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VOL. XIII.—JANUARY, 1887.—No. 1.

REVIEW SECTION.

I.—“HOW MAY THE MINISTRY INCREASE ITS EFFICIENCY AND USEFULNESS?”

NO. VI.

BY LEONARD WOOLSEY BACON, D.D., SAVANNAH, GA.

THE series of articles which I am invited to conclude in the HOMILETIC REVIEW must have been looked for by many a minister of the gospel, when it was first announced, with anxious interest. The theme, “How may the Ministry Increase its Efficiency and Usefulness?” came straight to “our business and bosoms”; and it had happily been assigned to five notably effective and useful men—two of them pastors, an elder and a younger, and three of them experienced in training pastors for their work. If now any should question my title to a place at the triclinium in such company, I could only plead the invitation of our host, and the fitness of allowing one who is very painfully conscious of his ineffectiveness, to sum up the instruction and help that he has gained from these diverse sources.

The main suggestions that have been enforced upon us are: The need of a deeper personal conviction of the main truths of the gospel; a thorough honesty, loyalty and courage in declaring them, throwing into the message the whole force of the preacher's personality; intellectual force sustained and increased by unremitting study, and thus commanding a hearing and an interested attention; Biblical study, as furnishing the preacher's model and material and promoting his mental growth; friendliness and personal sympathy with the hearers; the spirit of prayer, in conscious dependence on God; finally, and not least in importance, we are counselled to keep in mind that preaching, in the narrow sense of the word, is only one, and not always the chief, of the multifarious functions by which the “effectiveness” of the ministry is attained. These seem to me the chief points of the several writers. Of course, thus detached from their setting and grouped in a syllabus, they lose their impressive force. But they are every one true, and every one important.

But I trust that it will not be charged as captiousness if I say, that I seem to have repeated, here, the experience of one of our earliest predecessors in the ministry, who, having sought counsel of the foremost pillars of the Church in his own time, remarked that "they who seemed to be somewhat, in conference added nothing to him." Looking back over a ministry already long, which, with all its defects and blemishes, has been laid out upon these very lines, I find in the counsels of these honored brethren little light to relieve my unfeigned perplexity over the question why my life's work has been so little effective compared even with the standard of my own generation. The warm commendations which my ministry has sometimes received from some of the best of men, and the not infrequent acknowledgments of those who have felt a peculiar debt of gratitude to it, only deepen my perplexity.

The Confessions of an Ineffective Man are a fit appendix to the counsels of his more successful brethren. I propose to speak of one or two points in which my ministry has been consciously weak, and then (with more diffidence) of that which has seemed to me a characteristic which I have done well to cultivate, as a factor in such effectiveness as it has been given me to achieve.

I find it an element of weakness, to be impatient of saying, and saying again, things that are common and even commonplace. The counsels to originality often urged (as in some of these papers) upon young preachers, while they are needed by some, are worse than superfluous to others. If to the natural misgiving of a very young man whether any one will be interested in what he has to say, is added a certain copiousness and freedom of thought, it will become the expression, not of his assurance, but of his self-distrust, that he habitually seeks to challenge attention by originality even to the point of paradox. He is afraid of falling into the commonplace—of saying an accustomed thing in an accustomed way—lest he forfeit the attention of his hearers.

Now, it is a characteristic of some notably successful preachers that their habitual preaching bears no strong mark of originality of thought or even of expression. The thought of many of my readers will spontaneously turn, for an example of this, to an eminent, honored and beloved metropolitan pastor, conspicuous among the clergy of the whole country for his wide, long-enduring and most useful influence both in the pulpit and out of it. By whatever criterion of usefulness his ministry is tried, it is not found wanting. And yet it is the common remark and wonder of many who listen to him with a view of discovering "the hiding" of his unquestionable power, that, so far as his ministry is distinguished, on this point of originality, it is distinguished by the absence of it. One comes away from the thronged assembly remarking, "he told me nothing I did not know before." Contrast

