable of truly renewing any heart; so that no one would comprehend assurance of grace and the childhood of God, since there would no longer be any entire break with the old life, any genuine repentance, and thousands would perhaps never awake from self-delusion and recognize that they still lack the one thing needful until death were to stare them in the face!

But not only doctrine but life, the entire person, may lose its efficacy as salt. The figure in the text applies to persons—to the disciples of

Christ. The Lord conveys a warning when He says, "If the salt have lost its savor." It is needed. A Christian may in his inmost being and exterior conduct lose the virtue of salt if he permits himself to be infected by the world and loses the courage to employ his weapons against the worldly spirit and nature. Neglecting to take care of it and to keep it pure, as well as disuse, will diminish its strength. As a result, the spiritual life flags. prayer and worship become a lifeless form; all earnest striving after spiritual growth relaxes, and, with this, all activity is robbed of its blessing. In the place of the courage of one's convictions and of inner power of conviction, worldly-wise, human considerations and faint-heartedness gradually so assert themselves that there is no longer any willingness, nor, in fact, any power to risk a look askance for the sake of the Lord; the world and the flesh have long gained the upper hand again. Look at the ordinary Christians, conformed to the world, among whom many received the earlier powers of salting, and, perhaps, experienced all the ardor of a first love; do they still remain salt unto the corruption of their surroundings? Look at many a Christian Association, which once began efficient work, but gradually it has yielded to the paralyzing influence of members inclined to be worldly, or who lower their weapons before the opposition and ridicule of their surroundings; how soon it resembles good-for-nothing salt! Hence, let us examine ourselves! Have not many powerful spiritual impulses in us been gradually losing their edge for lack of faithful usage? Are we still strong salt that nourishes and preserves spiritually, and that exerts a wholesome influence at home and abroad?

And this brings the text home to us by leading up to another ques-

tion, Is our light on a candlestick or under a bushel? "A city that is set on an hill cannot be hid; neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." Just as a city built on a hill as Jerusalem was cannot escape being seen, but attracts attention, and is intended for that, so it is with the disciples of Christ in the world. For the kingdom of God is also a mountain, and a disciple standing upon that occupies a position too elevated not to attract attention. The Church of Christ is not a secret institution. The light of pure words and lives ought to burn high and clear, so that it may be seen from afar and pierce the world's darkness with its beams. It is the duty of all who receive light or become children of light to keep that light from being hid where it will have no effect, but to let it shine in public and benefit everyone. Are we fulfilling this part of our calling?

And when we let our light shine is it for our own or for our Heavenly Father's glory? This is another question prompted by the Lord when He says, *Let your light so shine before men, that they may see—not you, not your person, but your good works and glorify—not you, but your Father which is in heaven.* How many finger-posts and warnings of Divine wisdom in those few words! Are we letting our light shine before men or only before the brethren? Are we letting it shine without any effort at being seen ourselves—for the light is to reveal the candlestick, not the contrary—but only that they may see our good works and be stimulated to go and do likewise? Are we content with letting only a few see these works, or do we trumpet them about like those hypocrites with their alms, in order that they may be heard of everywhere? Are

we content if only our light is seen and used without having much ado made over the candle from which it emanates? In all our good of word and deed do we place the cause itself, the divine truth and the Christian example, in the foreground, and our own personality behind the scene? Do we fulfill our mission of light in the world so as to forget ourselves, seeking nothing but God's honor, and the promotion of His Kingdom, that people may not praise us, but Our Father in Heaven, the one that kindles the light in us, as the apostle reminds: "Having your behavior seemly among the Gentiles; that wherein they speak against you as evil-doers, they may behold your good works and glorify God?" The phosphorescent gleam in the decaying wood of work-righteousness shines to its own honor, the humble shining of faith that worketh by love only for God's honor.

Beloved friends, what a penetrating gaze these words have; they pierce our very life-marrow to see whether we really are fulfilling our high calling in truth and purity, with true courage and the right humility! And not only in our capacity of individual disciples of Christ, but also as associations. What an array of good works the Young Men's Christian Associations of other lands permit the world to behold! What a power in public life they have become in some places by means of their strong light of faith shining not only within but also flashing its beams afar! What an active part they take in Sunday-schools, evangelization, work for the poor, and the like. Therefore to them, as to ourselves, the questions, "Are we fulfilling our mission? are we exerting a salting and illuminating power in our surroundings and extending it gradually throughout our nation? is it performed in the genuine spirit of Christ, which never seeks its own,

and which compels respect from even a hostile world when it perceives that what is accomplished is not for our own sake, not for our own glory, but for the sake of others, and that the aim determining all our activity is to glorify the great name of the Father in heaven?"

3. In order that we may feel more powerfully impelled toward the fulfillment of this calling, we desire, in conclusion, to become impressed with *how much depends upon its being fulfilled*. This also is indicated by our text. On our faithfulness in its fulfillment depends, first of all, *the future salvation of our own souls*. The Lord warns, "If the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Not only the earth, but also the salt, can no longer be salted after it has lost its virtue. The Lord inquires, "Wherewith shall it be salted?" How can dead salt regain its strength? It is good for nothing. A doctrine of Christ robbed of inner content; a Christianity that has become an empty phrase, is often incapable of improvement, and loses all value. Other religions may perhaps retain some good, but a Christianity without salt is good for nothing.

Just so with an individual Christian who loses his power of salting. By continued unfaithfulness toward recognized truth, and by always pulling out or dulling the spurs whenever they are about to take stronger hold, by neglecting the pound intrusted, one may so completely lose the salting and illuminating power once committed that all spiritual life seems extinct, so that no matter how strong the salt of truth applied, it can never be impregnated anew. Let anyone lose his salt in his intercourse with the world instead of using it; let him abuse the world by allowing himself

to become infected by its spirit, and the world will soon turn about and abuse him, making him more and more irredeemable; and, because of his laziness and cowardice, he will also experience the kicks of the world as soon as it discovers that he is no longer of any profit. The fact is, ignoring and neglecting our Christian calling leads to a condition where we are of no more use to our fellow beings, and finally, to being cast out of God's Kingdom. Only "To him that hath shall be given, and he shall have more abundance." If you neither are, nor contain, strong salt, that shall be taken away that thou hast. The unfaithful servant must forfeit his pound. Either you must be a benefit or a success in the world in your calling as light and salt, or the world will conquer you and drag you down tasteless and characterless into its downfall!

The light and life of the world also depend in large part upon the faithfulness of the disciples of Christ to their calling. What other salt has the earth to expect than the living disciples of Christ? It is God's good pleasure to make His children the channel through which the powers of light and life are to flow into a sin-diseased world. He does not send angels to preach the gospel among us. People are to be won by means of people. If *they* will not work, who is there to stretch out a rescuing hand to the lost? Who will communicate to every land and nation the satisfying power so necessary to prevent decay? Consequently, the welfare of our nation is contingent upon whether the satisfying and illuminating power of Christian faith and Christian love remains (as in many parts) on the decrease, or whether it will again increase. This spot on which we now stand, this Teutoberger Forest, has, from the beginning of our convention been the reminder of a great emancipation. But this day, the day of the

Lord, reminds us of one much greater, one that liberated the world. To our nation as a whole, profiting by the riches of salvation attained through Jesus Christ! External fetters are broken. Luther's trumpets burst the oppressive spiritual bonds of Rome. But the internal bonds of unbelief and indifference, here the deifying of mammon and there of learning, neither of which gives God the glory, — what an incubus these are upon the souls of our nation! Who will be their liberator in this incumbrance? Who but the eternal truth of the gospel? Who but the disciples of Christ, full of salt and light from above, can win back the hearts of our people to faith in God's revelation in Christ, to the only possible salvation in Him? Oh, German nation, would that from this watch-tower my voice might reach into all your provinces! multitudes are constantly at work endeavoring to dilute and water the salt of gospel truth and the faith of your fathers; do not let them destroy all their savor and all their virtue. Your life, your future, your vigor and health depend upon your standing unmoved on the one foundation that is laid, and into which you ought continually to sink the roots of your life deeper and firmer. Oh, that I might appeal to the conscience of every German disciple of Christ! Fulfill your great mission in the world, realizing the great need of our people! Go out into every hedge and highway and bring the erring in; stretch a hand of invitation to welcome them every one among the band of Christians! Win souls for the Lord, so that the band of disciples may again increase! Woe unto us should the believers in our nation become so few that they could no longer arrest the general corruption with their diminished illuminating and salting power!

The welfare of the church also is

dependent in large part upon the faithful fulfillment of their calling on the part of its living members. If they no longer impregnate the world with salt and light, the world will impregnate them and the church—as, for example, the old church in the Orient—and it will become a garden of weeds, a region strewn with dead men's bones, an institution bereft of light and life, dominated by dismal superstition, dead forms and empty usages. Oh, attribute the destitution in our churches in large part to the neglect of duty among believers! We have long been eager that more Christians should learn to believe on Christ in earnest. That will come to pass when the children of God again evince more love toward people, more faith in their ability to be saved, and in their longing, even if unconscious, for redemption; and if they were to look them up for the purpose of helping them—if only Christ's image and light were again reflected from them upon people with more brightness, more attractiveness! We pray that the kingdom of God may grow. And it will when the church of Christ again bears more resemblance to a city set on an hill whose light sheds bright beams afar out into the surrounding region!

And, finally, that is why the *honor of our Father in heaven*, to the extent that humanity can promote it, depends upon the fulfillment of our calling. In saying this I have uttered what is final and greatest. The glory of our Father in heaven ought to be our supreme object in all our diffusion of light. Why is His sacred name so often dishonored in our nation? Why are there daily, and particularly every Sabbath, such innumerable trespasses against His holy will, millions of curses and sins against Heaven? One among many reasons is because the world so often gets perplexed at the children of the Father, and it cannot be otherwise.

If they could behold in God's children nothing but what is good and beautiful, if only these would always let their light shine bright before people the world would long ago have received an overpowering impression of the nobility of the divine spirit in them; many more souls would have learned to believe in Him who is the light of the world, and who also makes His disciples lights in the world; and through faith in the Son they would have given glory to God. The Christian is the world's Bible, the only one which it reads. If it could read only beauty there, how much more easily it could learn from the spiritual beauty of Christians to believe in the love of the Father in heaven!

Beloved friends! Since so much depends upon our rightly fulfilling our high calling, we ought to be humiliated to the very dust because this great extent of territory is still unilluminated and estranged from God, when we remember that we are responsible for its salt and light. There never has been any deficiency in the Lord, or in His Spirit; He has always been prepared for vigorous activity; that makes our shortcoming so much the worse. Therefore, "Awake, O Zion! Put on thy strength!" Impregnate stronger, salt of the earth! Shine more gloriously, light of the world! The Lord still has confidence in you. That is why He entrusts you with so great a mission. He could send others to conquer the world. But He wants to do it through you. He makes you responsible for the promotion of His kingdom in order that, in His day, He may honor you, provided you labor here to His honor. Come on, then, with our pound of power to salt or illumine, whatever it be, and let us work while it is day. Our field, the wide world; our aim, the honor of God; our consolation in conflict and in endurance, the assurance that our faith is already the

victory that overcometh the world !
Amen !

FROM OCEAN TO OCEAN.

BY T. DE WITT TALMAGE, D.D.
[PRESBYTERIAN], BROOKLYN, N. Y.
He shall have dominion from sea to sea.—Psalms lxxii : 8.

WHAT two seas are referred to ? Some might say that the text meant that Christ was to reign over all the land between the Arabian Sea and the Caspian Sea, or between the Red Sea and the Mediterranean Sea, or between the Black Sea and the North Sea. No : in such case my text would have named them. It meant from any large body of water on the earth clear across to any other large body of water. And so I have a right to read it : He shall have dominion from Atlantic to Pacific. My theme is America for God !

First, consider the immensity of this possession. If it were only a small tract of land capable of nothing better than sage-brush, and with ability only to support prairie-dogs, I should not have much enthusiasm in wanting Christ to have it added to His dominion. But its immensity and affluence no one can imagine, unless, in immigrant wagon or stage coach, or in rail train, of the Union Pacific or the Northern Pacific or the Canadian Pacific, or the Southern Pacific, he has traversed it. Having been privileged six times to cross this continent, and twice this summer, I have some appreciation of its magnitude. California, which I supposed in my boyhood, from its size on the map, was a few yards across, a ridge of land on which one must walk cautiously lest he hit his head against the Sierra Nevada on one side, or slip off into the Pacific waters on the other—California, the thin slice of land, as I supposed it to be in boyhood, I have found to be larger than all the States of New England and all New York State and all Pennsylvania added together ;

and if you add them together their square miles fall far short of California. North and South Dakota, Montana, and Washington Territory, to be launched next winter into Statehood, will be giants at their birth. Let the Congress of the United States strain a point, and soon admit also Idaho and Wyoming and New Mexico. What is the use keeping them out in the cold any longer ? Let us shave the whole continent divided into States, with senatorial and congressional representatives, and we will all be happy together. If some of them have not quite the requisite number of people, fix up the Constitution to suit these cases. Even Utah will, by dropping polygamy, soon be ready to enter. Monogamy has triumphed in parts of Utah, and will probably triumph at this fall election in Salt Lake City.

Turn all the Territories into States, and if some of the sisters are smaller than the elder sisters, give them time and they will soon be as large as any of them. Because some of the daughters of a family may be five feet in stature and others only four feet, do not let the daughters five feet high shut the door in the faces of those who are only four feet high. Among the dying utterances of our good friend, the wise statesman and great author, the brilliant orator and magnificent soul, S. S. Cox, was the expressed determination to move next winter in Congress for the transference of other Territories into States.

“But,” says some one, “in calculating the immensity of our continental acreage you must remember that vast reaches of our public domain are uncultivated heaps of dry sand, and the ‘Bad Lands’ of Montana and the Great American Desert.” I am glad you mentioned that. Within twenty-five years there will not be between the Atlantic and Pacific coasts a hundred miles of land not reclaimed

either by farmers' plow or miners' crowbar. By irrigation, the waters of the rivers and the showers of heaven, in what are called the rainy season, will be gathered into great reservoirs, and through aqueducts let down where and when the people want them. Utah is an object lesson. Some parts of that territory which were so barren that a spear of grass could not have been raised there in a hundred years, are now rich as Lancaster County farms of Pennsylvania, or Westchester farms of New York, or Somerset County farms of New Jersey. Experiments have proved that ten acres of ground irrigated from waters gathered in great hydrological basins will produce as much as fifty acres from the downpour of rain as seen in our regions. We have our freshets and our droughts, but in those lands which are to be scientifically irrigated there will be neither freshets nor droughts. As you take a pitcher and get it full of water, and then set it on a table and take a drink out of it when you are thirsty, and never think of drinking a pitcherful all at once, so Montana and Wyoming and Idaho will catch the rains of their rainy season and take up all the waters of their rivers in great pitchers of reservoirs, and refresh their land whenever they will.

The work has already been grandly begun by the United States Government. Over four hundred lakes have already been officially taken possession of by the nation for the great enterprise of irrigation. Rivers that have been rolling idly through these regions, doing nothing on their way to the sea, will be lassoed and corraled and penned up until such time as the farmers need them. Under the same processes the Ohio, the Mississippi, and all the other rivers will be taught to behave themselves better, and great basins will be made to catch the surplus of waters in times of freshet, and keep them for times of

drought. The irrigating process by which all the arid lands between the Atlantic and Pacific oceans are to be fertilized is no new experiment.

It has been going on successfully hundreds of years in Spain, in China, in India, in Russia, in Egypt. About eight hundred millions of people of the earth to-day are kept alive by food raised on irrigated land. And here we have allowed to lie waste, given up to rattlesnake and bat and prairie-dog, lands enough to support whole nations of industrious population. The work begun will be consummated. Here and there exceptional lands may be stubborn and refuse to yield any wheat or corn from their hard fists, but if the hoe fail to make an impression, the miner's pickax will discover the reason for it, and bring up from beneath those unproductive surfaces coal and iron and lead and copper and silver and gold. God speed the geologists and the surveyors, the engineers and the senatorial commissioners, and the capitalists and the new settlers and the husbandmen, who put their brain and hand and heart to this transfiguration of the American continent!

But while I speak of the immensity of the continent, I must remark it is not an immensity of monotone or fateness. The larger some countries are, the worse for the world. This continent is not more remarkable for its magnitude than for its wonders of construction. What a pity the United States Government did not take possession of Yosemite, California, as it has of Yellowstone, Wyoming, and of Niagara Falls, New York! Yosemite and the adjoining California regions! Who that has seen them can think of them without having his blood tingled? Trees now standing there that were old when Christ lived! These monarchs of foliage reigned before Casar or Alexander, and the next thousand years will not shatter their scepter! They are the masts of the continent,

their canvas spread on the winds, while the old ship bears on its way through the ages!

That valley of the Yosemite is eight miles long and a half-mile wide and three thousand feet deep. It seems as if it had been the meaning of Omnipotence to crowd into as small a place as possible some of the most stupendous scenery of the world. Some of the cliffs you do not stop to measure by feet, for they are literally a mile high. Steep, so that neither foot of man or beast ever scaled them, they stand in everlasting defiance. If Jehovah has a throne on earth, these are its white pillars! Standing down in this great chasm of the valley, you look up, and yonder is Cathedral Rock, vast, gloomy minster built for the silent worship of the mountains! Yonder is Sentinel Rock, 3,270 feet high, bold, solitary, standing guard among the ages, its top seldom touched, until a bride, one Fourth of July, mounted it and planted the national standards, and the people down in the valley looked up and saw the head of the mountain turbaned with stars and stripes! Yonder are the Three Brothers, 4,000 feet high; Cloud's Rest, North and South Dome, and the heights never captured save by the fiery bayonets of the thunder-storm!

No pause for the eye, no stopping-place for the mind. Mountains hurled on mountains. Mountains in the wake of mountains. Mountains flanked by mountains. Mountains split. Mountains ground. Mountains fallen. Mountains triumphant. As though Mont Blanc and the Adirondacks and Mount Washington were here uttering themselves in one magnificent chorus of rock and precipice and waterfall. Sifting and dashing through the rocks, the water comes down. The Bridal Veil Falls so thin you can see the face of the mountain behind it. Yonder is Yosemite Falls, dropping 2,634 feet, sixteen times greater descent than that of Niagara.

These waters dashed to death on the rocks, so that the white spirit of the slain waters, ascending in robe of mist, seeks the heavens. Yonder is Nevada Falls, plunging 700 feet, the water in arrows, the water in rockets, the water in pearls, the water in amethysts, the water in diamonds. That cascade flings down the rocks enough jewels to array all the earth in beauty, and rushes on until it drops into a very hell of waters, the smoke of their torment ascending forever and ever.

But the most wonderful part of this American continent is the Yellowstone Park. My visit there last month made upon me an impression that will last forever. After all poetry has exhausted itself, and all the Morans and Bierstadts and the other enchanting artists have completed their canvas, there will be other revelations to make, and other stories of its beauty and wrath, splendor and agony, to be recited. The Yellowstone Park is the *geologist's paradise*. By cheapening of travel may it become the nation's playground! In some portions of it there seems to be the anarchy of the elements. Fire and water, and the vapor born of that marriage, terrific. Geyser cones or hills of crystal that have been over 5,000 years growing! In places the earth, throbbing, sobbing, groaning, quaking with aqueous paroxysm. At the expiration of every sixty-five minutes one of the geysers tossing its boiling water 185 feet in the air and then descending into swinging rainbows. Caverns of pictured walls large enough for the sepulchre of the human race. Formations of stone in shape and color of calla lily, of heliotrope, of rose, of cowslip, of sunflower and of gladiolus. Sulphur and arsenic and oxide of iron, with their delicate pencils, turning the hills into a Luxembourg, or a Vatican picture-gallery. The so-called Thanatopsis Geyser, exquisite as the Bryant poem it was

named after, and Evangeline Geysers lovely as the Longfellow heroine it commemorates.

Wide reaches of stone of intermingled colors, blue as the sky, green as the foliage, crimson as the dahlia, white as the snow, spotted as the leopard, tawny as the lion, grizzly as the bear, in circles, in angles, in stars, in coronets, in stalactites, in stalagmites. Here and there are petrified growths, or the dead trees and vegetation of other ages, kept through a process of natural embalment. In some places waters as innocent and smiling as a child making a first attempt to walk from its mother's lap, and not far off as foaming and frenzied and ungovernable as a maniac in struggle with his keepers.

But after you have wandered along the geysere enchantment for days, and begin to feel that there can be nothing more of interest to see, you suddenly come upon the peroration of all majesty and grandeur, the grand cañon. It is here that it seems to me—and I speak it with reverence—Jehovah seems to have surpassed Himself. It seems a great gulch let down into the eternities. Here, hung up and let down, and spread abroad, are all the colors of land and sea and sky. Upholstering of the Lord God Almighty. Best work of the Architect of worlds. Sculpturing by the Infinite. Masonry by an omnipotent trowel. Yellow! You never saw yellow unless you saw it there. Red? You never saw red unless you saw it there. Violet? You never saw violet unless you saw it there. Triumphant banners of color. In a cathedral of basalt, Sunrise and Sunset married by the setting of rainbow ring.

Gothic arches, Corinthian capitals, and Egyptian basilicas built before human architecture was born. Huge fortifications of granite constructed before war forged its first cannon. Gibaltars and Sebastapols that never can be taken. Alhambras, where

kings of strength and queens of beauty reigned long before the first earthly crown was empearled. Thrones on which no one but the King of heaven and earth ever sat. Fount of waters at which the hills are baptized, while the giant cliffs stand round as sponsors. For thousands of years before that scene was unveiled to human sight, the elements were busy, and the geysers were hewing away with their hot chisel, and glaciers were pounding with their cold hammers, and hurricanes were cleaving with their lightning strokes, and hailstones giving the finishing touches, and after all these forces of nature had done their best, in our century the curtain dropped, and the world had a new and divinely inspired revelation, the Old Testament written on papyrus, the New Testament written on parchment, and *this last Testament written on the rocks.*

Hanging over one of the cliffs I looked off until I could not get my breath, then retreating to a less exposed place I looked down again. Down there is a pillar of rock that in certain conditions of the atmosphere looks like a pillar of blood. Yonder are fifty feet of emerald on a base of five hundred feet of opal. Wall of chalk resting on pedestals of beryl. Turrets of light trembling on floors of darkness. The brown brightening into golden. Snow of crystal melting into fire of carbuncle. Flaming red cooling into russet. Cold blue warming into saffron. Dull gray kindling into solferino. Morning twilight flushing midnight shadows. Auroras crouching among rocks.

Yonder is an eagle's nest on a shaft of basalt. Through an eye-glass we see among it the young eagles, but the stoutest arm of our group cannot hurl a stone near enough to disturb the feathered domesticity. Yonder are heights that would be chilled with horror but for the warm robe

of forest foliage with which they are enwrapped. Altars of worship at which nations might kneel. Domes of chalcedony on temples of porphyry. See all this carnage of color up and down the cliffs! it must have been the battle-field of the war of the elements. Here are all the colors of the wall of heaven—neither the sapphire, nor the chrysolite, nor the topaz, nor the jacinth, nor the amethyst, nor the jasper, nor the twelve gates of twelve pearls, wanting. If spirits bound from earth to heaven could pass up by way of this cañon, the dash of heavenly beauty would not be so overpowering. It would only be from glory to glory. Ascent through such earthly scenery, in which the crystal is so bright, would be fit preparation for the "sea of glass mingled with fire."

Standing there in the Grand Canyon of the Yellowstone Park on the morning of August 9, for the most part we held our peace, but after a while it flashed upon me with such power I could not help but say to my comrades: "What a hall this would be for the last Judgment!" See that mighty cascade with the rainbows at the foot of it! Those waters congealed and transfixed with the agitations of that day, what a place they would make for the shining feet of a judge of quick and dead! And those rainbows look now like the crowns to be cast at His feet. At the bottom of this great canyon is a floor on which the nations of the earth might stand, and all up and down these galleries of rock the nations of heaven might sit. And what reverberation of archangel's trumpet there would be through all these gorges and from all these caverns and over all these heights. Why should not the greatest of all the days the world shall ever see close amid the grandest scenery Omnipotence ever built?

Oh, the sweep of the American

continent! Sailing up Puget Sound, its shores so bold that for fifteen hundred miles a ship's prow would touch the shore before its keel touched the bottom, I said, "This is the Mediterranean of America." Visiting Portland and Tacoma and Seattle and Victoria and Fort Townsend and Vancouver and other cities of the northwest region I thought to myself: These are the Bostons, New Yorks, Charllestons and Savannahs of the Pacific coast. But after all this summer's journeying, and my other journeys westward in other summers, I found that I had seen only a part of the American continent, for Alaska is as far west of San Francisco as the coast of Maine is east of it, so that the central city of the American continent is San Francisco.

I have said these things about the magnitude of the continent, and given you a few specimens of some of its wonders, to let you know the comprehensiveness of the text when it says that Christ is going to have dominion from sea to sea; that is, from the Atlantic to the Pacific. Besides that the salvation of this continent means the salvation of Asia, for we are only thirty-six miles from Asia at the northwest. Only Behring Straits separate us from Asia, and these will be spanned by a great bridge before another century closes, and probably long before that. The thirty-six miles of water between these two continents are not all deep sea, but have three islands, and there are also shoals which will allow piers for bridges, and for the most of the way the water is only about twenty fathoms deep.

The Americo-Asiatic bridge which will yet span those straits will make America, Asia, Europe, and Africa one continent. So, you see, America evangelized, Asia will be evangelized. Europe taking Asia from one side and America taking it from the other side. Our great-grandchild-

dren will cross that bridge. America and Asia and Europe all one, what subtraction from the pangs of seasickness! and the prophecies in Revelation will be fulfilled, "There shall be no more sea." But do I mean literally that this American continent is going to be all gossiped? I do. Christopher Columbus, when he went ashore from the *Santa Maria*, and his second brother Alonzo, when he went ashore from the *Pinta*, and his third brother Vincent, when he went ashore from the *Nina* took possession of this country in the name of the Father and the Son and the Holy Ghost. Satan has no more right to this country than I have to your pocketbook. To hear him talk on the roof of the Temple, where he proposed to give Christ the kingdoms of this world and the glory of them, you might suppose that Satan was a great capitalist, or that he was loaded up with real estate, when the old miscreant never owned an acre or an inch of ground on this planet. For that reason I protest against something I heard and saw this summer and other summers in Montana and Oregon and Wyoming and Idaho and Colorado and California. They have given devilistic names to many places in the West and Northwest.

As soon as you get in Yellowstone Park or California you have pointed out to you places cursed with such names as "The Devil's Slide," "The Devil's Kitchen," "The Devil's Thumb," "The Devil's Pulpit," "The Devil's Mush Pot," "The Devil's Tea-Kettle," "The Devil's Saw-Mill," "The Devil's Machine-Shop," "The Devil's Gate," and so on. Now it is very much needed that geological surveyor or congressional committee or group of distinguished tourists go through Montana and Wyoming and California and Colorado and give other names to these places. All these regions belong to the Lord, and to a Christian nation ;

and away with such Plutonic nomenclature! But how is this continent to be gossiped! The pulpit and a Christian printing-press harnessed together will be the mightiest team for the first plow. Not by the power of cold, formalistic theology, not by ecclesiastical technicalities. I am sick of them, and the world is sick of them. But it will be done by the warm-hearted, sympathetic presentation of the fact that Christ is ready to pardon all our sins, and heal all our wounds, and save us both for this world and the next. Let your religion of glaciers crack off and fall into the Gulf Stream and get melted. Take all your creeds of all denominations and drop out of them all human phraseology and put in only scriptural phraseology, and you will see how quick the people will jump after them.

On the Columbia River a few days ago we saw the salmon jump clear out of the water in different places, I suppose for the purpose of getting the insects. And if when we want to fish for men we could only have the right kind of bait, they would spring out above the flood of their sins and sorrows to reach it. The Young Men's Christian Associations of America will also do part of the work. All over the continent I saw this summer their new buildings rising. In Vancouver I asked: "What are you going to put on that slightly place?" The answer was: "A Young Men's Christian Association building." At Lincoln, Neb., I said: "What are they making those excavations for?" Answer: "For our Young Men's Christian Association building." At Des Moines, Ia., I saw a noble structure rising and I asked for what purpose it was being built, and they told me for the Young Men's Christian Association.

These institutions are going to take the young men of this nation for God. These institutions seem in better favor with God and man than

ever before. Business men and capitalists are awaking to the fact that they can do nothing better in the way of living beneficence or in last will and testament than to do what Mr. Marquand did for Brooklyn when he made our Young Men's Christian Palace possible. These institutions will get our young men all over the land into a stampede for Heaven. Thus we will all in some way help on the work, you with your ten talents, I with five, somebody else with three. It is estimated that to irrigate the arid and desert lands of America as they ought to be irrigated, it will cost about \$100,000,000 to gather the waters into reservoirs. As much contribution and effort as that would irrigate with gospel influences all the waste places of this continent. Let us by prayer and contribution and right living all help to fill the reservoirs. You will carry a bucket, and you a cup, and even a thimbleful would help. And after awhile God will send the floods of mercy so gathered, pouring down over all the land and some of us on earth and some of us in Heaven will sing with Isaiah, "In the wilderness, waters have broken out, and streams in the desert," and with David, "There is a river the streams whereof shall make glad the sight of God." Oh, fill up the reservoirs! America for God!

INFLUENCE AND POWER.

BY A. C. DIXON, D.D. [PRESBYTERIAN], BALTIMORE.

Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?—Job xxxviii : 31.

Ye shall receive power after that the Holy Ghost is come upon you.—Acts i : 8.

THE Pleiades was looked upon as the constellation of spring; Orion, of winter. "The sweet influences of the Pleiades" were the life forces which caused the grass to spring,

the plant to grow, and the flower to bloom. "The bands of Orion" were made of ice. They only could bind the sweet influences of spring; spring only, at its return, could loose them. Nothing but silent influence is strong enough to overcome silent influence. The greatest forces in this world are those which work, like the warmth of spring and the cold of winter, in silence.

There is, in every man's life, spring and winter; and there is war between them. In this world good influence has all the time to do battle with bad influence. A legend says that after the battle of Chalons the spirits of the slain soldiers continued the conflict for several days. And after we are dead, the silent, invisible influences we have brought into being will continue their battle for good or evil. Theodore Parker spoke a great truth when, dying in Italy, he said: "There are two Theodore Parkers; one of them is dying in Italy; the other I have planted in America, and it will continue to live." We have, in spite of ourselves, an immortality upon earth. So far from blotting us out, death often intensifies our personality.

But in Christianity there is more than influence. "Ye shall receive power after that the Holy Ghost is come upon you." Influence is the sum total of all the forces in our lives—mental, moral, financial, social. Power is God at work. "All power is given unto Me in Heaven and earth. Go ye therefore and make disciples, AND I O, I AM WITH YOU." God does not delegate power. He goes along with us, and exerts that power Himself.

Christian influences are not sufficient for the needs of the church. The success of the gospel at first did not depend upon influence. The only time the word is used in the Bible is in this text from Job. The apostles were not men of influence. Few disciples were made from the

influential classes, and, as soon as made, they lost by their faithfulness most of the influence they had before. Christ did not choose to become a man of influence. "He made Himself of no reputation." If he had based the success of His kingdom on influence, He would not have chosen an ox-stall for His birthplace, nor fishermen for his Apostles. Power, not influence, is the watchword of the new kingdom; not power in the abstract, but power that goes with the presence of God. "Not by might, nor by power, but by my Spirit, saith the Lord." "Not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise, and weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are" (1 Cor. i. 26-28). All of which is equal to saying that God hath chosen power rather than influence.

Mere influence never converted a soul. The Spirit can, of course, use influences, just as the lens gathers the rays of light and heat and brings them to a point of power sufficient to melt gold or iron. The rays without the lens would never melt anything, and influence without the Spirit never saved anybody. A young man, about forty years ago, went to the old Round Top Baptist Church of Baltimore, while Mr. Knapp was preaching there. His object was to see what all the excitement was about. He was worldly, and did not believe in the Divinity of Christ. The preacher, full of the Spirit, took for his text, "Marvel not that I said unto you, Ye must be born again." It went like a hot arrow through that young man's heart, and in a short time he was before the congregation, telling the people what a Saviour he had found. Power

did in a moment what mere influence never could have done.

We should seek power even at the expense of influence. There is such a thing as gaining and retaining influence over a person in such a way as to lose all power with God. And there is such a thing as losing influence while we gain power. Paul had a good opportunity for gaining influence with Felix by flattering him in his sins, and could have made a splendid impression for himself by such a course. But as he gained influence with Felix, he would have lost power with God. He chose power before influence, and "reasoned of righteousness, temperance, and judgment to come" till Felix trembled under the hand of God. Paul and Silas did not have influence enough to keep them out of jail, but there was power enough with them to shake the old jail open. By a compromising course they might have pleased the authorities, and kept out of prison, but they would have lost all power. The disciples at Pentecost had little influence. They were the followers of One who had been crucified as a malefactor. The doctrines He preached were very unpopular. But they had power, and Christians with power can get along without much influence.

If they had depended upon influence they would have set about the building of such houses and the establishment of such institutions as would have promoted it. All this would have taken time. Influences, like the forces of spring, work slowly. Power works suddenly. Not evolution, but revolution, was the effect of power at Pentecost. Not a word have I to say, let me repeat, against the use of all influences for good. What I insist upon is, that this world is not going to be converted by influences.

Men of influence may be men of power, while men of power may have little influence. The pastor of a vil-

lage church had among his members some of the most influential men and women in the community. They came to church, and did their routine duties with great regularity. But there was no power displayed in the quickening of saints or the salvation of sinners. One day in his visiting this pastor called upon a sick member who had not been to church for years, and who had begun to feel that she was a useless branch. He tried to encourage her by the assurance that she could do good by praying for him and the other active members of the church. But her thoughts after his departure took another turn. She began to think of those she knew who were unsaved, and wrote their names on a piece of paper that she might constantly call them over before God in prayer. Soon a revival was in progress, and many were saved. The pastor had forgotten his sick member in the press of work for souls, and he did not call to see her till weeks after the meetings were over. When he called he noticed the soiled, torn list of names beside her on the pillow, and asked what it meant. With a heart too full for utterance, she handed it to him, and there he saw how she had checked off one name after another, as fast as they were converted, until nearly every name had the cross mark beside it. Here was power without influence in that room of suffering, while in the church there had been influence without power. Power is the God-ward side of us, influence is the man-ward side. That poor sick woman had hold of God; the church and pastor were trusting everything else but God. If we must sacrifice either, let influence, our relation to man, go; at all hazards, keep in harmony with God. The spiders in Japan build their webs about the telegraph wires until, in some instances, the message cannot pass over. The electric current is carried off through the webs,

And the webs of worldly compromise and thought may so encase us that God cannot pour His message of power through us unto others. "To be punished from the glory of His power" is a part of hell. And what more fearful experience can come to a Christian in this world than to be separated from His glorious power by having the harmony between him and the God of power broken?

THE TRANSITORY AND THE ETERNAL.

By RICHARD S. STORRS, D.D. [CONGREGATIONALIST], BROOKLYN, N. Y. *Then cometh the end.*—1 COR., xv : 26.

WE never repeat these words in reference to that which is choice and charming in our experience or observation without a certain sense of regret and pain. Yet it is true in regard to all that pertains to us or to our surroundings. The longest, brightest and most exuberant day must end, end it may be in a serene and glorious sunset, or end in gloom and storm. Each season, whether of bud and promise, of summer splendor or autumnal wealth, must end; each journey, voyage, vacation, however pleasant or prosperous; every human relationship, that of parent and child or husband and wife, domestic or business fellowship, must end; even the end of all created things must come and we cannot postpone it. Science can almost count the centuries when this planet, rich in wealth, now the abode of so many busy millions, throbbing with such tumultuous life, shall roll a dull, lifeless, silent orb along the darkened tracks of space. The earthly life of each, though lengthened to a century and full of gladness, must come to an end. The structures built by man, though they outlive the builder, the dwelling, the temple, the monument, arches like those of Titus and Constantine, the Pyramids, amphitheatres, as at Verona, pathetic in their ruins, seem to say "We, only, are left behind, while the people once here

are forever gone!" "The mountains shall depart and the hills be removed," pulled in pieces year by year by fire and frost, and growing more picturesque as they thus decay. The globe grows old and the new heavens and earth hasten. Even the mediatorial system, sublime and unique in its marvelous divinity, is but for a time. "Then cometh the end when He shall have delivered up the Kingdom to God," etc. Into the mystery of that stupendous thought we may not enter, but must bow in reverent faith before the fact that even that wondrous plan which brought Jesus Christ to us is to come to an end.

So with everything which concerns us, with but one notable exception. The soul's life is not to end. Our own instincts and the clear voice of Scripture tell us that the soul of man has an inherent vitality, "the power of an endless life," an immortality which through Jesus Christ may become a glorious prerogative. This soul of ours is connected with a spiritual sphere which is itself permanent. These facts suggest some plain and practical lessons.

1. These things which are passing away are not to become the object of the supreme desire of the spirit within us, which is not to come to an end. It is of course possible to go to extremes and deal in exaggerated statements. Some affect a disgust for pleasure and property, but the instinct for enjoyment or acquisition is as natural as that which works in the realm of thought. Nature blossoms and to us is beautified through the proper development and culture of refined tastes. By right enjoyment we are recreated. Recreation, as in the summer vacation just past, is our privilege and duty. Christ called His disciples aside to rest awhile, for the claims on their time and strength were clamorous and exacting. Enjoyment is also related to the invigoration of thought, as well

as to the refreshment of the body. We are not to undervalue it. We are to shun and suspect one who hates enjoyment and is indulging in morbid notions about these matters. So is the instinct for possession. Property may be held without undue ambition or worldly pride. This instinct is a characteristic of civilization which makes the world richer and more beautiful every year. Christianity ennobles the earth, for it honors toil and industry and reminds men that Jesus was a working man, and Paul as well. Both wrought with their hands. In the Catacombs the Christians buried with the dust of their dead the tools of the craftsman, shoemaker or slave, as if to indicate that these had been consecrated by their use.

Economy is good. Omnipotence has recognized it. Having fed thousands of people by a miracle, our Lord said, "Gather up the fragments." True religion is not hostile to the spirit of thrift and carefulness in acquisition. But there is peril in the other extreme. We are apt to love pleasure and property inordinately. The soul's welfare is subordinate, and so the lesson of the text is timely, "Then cometh the end." The most opulent wealth will pass away, the longest life close, the most eminent career will come to its end, and of each it will be written as an ancient historian wrote again and again of the persons he described, "These things being so accomplished he departed." It follows that we are not to give supreme attention to the things which perish in the using and defraud the soul of its true life. Such folly would only be paralleled by our trying to fashion a dissolving cloud, or drawing from our own heart the crimson blood to tint a fading flower.

2. Another truth is this: there is a divine purpose in these fleeting objects and experiences, to wit: to

serve the culture of the soul which does not pass away. Properly viewed they will awaken new gratitude and confidence toward God. The beauty and enjoyment He furnishes us so richly is intended to give tone and tincture to our taste. We see the proofs of His taste and love of beauty everywhere about us; in leaf and flower, in the curve of the shore, the crest of the wave, the shaping of the shell, the scales of the fish, the grain of the wood from which the panel is cut, in cloud, in sunset, and in the multitudinous objects before us every day. He floods the earth with love of beauty and by a contemplation of His handiwork our minds are affiliated with His. The enjoyment and pleasure bring us nearer to Him. So, too, by the proper gratification of the instinct of possession our will force is invigorated. The more means we possess, the more of culture we can give ourselves and households, the more useful we can be in the world. The silver trumpets of the gospel, the institutes of charity, the *Te Deum* of praise which the church in every tribe and tongue lifts heavenward, all are related to the acquisition and custodianship of these gifts of Providence. Moreover, character is unfolded in these activities. There is an Italian proverb that "The solitary man is either a beast or an angel." There is danger lest the beast be more frequently nourished than the angel. The body too is a means of spiritual culture. It is not a "vile body" as the apostle's phrase is unfortunately rendered in the authorized version. Not a bit of it. Paul intended no discredit to the body. Christ consecrated it by taking a human body Himself. The "state of humiliation," however, is contrasted with the celestial transformation. Our appetites are to be curbed and our passions confined, and so physical forces may now aid in our spiritual enrichment. This

world, though it is to come to an end, is another educational power. Its wealth we are to garner, its mines explore, and its forces subdue. We are to utilize the wind, the sea and the lightnings, and teach these fiery messengers the various vernaculars of earth. Thus civilization grows. The barbarian lives on nature's spontaneous fruits and largely in tropical climes where these abound. In colder latitudes, where nature's children wring from her reluctant breast the nourishment they need, a stronger will is nurtured. Thus the physical creation is a factor in the development of man, perishable though it is. The mediatorial system is for man; not to show God's attitude to us alone, but to illustrate His grace in the spirit of man himself. When that is fully accomplished it will be. All things are to minister to man and to be subordinate to the soul's life.

3. To the soul that has thus wisely used the transitory things of time, "the end of all things" does not in any sense mean defeat, disaster. What is the end of a campaign? Victory. Of a revolution like that of 1776? A new nation. The end of some superb cathedral, like that of Cologne, six centuries in building, is a poem in stone. The end of a true life is not destruction, but consummation. It passes out of sense and sight, indeed, but into a boundless sphere of spiritual freedom; out of the preparatory school into the university; out of an imperfect character into a perfect one, pure and unblemished; out of incomplete accomplishments into the satisfying excellence of heaven, something as out of the end of the rough and thorny stalk issues the brilliant, perfumed flower. The river finds its end in the distant sea, and the day its end in the glory of a star-lit sky, a glory only seen when the day has found its close. We should not be sad, therefore, as the summer is ended, the harvest

past, the journey completed, and the friendly associations terminated which cheered us for a season. The traveler passes the river, the village or city on his way home and is not disappointed, for he journeys to an end, his home. We seek an end. These events and experiences along our way were intended to contribute to it. Life is full of mysteries, but these are mysteries of kindness rather than darkness. A child may have been removed from us to heaven, but it has only made a shorter voyage than we, and is sooner in port. Its little life may be more precious than a larger, longer one, as the ruby or sapphire is of more value than a rock twenty times its size. The soul in us is more than all the possessions of earth and time, therefore let us walk royally on earth as its masters and related to God as His sons and heirs.

Again, we may glory in the gospel which teaches not to despise but dedicate these transitory things to a nobler purpose, the growth and culture of the soul's life. To this the whole gospel is related from the song of the angels at Bethlehem to the parting words of Christ on Olivet. We may be comparatively careless of what is regarded as prosperity or adversity if the discipline of either only brings us nearer and nearer to God. "Life in death is the dower of grace, and death in life is the doom of nature." Of our home above, the city of our God, "Jerusalem the Golden," the words of the text cannot be spoken, "Then cometh the end." May God grant that, after the chances and changes of this earthly life, we may have the right to enter through the gates into the city, to go out no more forever—where it shall never be said, "Then cometh the end."

CAUSES OF PESSIMISM.

BY GEORGE N. WEBBER, D.D. [CONGREGATIONALIST], NORTHAMPTON, MASS.

Vanity of vanities, all is vanity.
—Ecl. i: 2.

THIS is the keynote of the book of Ecclesiastes. There are a few bright and hopeful sentiments that appear like stars at night, and at the close of the work there is a lifting of the cloud, but the prevailing temper is that of deepest despondency. There is nowhere in all literature an exhibition of deeper despair. It is an awful *miserere* on man's condition in life. It practically declares that life is a business that don't pay expenses. How came such a book to be written? Written, how came it in the sacred canon? Some deny its right there, but I think that the Bible would have been deficient without this experience. In the cathedral of Worcester there is an epitaph at which men shudder, expressive of despair, a single Latin word.

This word "VANITY" of Solomon is similar. The literature of Rome during the period of her decline is full of this despair. Cicero mourns amid the gloom of the expiring republic over faith as a phantom, and Seneca commends suicide. Others said that it were better not to have been born. So now, in this century, the new culture in which the gospel was to disappear has come to confess that life is not worth living. I am glad, therefore, that the Bible has this flag of distress flying, planted over the grave of shipwrecked hopes, to warn us away. The record shows very clearly how universal is this sad experience, under the same conditions. What, then, are the causes which, in the case before us, and at all times, bring about this condition of despair?

1. An exclusive attachment to the things of the senses. Solomon lived at a time of peace. The heroic spirit of earlier days had gone. The spir-

itual life that had found sweet expression in the psalms of David had also ebbed. Solomon represented the wealth and prosperity, the ease and sensualism, of a degenerate age. The fame of his court was spread far and wide. He filled his seraglio with thousands of the most beautiful women he could find; he got servants and maidens, and gave himself to wine, as well as to wisdom; to folly and mirth, to laughter and pleasure, as well as to knowledge. He withheld his hand from no joy, and here is the result of his sensualism, "Vanity of vanities, all is vanity." The experience is repeated in every age; young men to-day are blunting their capacity for enjoyment by these same carnal delights. Their verdict will be the same as that of the preacher.

2. An exclusive egoism is another cause of pessimism. Supreme devotion to one's little self brings about this same wretchedness. Love enlarges man's orbit and gives a rhythmic order to the soul's motions. As a tree gets nourishment from air and sunshine and soil, so no soul can live without laying hold on elements outside itself. The environment of man, if wisely adjusted and improved, aids in his normal development. We have relationships to God and to society that cannot be ignored. If we are loyal and obedient to God and full of generous sympathies toward our neighbors, we shall never take up the lament of the text that "all is vanity."