this with the ministry of Horace Bushnell—a man so impatient of saying anything just as it had been said before, or giving forth as from himself anything but what had been “hammered on his own anvil,” that he unconsciously created a new dialect of the English language, to be the vehicle of his new thoughts and new methods of thinking. No mind with any depth of soil could come into the most casual relation with him without receiving some seeds of thought that would spring and fructify. The mere titles of his sermons are nuggets of intellectual and spiritual wisdom. And the volumes of various discourse that he gave to the Press, after his voice was silent, have made the round of the world on missions of priceless value, comforting, instructing and confirming the disciples in the holy faith; by which he being dead yet speaketh, and is likely to speak to other generations yet. But considered as a parish minister he was not to be compared in point of “effectiveness and usefulness” to the famous pastor who never said a startling nor strikingly original thing, and whom the next generation will know only through an affectionate and grateful tradition. I am not at all sure that those traits of intellectual originality (even when kept rigorously within the bounds of doctrinal soundness) which make the effectively useful religious writer are not actually a hindrance to the best usefulness of the ordinary parish minister.

A second point of weakness which I recognize in my ministry of the Word is like the first, but not the same: it is a shrinking from the duty of iterating and reiterating truths which one has already set forth as it seems with sufficient clearness and demonstration. Once to have refuted a prevailing error, once to have enunciated a neglected truth, is not enough even with the most receptive audience. The preacher who would be effective with his message must take a motto from Isaiah, “line upon line, line upon line,” and must make exhortations to himself from the text of St. Paul, “to write the same things to you, for me indeed is not grievous, but for you it is safe.” I remember, many years ago, hearing my father remark upon certain good work successfully done by a man whom he considered to be of inferior ability—“the man knows the power there is in iteration.” Sometimes from a pressure of important topics demanding utterance, sometimes from an unworthy pride of intellectual fecundity, one fails to hammer long enough on an important point to drive it *home*. There may be systematic repetition that is not wearisome but welcome. My brother George (of blessed memory) was in the regular habit, in his beautiful and fruitful work at Orange Valley, N. J., of repeating a sermon at the interval of about one year from the time it was first preached, after which he rarely recurred to it. His people used to look with pleasure for the year to come around and give them the second hearing of a sermon which they had once listened to with profit. Perhaps this method might not be safe for the rest of us. But by

some method we must manage to bring our people repeatedly, continuously, face to face with the truth they need, if this truth is to have adequate effect upon their mind and character.

For the benefit of younger men, I have freely called attention to what I have painfully learned to regard as weak points in my ministry. The reader will be the more tolerant toward me, now, if I venture to speak of a quality which I consider to have had much to do with whatever of real success my ministry has attained to. If I may be allowed to use a greatly reprobated word, it is the *objectivity* of it, as distinguishing it from the preaching that concerns itself much with the acts and processes and religious exercises of the mind. A certain amount of this latter work is doubtless necessary, especially for clearing away prevalent and mischievous errors. If it has been given me to render any useful service to practical theology, it has been in this very line, by defining what *faith* is, as an act of the mind. But this, after all, is only a negative service—the clearing away of factitious bewilderments and embarrassments. Men are not brought to the act of faith by an introspective study of the process of faith, but by setting before them the object of faith, and the reasons for faith. The chief way of bringing men to believe on Jesus Christ is to bring them to know Him. The better they know Him the more they will be likely to trust in Him. To lead men to a correct apprehension of the psychological process of faith not only does not make men believe—it does not even tend to do so—any more than a correct knowledge of the mechanism of the muscular system tends to make one use his muscles effectively. The effective work of the world is all done on false conceptions of muscular action. Every man (excepting the exceptions) conceives that by flexing the arm forcibly he bulges the biceps muscle. All a mistake! it is by contracting the muscle that he flexes the arm. But it is of no use to explain this to him from the manikin and set him to contracting the muscle. He may fix all his powers of will upon the biceps muscle till the crack of doom, without being able to contract a fibre of it. If you want to see that muscle bulge, you must give him a motive, or a provocation, to flex the arm, and as soon as the will is directed to the *object* all the muscular antecedents will take care of themselves. You have an idea that by inhaling a full breath you dilate the chest. It is all an illusion. You really dilate the chest by pulling up the ribs and flattening the diaphragm, and so the air rushes in. But, if you try to do this, you can't. You may spend your life in hearing physiological lectures and trying to work the intercostal muscles; but when all is done, the way for you to expand your chest will be by inhaling a full breath. Just so idle is it to try to get people to act by lecturing them about natural and moral ability, and explaining to them how their wills operate. All this discussion about the will has absolutely no place