3. The prevalence of fatalistic philosophy is a cause of these degrading conceptions of human life and destiny. If blind, purposeless fate determines all, and man is but the sport of chance, flung into this seething sea of forces, and left to drift hopelessly and helplessly in the darkness, then life is not worth living. It is a labyrinth without a clew. Under such a spell of necessity, liberty, progress, heroism, all

die out. This book of Ecclesiastes was a favorite of the fatalists, Voltaire and Peter the Great. How different is the sublime idealism of Milton, who saw God's hand shaping all things, and even out of evil still educing good. Nothing is mean or inconsequential which contributes to this end. We welcome science; we are glad to walk in its light; but if its loud speech of evolution is going to banish God and hand us over to remorseless fate, then its advantages form a miserable compensation for the sense of orphanage and loneliness to which it reduces all life below. When faith is extinguished, literature becomes frivolous, art sensual, life cheap, and labor weakness. All indeed is vanity. Suicides will increase as pessimism extends.

Lastly, the extinction of the instinct of hope is a cause of this low view of life. This, as well as sensualism, selfishness and fatalism, are causes of pessimism. The prevalence of the already-named evils blots out hope. No matter how great the wealth or splendid the learning that ignores God, the result is sure. The lament will ever be, "All is vanity and vexation of spirit." Let me then repeat the query of our Scripture lesson, "Wherefore do ye spend your money for that which is not bread, and your labor for that which satisfieth not? Eat ye that which is good, and let your soul delight itself in fatness."

From this subject we infer that no one calling himself a Christian should be a pessimist. Let the sensualist or the fatalist be one, if he will, but let no believer in God yield to this gloomy disgust of life. How can one entertain such feelings with such possibilities of human nature presented and such a sphere of life here and hereafter? Yet some Christians talk sadly about the world as being worse than ever it

was, and all things going to the bad. Some dwell on the alleged increase of evil over good, and say that instead of the promised conversion of the world to Christ the only cure is to be His second advent: that is, Christianity is a failure! Naturalists tell us of the cuttle-fish, which secretes and emits an inky fluid which makes everything about him black. So some ostensible Christians turn everything dark about them, and speak as if they thought the utterances of this book were really those of inspired truth. The gospel, and nothing else, brings hope to the race, and makes existence a blessing. God's mercy now broods over the world as the Spirit of old brooded over primeval chaos. Evil is temporary, but the love of God is eternal. God's flood of grace bears the ark of humanity safely on to peace. Cling to this faith and the world will not grow drear and life prosaic, but it will be seen to be thrilling with the soul's highest hopes and aspirations.

SIN CONCEALED.

BY REV. C. H. IRVINE [BAPTIST],
ASHLAND, WIS.

There is an accursed thing in the midst of thee, O Israel.—Joshua, vii:13.

IN the valley of Achor there stood for many years a rude heap of stones—the monument of an unhappy and sin-concealing Israelite. Achan's conduct and penalty were strikingly in harmony with the words of Scripture, "Be sure your sin will find you out." It would have been most fortunate for the cause of truth if his sin and descendants alike had perished on that memorable occasion. But unhappily those who walk in his footsteps are legion. The numerous embezzlements of trust funds, that are so frequently brought to light, are not only appalling, but are so many unconscious endorsements of Achan's career.

This incident illustrates in a re-

markable degree the *progressive* nature of sin. It is like a little stream that no one scarcely observes, but that grows in volume and impetuosity until its current becomes irresistible, and sweeps all before it. Sin dulls the conscience, then hardens it, and finally sears it to an insensibility that renders impressions impossible. Its voice is ignored, its restraints are thrown off, and the miserable culprit rushes with increasing speed down the fatal path. Pride and fear of detection keep some men from flagrant sins, but neither his influential position, nor his knowledge of the command instituted by Joshua were a sufficient restraint upon Achan to prevent his tampering with the forbidden spoils. He beheld the richly ornamented cloak and the glittering gold. The thought occurred to him, "How nice it would be to preserve these from the general destruction, and hide them securely until the matter is wholly forgotten."

Observe the graduation in his sin. He beheld; he coveted; he took. Satan saw his advantage when he found Achan admiring the tempting goods, and used all his wiles to entrench covetous desires in the man's heart. If our adversary can only gain an entrance for the thin end of the wedge of sin he will not delay in driving it home. He knows that when 'sin is conceived it bringeth forth death.' It only needs the smallest spark to ignite a powder magazine. So when the sinful thought is harbored it may produce a conflagration that will burn to the lowest depths. Those crimes that horrify the community, that rend hearts asunder and desolate homes, originated in a *thought*; and if they could be traced back there could be found long lines of preparation leading up to the final catastrophe. There was a most intimate connection between Achan's covetous thought in Jericho and the termination of his

sinful career in the valley of Achor. Evil thoughts unchecked are embryonic crimes.

The disastrous result sin brings upon others is strongly emphasized by Achan's conduct. He might have recoiled from the idea of bringing defeat upon the army of Israel, and shame and death upon his friends; but these were the inevitable consequences of his selfish course. Confident of a successful issue, Joshua draws up his army against Ai. God's promised presence was his assurance of success. He expected that the captain of the Lord's host would lead against the foe. But imagine the consternation and sorrow that took possession of the heroic general, when the ranks of his army meet with a terrible repulse, and are scattered in inextricable confusion over the plain. Jehovah's protection has been withdrawn; sin is in the camp. See Joshua with dust-covered head prostrated in shame before the ark until the eventide. If *one* Achan can bring defeat upon three thousand, what numerous blessings the inconsistent followers of Christ must prevent coming on the church today. A nation has little to fear from foreign foes as long as there is no internecine strife; so with the church. Its greatest source of danger springs not from the gibing infidel, the shameless scoffer, or the bold blasphemer, but from the inconsistent friends of Christ. They are the ones who trouble Israel, and hinder copious showers of blessings from descending, and are a reproach and stigma upon the cause of truth. Such dead weights and incumbrances cause the chariot of the Lord to drive heavily, if indeed they allow of its movement at all.

What sorrow, too, they occasion the faithful. Others are obliged to bear the reproach their conduct produces, and share the common dishonor that stays the advance of

righteousness and wounds Christ in the house of his friends. These careless ones may deprecate any such intention, but "no man liveth unto himself." Their influence is mightily felt, as any one will testify who has labored to combat its power. In this connection how significant are the words of Finney when he declares, "If Christians would live one week only, as if they really believed the Bible, sinners would melt down before them."

We observe from Achan's case the utter impossibility of escaping the consequences of our own folly. There is nothing more certain in the universe than that sin will find its victim out at last. What emphasis is given to this fact by the history of Jacob, David and Judas. It may be possible for an individual to go through life undetected, but at the bar of judgment he will find escape out of the question. It is appalling enough to be unmasked in this life, to have the true character manifested, to have the livery of heaven in which service has been rendered to Satan torn off; but what language can portray the abject terror of that person who has gone undiscovered to the bar of God and *there* have his real character made known, while sin after sin comes worming its way up through the multitude and fastens upon him.

There is a divinity that shapes the circumstances by which sin is revealed, even in this life. Achan may have felt little terror when he learned of the disaster of Ai. Did he not have his goodly spoils? Could he not privately remove them from their hiding-place and secretly feast his eyes upon them? An investigation is ordered; but what a slight possibility of his being discovered as the troubler of Israel! No doubt he was very brave, outwardly, and denounced the guilty culprit who brought this misfortune in unmeasured terms. It is generally con-

ceded that the unexpected is what occurs. It was so, at least, in Achan's case. The crime and criminal are to be found out by casting lots. The first lot falls upon the tribe of Judah—Achan's tribe. The second falls upon the family of the Zarahites—Achan's family. The third falls upon the victim himself—Achan.

There he stands before men and angels, singled out by the finger of God! As the accursed thing was brought to light what unspeakable anguish must have filled his deepest soul! What surprise would settle upon those who had the greatest confidence in him! How his family would refuse to believe him guilty until the evidences and his own confession make further doubt impossible! His crime, without a redeeming feature, must receive punishment proportionate to its magnitude. And so an atonement was made, and God's forfeited presence restored. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

THE MESSAGE OF FAITH.

BY A. T. PIERSON, D. D. [PRESBYTERIAN], PHILADELPHIA.

But what saith it? The Word is nigh thee, even in thy mouth and in thy heart, etc.—Rom. x : 8-10.

IN other words, Paul means that the whole sum of the gospel he preaches is found in this one word—*"Believe and confess."*

The emphasis is on the simplicity and brevity of the message. The gospel, meant for babes, is capable of being grasped by the humblest and lowest classes of mankind. God asks of sinners only what is

1. Easy to understand. No great mystery is here. Believe in thine heart. Confess with thy mouth, *i. e.*, trust in Jesus and say so. This is more comprehensive than might

appear at first sight. The essence of sin lies in a will opposed to God. Back of all sins lies this root-sin. To trust in Jesus is to give up my own will for God's will; to confess Jesus is to begin a life of holy obedience to God's will. Hence the essence of all holiness lies in this self-surrender of heart and life. Here is the germ of all future obedience.

2. Easy to do. Paul is quoting from Deut. xxx:13-14. In order to be saved, it is not needful to climb up into Heaven to bring a Saviour down; nor to plunge into the abyss to bring up a Saviour from Hades, *i. e.*, no *great labor is required*. Rom. iv:5. There is *nothing to do*, but to trust in what Jesus has done. A living faith unites us to Him and brings forth a holy life. We shall neither bring to God a *dead faith*, which is a mere adherence to a creed, nor *dead works*, which are outward forms of morality without the life of the spirit. Notice the terms: believe *in thine heart*, *i. e.*, a faith that takes hold of the heart, that becomes a *bond of love*.

3. Consequently salvation may be *immediately* accepted and the sinner may pass from death unto life. Great changes may take place in a moment. Christ accepted or rejected. The jailer at Philippi *that same hour of the night* believed, rejoicing in God. Nebuchadnezzar *that same hour* of his proud exaltation against God fell into condemnation and was driven out to eat grass as oxen. Compare Daniel iv:30, Acts viii:35-37; xvi:14, 15, 33. Hence the solemnity of preaching the gospel. While we speak, souls before us may decide the question of eternal destiny; the *final choice* either of good or of evil may be reached. How terrible to trifle with human souls when such issues hang on our fidelity.

THEMES AND TEXTS OF RECENT SERMONS.

1. Goodness the Glory of God. "I beseech thee, shew me thy glory. . . . I will make all my goodness to pass before thee."—Ex. xxxiii: 18, 19. A. T. Pierson, D.D., Philadelphia, Pa.
2. Faith and Force. "Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts."—1 Sam. xvii: 45. A. C. Dixon, D.D., Baltimore, Md.
3. David's Sad Strait. "And David said unto God, I am in a great strait."—2 Sam. xxiv: 14. T. D. Witherspoon, D.D., Louisville, Ky.
4. Delight in the Lord. "Delight thyself also in the Lord, and He shall give thee the desires of thy heart."—Psalm xxxvii: 4. J. Munro Gibson, D.D., London, Eng.
5. Christ Alone. "Behold my servant whom I uphold, mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles," etc.—Isa. xlii: 1-4. R. R. Meredith, D.D., Brooklyn, N. Y.
6. Applause of Nature at the Divine Activities. "All the trees of the field shall clap their hands."—Isa. lv: 12. Samuel H. Virgin, D.D., New York.
7. The Law of Probabilities in Religion. ". . . O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?"—Matt. xvi: 23. Rev. J. E. McConnell, Churchville, N. Y.
8. The Magnificat. "He hath holpen His servant Israel in remembrance of His mercy, as he spake unto our forefathers, toward Abraham and his seed for ever."—Luke i: 54, 55. Canon Liddon, in St. Paul's Cathedral, London.
9. Unexpected Discoveries of Christ by Spiritual Frequenters of the Sanctuary. "And he came by the Spirit into the temple; and when the parents brought in the child Jesus, . . . then took he him up in his arms and blessed God."—Luke ii: 27, 28. Denis Wortman, D.D., Saugerties, N. Y.
10. Christ and the Samaritans. "Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world."—John iv: 42. By Rev. Canon Duckworth, Westminster Abbey, London.
11. Pricked in their Hearts. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart," etc.—Acts ii: 36, 37. Rev. C. H. Spurgeon, London, England.
12. The End Cometh. "Then cometh the end."—1 Cor. xv: 24. R. S. Storrs, D.D., Brooklyn, N. Y.
13. The Functions of the Christian Pulpit. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."—2 Cor. iv: 5. W. C. Falconer, D.D., Springfield, O.
14. How and for What to Hope. "Wherefore, gird up the loins of your mind, be sober, and hope perfectly for the

grace that is to be brought unto you at the revelation of Jesus Christ."—1 Peter i: 13. Alex. Maclaren, D.D., Manchester, Eng.

15. Christian Harmonies the Outcome of Christian Virtues. "Giving all diligence, add to your faith virtue, and to virtue knowledge," etc.—2 Peter i: 5-7. Wm. Elliott Griffin, Boston, Mass.
16. The Largest Hope. "And every man that hath this hope in him purifieth himself, even as he is pure."—1 John iii: 3, 12. Joseph Parker, D.D., London, Eng.
17. The Place of Emotion in Religion. "For with the heart man believeth unto righteousness."—Rom. x: 10. Rev. W. Garrett Horder, London, Eng.

SUGGESTIVE THEMES FOR PULPIT TREATMENT.

1. The Currency of God's Goodness. ("It shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee."—Num. x: 32.)
2. The Graves of Lust. ("He called the name of that place Kibroth-hattaavah; because there they buried the people that lusted."—Num. xi: 34.)
3. Forbidden Honor. ("I thought to promote thee unto great honor; but lo, the Lord hath kept thee back from honor."—Num. xxiv: 11.)
4. The Loyal Preacher. ("If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad, of mine own mind, but what the Lord saith, that will I speak."—Num. xxiv: 13.)
5. The Discipline of Waiting. ("Mine eyes fail, while I wait for my God."—Ps. lxxix: 3.)
6. The Utility of Relating Experience. "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."—Ps. lxxvi: 16.)
7. The Unfailing Friend of the Poor. ("When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I, the Lord, will hear them; I, the God of Israel, will not forsake them."—Isa. xli: 17.)
8. God With His People, in the Floods. ("When thou passest through the waters, I will be with thee."—Isa. xliii: 2.)
9. A Just Apportionment of Rewards. ("He answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny?"—Matt. xx: 13.)
10. Home Religion. ("Return to thine own house, and show how great things God hath done unto thee."—Luke viii: 39.)
11. The Facility of Excuse-making. ("And they all, with one consent, began to make excuse."—Luke xiv: 18.)
12. The Solution of Doubts. ("If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John vii: 17.)
13. A Craze for Novelty. ("All the Athenians, and strangers, which were there, spent their time in nothing else, but either to tell, or to hear, some new thing."—Acts xvii: 21.)

14. The Tutorship of Nature. ("Doth not even nature, itself, teach you?"—1 Cor. xi: 14.)
15. The Son's Royal Ruler. ("Bringing into captivity every thought, to the obedience of Christ."—2 Cor. x: 5.)
16. The Logic of History. ("Turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, having made them an example, unto those that should live ungodly."—2 Pet. ii: 6. R. V.)
17. The Evils of Gossip. ("And, withal, they learn to be idle, wandering about, from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not."—1 Tim. v: 13.)
18. Man's Highest Privilege. ("Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1 John iii: 1.)

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D. D.

OCT. 28-31; Nov. 1-2.—WHAT TO DO IN TROUBLE. Psalms lxi: 1-4.

It is noteworthy how many of the Psalms of David are best referred to that dark crisis in his life when he fled from Absalom, *e. g.*, Ps. iii., xxiii., xxxii., and also among many others, this 61st.

Yet this is not so singular. There is a story which the classics have kept fresh, that once a mighty fire swept the Pyrenean mountains. The peasants were full of passionate sorrow that their vines were gone. But soon they found that the fire, which had destroyed their grapes, had, by its heat, rent open fissures in the rocks from whence gleamed out vast wealths of silver. Thus trouble has its compensations. Germany was never so rich in songs of faith and hope as during the terrific devastations of the thirty years' war. It is the pure and shining silver which the fire leaves. David had never known the wealth of God so thoroughly as Forgiver, Helper, Prayer-Hearer, Prayer-Answerer had he not been forced to find it by the stress and storm of trouble. So finding, he sings; and he so sings, out of such experience and confidence, that millions of other troubled hearts have found, in what he sung, their stay and their support.

Never think that God is not mightier than your trouble. Never waver in the faith that He shall make shine out of it some richer heritage than you have ever known had not the trouble struck.

Our Scripture is significant of the true action in time of trouble.

First. When trouble gathers the true thing to do amidst it is *to pray*. Sings David: "Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto Thee when my heart is overwhelmed."

Prayer is the true resource because (a) it is instinctive. It is right and reasonable to trust instincts.

(b) Because it has been tested; by David, by millions since.

(c) Prayer is resource for extremity; you can find no "ends of the earth" so distant or so desperate that you may not pray.

Second. When trouble gathers the true thing to do amidst it, is not only to pray generally, but also *specifically, and for even surprising help*. "Lead me to the rock that is higher than I." A traveler lost in Palestine tells us:

"Knowing only from the compass our general direction, a few miles further on suddenly there broke upon our vision, seen through a narrow, rocky gorge, the Sea of Galilee, 800 feet below us. Down into the ravine we plunged, following a trail partly on the banks and partly in the bed of what, in the rainy season, must have been a considerable mountain stream. Half way through, we looked up, and knew in a moment that we were in the once famous 'Robber's Gorge' of Galilee, for above us, on the faces of rocks, some of them two and some of them 400 feet high, there were narrow openings, the mouths of caves, where, in the days of our Lord, for months, gangs of outlaws defied the power of the Roman soldiery to dislodge them, one man being able to hinder the approach of a hundred; and recalling the fact that similar caves are found in Southern Palestine, and had been used again and again by David in his days of conflict as *safe retreats*, there came to us, with new force, the words of Israel's sweet singer, 'From the end of the earth, when my heart is overwhelmed, lead me to the Rock that is higher

than I.' And so our morning's travel had given us new meaning to those verses of Hebrew song where God is called a Rock, and men are invited to come to him for *rest and refuge*."

So do you pray for lifted refuge.

Third. When trouble gathers, the true thing to do amidst it is not only to pray, and to pray even for specific and surprising help, but also to *fall back upon the memory of God's helping in the past*. "For Thou hast been a shelter for me and a strong tower from the enemy." How God had helped David; that was right reason for belief that He would now. "Experience is the nurse of faith."

Fourth. When trouble gathers, the true thing to do amidst it is not only to pray, and to pray even for specific and surprising help, and to face back upon the memory of God's helping in the past, but also to *steadily maintain trust*. "I will abide in Thy tabernacle forever; I will trust in the covert of Thy wings."

Such a prayerful trust God will surely answer as He did such trust in David. God must deny Himself if He do not.

NOV. 4-9.—THE WASTEFUL LIFE.—
Luke xv : 11-14.

These verses contain the *history of a soul and its sin*. With wonderful clearness they disclose three facts concerning the soul's sin.

1st. Whence the soul's sin springs.

2d. Where the soul's sin places.

3d. To what the soul's sin dooms.

Whence the soul's sin springs.—This is easy enough to see. The soul's sin springs plainly out of a *desire for bad freedom*. Life was bright for this young man. He had friends, wealth, prospects; the crown of blessing for him—he had *home*. But home, if it be one worth the having, means organization, rule, law, restraint. Home is not a place for license—that means freedom abused, freedom in contempt of law. Home is the place for liberty—which means always a regulated

freedom, freedom within the bounds of reasonable law.

But against the right restraints of home the young man chafed. Law was hateful to him. He could not bear to have his plunging impulses reined in. He thought himself hampered, prisoned, confined within some pinfold.

So the young man comes with a demand at once unlawful and unfilial. "Father, give me the portion of goods," etc. *Me, me*, those are the emphatic words. He had no real right to this portion of goods as yet. "Never mind, give them to me," he says. The young man's use of them ought plainly to be a use under the eye and care of his father. "Never mind, let them fall to me," he says. *This me was determined on a bad freedom*. Just here is the source and seed of sin. It was precisely thus with the initial sin. God said: "There is the tree of the knowledge of good and evil; it must stand for Me and be used in My way." "Nay," our first parents said, "but we will be free to use it in our own way." It was this desire for a bad freedom, for a freedom beyond the bounds of law, which wrecked Eden.

The "portion of goods" finds parallel in everybody's life. Everybody comes into this life dowered in some degree. Reason, conscience, opportunity, food, friends, the educating influences of a Christian civilization, etc., etc. This various endowment is given you to use. It is capital to be invested. It is property from which you are to draw revenues. Only, you are to use it—as the young man in the parable ought to have been willing to use his—under the eye and care of the Father; within the restraint of righteous law; not at the beck of license but within the rule of an ordered liberty; not with the *me* for a center, but with the *Father-God* for a center.

Behold, then, the source and seed of sin. If you chafe, if you are angry

because the divine law hampers you, if your desire is bad freedom beyond law and not a sweet and ordered liberty within it, beware; you are taking the place of the prodigal; you are planting within yourself the seed of sin.

Where the soul's sin places.—"Took his journey into a far country." There is where the soul's sin necessarily places it. Sin puts the soul in the place of *distance* from the Father. There is a practical atheism of the heart, as well as an intellectual atheism of the head. And where there is one possible case of head-atheism there are ten million cases of heart-atheism. This is precisely what sin must do with a man—plunge him into heart-atheism; bereave him of the sheltering sense of God; force him into moral distance from God; urge him into the far country of terror and distrust, and the carrying of himself as though there were no God. Home—its rule was tyranny; father—his presence was at once restraint and reproof. The young man had determined on the wild license of his own will—the farther the country the better from anything which would impede that will. Distance thither, into practical forgetfulness of his father, into rude carelessness of him, into a sort of life as though the father were not—the sin of that young man pushed him.

That to which sin dooms.—In that far country the young man *wasted* his substance. This is that to which sin dooms—*waste*. Changing it a little to suit my purpose, let me make use of one of the home-thrusts of Flavel. Two things a master commits to his servant's care, saith one, the child and the child's clothes. It will be a poor excuse for the servant to say at his master's return, Sir, here are all the child's clothes, but the child is lost. Much so with the account that many will give to God. Lord, here is my body; I rioted with it in the wild pleasures of my lower

nature; or, if I did not riot I gave my whole attention to what would longest please and pamper what was lowest and most earthly in me. But for my soul, my higher nature, I took little care and thought. *That is lost*. What word to be written over a life like that, save this sad word, *waste!* That which prevents a mechanism from accomplishing its end is waste.

And so the doom of sin is waste, since sin throws the soul out of the peaceful and ordered groove of the Divine Law, and forces it into the country far from God, and leaves it there to dash itself to pieces and miss its end.

NOV. 11-16.—WORLDLY EXCUSES.
—Luke xiv: 16-24.

Said a gentleman who was traveling in Palestine to a friend who had long lived there: "I noticed that the person at whose house we dined last evening sent a *servant to call us* when the dinner was ready. Is this custom generally observed?" "Not very strictly among common people, nor in cities where Western manners have very greatly modified the Oriental," was the answer; "but in Lebanon it still prevails. If a sheik or emeer invites, he always sends a servant to call upon you at the proper time. This servant often repeats the very formula mentioned in the parable in Luke, 'Come, for the supper is ready.' The fact that this custom is mainly confined to the wealthy and to the nobility is in strict agreement with the parable. It is true now, as then, that to refuse is a high insult to the master of the feast, nor would such excuses as those in the parable be more acceptable to an Oriental emeer than they were to the lord of this great supper. But, however angry, very few would manifest their displeasure by sending their servants into the highways and hedges after the poor, maimed, halt, blind. Yet I have

known rich men who filled out the costume of the parable even in these particulars."

Notice a further peculiarity of these Oriental feasts. There are always extended to the guests who come to them *two* invitations. First, when the man has determined to give a feast, he sends his invitations to those whom he would call to it, acquainting them of his purpose, appointing the time, asking their attendance. At this time the *guests accept the invitation*. That acceptance is understood to be a pledge of their attendance when the feast shall come off. Then, when the time of the feast has come, and when everything has been prepared, the master of the feast sends forth his servants a *second time* to the already pledged and invited guests, to say to them—Come, for all things are now ready. Then, since they have before promised attendance, refusal and excuse is insult.

There is no space to show it, but a careful study of this parable reveals the fact that, primarily, this parable *fronts Christians*. It is really a call to a higher and nobler Christian life.

Notice: our Lord Jesus has spread for the soul a feast which can fill every hungering need; vivify and nourish each weak and languishing holy purpose; occupy the soul with a satisfaction so quiet and profound that nothing can send a tremor through its stable peace; a feast which, fed on as it ought to be, shall strengthen the soul with conscious power of prevailing prayer toward God and conscious power of prevailing persuasion toward men. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." And if you will examine the connection you will see that this passage does not refer, as we so frequently quote it, to a blessedness, future and heav-

enly, but to an experience possible and present. Amid the temptations and buffetings of our lives there is a luminous and mighty strength possible for every one of us. Amid the withering of earthly hopes, and the failing of earthly resource, and the dimming of earthly stars, there is sure and wealthy spiritual supply and help, since our Master Himself has told us, "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you." Amplitude, satisfaction, joy, peace, rest, spiritual prowess—to such feast the Lord Christ *now* calls our poor and famished souls.

Notice again; Invitation to such feast *Christians have accepted*. Precisely this is the meaning of a Christian profession.

Notice again; The second invitation was your faith, making known to Christians that all these high and glorious things for the Lord's filling and helping are *now* ready.

But notice also; How often too many Christians begin with one consent to make excuse. The worldly heart prevent. Too many Christians are not willing to adjust themselves to the inexorable conditions guarding the partaking of this divine banquet. One said he must manage his estate. Another said he must see what was in these five yoke of oxen. Another said the cares and delights of his family must positively hinder. Christ says, If any man come to Me, and love his father and mother and wife and children and brethren and sisters, yea, and his own life also, *more than Me*, he cannot be My disciple.

Notice, further, that all these excuses spring out of things the possession of which in themselves is entirely right. These excuses turn the very blessings from the Lord's hand against the Lord. "Thou hast put all things under his feet," exclaims the Psalmist. *Under His feet*. Yes, as long as they are held there it is

right to love them and enjoy them. But the moment any worldly thing slips from beneath the feet, and rises and spreads and wraps its mists around so that constant and conscious and clear-visioned love to Christ is lost, that moment even the right thing becomes a wrong thing, because it *prevents consecration*.

The necessity of consecration—that is the teaching of the practice. Do not let us attempt wordly excuses with which to seek to stave off from our souls this imperious demand of consecration. What a terrible thing it is for a Christian to make the very blessings God sends him an excuse and reason for not serving him to the full.

NOV. 18-23.—THE GOOD SHEPHERD.
—John x : 14.

Sometimes our Lord is other things to us that he may reveal to us the depth and preciousness and variety of His relations to us. He taught much in this way of metaphor, imagery and illustration. He is bread, water, corner-stone, lamb, light, lion, rock, door, vine—a hundred things besides, that we may learn our need of Him and the manifoldness of supply in Him to fill our need.

Just now He is the *good Shepherd*. The author of the Epistle to the Hebrews calls Him the *great Shepherd*. Peter, in one of his epistles, speaks of Him as the *chief Shepherd*. In this sweet chapter of John's Gospel our Lord designates Himself as the *good Shepherd*.

Only one characteristic of the good Shepherd can we now gaze on. The good Shepherd *knows* His sheep, v. 14. So His leadership is founded on *exact* knowledge of each one's circumstance and necessity.

You see when our Lord tells us He is Shepherd He means that He is Shepherd in the utmost Oriental meaning. He is no such shepherd as our Western shepherds are, who only know they have a flock of

sheep and do not know anything about the separate individual members of it. The other summer, amid the valleys of Montana, I saw flocks and shepherds. The shepherds were on horseback; the dogs went scurrying round on the outskirts of the flock to keep it together; and the sheep were driven here and there. That is not our Lord's figure of Himself in any wise. I know my sheep, the good Shepherd says. I call my sheep by name and lead them out. That was true of the Oriental shepherd, that he knew his sheep by name. There was a deep and sympathetic knowledge on the shepherd's part toward each one of his flock. He lived with them, for them—away from other men for their sakes, that they might get the best pasture and the safest. All this tender, intimate, personal, separated, name-by-name knowledge of His sheep, the Saviour meant when he said, I am the good Shepherd, I know my sheep.

The Apostle Paul, in the last letter he ever wrote, falls back upon this knowledge of the Shepherd Lord as a mighty and guiding consolation. There he was, a prisoner at Rome—not a prisoner as he was formerly, living in his own hired house and with a measurable amount of freedom. He is in his second imprisonment, just preceding his martyrdom. Perhaps he is confined in that horrible hole of the Mamertine prison which I have seen, and where tradition says he was immured, and Timothy is charged with weighty responsibilities. And things are looking badly, and Hymeneus and Philetus are making trouble and denying the faith, and the outlook is very dark and disheartening. And then Paul falls back upon this separated personal knowledge of the Shepherd Lord and writes to Timothy—never mind; things cannot go to rack and ruin; keep up good heart; you and I cannot see where the Lord is leading, but He is lead-

ing, and well and wisely, too; not in the mist, but in the full, clear light. For, Oh, Timothy, nevertheless the foundation of God standeth sure—having *this* seal: The Lord *knoweth* them that are His. That was Paul's consolation—the knowledge of the good Shepherd. Let it be yours and mine. He is the good Shepherd because he knows His sheep.

Here is the true confessional—into the knowing, sensitive heart of the Shepherd Lord. He knows your hard times, your struggles, your trials, your battlings with temptations, your sorrows, your pains; even the heart's bitterness, which none can know but the heart itself, He knows. I am sure here is help for us. O, Shepherd of the sheep, may we, Thy flock, be readier trustfully to follow Thee, since Thou knowest us, every one. How good is such a Shepherd!

NOV. 25-30.—THE "I SAY" OF CHRIST.—Luke vii: 11-16.

Behold the procession of death. The mother, and she a widow, following the bier of her only son. Not a sight unusual then nor now in this world of sin and heart-breaks and shattered homes, and the apparently triumphant grave.

Behold the procession of life. Christ approaching Nain!—and lo! the two processions meet each other.

It were well for us to remember that no funeral of a believer trails its sad length along, but that Faith may see meeting it the promise and presence of Him who is the Life.

This procession of death is changed into one of joy and life and victory, simply by the "I say" of Christ. And here is parable and illustration of what Christ shall do at last for all believers.

Consider, then, this wonderful "I say" of Christ.

(a) It is the "I say" of the *tenderest compassion*. Notice—the heart of Christ is touched by the mother's

grief. Weep not, He says. That is, bewail not, do not so passionately weep; do not so drench your eyes with tears as to be unable to behold any stars of hope. Can you not almost hear the compassionate tone in that "weep not" to the poor widow? How different Christ from ourselves! There was a great miracle in Christ's purpose. Too often with us consciousness of power prevents compassion. We know we can help, in our little way, and we *fling off* help as a king does largess in a crowd carelessly. Not so Christ. Power with him does not freeze compassion. Be sure you are not in the grasp of Fate which does not care; be sure, rather, that you are embosomed in an infinite love which feels.

(b) It is the "I say" of the most *intimate sympathy*. "And He came and *touched the bier*." In all the Scripture I do not know any thing so sweet. To touch a bier was, under the Jewish law, to become ceremonially defiled. We may be sure this mother had touched this bier. What hand but hers would swathe the dead body of her boy in its burial ceremonies? She was standing, therefore, in ceremonial defilement. Now the exquisite thing about it is that Christ does not seek to help her outside of that sad circle in which she stands, but *inside* it. *He* touched the bier. *He drew* around Himself that ceremonial defilement that she might know He stood, not apart, but with her. Ah, great High Priest, touched with all the feelings of our infirmities! Into the very circle of our griefs and desolations, He comes. What penetrating comfort!

(c) It is the "I say" of *power*. *Inherent*. Compare this simple majestic "I say" with the long-laboring struggle for miracle by the prophets of the Old Testament—Elisha for example. Surely here is greater prophet. *Commanding*. Not an instrument, like Elijah's mantle or

Elisha's staff. Simply the word of absolute command. *Victorious.* The terse glad statement of the Scripture is better than all attempted description. Young man, *I say* unto thee, arise. And—he that was dead sat up and began to speak.

Compassion, sympathy, limitless power—out of such roots springs the “*I say*” of Christ. What gladness for us that there is such a Being who can speak such “*I say!*”

What folly to refuse to trust Him!

And if this “*I say*” of this miracle be not enough for us to lay our weary hearts against amid life's buffetings and strugglings, let us reinforce this “*I say*” by the vision of His Resurrection. Christ met death in His own domain, and there burst the bonds of death and opened the Kingdom of Heaven for all believers, that we might the more be certain that He could and would speak such compassionate, sympathetic, authoritative “*I say.*”

EXEGETICAL AND EXPOSITORY SECTION.

Studies in the Psalter.

BY TALBOT W. CHAMBERS, D.D.,
NEW YORK.

NO. XI. THE EIGHTY-FOURTH PSALM.

The Blessings of the Sanctuary.

THIS lyric resembles in its main theme the 42d Psalm, with this difference, however, that the latter is a piteous lament at being cut off from the sanctuary, while the former prays for and describes the blessings of the public worship which God had appointed. Its author and occasion are much disputed, some attributing it to David during his flight before Absalom, others assigning it to the period when Hezekiah reinstated the national festivals, while a third class put it in the years that preceded the final overthrow. Happily it is of no consequence to the interpretation which view is adopted. The one aim of the writer is to express and justify his longing desire for the communion with God to which the tabernacle invited the devout worshipper. Like the 45th, it is a Korahite Psalm. The phrase in the title, “upon Gittith,” or as the Revised Version has it, “set to the Gittith,” is usually considered to denote either the instrument or the air to which the psalm should be sung. A convenient mode of division makes the first part of the composition (vv. 1-7) set forth the blessedness of access to the sanctuary, and the second (vv. 8-12) an earnest

prayer that the writer may enjoy it.

I. The Blessedness of the Holy Courts (vv. 1-7).

How lovely are thy tabernacles,

O Jehovah of Hosts!

My soul longeth, yea, even fainteth for the courts of Jehovah;

My heart and my flesh sing with joy to the living God.

Even the sparrow findeth a home,

And the swallow a nest where she putteth her young—

Oh, for thine altars, Jehovah of Hosts,

My King and my God.

Blessed are they that dwell in thine house; continually do they praise thee. Selah.

Blessed is the man whose strength is in thee;

In whose heart are the highways to Zion.

Passing through the Valley of Weeping they make it a place of fountains;

Yea, the early rain covereth it with blessings.

They go forward from strength to strength,

Till each appeareth before God in Zion.

The singer begins with an impassioned exclamation at the loveliness of the Lord's dwellings—the plural referring not to different sanctuaries, but to the varied divisions and apartments of the onesacred area on Zion. To him they are not only lovely, but also beloved, as the original word means. They excite his affection as well as his admiration, and that not for external reasons, but because they are the abode of One who is both his covenant God and a universal sovereign. Hence his desires are intense, his soul is consumed with eagerness, to tread once more the sacred courts, not, however, on the

ground of a superstitious observance, but because they bring him into peculiar communion with the Living God, no imaginary or impotent deity, but the One who has life in Himself and gives it to others. He has already experienced this, and therefore declares that his heart and his flesh, *i. e.*, the whole man, all his powers and faculties, sing with joy [the invariable signification of the verb elsewhere] unto the Lord. The recollection of former bliss sharpens the yearnings of his present affection. In the next verse this is enforced by a comparison with the lower animals. Even the bird, two of which are sold for a farthing, (Mat. x. : 29), finds its appropriate home, and the swallow has a nest for its young. The instincts of these irrational creatures are thus provided for, and they having shelter and protection are satisfied. But for me there is needed something higher and better. "Oh for thine altars!" *viz.*: those of burnt offering and of incense (Num. iii : 31) where by means of sacrifice and prayer the devout worshipper maintains his communion with his God and his King. The thought of this stirs the soul of the singer, and he exclaims again at the rapture of those who enjoy this privilege, "Oh, the blessedness of such!" They that dwell in God's house are the members of his family (Cf. Jer. xx : 6,) the household of God (Eph. ii : 19), and not simply those who have an official residence there as the priests. The privilege of this relation could be enjoyed anywhere, but under the old economy the outward sign of it was the frequenting of the sanctuary. Nor is the happiness of standing in such a relation to God confined to the initial period, but they who enjoy it are continually praising God, because all the time they have renewed cause of praise.

After the pause denoted by *Selah*, perhaps for a strain of music, the

poet proceeds to expand the last thought in a series of idiomatic ejaculations, the substance of which is that these devout souls feel that all their strength is in God—a phrase having its counterparts in other Psalms and in the New Testament (2 Cor. xi : 9, 10)—and cherish in their hearts the highways to Zion, *i. e.*, delight in the road because of the terminus to which it leads. These ways may be long and toilsome and even saddening, but the end is sufficient compensation. Nay, they are often comforted while on the journey. The darkest and gloomiest present becomes radiant. Passing through the Vale of Tears they are able to make it a place of fountains, changing sterility into verdure, and gloom into delight. For not only does water spring up out of the sands and rocks of the desert, but the gentle early rain comes down, and like a mantle robes the region with blessings. And the appropriate result follows. Usually the traveler's strength decreases in proportion to the length and toil of the way he has traversed, but here it is the very opposite. They go from strength to strength, *i. e.*, from one degree to another, ever increasing the nearer they come to the longed-for goal, which at last they are sure to reach; and then individually each one appears before God in Zion, has the full fruition of that union with God in which man's highest joy consists. Not without reason is this portion of the Psalm taken to describe the Christian's course through life. He has his trials and sorrows, but they are converted into blessings. His progress is not by fits and starts, but a steady advance like that of the growing plant. Nor is he lost in a crowd, but sustains a special personal relation to Him whom he has believed. And when the end is reached, the great joy is like that of the apostle, to depart and be with Christ,

II. Prayer for the Enjoyment of it (vv. 8-12).

O Jehovah, God of Hosts, hear my prayer :
Give ear, O God of Jacob. Selah.

Behold, O God, our shield,

Yea, look upon the face of thine anointed.
For a day in thy courts is better than a
thousand ;

I would wait at the threshold in the house
of my God

Rather than dwell in tents of wickedness,
For Jehovah God is a sun and a shield :

Jehovah giveth grace and glory ;

No good thing will he refuse to them that
walk uprightly,

Jehovah of Hosts,

Blessed is the man that trusteth in thee.

The second division of the Psalm is a petition founded on the preceding view of the happiness arising from communion with God. The reduplication of divine names in the 8th verse is not idle or unmeaning, but suggests the grounds upon which the suppliant bases his plea, viz.: God's eternity and self-existence, His sovereignty, and His covenant relation to His people. But even these do not altogether satisfy him, and so in v. 9 he invokes Him as the shield (cf. Ps. iii: 3) of his people, the figure which God employed (Gen. xv: 1) to encourage Abraham. [The position of the words and the accents require that the word should be thus regarded, and not as the object of the verb and a synonym for king in the next clause.] "Thine Anointed (One)" is David, by whom or in whose name the psalm was written; and the request is that God would behold his face, that is, behold it favorably, and grant the request conveyed by the upturned, imploring countenance. Mere place or position will not answer. What the soul longs for is some personal manifestation of Jehovah's favor. This the singer expects and he expresses his sense of its value by very vigorous comparisons. A single day in the fore courts of Jehovah is better than a thousand any where else. Nay, he would rather stand at the door of God's house and look in (which was all that the worshippers could do at the Mosaic sanc-

tuary) than dwell in the interior of tents in which iniquity prevailed. [The use of *tents* here indicates that the tabernacle, not the temple, is meant by the corresponding expression, *house of God*.] Of course the reference is to rich and well-furnished tents. But let them be never so splendid and luxurious, the child of God prefers the threshold of the sanctuary. So Mr. Spurgeon says, "God's worst is better than the devil's best." This is not only because all things earthly are doomed to pass away, but also and chiefly because even while they continue they cannot satisfy or give enduring peace, whereas communion with God furnishes all that heart can wish, a joy that fadeth not away. Hence the poet goes on to describe what God is to His people as the reason why His earthly dwelling-places are so dear. Jehovah God is a sun and a shield; one the source of life and joy, the other the means of protection and security. Here only in Scripture is God directly called a sun, though elsewhere He is spoken of as light (Ps. xxvii: 1 and cf. Is. ix: 19, 20), and in Malachi the Messiah is set forth as "the sun of righteousness." The figure is the strongest conceivable and the most expressive. It is this even in the obvious fact that the sun is the source of light and heat for the globe, and the indispensable requisite for all vegetable and animal life, which doubtless was the entire conception in the mind of the sacred poet. But the discoveries of science greatly enlarge our views of this mighty orb as the center of the solar system and the ultimate source of all the power that exists in the world. Yet he is only an emblem of that great Being in whom, in a peculiar sense, the believer lives and moves and has his being.

The next utterance, though without a figure and in simplest terms, is equally striking. "Giveth grace and glory" is a phrase of the utmost comprehensiveness, for it takes in

all one needs for this life and for that which is to come. *Grace* is the present bestowment of God's favor which draws with it as a necessary consequence every needful earthly supply ("All these things shall be added unto you." Matt. vi: 33) while *glory* includes all the sensible fruits and manifestations of the divine favor. The writer may not have had in view directly what we understand by the glory to be revealed, but he could hardly hold that such fellowship as he had with the Most High would or could terminate with death; and we cannot err in giving the promise a scope commensurate with the soul's whole existence. It comprehends this life and the next, and one as the pledge, the earnest of the other. The negative assertion of the same truth is equally impressive. "No good thing," *i. e.*, none that is really good. All goodness is relative. What may be desirable or important at one time or in one place, may be the reverse at another. But whatever be the need of the man that walketh uprightly it shall be supplied. The highest good is self-communicative. God is a great and constant giver. He never forgets his own. His favor as here described is not limited to his earthly tabernacles. Men may be cut off from the holy hill and have no part with the multitude that keep holy day, still if they walk uprightly the promise is theirs and sure of fulfillment. This thought is emphasized in the exclamation with which the lyric concludes. The poet before had pronounced blessed them that dwell in God's house (verse 4) and afterwards those who swell the festal throng on their way to that house (verse 5), and now he extends the benediction to all who, whether they enter the sacred courts or not, have what is the indispensable prerequisite for acceptable worship, faith in the Most High. "O Jehovah of Hosts,

blessed is the man that trusteth in Thee."

This conclusion clearly reveals the elevated character of Old Testament piety. The ancient dispensation abounded in forms and had a stately ritual, but underneath all the outward show and pomp there beat the heart of a sincere and earnest devotion. The hymn-book of the church indicates beyond controversy its essential and governing spirit. That was the apprehension of the living God as the maker and preserver of the soul, and therefore its true home and abiding rest. The ways in which He manifested himself outwardly were esteemed and longed for and enjoyed, but these were only means, and it was possible to reach the end without them. And hence a psalm which begins with a passionate outcry for the sanctuary ends with a blessing upon that which is independent of times and places, the confiding and absolute trust in Jehovah which may be exercised as well by a hunted and fugitive outlaw as by a procession of worshippers winding along the slopes of Zion.

The Doctrine of the Day of Jehovah Before Joel's Time.

BY PROF. WILLIS J. BEECHER, D.D.,
AUBURN, N. Y.

IN the HOMILETIC REVIEW for October, 1889, I called attention to the doctrine of the day of Jehovah as preached by the prophet Joel, and by Jehovah's ministers from Joel to Peter and from Peter to the present time. In that paper the fact was barely noticed that the idea which Joel was the first to express in the phrase, "the day of Jehovah," was not to him a new idea, but had been handed down from an earlier time. In the present paper we are to see whether we can trace the idea in its earlier form.

In the thirty-second chapter of Exodus we have the account of the

sin in the matter of the golden calf in the wilderness. The account says that Moses, after rebuking the people, interceded with Jehovah for them, and at last obtained this promise (Ex. xxxii: 34): "And now go, lead thou the people whither I said to thee; behold my Angel will go before thee; and in the day of my visiting I will visit upon them their sin."

We have here the enunciation of an idea capable of being repeated and handed down from generation to generation, the idea of Jehovah's appointed day for visiting his people in judgment for their sin. In Hebrew, the phrase is necessarily definite—"the day of Jehovah's visiting," not "a day of his visiting." While any time of national chastisement might be a day of visitation, there remained in the minds of those who were familiar with the record the conception of *the* day of visitation, supreme and alone as compared with other days.

If we suppose that the men of Joel's time had this passage and this phraseology in mind, the supposition thoroughly accounts for the language Joel puts into their mouths (Joel i: 15; ii: 2, 11):

"For the day of Jehovah is near,
And like destruction from the Almighty it cometh."

"Let all the inhabitants of the earth tremble;
For the day of Jehovah cometh, for it is near!
Day of darkness and gloom, day of cloud and thick darkness!"

"For the day of Jehovah is great,
And is exceedingly terrible, and who shall abide it?"

As calamities accumulated upon them, locust and drouth and foreign invasion, they came to fear that they were suffering, not from some ordinary visitation of Jehovah, but from that of his great day of visitation with which Israel had been threatened of old.

If the foreign invader of the time of Joel was Hazeel—and I believe that this was the case—then the supposition just made is confirmed

by the fact that the time was just at the close of the reign of Jehoash of Judah, a few years after his second and successful attempt to repair the Temple and re-establish the worship. This was a time when the minds of the nation would be especially occupied with the law of Moses, including its notable threatenings. It finds further confirmation in the fact that the phraseology of Ex. xxxii: 34 is substantially repeated in Am. iii: 14 and Hos. ix: 7, Amos being the next prophet but one in succession from Joel. Later, in Jeremiah and Ze- phaniah, frequent mention is made of Jehovah's time of penal visitation.

We turn to a different form of phraseology in the earlier writings. In Num. xxiv: 14, Balaam proposes to advise Balak: "What this people shall do to thy people in the latter days." In Gen. xlix: 1, Jacob says that he will make known to his sons: "What will befall you in the latter days."

The phrase here translated "latter days" is one which might supposably have a meaning no more definite than days later than the present, coming days, future time in general. Whether the phrase is actually used in this indefinite way in these and other passages, we do not now need to decide. At any rate, in another class of passages, this phrase is used in a distinctly limited sense: "For I know, that after my death, ye will act very corruptly, and will remove from the way which I have commanded you, and the evil will befall you in the latter days, because ye will do evil in the eyes of Jehovah" (Deut. xxxi: 29). "In the distress to thee, when all these words find thee, in the latter days, and thou shalt turn unto Jehovah thy God, . . . he will not forget the covenant of thy fathers" (Deut. iv: 30). The time which in these two passages is called the latter days is three times called "that day," in Deut. xxxi: 17, 18: "And my anger will burn with

him in that day, . . . and many and distressing evils will find him, and he will say in that day: Because my God is not in the midst of me, these evils have found me. And I for my part will surely conceal my face in that day."

Here we have the terms "the latter days," "that day," indicating not future time in general, but some point in future time that is conceived of as entirely specific and definable. This point in future time is like Jehovah's day of visitation in Exodus and the day of Jehovah in Joel, in that it is a time of punishing Jehovah's people for their sins. It is further like the day of Jehovah in the second part of Joel in that it is a time in which it appears that Jehovah is a faithful covenant God to those who turn to him.

The phrase "the latter days" does not appear in Joel, Obadiah, or Amos, but it is found in Hosea iii: 5, Isa. ii: 2, and Micah iv: 1, and is somewhat frequent in Jeremiah, Ezekiel, and Daniel. It is employed mainly within the same range of ideas with the term the day of Jehovah, though the two are not quite interchangeable. Peter, in Acts ii: 17, shows his appreciation of the relation of the terms, in the beginning of his citation from Joel. The passage in Joel begins: "And it shall come to pass afterward," the adverb referring to the relief from the crop failure and from the invader that had just been promised. Peter has nothing to say concerning these, and bears in mind that the passage is one that speaks of the day of Jehovah. So, instead of quoting the adverb, he substitutes for it the familiar descriptive phrase, and says: "And it shall come to pass in the latter days." In the passages of this class "the latter days" is a wider designation of time than is "the day of Jehovah," but the two are closely related.

In fine, the statements of the Old Testament are to the effect that

when Israel entered the land of promise, there was sent "before his face" (Ex. xxxiii: 2, cf. xxxii: 34, xxxiii: 20, 23, xiv: 19) Jehovah's Messenger, who led him to victory. Accompanying this peculiar grace was an awful threatening, the threat of the day of Jehovah's visiting him for his sins, in the latter days; but the threatening was balanced by the promise that even in "that day" Jehovah would remain faithful to his covenant. In this somewhat vague form this warning and promise were handed down, until, in the mouth of Joel, they assumed the more definite character of the doctrine of The Day of Jehovah.

The Name "Christian."

BY TRYON EDWARDS, D.D.

"The disciples were called Christians first in Antioch," so we are told in Acts xi: 26, and most commentators and readers regard the name as given in ridicule and contempt to the followers of the Saviour.

This, however, can hardly have been the case, for though their enemies, as we know, stigmatized them as "Nazarenes" and "Galileans" it is nowhere said that they gave them any other name, and it is scarcely probable that the church would so readily have assumed and so willingly have kept a name which had been given to its members only in contempt and derision. It seems more reasonable to suppose that the name was *divinely* given, forever to associate the followers of Christ with His own blessed name. And the Greek word translated "*were called*" makes it almost certain that this must have been the case. In eight other instances in the New Testament that word is used in its form as a *verb*, and once as a *noun*, and in every one of these cases it signifies a command or direction coming as a message from God himself, as when the wise men

(Matt. ii: 12) were *warned of God* not to return to Herod; and Joseph (Matt. ii: 22) being *warned of God*, turned aside into Galilee; and Simon (Luke ii: 26) had the coming of Christ *revealed to him by the Holy Spirit*; and Cornelius (Acts x: 22) was *warned of God*; and the *answer of God* (Rom. xi: 4) came to Elijah; and Moses (Heb. viii: 5) was *warned of God* how to make the tabernacle; and Noah (Heb. xi: 7) was *warned of God* as to the coming flood; and men were *warned from heaven* (Heb. xii: 25) not to refuse the divine message. And if in every one of these cases this is the uniform use and meaning of the word does it not plainly indicate that here also it must be used in the same sense, thus saying that the name was *given by God—divinely given*?

In the nature of the case there seems to have been a need of some *new* name that should sink the distinction of Jew and Gentile and embrace in its broad and significant and definite meaning, all of every nation who should be converts to the faith of Christ. And is it not probable that this was the very name alluded to and foretold by the prophet (Isaiah lxiii: 2) when, speaking of God's people under the New Dispensation, he says, they "*shall be called by a new name, which the mouth of the Lord shall name*"? And given, as it was, so soon after the death of Christ, and at Antioch, where inspired men were so long ministering to the church, and acknowledged as it was by Peter (i Pet. iv: 16) at so early a day, is it not more than probable that it was by special divine direction that believers in Christ were given this "*new name*" which so soon became the mark of discipleship, and which everywhere, and to the end of the world, was to designate the disciples of the Saviour, and be a form of acknowledging and confessing Christ before men?

And this divine origin of the

name seems to be both confirmed and illustrated by an expression in the Old Testament which may throw light upon this point. Turning to the last verse of the fourth chapter of Genesis, we find it written, "Then men began to call upon the name of the Lord," the literal meaning of which in the Hebrew seems to be, "Then it was begun to call men (*i.e.*, good men) by the name of God," or *God's sons*. And this meaning seems to be recognized in the next chapter but one, where it is said that "the sons of God," (*i.e.*, good men) married "the daughters of men," (*i.e.*, irreligious and worldly women) and, as mothers so shape the character of their children, a race of giants sprang up—not giants in size—for the word has no reference to *size*, but giants in wickedness, outbreaking men, *violent* men, the very word that is used when it is said (chap. vi: 13) that the world was "so filled with their *violence* that God was led to destroy it by the flood." So the former passage in the New Testament seems parallel to this in the Old. Then, in the Old Testament, in the days of Seth, good men were first called "God's sons," and here in the New Testament, in the days of Paul and Barnabas, and at Antioch, good men were first called "Christ's sons" or *Christians*, for the latter word is but the equivalent of the two others. In each case was not the name *divinely given* to distinguish God's people from the world, and to mark them as His own?

Nebuchadnezzar's Dream.

By HOWARD CROSBY, D.D., N. Y.

DAN II: 5. "The thing is gone from me." The "thing" is considered by many to be the dream, and so they also understand the same phrase in the eighth verse. There is nothing in the Chaldee (Aramaic) of this passage to forbid this understanding, for though *millehah* means "word," yet, like the Greek

ἵψα (and even sometimes *λόγος*) it may also mean a *thing* or *subject* of which there is speech, as it seems to do in verses 15 and 17 of this chapter. The other interpretation, however, ("the word is gone forth from me") which is given in the margin of the Revised Version, appears to have most probability. The reasons are these: 1. The king would scarcely call his dream a "thing." He would have said, "the dream is gone from me" if he had meant that. "Thing" would have referred not to the dream, but to the whole matter connected with the dream, and that had not gone from him.

2. The sequence in both the fifth and eighth verses are not relevant with reference to "dream," but are relevant with reference to "word" or "decree." In the fifth verse there is no nexus between "the dream is gone from me" and "if ye will not make known unto me the dream," etc. We should have expected a "therefore." In the eighth verse the seeking to gain time would be a natural result of the terrible decree, but not a result of the dream being gone from the monarch.

3. This similar expression in Ch. ix: 23 and in Is. xlv: 23 (*yatzta dhabhar* "the commandment came forth," "the word is gone out") is a strong support for the meaning here, "the word or decree is gone forth from me." Some have supposed (with this rendering) that Nebuchadnezzar well knew his own dream, but wished to test his wise men, and so insisted on their telling him what the dream was as well as its interpretation. It would certainly not be unlike an Oriental despot to do

such a thing on pain of death if they failed. But there is one thing that forbids this theory. It is the terrible distress of soul which the monarch experienced regarding the dream. Such distress (see ver. 1) would not permit him to indulge in a grim play with his wise men. He would be quick enough to tell them the dream in order that his soul might have relief from the interpretation. He would be careful to tell them every feature of the dream which he could remember and so help them every way to the result—the interpretation. He most certainly had forgotten every detail of the dream, and only remembered that is had impressed his spirit with care and perplexity, which is a common experience in dreams. There may have been beside this a spiritual intimation that the dream was of God, but Daniel's marvellous telling of the dream (apart from his interpretation of it) and recalling every feature to his mind must have been the conclusive proof to him that the dream was no ordinary and unmeaning one, but a divine revelation.

It was in strict accordance with the character of the Casdim or Chaldeans as a dream-interpreting guild (for this belonged to the astrological side of their astronomy), that Daniel should be made *rav signin* (chief of the governors) over all the *chakhamin* (wise men) of Babylon. These Casdim or wise men were divided into *khartumin*, *assaphim* and *mechassaphim*, and these names suggest superstitious rites, in which Daniel in his ignorance may have taken part, though we are sure he never connived at idolatry.

EUROPEAN DEPARTMENT.

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

Notes.

Personal Piety and Churchliness.—The distinction between the two is common in Germany. Where the church is a State institution and the

people have but little to do with the management of its affairs, it is not strange that the church fails to meet the needs of a large portion of the community, and even of many who

seek spiritual things. If the preacher is distasteful, if the services are dead or formal, if the life of the church is objectionable, the individual member has no redress but must either submit to what his spirit protests against, or he must seek spiritual nourishment otherwise than in the public services of the sanctuary. It has become common in Germany to say that all the piety is not found in the churches, and to affirm that the attendance at divine service is not a fair test of the religious character of the people.

At a late conference the lack of churchliness was discussed. It is recognized as one of the most serious evils from which the German church suffers. Unfortunately, the remedy is found by too many in what is external rather than internal, so that Catholic rather than evangelical principles are emphasized. Thus the church is exalted and hierarchical assumptions are made, while the power of the Word, personal piety, and Christian independence, are not made as prominent as they deserve to be.

There are, however, also such as look for the remedy in inner and truly spiritual means. They want the church itself to be regenerated, and claim that the fault is not altogether with those who absent themselves from divine services. Judgment must begin at the house of God. The party spirit, so suggestive of the Corinthian church, must be overcome. Instead of exalting a particular party or confession, the living Word must be made the leaven. Not a hierarchy, but a Christ-like ministry, whose greatness consists in real service, is the demand of the hour. The church should be so reformed that personal piety will become the measure of an individual's churchliness, not outward conformity to the enactments of the church the standard of piety. **In a word, the church must exist for**

the devout believer, not the believer for the church. If there is to be churchliness, churchliness must mean the best spirituality, the highest edification, and the most efficient Christian personality. If truly made a spiritual home, the children of God will delight in it as their Father's house.

A new Species of Insanity has been brought to light by German physicians. It is called the *questioning mania*. Those afflicted with this disease continually ask theoretical questions of the most useless kind respecting all objects which arrest their attention. The questions may be painful to the patient and remote from his interests, still they force themselves upon him. One peculiarity of this mania is the fact that no time is taken to consider the question proposed or to wait for the solution of the problem presented. One question is asked after another, apparently simply for the sake of asking them. Griesniger and Meschede have paid especial attention to the new mania in their works on psychiatry.

Perhaps a little investigation will reveal the fact that not all afflicted with this craze are in asylums. There are inquiries which are born of an irresistible desire for knowledge and which lead to wisdom, and there are questions which are born of vanity and lead to folly. Many a questioner is anxious to reveal the sharpness of his conceit; a deep concern for the answer is not in harmony with the shallowness and frivolity of his nature. Did the answer really interest him, he would diligently search for it, instead of perpetually limiting his mind to the mere questioning, as an ass perpetually moves around the post to which he is tied. The profound and honest mind has problems enough; but that mind only asks them for the sake of the most persistent efforts to solve them. The profane trifler who

imagines that he degrades sacred things by asking silly questions respecting them only reveals the new mania. Must not he be insane who asks questions about momentous concerns, when he neither understands the import of the questions, nor seeks seriously for their answer? All regard for the honest inquirer wrestling with great problems in the agony of doubt, but the fool deserves to be answered according to his folly.

The Partisan Spirit.—A Continental writer, says: "The bitter national disputes, the obstacles placed in the way of free thought, and the conflict between different classes and races are a disgrace to our age. It is a blot on our century that the power to which is intrusted the direction of society is partly placed in the hands of men whose sole recommendation is their hateful prejudice." How often are leaders chosen because extremists, one-sided representatives of a cause, and consequently unjust?

The War Power of Europe.—It has been estimated that the five leading continental nations can furnish over fourteen millions of disciplined soldiers in case of war. England, Spain, Turkey, and the smaller European nations could furnish several millions more. These figures are beyond our comprehension, and it is no wonder that in view of the vast armies that may be brought into the field against it, no nation seems to be anxious to break the peace. Future battles are likely to be fought on entirely different plans from those prevalent in the past. Great pains are taken to make the drill of the armies perfect and to introduce new features into warfare. The electric light and dynamite may be important factors. Great changes are expected from the introduction of powder comparatively noiseless and smokeless. The battle will be more silent than formerly; the line of battle will be exposed in full view

to the enemy, and the soldier will see the wounded and dying, and hear their shrieks. The effect of this change is inestimable, and there is much speculation as to the advantages and disadvantages of the new powder.

National hostilities are so intense now that the next war is likely to be one of the greatest bitterness. Crushing defeats and the annihilation of armies so as to destroy the likelihood of future attacks, are expected. Just what defeat will mean with the new appliances no one can tell; but nations are naturally slow to undertake a war amid the reigning uncertainties. Perhaps the implements will become so destructive that war will become more dangerous than ever and the preservation of peace a national necessity. Already it is affirmed that numbers are a secondary factor, the first being discipline, handling the troops, and the efficiency of the implements of war.

Genius in Religion.—Is religion within the sphere in which genius operates? A Catholic writer declares that men of genius are dangerous to theology, and adds: "They must therefore hold their understanding strictly to what our mother, the Catholic church, says and teaches." Genius is feared as too erratic and too capricious by a church that wants all to move in a groove which it has made. And yet even within these limits genius is possible, and it has not been wanting in Catholicism. In France and Germany a cultus of genius has been advocated as a substitute for Christianity. This modern idolatry found an enthusiastic apologist in Strauss. This undue exaltation of genius promoted the idea that it was free from the restraints of morality and religion. The lives of many men of genius were such as to increase the conviction that religion is not the sphere of genius.

Yet there is no good reason why genius should not be found in religion as well as in poetry and art. Perhaps we separate what God intended to be joined together, and thus discourage and repress what might prove of greatest service to Christianity. The freedom given by Protestantism affords abundant room for genius; and that it has been able to flourish in the church is proved by examples in the past as well as in our day. That there is a place for it deserves emphasis at a time when there is such urgent demand for genius in socialism, in reform, in pulpit oratory, in religious poetry and art, and in all the various departments of Christian activity. Life itself is the greatest of the arts and affords the best opportunity for the exercise of the highest intellectual gifts.

Views have been prevalent in the past which made the realm of genius very limited; but psychologists now behold the subject in a different light. No one will seriously claim that genius is a particular faculty; many even question whether it is an *innate* adaptation to a special sphere. Much formerly pronounced innate is now admitted to be the result of culture. Mental power is innate, and the peculiar quality of the mind may peculiarly adapt it to certain spheres. But the direction given to the innate power and quality depends far more on surroundings and education than was formerly supposed. This has been made evident by the investigations of the philosopher Beneke and by writers on pedagogy. Men may display genius in various departments, as Leonardo da Vinci, who, under other circumstances, would have been thought to have genius only for one art or study. Kant's view that genius belongs to art, but not to philosophy, is now generally abandoned by German writers on aesthetics. The imagination is regarded as the most

potent factor in genius, and its sphere was formerly limited mainly to art. Now, however, it is admitted that it is also a powerful aid to the scientist. This has been acknowledged by Kepler and other scientists. Our own century furnishes proof that in science genius has a mission. So long as genius meant power to create, it was naturally banished from science, philosophy and religion. But psychological analysis has shown that even the best imagination does not create absolutely; it produces something new, but from already existing materials, putting them into new relations, and thus originating new forms. Even the new ideals, as purely mental forms, are not absolute creations, but original combinations of what already exists. The rule is without exception, that from nothing, nothing comes.

The extreme vagueness with which the term is used makes the definition of genius difficult. Thus it has been defined as inventive, creative, and epoch-making; as producing models which are standards for others; as seizing the totality, where others apprehend only parts; as being individuality, *instinctivity*, intuition, and ideality. It is thought to have the power to seize the essence of things, to penetrate through outward appearance to the substance, and to master the inmost idea of an object instead of roaming over its surface. Genius, is thus peculiar insight. But what it beholds by a kind of intellectual intuition, it must also be able to make others see; hence it is the gift of expression in eloquence, in poetry, in music, and in the plastic arts. Genius expresses ideals, that is, it puts a general idea, as beauty, heroism, divinity, into a concrete form. Thus the general idea of beauty becomes individual in a Venus di Medici. It does not copy, but it gives form and reality to a mental image. Genius origi-

nates; talent cultivates and prunes what has already been started. Genius makes epochs; talent reigns in the periods which follow epochs. The greatest genius may be laborious; yet its blossoms and fruit are spontaneity; talent does not rise out of labor to revel in the realm of spontaneity. Genius makes; talent is made, and approaches genius in proportion as it becomes independent and originates. Genius transcends the age, hence must often look to the future for appreciation; talent is traditional. Genius is a seer and a prophet, revealing the visions seen; talent criticizes, comments, amplifies what the prophet reveals. Genius is domineered by inherent, perhaps irresistible energy, which is a law unto itself; talent is restrained and moves within the sphere of given laws. It has been said that we are born originals and die as copies. The last is not true of genius; it retains and expresses its originality. We accordingly regard genius as unusual mental power, peculiarly developed and adapted for certain spheres, and producing exalted values which are original and new. Amid all the influences exerted upon it, genius proves its power by converting them into self; it transforms them into its likeness instead of being transformed by them. The works it produces have its own spirit and are instinct with its life. Hence their inspiration in distinction from what is mechanical.

Other definitions of genius express qualities rather than the essence. Thus genius is freshness; it apprehends in a living manner and represents vividly. It could not so apprehend unless it were keenly sensitive; hence its liability to misery, particularly in view of the disparity between the cherished ideal and the experienced reality. Its insight enables it to discover the secrets of objects and to interpret their hidden meaning. Ampère defined

genius as the power to discover relations, so that to it objects are more significant than to others.

Genius is ability and impulse to work; it is the exercise of concentrated power. If men of genius have, been lazy, and given to distraction and to excesses, it was not by virtue of their genius but in spite of it, proving that the lower elements domineered the higher.

In every department of thought and work there are certain possibilities. All earnest pursuit aims at the discovery of the realization of these possibilities. The student is confronted by science, philosophy, and religion as full of unrealized possibilities. So in aesthetics. Given marble, metal, wood, colors, sounds, they are but so many possibilities to be converted into realities. An Apollo Belvedere is concealed in the rough marble; it is the mission of genius to bring the statue to light. Art is nothing but the realization of an aesthetic possibility.

What a universe is thus revealed, a universe of possibilities! The brute knows only sensual realities; brutish men convert the lowest possibilities into realities; but genius transforms the highest. Life is a search of discovery for the possible, in order to make it real. Genius is solitary in its highest realization of the most exalted possibilities.

Now apply this to religion, Christianity furnishes the highest objects for contemplation, and the sublimest sphere for action. How then can we exclude from it genius, the highest gift? Indeed, it seems that religion affords peculiar opportunity for genius to exert its power. Spiritual genius has a peculiarly deep insight into divine truth. New views, new combinations, new developments, and new applications of this truth, are needed. The Christian ages are marked by their discoveries in the possibilities of divine truth; is this truth so poor that these pos-

sibilities have already been exhausted? Surely not, if it is true that every believer is to represent that truth according to his own individual peculiarity. To the preacher every text is a possibility to be made real in the sermon and in the personality of the hearer. And then Christian work! Genius for devising new methods, new and more efficient forms in applying the truth, forms latent as possibilities in the divine truth and in the peculiarities of the day. The living personality is susceptible of a beauty and perfection to which dead marble cannot aspire. There is on earth no greater work than that of molding a soul into the form of its ideal. Christian life is an art in the highest sense, an art with the gospel as the ideal to be embodied in character and lived before men, and to be realized also in others. Just because the sphere of religion is the highest possible it demands genius of the highest kind. Socialism is waiting for the divine energy of Christian genius.

Our dependence in religion seems averse to the originality of genius but it only seems so. Christianity promotes true independence more than any other system. Most emphatically does the true believer make his own, and work into the peculiarity of his personality what God offers. And what a realm for religion's genius in actualizing before men what the Christian thinks, feels, believes, and hopes! Grand as the possibilities in religion, so grand is the sphere of genius in religion.

Theological Lectures in the University of Berlin.

ABOUT the time this reaches the readers of the REVIEW the lectures in the university begin. Officially the university opens Oct. 16; but great freedom prevails in the university, and many of the lectures do not begin till the close of October or

the beginning of November. The number of American students promises to be larger than ever. Especially large is the increase in the number of American theological students, some of whom have already been in the active ministry for years, and now come here to pursue some specialty.

Matriculation is easy for foreigners. They must be seventeen years of age, present a passport, and pay a fee of \$4, nothing else being required. In whatever faculty they may be inscribed, they can subscribe for any course of lectures delivered in the university. Many of the American students of theology, besides their specialty, hear lectures on philosophy, history, literature, science or languages. The instruction is by lectures; but in what are called "seminaries" of the university, the professor meets the students and drills them in some particular branch. In these seminaries these students do original work, and are prepared for independent research and study in the future.

There are fourteen instructors in the theological department. Their names, subjects and number of hours each week during the winter are as follows:

At the head of the list we find *Encyclopedia of Theology and Introduction to Theological Study*, by Licentiate von Sodon, three hours. He also explains Hebrews in two, and the Apostolic Ages in two hours. Prof. Dillmann lectures on *Introduction to the Old Testament*, five hours, on *Isaiah* five hours; on *History of the Old Testament* one hour. Prof. Kleinert explains the *Psalms* four hours, lectures on *Homiletics* and *Catechetics* four hours, and holds a practical seminary two hours. Prof. Strack lectures on the *Psalms* four hours, on *Job* four, on *Selected Portions of Leviticus* one hour. He also devotes two hours to Hebrew for beginners, and one hour to preparing

students for mission work among the Jews. Prof. Pleiderer lectures five hours on the Theology of the New Testament, including the Introduction to the New Testament; four hours on Romans, and conducts the dogmatic seminary two hours. Prof. Harnack lectures four hours on Introduction to the New Testament, and the same number on Modern Church History. Prof. Weiss lectures on the Life of Jesus five, on Corinthians four, and on the first epistle of John one. Prof. Lommatszsch explains the Synoptical Gospels in four, lectures on the History of Dogmas five, and on the Paedagogic System of the Nineteenth Century one. Prof. Kaftan lectures on James one, on Dogmatics six, on Symbolics four, and holds a seminary two. Prof. Deutsch lectures five on Church History, and conducts a seminary on the same subject two hours. Prof. Piper explains Ancient Christian Monuments two, and has exercises two hours in Monumental Dogmatics and in the Christian Museum. Licentiate Plath lectures four hours on the History of Missions, one on the work of Deaconesses and one on Octavius by Muncius Felix. Prof. Golz lectures on Ethics five hours, and has the dogmatic seminary two. Prof. Steinmeyer lectures on Practical Theology three hours, and also conducts the homiletic seminary.

About 119 hours a week are thus devoted to theology. Of this number over 50 are given wholly to the Old and New Testaments. About half as many are devoted to dogmatics and ethics. All the most eminent men of the faculty, whatever their speciality may be, lecture on the Scriptures, as Dillmann, Kleinert and Strack on the Old Testament, Weiss, Pleiderer, Harnack and Kaftan on the New Testament. The lectures are thus an evidence of the emphasis placed by the Germans on biblical study as the foundation of theological edu-

cation. It is not unusual for several professors to lecture on the same subject at the same time.

The Person of Jesus Christ and the Study of Theology.

A TIMELY and weighty address on this subject was delivered by Prof. R. Kuebel, D.D., before the Theological Association of the University of Tuebingen, and is published in *Beveis des Glaubens*. The essential points are here given for their own sake and also as a specimen of the biblical theology now found at the university where Baur and Strauss prepared their destructive criticism.

The author regards it as undoubtedly the greatest service Schleiermacher rendered theology, that he placed into the center of his teaching the person of Jesus of Nazareth, to which person in Christianity as the religion of redemption, every thing must be referred. That the person of Christ is unconditionally the center of the theologian's study and work has been a growing conviction since the days of Schleiermacher. This should forever banish two views; the one, that of a pantheistic speculative theology, which does not make the God-man the theme of science, but the divine humanity or the God-world; the other, the ordinary rationalism, which does not make the historical Christ, particularly not as the Redeemer, the principle of our religion and morality, but an ideal of virtue beheld in Christ.

What inference for the study of theology must we draw from the fact that the historic Christ and the revelation given through him constitutes the center of theological science? As for theological science, so for the student of theology, the historic Christ as the Redeemer must be the sum and the substance of inquiry. *The study of theology is the study of Christ.* But Christ our Lord is the head and center of our religion; therefore our relation to him cannot

be merely scientific; first of all it must be a religious and a moral relation. We must thus sustain a twofold relation to Christ. On the one hand personal, subjective, decidedly ethico-religious relation, while on the other we have a clear, decided, objectively scientific conviction respecting Jesus. We cannot separate the two, for each implies the other.

First, we shall consider the theologian's personal, and ethical relation to Jesus. What ethico-religious demands can be made on the theologian? Why begin with his relation to Christ rather than with his relation to the church, whose minister the preacher is? Christ comes before the church; and the church which the minister is called to serve is the church of Christ. It is well to consider the distinction which Schleiermacher made between Roman Catholicism and Protestantism; Catholicism makes the relation of the individual to Christ depend on his relation to the church, while Protestantism makes the relation of the individual to the church depend on his relation to Christ. Therefore we argue that the student of theology is first of all to be a minister of Christ, and then a minister of the church. If truly the first, he will also be the second. The theologian will therefore recognize Christ as his Lord, whom he is called to serve. Personally, in a moral and religious sense, is this his calling, and not merely by virtue of his office as a minister.

Whatever outer influences suggested to us the study of theology, the inner determination to do so was no doubt a certain enthusiasm for the glory of Christianity and for the calling consecrated to its promotion. Only when one has been morally and spiritually affected by Christ is such an enthusiasm possible. In the person of Christ the conscience finds peace, the will power, the understanding truth, just what our inmost being needs, and what our Lord

offers in Himself when He utters the weighty words: "I am the way, the truth, and the life." "The blessedness of having experienced this, at least in its elementary form, and the inspiration, the elevating thought, that we are permitted to help others to attain the same experience, that is the normal birth of the decision to become a minister of the gospel."

This decision is, however, only the beginning. Before we begin the study of theology itself there is a study of Jesus which is not scientific. Whoever has vitally experienced Him and looked into His eye must ever strive to understand Him better and more profoundly. This is best accomplished by the life, by what our Lord calls following Him. In proportion as we grow in following Christ our living knowledge of Him also grows. There is likewise a growth of the desire and the power to apprehend Christ and His truth intellectually, to form a theory of Christianity, and a Christian view of the universe. Thus there gradually arises a theology before the study of theology in the minds of those who cherish this desire, and have the requisite ability. It, however, soon becomes evident that this knowledge is not so simple as at first it seems to be. The dangers connected with eating from the tree of knowledge do not fail to manifest themselves. The childlike consciousness and happiness vanish, and perhaps restlessness and even laceration of soul take their place. Especially is this true in modern times, when agitation is so characteristic of youth, particularly of those who strive most nobly. Much which was thought to be securely possessed now becomes a riddle and a mystery. "Yes, the holy, majestic person of Christ, which we believed to be quite sure of, perhaps becomes a secret, a riddle, or at least only an interrogation mark. With some this process is connected with the deepest, personal, religious ad-

herence to Christ and his Word, in a manner which to others seems impossible. Many a doubter is a sincerely pious person." In the case of others the process of the disintegration of faith is different. But whatever the process, it becomes an impulse to study theology, and to learn Christ and His truth scientifically.

We now turn to the scientific relation to Christ. Spirit and life constitute the object of our science. At first this science is seized in a living manner; hence the scientific relation to Christ cannot ignore this living, ethical, and religious relation. In other words, there cannot be a double knowledge of Christ, the one religious and the other scientific, wholly without influence on each other. Neither can both be regarded as exactly alike. The scientific relation is determined by the dominion of the intellect, while the ethnic-religious relation is determined by the feeling, the will, or, better still, by the conscience. What conscience fixes for our Christian life may remain a mere postulate for our scientific knowing, something which the intellect cannot fully comprehend, but which nevertheless comes with the force of an imperative. There ought to be harmony between our religious and scientific relation to Christ; in reality, however, we find, especially in beginners, a certain disparity, so that the two do not perfectly agree. A conflict arises which may occasion much trouble. "I should like to express certain desires. The first is: *Do not be too greatly frightened* if such a disparity between head and heart exists. You therewith begin a warfare which no one can avoid who is a true soldier under this banner; no one who wants to attain an independent conviction as a man and a theologian. The second is: *Still less treat the matter lightly*. Do not leap over difficulties by taking refuge in phraseology, whether

pious or impious. . . . In the conflict to attain a view of the universe the reward is often gained by an effort which does not seem to be too great to those of us who belong to the older or the middle generation." Both in the school of life and of science the theologian is to learn. "For this purpose there must be during the university course independence, above all, respecting men. Let there be no enslavement to men, no servile partisanship, no subjection to phraseology. Then let there be *humility*, especially respecting what has been recognized as truth, so that we may submit to what conscience, both the ethical and the scientific, has made obligatory on us. Then there must be *patience*. One must be able to wait, to proceed gradually, without desiring to pluck the fruit before the seed has been properly planted and has struck root. . . . Lastly: *Let each one test his individual gifts and capacity*. In the great circle of theological discipline not everything is for all. We naturally expect each one to attain a certain measure of knowledge in every discipline; but each one cannot investigate every subject independently and scientifically. Therefore he cannot in every department form an independent judgment. One is especially adapted to biblical questions, another to historical, and another to dogmatic ones. Hence we must be ready modestly to learn from others. One more desire: Whatever may occur, never permit yourselves to be robbed of your personal relation to Christ."

But how do we proceed in order to get an intellectual apprehension of Christ? Two methods have been adopted which are both objectionable, the orthodox, churchly method, and the subjective method. The former is now rarely found in Protestant universities, but prevails in the Catholic. It aims to give the pulpit the finished and unalterable doctrine,

and the pupil is expected to adopt the authorized teaching. It is a mistake to affirm that orthodox theology wants only a faith based on external authority, or only a scientifically demonstrated justification of the same. That theology wants an inner, religious assent to its doctrines. Nevertheless this method, which lays the stress on doctrine, is not the right one. "For the reason that it offers us essentially a *doctrine* of Christ, which is to be appropriated, instead of offering us the living Christ himself." There are too many traces of human processes in this doctrine; it lacks the living aspects of life and history. It is not a beholding of Jesus himself, but a concept formed by human speculation. "This has a right to existence; we want a knowledge of Christ, knowledge in the strictest sense. But this knowledge begins with beholding, with living perception, and ends with a concept. The orthodox method mentioned places at the beginning that which belongs at the end." The author does not oppose the orthodox doctrine, but he thinks it cannot be communicated by dogmatic teaching; it can be attained only by a living process, by the genetic method, beginning with observation, experience, and what is most elementary, and then reaching the doctrine as the culmination of the entire process.

The subjective method for obtaining a knowledge of Christ makes the inner Christian experience the basis of the conception of Christ and Christianity. It is found in pietism and in the Moravian church. The Saviour realized in feeling is the Christ sought. This is a theology of the heart, and it has its place when kept within proper limits. It emphasizes the knowledge of Christ as essentially the Redeemer from sin. "Of this central doctrine we shall not permit any one to rob us." But the method is too purely subjective, while science demands what is objective and uni-

versal. There is also danger of taking fancy for heart, so that a Christianity of the heart becomes a Christianity of the fancy. Schleiermacher came from the Moravians, and his view of Christ is also that of the subjective Christian state or of the Christian consciousness. Christ lives in the church and in the believer. But is Christ seen in these to perfection? Then, which is the church in which Christ is seen? Where can it be found? If it is the invisible church, how can that make Christ visible to us? The reflections of Christ now found in the world are too imperfect to give a full and correct view of him. "Who can learn to know a brook from the meadows it waters, and from the grasses and shrubs which it helps produce?"

We now turn to another method, the biblical. It is the biblical Christ we want to know, who "hath been evidently set forth." "We want to know the entire living Christ of the New Testament, in all His various stages; but that stage in which He presents a living, tangible form is that of His earthly life. In the study of that we can, as 1 John 1:1 says, hear, see, and touch the Word of life. But it is the eternal life we thus learn to know, and the Son who ascended to the glory of His Father is the one who here stands before us."

But will there not likely be a conflict between the religious and the scientific view of Christ? In this life a perfect harmony is impossible. But the conflict will not be a total disparity, for the image of Christ is viewed as that of a living person whose full scientific explanation is admitted to be beyond our reach. We must ever continue to be inquirers and learners. What has been learned must be faithfully held, but it must not be the end of our inquiries. There must be no standing still. What we know is to be used ethically and spiritually; it is to be done. Perhaps your theology is extremely

meager now; but if that little be faithfully cherished, it will lead to more. And what now perhaps seems impossible to you may be attained, namely, a complete view of Christ as given in the New Testament, the Spirit of the New Testament leading you to apprehend the truth respecting Christ. "But I repeat it, this can be expected only if your scientific labor is at the same time ethical and religious. I repeat it: *do* what you have learned."

And the doctrine of the church? To attain that must be your ultimate aim. But we are evangelical theologians, and Scripture is for us the sole norm and law. "If with a holy earnestness we resolve to know the biblical Christ, to accept and to represent him, although we are aware that the process is most likely a long one; still with this highest resolve we are already on a genuine evangelical course, on the course of our church." And the church, leaving to its ministers that process which is at the same time religious and scientific, has confidence that God will give the victory to the honest searcher, and that Christ will find such as earnestly seek him. The church also has the assurance that its doctrine of Christ, even if the form it has taken is no longer modern, will prove itself to those who diligently strive to attain the truth as essentially the best solution of the problem of Christ, which will continue to prevail in Christianity till the end of time.

The Apologetics Needed.

A GERMAN writer says that people live so fast that a posthumous work on dogmatics is likely to fail to meet the dogmatic requirements of the day. Before a man dies thought has probably already gone beyond him. Thought certainly moves with wonderful rapidity. Owing to the new demands constantly arising, and in order to appropriate the results of

the latest researches, the authors of learned German works aim to make every new edition an improved one. Thought must be timely to be effective. This applies especially to apologetic thought. It is ridiculous to use battering rams to upset men of straw when the age teems with real difficulties and serious objections. Philosophy, science, literature, socialism, and all the forces of society rapidly change, and thus make new demands on the theologian and the church. Now, as never before, the churches in Europe are learning that it is a living and adapted, not an abstract or theoretical, Christianity that is needed. The same is true of apologetics. It must be a product of the times, springing from real needs and overthrowing prevalent objections, and planting that spiritual seed which can strike root in the soil of the present. The peculiarities in the conflict between the head and the heart, between knowledge and faith, between science and religion, between dogma and modern thought, make this evident. No wonder that the older apologetic works are largely antiquated. However valuable in their day, and whatever excellent material they contain for all times, they are not fully adapted to the new issues now absorbing the attention of thinkers, issues in historical and biblical criticism, in philosophy and in science. While the material of the antagonists of Christianity has been changed and augmented, there has likewise been a change in the apologetic material.

Now, as formerly, the most profound apologetic works are needed for the most advanced scholarship. Materialism, positivism, agnosticism need but be named to make this evident. Besides the learned works, popular ones are also in demand, adapted to the masses affected by the leaven of infidelity. From the learned few of former times,

skepticism has descended to the people. Unbelief is promoted by novels, by general literature, by the daily press, by lectures, by the theater, in saloons, and in social gatherings. This popular infidelity has largely passed the stage of doubt and has become the most positive and the most radical rejection of God and of all religion. What infidel scholars think, the thoughtless masses echo. Unbelief, as well as belief, may be based on authority; it can be intolerant and bigoted. One need but consider the state of the masses in all enlightened lands to learn what an extensive and important field exists for popular apologetics.

Noisy as much of the infidelity of the day is, it is rather its secret influence and unconscious activity which are to be dreaded. It lowers the moral tone and promotes brutishness; it destroys religious hope and aspiration, and creates the spirit of pessimism; it tends to root out the religious sentiment and makes men irreverent and flippant; it banishes the ideals and thus robs life of its aim. The general deadening effect of unbelief, the religious apathy and indifference produced and made contagious by it, are among its deepest and most pernicious results. Men are deprived of their spiritual eye, so that when the light is brought they cannot see. First, perhaps, they will not; then they cannot. An awful moral and spiritual obtuseness is fearfully prevalent. The Christian apologist often appeals to deaf ears. He must not only bring arguments, but he must also arouse men to induce them to consider the arguments. Multitudes treat religion as wholly foreign to them; and this makes apologetics peculiarly difficult. Unbelief is negation. It denies, attacks, and destroys; but it is not constructive. That is its weakness. Men want fullness, not emptiness. Mere negations cannot satisfy. In-

fidely has proposed no system which even remotely meets the requirements of human nature. Until these are satisfied the heart will be restless and the mind will inquire. The spiritual stupor which has come over the masses cannot last. Men must again come to themselves. Atheism may have to be fully tested before human nature revolts at it and finds it wanting. Once and forever it may have to be settled that the people cannot live without God and without hope. In distinction from unbelief Christian apologetics must be constructive as well as destructive. It must overthrow the strongholds of infidelity, must repel its attacks, and must rear the beautiful structure of Christian faith. The evil must be overcome with the good. Indeed, by constructing faith, unbelief of itself vanishes. We need positive apologetics, so positive that all the destructive elements are for the sake of construction.

The apologist must be able in some measure to put himself in the place of the skeptic, otherwise he will beat the air. Some common basis must be found, otherwise his argument will have no weight. He must be thoroughly Christian, but tolerant; he must admit that faith has difficulties and cannot have the perfect clearness of sight. Only by passing through the conflict himself can he help others in the agony of doubt; only then can he truly sympathize with them. The deepest doubts may come to the most earnest inquirer after truth. Only the best arguments can meet their case. An apologist who attempts to hide difficulties or to slur over them actually increases them. A weak argument may serve to strengthen the conviction that the cause it espouses is as weak as the argument. Perfect candor is one of the most urgent demands in apologetics. He who thinks that doubt can be overthrown by superficial means, verily

has not learned to know the age.

There are favorable indications. The history and the philosophy of religion—now such favorite studies,—have revealed the depth and universality of the religious instinct. Philosophers and scientists are led to contemplate this instinct. How did it get there? Can religion be a necessity and yet an absurdity? It is a decided victory over materialism, positivism and agnosticism that ther

is a growing conviction that faith has as legitimate a sphere as science, and that while science deals only with the material, faith deals with all the highest values and greatest interests. There are numerous significant tendencies which can be used by the apologist as a schoolmaster unto Christ. Rothe speaks of an "unconscious" Christianity, which ought to be developed until it becomes fully conscious.

MISCELLANEOUS SECTION.

Temptations Peculiar to the Ministry.

J. E. TWITCHELL, D.D., NEW HAVEN, CONN.

It would seem from Paul's counsel to the church at Corinth, where he says: "There hath no temptation taken you, but such as is common to men," that all are similarly exposed. Such, however, is not the case. Men of different temperaments, occupations and surroundings have temptations peculiar to themselves. That which is a real enticement to one towards evil, has little, if any, influence upon another. The devil has many lines of attack, and always makes attack at man's weakest point.

The common impression is that ministers are so surrounded and shielded, and occupied, not only in study of the most exalted themes, but also in the discharge of most sacred offices, that they seldom, if ever, feel the force of temptation. I question, however, if in all the world, a minister can be found who would confess this common impression to be correct. Ministers are not exposed like other men to *certain forms* of temptation; but are not beyond the reach of evil forces that play everywhere in the community; are not *all* so grounded in the truth as never to be attacked by *doubts* and *fears*; nor are they so sanctified as to have no remaining ambitions and appetites

calling for control. The confidence with which good people, and, even the *bad*, look on ministers, is blessed and wonderfully inspiring; but even this is not without its hazard, for in many cases it has led to carelessness and even *presumption* of teaching and of living.

Ministers above all other men, because of their position in society, and the sacredness of their calling, need to be ever on their guard lest they should pervert the truth which they are commissioned to preach or fail to defend it, or lose their influence for good through failure in their lives to show the regulating and restraining, and purifying power of truth.

This leads me to suggest that "Temptations peculiar to the ministry" are:

1. *That ministers think themselves a FAVORED CLASS.* They are a favored class in the sense that the preaching of the glorious gospel of the blessed God is an *unspeakable privilege*, worthy of being prized and coveted. They are, however, *not* a favored class in the sense that they are excused from any of the obligations attaching to Christian manhood; or have, in any sense license to *say or do things* which would be censurable or suspicious in other men. They are to meet all financial obligations the same as

other men; to be considerate and courteous, the same as other men; are to claim as *their right* no attentions or favors because of their profession; and are, the same as other men, to hold themselves to account for all deeds, words, intimacies and deportment of all kinds. If the people, because of his small salary, or large expenses, or his unequal chances with them of accumulating an abundance, and because of their appreciation of his labors, are prepared to deal magnanimously with him, and in material ways express their affection for him—all well. Let him gratefully and graciously receive and acknowledge their magnanimity. But by no word or look let him give the impression that "*the cloth*" claims this! The minister is a man, and he ought to be the *most manly man* in the community—no beggar, no whiner, no professional parasite!

2. *Ministers are tempted to withhold or pervert the truth.* The message which they are to deliver is given them of God. They have no option in regard to the *doctrines* which they are to preach or the *duties* which they are to urge. Many of these doctrines and duties are questioned and denied, and many more disliked by unregenerate and even regenerate men. The demand of our age especially is for undisturbing doctrines and an "easy-going religion." Those tremendous truths in regard to the exceeding sinfulness of sin, and the awful issues of unforgiven sin; in regard also to the duty of Christians to keep themselves unspotted from this world—truths once preached, and which some now believe, are not welcome truths. The temptation is to be silent concerning them, or to deal with them so daintily as not to offend. Certain persons of wealth and social influence are thought to be essential as friends and supporters. These, therefore, must not be offended or grieved by

urging doctrines or duties with which they are not in sympathy. The temptation is to preach what men *believe*, or *try to believe*, rather than what *God has revealed*—what men *want*, rather than what they *need*.

I would not assert or intimate that ministers, as a class, *intend* to be time-serving, or that they deliberately withhold or pervert what they conceive to be the truth. It is, however, to be feared, that *some*, if not *all*, fear the force of temptation on this line, reconstructing many a sentence in their sermons, and modifying, if not choosing, doctrines for discussion, so as not to provoke antagonism or lose the good will of their influential parishioners.

3. *Ministers are tempted to indulge in airy and useless speculations.* Far be it from me to condemn this profoundest search into what may be called a "divine philosophy," or censure the drawing of inferences from what has been written, or from even the silence of Scripture. The *habit*, however, of pulpit speculation, either as an exhibition of scholarship or of profound insight into the deep things of destiny, is always and everywhere to be deprecated. The people, as a class, are full enough of speculation regarding religious themes. They naturally believe, not *too much*, but *too little*, of what has been plainly revealed. The need of the world is not dreams and visions of what *may be*, but a forceful conviction and impression of what *really is*. It is safe to say that the *unrevealed* is less essential than the *revealed*, and that in the realm of the unrevealed human philosophy is liable to be at fault. God in His word has given us enough for the regulation of our lives, for the engagement of our profoundest thought, and for the excitement of our highest hopes. Many things *may be*, but the questions are: *What is? and what will help?*

It may be delightful for the minister to soar into unknown realms in

search of new discoveries, but let him not attempt to lead his people there. Let us not think to make a *show of wisdom* by speculation, or that we can point out the path to heaven by suggesting that in this gracious economy of God *others may have a path especially laid out for them*. God is a mystery! The Incarnation is a mystery! Redemption is a mystery! Eternity is a mystery! Men need to *know* only the way to heaven, and to be influenced to walk therein.

I am inclined to think that reaction is setting in along the line of speculation; that both ministers and congregations are coming to feel that the eternal verities of God's Word should form the staple of all preaching; and that, while here and there the discussion of certain *possibilities* may not be harmful, it is not well to assume to be wise above what is written. Build the light-house, O preacher—ring the fog bell; don't attempt to explore hidden realms!

4. *Ministers are tempted to resort to sensational methods of attracting the people.* The house of God should be made inviting. Prayer and song and sermon should conspire to make all glad in their substance and in their setting. All the services should sweetly minister unto the eye and ear and heart. The singers should sing with the *understanding* as well as with the spirit. The preacher should study rhetoric and oratory; should enliven his sermons with incident and illustration designed to give pleasure and make impression. He should seek such intercourse with his people, and sustain such relations to the community at large, as to make them all his people, his friends, glad to be members of his parish. In his preaching he may deal with all phases of life—social, political and secular—for the gospel has to do with all these phases. He may easily vary the services of the

sanctuary so as to meet the demands of varying minds and moods and tastes. He may occasionally advertise special subjects to be considered, so as to secure the attendance of those who are not habitual churchgoers. But he should never resort to what are termed "*sensational methods*" of gathering a crowd.

What do I mean? Public notices, such as: "*Courting*," "*The Ugly Husband*," "*The Wife Who Is Never at Home*," "*Soul Millinery*," "*Let Go Your Neighbor's Umbrella*," "*Pull On Your Bootstrap*," and the like advertisements which I have actually seen, and sermons on some of which topics I have heard.

I mean further, "*Brass Bands*" with which to draw, and studied, startling sentences or attitudes, with which to amuse or arouse the people. In this age of competition, as rife among churches in some places as among men of business, when too many expedients are being tried to collect a crowd of would be worshippers, the temptation is to resort to an undignified and unholy competition. Such methods *never pay*. In the long run they react. Religion is not nurtured by feeding on chaff; nor is it run by straw. Love your people. Lay hold of them with arms of truth; show warm attachment *for*, and unflinching interest *in* them by kindly Christian offices in their behalf. When they come for worship feed them with the bread of life. Lead them unto living fountains. Let the atmosphere of the sanctuary be sweet and hallowed. "*Put things hot!*" But never work on the *sensational plan*." If you do, you may have, for a while, a good-sized congregation of "*religious tramps*," but you will never build up a solid body of Christian believers, nor be pastor of a church of power.

5. *Ministers are tempted to laziness.*

I put this last because I would feign believe few ministers have this temptation; or, at least that few

yield to it. Ministers as a class are the most intelligent and hardest worked men in the community. True, they have the time at their command; *i. e.*, can choose times in which to do this or that; and can, if they will, leave this or that undone. But their work is *never done*, however much they do. They have no Sunday, by which I mean a day of *real rest*. They have, however, accountability to no man, or class of men, save in a general way. They are not ordinarily watched to see how many hours they spend in their study; how many they spend in working; how many in pastoral visitations; or how many in playing with the children. More than any other class of men they live in seclusion; can write, or read, or rest according to their mind. After a score of years they are supposed to have "a barrel" of sermons on hand, which they can repeat, or revise at will!

The temptation is to "*take it easy*," to fall back on the accumulated results of their labor, and thus grow inefficient. I have known ministers yielding to this temptation—*never doing their best* after the first few years of their ministerial life, if even in those years.

What shall we say of a minister, who, at fifty, is content to give his new people no better bread than he gave his old people at twenty! And what say of him who is always making "*hash*" for people, whose demand justly is for first cuts of the finest roast? I have often thought that churches were wonderfully long-suffering with the lazy minister!

No minister ought to expect to maintain himself in any prominent pulpit in the land, who is not willing to be an *indefatigable worker*. The study must be his work-shop where he daily toils; the pulpit his throne, where he shines like a prince with the splendor of truth; the people his flock, over whom he watches with

untiring fidelity, and the great world of thought outside a realm for diligent exploring, so as to keep "abreast of the times." He who yields to the temptation of *laziness* may not quarrel with providence, or blame the people if he becomes an *itinerant*.

I have not spoken of the minister's temptation to neglect his own spiritual improvement, for I can scarcely think that this is often experienced, though I can conceive it a *possible* experience. I am not, however, writing of him who enters the ministry as a *profession*, or takes it merely for a *livelihood*, as possibly some do; but of the *man of God* who is an honest, and who means to be an earnest ambassador of Jesus Christ—he has temptations along the lines above indicated; and may well guard against them, while he ever keeps his eye open to the wants of the world, and his heart in sacred touch with heaven.

Plain Talks to Preachers.—No. II.

WHAT I SAW IN A SALOON ONE NIGHT WHILE OUR PASTORS WERE OFF ON VACATION.

BY GEORGE R. SCOTT, NEW YORK.

It was in the month of August, and one of those close sultry days when both man and beast feel that it is hard work to live and look pleasant. My family were in the country, and I was staying at the house of a married daughter in Brooklyn.

On going home one evening I found her doors locked, and hardly knowing where to spend the time, the thought occurred to me that it would be a good opportunity to visit one of the churches in the ward and enjoy myself at a prayer-meeting. But I was disappointed, for the doors of all the churches that I sought to enter were closed. One large church, built of stone, looked so cool and inviting that I felt more than ever sorry that the sweltering masses had not the opportunity to enter it, especially

those who lived in tenements, where a dozen stoves were making the air even more oppressive than it would otherwise have been.

Casting about where to spend the evening, my attention was drawn toward a corner saloon, and on passing I noticed that its inmates looked cool and appeared to be more comfortable than those outside. The thought occurred to me that here was an opportunity to see for myself how a saloon is run, who are its customers, and the reason why they prefer it to other places of meeting.

On entering, the bartender gave me a cordial greeting, asked me what I thought of the weather, and intimated that he was trying to make things as comfortable as possible. After taking a seat, he handed me a fan and also a glass of ice-water, for which I thanked him. Ordering something to eat and a glass of lemonade, I waited to see who would come in and what would transpire.

The first to enter were poorly-clad, hard-working mechanics. Their remarks to the bartender and the proprietor showed that they thought it was almost too warm to live, let alone to work, and that they wanted something to cool off on. That something was lager beer, over which they smacked their lips and declared that they felt better. I must here state that I never saw greater attention shown to men. No doubt the motive was gain; but, nevertheless, politeness and attention were the order of the evening. The rich and the poor came in at the same doors, and there was no distinction made; all were treated as if bosom friends.

After a while a mechanic walked in with two boys, one hold of each hand. By chance they came to the same table at which I was sitting. The father's order was "three beers," which were brought without any loss of time. All three appeared to enjoy the drinks, and

the father declared himself refreshed.

A conversation sprang up between us, and, excusing myself for asking such a pointed question, I made the inquiry, "Why are you here with your boys to-night?" and the reply was, "It is so hot, and they suffer so with the heat, I do not know where else to take them where we can all enjoy ourselves so cheaply." I was soon convinced that the father, however mistaken, was doing the best he knew how in the circumstances to do a kind act towards his boys, and I felt sorry, not only for him, but for his children. He asked me to take a drink with him, but I pleasantly declined, giving as a reason that I was a Prohibitionist. He smiled and asked me how I came to be there, and I informed him of the circumstances of my being unable to go to meeting, as the churches were all closed. I said I had come in in order to find out how the common people lived in a great city on a hot summer night. We had a long talk, and after paying my bill and thanking the bartender for his kind attentions to me, I wended my way to my daughter's house, who had returned, and retired to rest to think over my evening's adventure, and how I could use it to make good people more thoughtful of the condition and necessities of the poorer classes.

Some of the conclusions that I arrived at were: That all the churches in a ward should not be closed during the heated term. As a rule they are the coolest places in a city, and the pent-up, over-heated residents of tenement-houses should be invited to come there during the season of "dog days," if for no other purpose than to escape the torments of an unmentionable place while on earth.

That the saloon-keeper practices more civility to the poor than any other class of men who pretend to cater to their wants, and that the churches, which claim to feel an earnest desire to make the masses happier and

better, ought not to be guilty on a warm summer's night of handing them over to temptation by compelling them to seek the saloon in order to find fans, ice-water and other comforts, which might be placed within their reach in safer surroundings. That many people go to saloons honestly believing that they are the best places to visit in order to obtain comfort for themselves and children.

This saloon experience was a novelty to me, having been an adherent of the temperance cause from my youth up, and it set me to thinking on a line that I had never thought on before.

Something must be done to draw away the working class from the saloon, until the time comes when the good citizens will take the saloon away from them.

Is it good policy to close the churches at the season of the year when, more than at any other time, the temptation exists to enter them? True, ministers are richly entitled to their vacations. But need they all go at once? Cannot an arrangement be made whereby a goodly portion of them will always be open? I know it is done now in some cases, but they are too infrequent.

Perhaps the answer to these queries may be, "The poor people won't go to church if they have a chance." And my reply is, that they are human and will generally go where they are entertained as well as instructed. Can you blame men and women, on an August night, for not going to a dry, formal church meeting, where there is no sociability, or the first recognition of the fact that their bodies are wearied, their lips parched, and that they experience a genuine feeling of goneness?

I once lived in a country town in which resided Mr. Charles Maxfield, who took an active part in carrying on a weekly meeting at the Baptist

church. On the approach of summer it was suggested that the meetings be discontinued until cooler weather set in. This the good brother opposed, and claimed that he had a scheme in his head that would overcome all objections. It was this: That two *short* speeches be made, and between them iced lemonade be given to the audience. The ladies of the church and village took to the idea and the result was that an ample supply of the delicious drink was provided and served to all who attended the meeting. The result was that the meetings were the best attended and the most orderly of any held during the year.

Some saloons offer as a bait "A free lunch to-day." It does not cost much, but catches the fish by scores; and, practically, Mr. Maxfield inaugurated "Free drinks to-night," to draw the people into the Gospel temperance net on warm summer nights. And he was a successful fisher of men. The souls of men and women must be looked after during the heated term. They die in July and August the same as they do in November and January, only in greater numbers. Jesus is mighty to save in summer as well as in winter. Never close the doors of a church while those of the saloon are kept open. If the minister has to leave to recuperate his health, let some of the official brethren take charge. Never mind if they cannot preach regulation sermons. Short talks are sometimes more easily endured than long ones when the thermometer is among the "nineties." Give the people a chance to help save themselves from the saloons and other temptations, especially in these days, when the legalized gilded palaces of vice are twenty times more attractive than the old-fashioned, dirt-begrimed taverns were. Make religion as attractive to the masses, and the churches will become their homes in which to spend their evenings,

when it is next to impossible to spend them in what are called the homes of the poor—two rooms, with a stove kept hot all day for the purpose of cooking and washing. The church must be made more pleasing than the saloon, or we shall have a fresh crop of drunkards that will surpass that of the present generation.

How I Became Successful as a Revival Preacher.

BY REV. THOMAS HARRISON.*

I AM asked *how* I became a revivalist. It was in a very natural way. When a very young man I was in the habit of exhorting the people in the churches in my own immediate neighborhood. I was quite successful in those efforts, and so I went on from one church to another, doing such work and feeling within me that there was a divine power that seemed to accompany the word when I was speaking to the people. My success grew more and more, and from the very first it seemed to me that I had a power within me that would move the people. My success in one church led to my being called to another.

The primary requisites to make a revivalist successful are uncompromising faith and concentration. My whole life is absorbed in the revival work; it is the burden of my life, the whole thought of my mind. I believe that a man should concentrate his energies to this special work, and have unreserved faith that good results will be attained.

The revivalist, to succeed in his work, must be stirred himself. I believe that a person who has the nervous, sensitive, emotional temperament will stir the emotion of others. The cold, cautious, intellectual men do not move people. They may instruct and reform people, but they do not arrest people; it takes a man with a nervous temperament to do

*An interview obtained expressly for THE HOMILETIC REVIEW.

that. Revivalists fail because they do not work or preach directly for a revival; they are not continually expecting or looking for immediate results. In my work I expect results just as much as I expect people to be there. I have great faith, great expectation that there will be manifestations of conversion every night. The revivalist sometimes fails through lack of hearty support on the part of the church. Then, again, the revivalist fails because he does not take upon himself, individually, the sense of responsibility. They say, "If the people come, it is well; if they do not come, it is well." They look at the work in a sort of Calvinistic way. I once met an evangelist who was carrying on a revival and was not meeting with great success. I said to him: "I should think you would feel terribly bad about it." He replied: "I don't feel bad at all. I preach the truth; if the people don't come to hear it, it is their lookout; that's all." The evangelist ought to have an overwhelming sense of the necessity of the people coming at once to Christ, and feel that he is, in a great degree, responsible for their coming, he standing as the watchman to point them the way.

Take them as a class, preachers in these days need the outside help of the revivalist. As a minister wrote to me the other day, he wanted a new face, a new personality to come in and reach those he could not reach. In these times a preacher has so much to do in preparing his sermons, visiting the sick, etc., that he cannot put all his energy into revival work as he could in former times; and it is almost impossible to conduct a revival without the assistance of some one. The preacher of to-day has so much and so many kinds of work to do that his thought is divided. The evangelist comes in and shows the advantage of having his mind concentrated on revival

work. In conducting a revival it must be remembered that there is a human law controlling it, just as sure as a law of nature. In trying to reach the people their judgment must be convinced, their conscience aroused and their sense has to be appealed to. Certain methods must be pursued in the singing and in the preaching.

Spirited singing has a great deal to do with the success of a revival. I generally select hymns of an emotional character, and such as will arouse the conscience of the people. Begin the service with such a hymn as—

Are you ready for the bridegroom?
or the revival hymn commencing—
Won't you love my Jesus?

I know that some clergymen do not believe in the revival method, but the majority of clergymen are coming more and more to believe in it, and they are seeing the necessity for that kind of church work. The church has been losing its grip on the masses; the truth of this statement is admitted in many quarters; it has been losing its hold on the surging multitude. Eloquent preaching and fine churches do not bring the common people to the sanctuary, but when the special meetings come along the masses begin to gather about the place, to listen to the hymns and to hear the preaching of the evangelist—the *new* voice; where the voice of the preacher does not reach them, that voice often does.

In many ways the church has been drifting away from the people. It has intellectual clergymen, but in some of the aristocratic churches they do not seem to welcome the masses. Where these evangelistic movements are carried on the great multitude feel that they are invited to come, and they pour into the churches, get religion and are saved.

The revival methods are growing more and more all over the world, and the necessity for them is daily increasing, not only in the Metho-

dist Church, but in the Baptist Church and among the Episcopalians. The visit to this country of the missionary, Rev. Mr. Aiken, in the interests of the Episcopal Church, two or three years ago, will be remembered. His work was not only attended with good results, but led to the formation of a society in the Episcopal Church for the purpose of carrying on just such revival or "mission" work as Mr. Aiken had long been engaged in in England. I think it has been found that these methods are necessary for reaching the emotions of the masses and arousing them to a sense of their spiritual needs.

I believe to the very core in the *old* methods of work and preaching; they are just as much needed now as they ever were; in fact, more so. We should enforce the idea that penitence should follow wrongdoing. Many so-called "revivals" are not revivals; they are only reformations; they do not have tears and repentance; the preaching does not have enough of the fear element to arouse sinners to a sense of their guilt and a consciousness of their danger. It is too easy; it is a mere assent to the truth without being saved by the truth.

I do not think that new views on future punishment have had much effect on the common people. Such views are all wrong, and an antidote to their fears, but when they come to the revival and they hear the truths of the judgment, the consequences of sin and eternal hell, then they are aroused to what they heard in their early childhood; their early convictions are brought back, and they are swept into the kingdom in the good old way. I think the revivalist ought to preach to the conscience and present the fear of eternal death; you do not want any milk-and-water business about it.

I find that the effects of revivals are lasting. At Cincinnati, after the

lapse of considerable time, ninety per cent. of my converts were good. Bishop Baldwin, of the Methodist Church, said that the results were to be seen after seven years. He said that the work had been done among the people by stirring up their faith.

Of course some will not be reached by the revival method; some will be reached by logic, some by stirring up their emotions. Bishop Harris, just before he died, testified that the work where I had been had been lasting and good.

PREACHERS EXCHANGING VIEWS.

A Critic Criticised.

I HAVE read Dr. Crosby's article in your June number of the *HOMILETIC* on the prophecy from Olivet, and H. O. Cunningham's criticism on it in the July number, and I do not think that the Doctor's position is at all shaken by what his critic has said. It seems to me that the main cause of error or mistake in making the prophecy describe the scenes of the last judgment consists in putting the modern popular ideas of that event into the disciples' question as put to Jesus, whereas they had not the remotest thought of His coming a second time to judgment. For we are told that they did not understand the fact that He was to be put to death, and rise again, and ascend to glory, and sit upon the throne of His Father until He had put down all rule and all authority and power, and when He would have all things put under Him, then deliver up the kingdom to God the Father. It is said that this truth was hid from them, and that they understood it not (as it is the case with many in this day). Their questions grew out of His statement to them as given in Matt. xxiv : 2, which filled them with sad astonishment. They had cherished high hopes that He would soon take to Himself the reins of government and restore to Israel the throne of his father David. Their view of Him as the Messiah was that of a political deliverer, who, by His gracious ministrations among the people, would so popularize Himself that He would be the chosen ruler of the

covenant people. But, say the disciples, if what you have just stated is to be the condition of things, what is to be the sign of your coming to take the throne of David, and to put an end to this oppressive *age* in our sad history? Such seems to me to be the purport of their questions, and to it He makes reply, showing them that because the rulers, both political and ecclesiastical, had rejected Him, God had now rejected their nationality in its political and ecclesiastical constitution, and He proceeds to give them directions how to conduct themselves that they be not overthrown in the national disaster, and gives the signs of its imminent approach. Hence the use of those figurative terms as used by the prophets and cited by Dr. Crosby.

J. H. HUGHES.

"We Were Baptized in the Faith of our Parents."

THESE words, occurring in Dr. Coe's sermon in the August *HOMILETIC*, seem to me to be an indefinite and ambiguous expression. The following thoughts of its meaning have been suggested to my mind by it, but whether any of them is what was intended I can't say, and yet would like to know. (1) Does he intend them to have the same import as the expression in Matt. xxviii : 19, "Baptizing them *in* the name of the Father and of the Son and of the Holy Ghost?" Revised Version reads, "*unto* the name," etc., so that it would mean that we were *baptized unto the faith* of our parents; not to

come short of nor go beyond it, but whatever they believed we must believe.

(2) Or does he intend it to mean that we were baptized in the confidence our parents had in regard to our future life that it would be according to their desires, because we would really "put on Christ," as the doctor explains it, because of our baptism or their faith?

(3) Or is it intended to mean that when "we were baptized" it was on the ground of our parents' faith? Then it would be that one believes, and on the ground as a reason for it, another is baptized.

So what does the expression mean?

H. J. H.

Jesus the "Author" of Faith.

THAT is a good point Dr. Clelland made concerning the passage in Heb. xii : 2 in September HOMILETIC, page 281. Let me add a word. The word rendered "author" (*ἀρχηγός*) occurs only four times in the New Testament—twice in Acts (iii : 15 and v : 31), and twice in Hebrews (ii : 10 and xii : 2). In the Acts it is rendered "Prince," while in this epistle it is "Captain" and "Author." The Canterbury revision retains "Prince" in the Acts, with the margin "Author" in the first passage. It gives us "Author" in both of the passages in the Hebrews, with the margin "Captain" in each place. The thought of "beginning" or "first" inheres in the word (from *ἀρχή*), hence "Chief" or "Captain." An allied word (*ἀρχων*) is generally rendered "Ruler" or "Prince," while the verb (*ἀρχω*) is to "rule" or "reign over." Before the eye of the writer to the Hebrews passes the "great cloud of witnesses," the grand army of ancient believers, the heroes of faith, Jesus the glorious prince-captain marching at their head. So prophecy (Isaiah lv : 4) forsook Him as the "leader and commander to the peoples." To Him

we may look as the first among the faithful, whose human experience thoroughly tested the power of faith. Of all the examples illustrative of faith, Jesus easily is chief. This seems to be the meaning of the passage. Certainly the design was not to present Jesus as the "Beginner" of faith in the hearts of the regenerate.

C. E. W. DOBBS.

COLUMBUS, MISS.

A Pastoral Difficulty.

THERE is no doubt but that many pastors have experienced difficulty in the matter of so conducting themselves while among the members of their church, as well as in general society, that they shall not be justly chargeable with being either too stiff and reserved, or too easy and talkative. An earnest pastor, who longs to adapt himself to all classes of society in such a manner as to do the most good, realizes that he must be friendly to everybody. But he also knows, by unfortunate experience sometimes, that, in his efforts to be friendly to everybody, he is very liable to be too free with the greater part at least of the people with whom he comes in direct contact. This is especially the case, if the pastor be a fluent conversationalist. And the question, with such an one, is, "How am I to avoid being so free in my conversation with others, and especially the people of the world, that I shall not be justly censurable with compromising the dignity of my office, and with forfeiting the respect due me as a minister of Christ?" It is substantially such a thought as this which often weighs with heavy pressure upon a conscientious pastor's heart; and it has led many pastors to seriously think of mingling much less with their people through the days of the week. They are afraid that they will say some things which will neutralize their efforts

and influence for good; and such a fear strongly appeals to them to refrain from freely mingling with people. Their words and ways are generally looked at differently from those of the laity; so that what is considered quite admissible in others, even respected Christians, is often regarded as improper in a pastor. But, after all, it seems hardly advisable for a pastor to seclude himself from frequent contact with the people, in a social way.

C. H. WETHERBE.

“A Basket of Summer Fruits.”

I NOTICE IN THE HOMILETIC for July “A Midsummer Sermon,” from the text: “Behold a basket of summer fruits.”—Amos viii: 1. The idea of the writer is that Christian fruit-bearing should continue through the summer. The sentiment is good, but is it found in the text?

The prophet is uttering terrific denunciations of judgment on the Kingdom of the Ten Tribes on account of manifold iniquities. Various images are employed in illustration of the certainty and destructive nature of those judgments. One is a plague of grasshoppers; another a consuming conflagration; a third, a plumb-line applied to the conduct of Israel. (See chap. vii.) To these in the opening of chapter viii. is added a *basket* of summer fruits, because, the prophet explains, “*The end is come upon my people Israel; I will not again pass by them any more.*” The meaning is obvious. Summer fruits are *perishable*, and fit only for speedy consumption. In a similar manner a people that has forgotten God, and is given up to excess, extortion and avarice, is ripe for ruin. In the prophet’s vision, a basket of summer fruits is an image of a nation ripe for ruin. Can it homiletically be used to symbolize the appropriate summer activities of a child of God? J. CUNNINGHAM.

WEST GROTON, N. Y.

Christ at the Door.

IN DR. LUDLOW’S article in the August HOMILETIC, p. 182, he makes the Saviour’s words, “Behold, I stand at the door, and knock,” to refer to Christ’s attitude at the door of the *sinner’s* heart. But will they properly bear that construction? The expression is used in the message sent to the *church* of Laodicea. That church had become deplorably lukewarm, and in some way seems to have thrust Christ from its doors. The house was closed against Him. But He does not despair of His people. He will not depart entirely and forever, but remains, in pleading attitude, seeking readmittance. If any one inside will open the door—minister, deacon, or child—the Lord will re-enter, and His coming will be to spread a feast, the savor of which shall fill all the place.

TOLEDO, OHIO. WM. H. SLOAN.

Women and Theological Seminaries.

IN the August HOMILETIC you make the statement, in speaking of Hartford Theological Seminary opening its doors to women: “We congratulate Hartford Seminary upon being the one to lead,” etc. I hasten to say that St. Lawrence University (Universalist), Canton, N. Y., opened its doors to women and admitted them to the theological as well as to the other departments, many years ago. Some of the most useful ministers in the Universalist denomination are women who were educated at St. Lawrence.

E. A. HOYT.

ST. JOHNSBURY, VT.

Moderation.

“Take this at least, this last advice,
my son;
Keep a stiff rein, and move but
gently on:
The coursers of themselves will run
too fast,
Your art must be to moderate their
haste.”

—Addison’s *Ovid’s Metamorphoses*.

EDITORIAL SECTION.

HINTS ON THE MEANING OF TEXTS.

Christian Culture.

Delight in the Sanctuary.

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, to behold the beauty of the Lord and to inquire in His temple.—Psa. xxvii: 4.

DAVID in the midst of a turbulent life finds refuge from the storm in the harbor of God's sanctuary. Not a majestic pile of architecture, but any place where He makes His pavilion and consecrates by special and continual revealings of His presence.

I. The realized fact that He who inhabits eternity condescends to dwell in earthly sanctuaries dedicated to His worship. "The Lord loveth the gates of Zion." His presence makes it morally beautiful. He is the light and glory of it. Without Him the most gorgeous temple becomes a tomb.

II. Delight because of its august and inspiring services. The praise and prayer—the unfolding of the Word of God, and the illumination coming from the effluence of the Holy Spirit.

III. The delightful repose of the passions, and refreshing of the affections, and quickening of the life by the vision of those harmonies that meet in God—His nature, works and ways, and which constitute the "Beauty of the Lord."

Things That Cannot Be Shaken.

And this word, yet once more, signifieth the removing of those things that are shaken as of things that are made, that those things which cannot be shaken may remain.—Heb. xii: 27.

SCIENCE has never produced one established fact that is antagonistic to the essential truths of Revelation. The same may be said of history and philosophy. Some things not essential but temporary have passed away. Preparatory dispensation, types and

shadows. Other things shall be changed in the development of the ages and in the consummate event of the closing of this dispensation, but the best things cannot be affected by these changes.

I. Among these is the truth that *Righteousness is blessedness*. The just in all ages have lived by this faith. All whose lives have shown moral earnestness and elevation.

II. The doctrine of a *Divine being as Father and Saviour*, and that He is Eternal Goodness.

III. *Immortality of each individual spirit*. (a) This is a universal belief in all ages. (b) A demand of the affections. (c) A demand of our sense of justice (d) required by the incompleteness of the present life. (e) An institution of the soul.

IV. *The Kingdom of Heaven within the soul* as a divine creation and of infinite compass consisting of righteousness, peace, and joy in the Holy Ghost.

V. The Cross of Christ with its historic environments of victory and transformation.

The Love of Law.

O how love I thy law!—Psalm cxix: 97.

It was a sovereign who said that: his spirit regal, his power undisputed. Oriental royalty meant immunity from any law but his own will. But David loved God's law.

I. All law springs from God in so far as it is righteous and in harmony with man's well being. God's law is adapted to inspire, not antagonism, fear, or a craven submission or despair, but affection and delight because

(a) It is one grand harmony in all its applications and results.

(b) It is the expression of the wisdom and love as well as the justice of God.

(c) Its aim beneficent; obedience to it our highest happiness.

II. Love of law a proof of reconciliation to God.

III. Of a high order of nature and aim in life.

IV. Makes duty a delight, yoke easy, strips temptation of power, restores harmony in a disordered life.

V. Love of law may be developed
(a) By studying its features, motives, etc.

(b) By confiding and courageous obedience. Rebellion and fear lead to hatred of law.

Revival Service.

The New Heart—its Nature and Origin.

A new heart will I give you and a new spirit will I put within you, and I will take the stony heart out of your flesh and I will give you a heart of flesh.—Ezek. xxxvi: 26.

CONVERSION and regeneration, only different phases of the same fact. A divine transformation in the soul.

I. Its nature. A great and radical inward change. It occurs at the very seat of character. The heart all wrong is made all right. Comprehensive—thoughts, affections, imaginations, will all be involved. Note the illustrative figure: Stone changed to flesh. Stone has (a) affinity for earth, (b) hard and insensible, (c) gravitation, not upward but downward, (d) dead for all the purposes of God.

II. The change supernatural. The sole and supreme work of God. Man made willing in the day of God's power. Spiritual—a new spirit; not new faculties, but a new life, and that life love, and that love carrying all the faculties and powers in its own direction, Godward.

Heart of flesh in direct contrast to heart of stone in all its features. Let helpless man cry to God to work this change. His promise, "I will," is one warrant for believing prayer. What is impossible with man is easy to Him.

Prevailing with God Ensures Prevailing with Men for Conversion.

As a prince hast thou power with God and with men, and hast prevailed.—Gen. xxxii: 28.

JACOB, an ordinary herdsman, a man of like passions with us; therefore any man may become a prince in prayer if he will follow the lessons of this incident.

I. The elements of prevailing prayer with God. (a) Such prevailing springs from a helpless condition realized. Jacob confronted by Esau and powerless. (b) Solitary interviews with God, "left alone." (c) First must be conquered by God. (d) Seeking spiritual rather than temporal good, "bless me." (e) Persistence. "I will not let thee go." The Scriptures and the history of the church show by precept and illustration how God desires us to take no denial.

II. Having prevailed with God he prevailed with Esau. See beginning of next chapter. (a) God's Spirit had gone before and touched Esau's heart. (b) The bearing and approach of Jacob was fitted to disarm his brother of wrath. He was a weak, crippled, humbled, chastened man. (c) Above all, the effects of the night of wrestling in its closeness to God, face to face, leaving on Jacob's countenance a reflection of the glory of the Lord, a holy radiance and sweetness of the blessing resting on him, vanquished Esau's pride and melted his heart.

Funeral Service.

Sudden Death.

Ye know neither the day nor the hour wherein the Son of man cometh.—Matt. xxv: 13.

Nature has her times and seasons in regular succession, and we know when and what to expect. Death has all seasons for its own. Infancy, childhood, youth, age, equally become his prey. Death the most uncertain of certainties. Almost al-

ways it is unexpected, seems premature, breaks in on the order of life—its suddenness has lessons for us to ponder.

I. The suddenness of death is a proof of man's immortality, is adapted to make us feel this truth as well as admit it. There *must* be another life or this innocent child, just beginning a career and not "cumbering the ground," would not have been cut down, this noble man, so needed, so worthy, would not have been snatched from the scenes of his virtues and goodness. Without a higher life man is the greatest anomaly in the universe.

II. As giving us a nearer view of heaven than we can otherwise gain

It was so to Elisha when Elijah suddenly was hurried upward in the chariot of fire. The sky remains parted, our eyes follow them within the veil.

III. A relief and blessing to them if prepared. To the survivors appalling, but to the departed as sparing from tedious sickness, painful trials, terrible struggles, heart-breaking sorrows, weary languishing with its attendant despondencies.

IV. An eloquent call of God to set house in order, to live with girded loins and trimmed lamps, ready and tranquil. If any preparations to make, any reconciliations to seek, any wrongs to right, any word to speak, don't neglect it.

LIVING ISSUES FOR PULPIT TREATMENT.

Laws of Trade-wages.

And if thou sell aught to thy neighbor, or buyest aught of thy neighbor's hand, ye shall not oppress one another.—Leviticus xxv: 14.

It is said that John Wanamaker, when a girl told him that she could not possibly live on the \$3.50 a week that he offered her, replied: "I know it, but the fact is, that I am overrun with applications from girls, daughters of mechanics, tradesmen, etc., who have their homes already, and use their wages merely for dress, and they set the scale." The story of the 6th avenue employer, who coolly told a girl who came with the same complaint: "Most of our girls have gentlemen friends who provide for them; you had better do the same," has been not only widely told, but widely believed. A gentleman went to a wealthy importer on Broadway to ask for a situation for a friend, and received the reply: "He had better not come here. The fact is, all our men are underpaid, but we can get all we want at present wages. Why should we pay any more?" It is notorious that an im-

mense amount of the "piece-work" done by women for the great stores and manufactories is done by those who merely wish to provide themselves with some additional comforts. So instances innumerable might be given of the fact that the wage-earners suffer most from the competition of those who are, at least in a measure, independent.

That this is wrong and unjust will be acknowledged at once by all right-minded people. The remedy, however, is not so easily recognized. As a rule, it has been supposed to lie with the employed themselves. It is said that these others have no right to work at such low terms. Undoubtedly, if all were unselfish there would result much alleviation of the difficulty. There is, however, another phase of the case to which we would call attention, and that is the responsibility of the employer. How far is it right for a man to accept of service for which he does not pay a fair price, *i. e.*, a price such that the one who receives it can live upon it fairly and comfortably. There are, of course, limitations.

No iron rule can be laid down. Inexperience cannot claim the same as experience, extravagance should not lay down the law for economy. Yet after all every employer knows perfectly well whether or not he is paying what are called "living wages."

The pulpit is frequently told that it cannot understand the laws of trade. It is very well for it to be cautious about specific rules and their application, yet it can and should lay down the principles that must govern trade, if trade is to be as it should be, Christian. It is much the fashion to decry the Mosaic laws as belonging to a period and state of society entirely foreign to modern needs. No one, however, who care-

fully studies those laws can fail to recognize the fact that they touch very closely upon the demands that we hear on every side for a more equal distribution of property, a more just relation between employer and employed. The German empire has already endorsed the same principle in stating clearly the obligation of the community to provide for its individual members. The Occident is not the Orient. Anglo-Saxons are not Semites; but the fundamental law that one man shall not oppress another, by taking advantage of his necessities, is just as true now and here as it was in the desert of Arabia four centuries ago.

EDITORIAL NOTES.

American Institute of Christian Philosophy.

AN intelligent business man lately asked whether there is any organized movement to antagonize materialism and other forms of false philosophy? We are happy to say there is, and we believe we shall subserve the cause of Christian thought by a brief statement respecting the Institute named above.

In the summer of 1881, at Greenwood Lake, N. J., a course of lectures was delivered by Rev. Dr. Deems, of New York; President Noah Porter, of Yale College; Prof. Bowen P. Bowne, of Boston University; Prof. Stephen Alexander and Prof. Charles A. Young, of Princeton; Dr. A. H. Bradford, of Montclair; Prof. Alexander Winchell, of the University of Michigan; Dr. Lyman Abbott; Dr. J. H. McIlvaine, of Newark, N. J.; Prof. B. N. Martin, of the University of New York, and Prof. John Bascom, of the University of Wisconsin. In July of the same year the Institute was organized, with Dr. Deems as President, and President McCosh, of Princeton, and several other eminent men, as Vice-Presidents. The

number of members to-day exceeds 400, including many of the most distinguished thinkers and scholars in Europe and America. Monthly meetings have been held regularly since the Institute was organized, except in the summer months. A large number of papers have been read and discussed at these meetings. And in addition the Institute has held twelve summer schools, at which over a hundred lectures have been given.

"The work of this Institute cannot be computed in figures. It has made a noble stand against materialism and all other forms of false philosophy. It has presented an array of talent which shows the world that all the brains are not on the side of those who scorn or who neglect our holy faith, but that the very best intellects of the world, the most competent judges among men, are on the side of the truth as it is in Jesus. It has strengthened the faith and courage of the young men of our colleges, among whom its publications have been distributed. A physician who cures many patients can make a resounding reputation, while almost none but the most thoughtful place proper value on sanitary prevention. Therefore, the Institute has not attracted the attention of the masses, and has none of the aid which comes to other valuable institutions by reason of the conspicuousness of results. It must, therefore, appeal for its support more to the few who are able to value the solidity of a foundation than to the many who casually ad-

mire the beautiful outlines of a structure and the brilliant frescoes on its ceilings."

We heartily commend the Institute and its work to the notice and confidence of our readers. It is doing a grand work in the interest of Christian truth.

A Protestant League.

AN important meeting was recently held in Washington, the result of consultations had with leading men in forty-three States and Territories. The object of the meeting was to confer on the best measures "to secure constitutional and legislative safeguards for the protection of the common school system and other American institutions, and to prevent all sectarian or denominational appropriations of public funds." After discussion as to the best method of uniting the efforts of those interested in this subject, it was thought best to form an organization, styled "The National League for the Protection of American Institutions." The officers elected were Hon. John Jay, of New York, President; Rev. Dr. Dunn, of Boston, Secretary. The immediate efforts of the League will be directed to securing a constitutional amendment to the Edmunds' bill of 1876, which had for its aim the prevention of the use of public moneys for sectarian institutions. While the Jesuit influence in the Roman Catholic Church has been steadily in the direction of plundering the national and State Treasuries, yet it is thought that there is a rising sentiment among the liberal Catholics in this country to antagonize the union of State and Church, and to maintain our public school system free from Papal interference.

At an impromptu public meeting held on the same day there was a large attendance to hear the addresses by Rev. A. A. Minor, Joseph Cook and other able speakers. Bishop Coxé sent a vigorous letter pointing out what he considered the menace to American institutions from the

encroachments of Rome, and an able paper by the Hon. John Jay was read, in which he reviewed the tendencies to thrust sectarian influences into our political and educational affairs. Mr. Jay cited instances of opposition from both priests and laity to the attacks of the Jesuits on our public school system, which he claimed gave hope of a large number of Roman Catholics becoming interested in the objects of the League.

We hope to see this movement promptly seconded in every part of the country, not only by the clergy, but by prominent laymen. It has been begun not a moment too soon. It is quite time to agitate this matter; to expose the wiles and encroachments of the sworn and active enemy of our free institutions; and to give our politicians, who curry favor with Romanism, a warning that sectarian favors and appropriations of money, such as have been freely lavished on Romish institutions in the past, must cease.

Romanism is plotting to destroy our public school system, and thrust her hand deeper and deeper into the State and National Treasury. She seeks now by strategy to blind and hoodwink the public and lull suspicion. But now and then we get a glance at what she proposes to gain in the near future. Thus a recent number of the *Catholic Review* sets forth the programme of the leaders of the Romish Church:

"The right of the State to foist upon citizens a school system, without consulting their religious convictions on the one hand, and their rights as citizens on the other, is one that must be rejected totally. . . . Its assumption of the right to tax a powerful minority to support a school system which it will not use must be resisted. No taxation without representation. Catholics will not have the public schools; therefore the State must allow them their own system; and the day must come when the parochial school shall draw its support entirely from the State."

The same *Review* not only declares that it is the determination of the Romish Church to wage a resolute warfare upon our public school sys-

tem, but also that she means to have a school system of her own supported by the State. "The day must come," says the *Review*, "when the parochial school shall draw its support entirely from the State." A bold demand! But Rome means it, and will bend all her wiles and energies to accomplish it. Already at Kingston, New York State, "the taxpayers support the Roman Catholic school of the town at the expense of \$3,000 per annum." Last year Rom-

anists drew from the national treasury for the maintenance of their Indian schools \$344,545, and this year they expect to receive \$431,930. These are but samples of what is being done or attempted in every State and Territory of the Union.

Is it not high time to rally the forces of Protestantism to resist and defeat the crusade begun against our free institutions, our grand school system, and the alliance of Church and State?

BRIEF NOTES ON BOOKS OF SPECIAL INTEREST TO CLERGYMEN.

By J. M. SHERWOOD.

A. C. Armstrong & Son. "The First Epistle to the Corinthians," by the Rev. Marcus Dods, D.D.

"The Epistles of St. John," by William Alexander, D.D.

"The Book of Revelation," by William Milligan, D.D.

The above volumes complete the six announced for 1889, making 12 volumes in all to date, belonging to the series known as "The Expositor's Bible." Of the general character of the work we have already expressed a highly favorable opinion. The respective authors are among the foremost scholars and writers of Great Britain, while the editor, Rev. W. R. Nicolls, of the London Expositor, is specially fitted to have supervision of such a work. Professor Warfield, of Princeton, Principal Rainy, Dr. Maclaren, and other eminent men, are at work upon the remaining portions of the Bible. When completed it cannot fail to take exalted rank among commentaries. The volumes are crown 8 vo., of about 450 pages each, strongly bound. Price per vol. \$1.50.

The same publishers have brought out another volume of "The Sermon Bible," embracing Psalm lxxvii., to Song of Solomon, and "Voices of the Spirit," by George Matheson, D.D. The first of these, judiciously used, as we have already said, will prove suggestive and helpful to the preacher. The other, as the title implies, is a book of devotion, and a rich and precious one it is, to the spiritually minded Christian. The form is that of a meditation on some distinct idea relating to the Holy Spirit. There are over a hundred meditations in all, each developing a phase of the Spirit's operations. The work is instinct with the spirit of lofty devotion and of profound experimental religion. Whoever has read "Moments on the Mount," by the same author, will need no urging to buy and take this twin book to his heart of hearts.

Robert Carter & Brother, "John G. Paton,"

Missionary to the New Hebrides, an Autobiography, edited by his brother.

"Spurgeon's Gold," Twenty-four Hundred Selections from the Works of C. H. Spurgeon.

"Modern Miracles," being Manifestations of God's Love and Power, by Leila Thomson. Preface by Dr. Alexander Maclaren.

The first of these volumes possesses extraordinary interest. We cannot better express our judgment than to quote a sentence or two from Dr. A. T. Pierson's Preface to it: "We calmly affirm, after careful perusal, that this biography is not surpassed for stimulating, inspiring and helpful narrative by any existing story of missionary heroism. Its peculiar value is twofold: it shows how the most deserted and degraded masses of our cities may be reached by Christian effort, and it illustrates the spirit of missions on the wider field of South-sea cannibalism."—"Spurgeon's Gold" will pass current all over the world. Miss Thomson's little work on the miracles of grace wrought in the history of many a redeemed soul will quicken the faith and stimulate the zeal of the Christian reader.

Congregational Sunday School and Publishing Society. "Current Discussions in Theology," by the Professors of Chicago Theological Seminary. This is the volume issued under the name of "Annual Theological Review." The aim of these discussions is to show what has been done in the different fields of sacred learning during the previous year, and what are the latest results of such studies. It necessitates a critical examination of the most recent literature in the fields of philosophy, science, theology, sociology, homiletics, biblical and general literature, and the summing up of the labors of those who have wrought during the period covered. The editors aim to do their work impartially, conscientiously and fairly to all, not as partisans, or polemics. That they have suc-

ceeded in the past we believe is generally admitted.

Fords, *Howard & Hubert*. "Signs of Promise." Sermons preached in Plymouth Pulpit, Brooklyn, by Lyman Abbott. Dr. Abbott is a clear thinker, an able preacher and writer, who not only fills the pulpit of Henry Ward Beecher, but is a living representative of his liberal views and theological teachings, and has succeeded, in the face of prophecies to the contrary, in holding that great body of spiritual forces in hand, and inspiring the people with hope and courage. While we admire his great ability, his versatility of gifts, and his industry and abounding labors, we find it necessary to read and hear him, as we did Mr. Beecher, under frequent protest against his broad church views and theological conclusions.

The Century Co. "The Century Dictionary." An Encyclopedia Lexicon of the English Language. Prepared under the superintendence of William Dwight Whitney, Ph.D., LL.D., Professor of Comparative Philology and Sanskrit in Yale University. In six volumes.

The First Part of this long-expected and mammoth work has at last appeared and we doubt not will meet the high expectations induced by the promises of its publishers. The plan of the Dictionary includes three things: the construction of a general dictionary of the English language which shall be serviceable for every literary and practical use; a more complete collection of the technical terms of the various sciences, arts, trades and professions than has yet been attempted; and the additions to the definitions proper of such related encyclopedic matter, with pictorial illustrations, as shall constitute a convenient book of general reference. The dictionary is intended to be "a practically complete record of all the noteworthy words which have been in use since English literature has existed, especially of all that wealth of new words and of applications of old words which has sprung from the development of the thought and life of the nineteenth century." Care has been taken to incorporate the results of the most recent researches of etymologists. Every word which has a history is traced back to its origin. "About 200,000 words will be defined, including all important provincial or colloquial words, abbreviations, and such foreign words and phrases as have become a familiar part of English speech. The etymologies are in accordance with established principles of comparative philology; the orthography follows the best usage, with, however, an expressed preference for one or another form where more than one is allowed; the scheme of pronunciation is simple and practical. It is in the

department of definitions, both of common words and technical terms, that the great usefulness of the work consists; its unique feature, however, is its encyclopedic character; the dictionary gives much of the information found in an ordinary encyclopedia, though distributed under individual words and phrases, rather than collected under a few general topics. The quotations, which are numerous, represent all periods and branches of English, including American, literature."

The limitations of space allow us simply to give the titles and authors of the remaining works received.

"Commentary on the Epistle to the Romans." By Rev. D. B. Ford. American Baptist Publication Society.

"Danger Signals." By Rev. F. E. Clark Lee & Shepard.

"Prophetic Lights." Some of the Prominent Prophecies of the Bible interpreted. By E. J. Magone. Pacific Press Pub. Co.

"New Testament Conversions." A Series of Sermons by Rev. G. H. Gerberding, A. M. Lutheran Pub. Society. Price \$1.

"The Childhood of Jesus and Other Sermons." By Adolphe Monod. Congregational Sunday School & Pub. Society.

"The Gospel of Common Sense." By Charles F. Deems, D.D. Wilbur B. Ketcham. (An admirable book.)

"The Theology and Theologians of Scotland." By James Walker, D.D. Scribner & Welford. (A highly valuable work.)

"Fathers of the Catholic Church." A brief Examination of the "falling away" of the Church in the first three centuries. Pacific Press Pub. Co.

"The Lord's Supper." Compiled and edited by John L. Brandt. Standard Pub. Co. Cincinnati. Price \$2.

"The Salt Cellars," being a Collection of Proverbs with Notes thereon. By C. H. Spurgeon. A. C. Armstrong & Son.

"The Reconciliation." By P. Waldenström, Ph.D. Price 75 cents.

"Meditations on Twenty-fifth Psalm." Same author, and both published by John Matenson. Chicago.

"Living Questions": Studies in Nature and Grace. By Warren Hathaway, Pastor at Blooming Grove, N. Y. Fords, Howard & Hubert.

"The Human Moral Problem:" an Inquiry into some of the Dark Points connected with the Human Necessities for a Supernatural Saviour. By R. R. Conn. A. C. Armstrong & Son.

"The Day of Atonement." Lectures on the Day of Atonement, with an Appendix on the chief Errors recently current on Atonement. London, W. Walters.

"The Double Nature of the Kingdom of Christ;" or, Prophecy Applied to the American Government as the Restored Israel. By Isaac H. Curtis. Published by the author. Will be sent for \$1. Address publisher, Paris, Ill.