in preaching, and is hardly less impertinent in theology. It is enough for the preacher to know that under pressure of motives, reasons, persuasions, affections, men will sometimes act. And it is not of the slightest importance that the *hearer* should know even this. When his desires are fixed on the object the appearance of the will is found to get itself a-working somehow. The great inducement to faith in the Lord Jesus Christ is the Lord Jesus Christ himself. The better one knows Him the more likely he is to trust in Him. The highest function of preaching is to bring men into personal acquaintance with Jesus Christ; and the best material of the best preaching is in the four gospels.

In what I have said thus far, I have simply fallen into line behind my predecessors as they have followed in the course laid out in the initial paper by Dr. Craven. We have considered our thesis as applying to "the Protestant ministry as at present constituted in America"; and (as becomes Homiletic Reviewers) we have given our main consideration to increasing the effectiveness of preaching, while recognizing that this is only one of the functions, and sometimes not the most effective function, of the minister of Christ. While we have merely glanced at the diversities of other ministrations which are required of each of us, it has been with a deep consciousness of the vast varieties of gifts which they presume, and a sigh, "Who is sufficient for these things?"

Consequently our discussion, How to increase the effectiveness of the ministry, has been narrowed to the question, How to increase the effectiveness of the individual minister—as if the Secretary of War, in reporting a plan for increasing the efficiency of the army, should confine himself to a study in hygiene and a recommendation of target-practice, designed to improve the personal strength and skill of the individual soldier. It will be a good time for the Church in America when it shall come to apprehend thoroughly that the effectiveness of the ministers is only a part of the effectiveness of the ministry; shall recognize the principle of the diversity of gifts and vocations; shall repent of the present wasteful no-constitution of the ministry to which it has condemned itself by the low, shabby competitions of its sectarianism; and instead of insisting that every minister shall do everything that pertains to the ministry, without regard to his special gifts or special inaptitudes, shall apply that maxim at once of common-sense and of Scriptural wisdom, *non omnia possumus omnes*.

What is that which, of late years, with the general advance of society, has most "increased the usefulness and effectiveness" of the medical profession as a body, especially in large towns, but specialization? Special gifts for a particular department of practice lead to special attention to it, special attention widens the special practice, this leads to increased skill again and so the specialization, or, as Mr.

Spencer would say, the "definite heterogeneity" of the profession grows, to the vast advantage of the public and of the profession, even of those members who are not themselves specialists. Meanwhile, in the clerical profession, we know only the old-fashioned "general practitioner."

The analogy is good and instructive. The country doctor, riding the round of his patients, must be a general practitioner—physician, surgeon, apothecary and dentist, all in one. But as soon as the number of doctors increases with the growth of large centralized populations, specialization of course begins and grows with the development of society. But in the same town which boasts its oculist and aurist, its operative surgeon, its specialists in throat and lungs, or in nerves and brain, there are a score of Christian ministers with aptitudes just as marked for the specialties of their profession. One has a charming faculty for preaching to children; another has a convincing, illuminating way with perplexed or skeptical minds; a third draws the street crowd in a throng that he somehow fails to fasten and organize; a fourth is pre-eminent as an organizer, and his church is distinguished for the efficient work of all its members; another yet has the enviable gift of bedside and fireside ministry, so that his very entrance into a house is a benediction.

Now, it is not to be desired, even for the interest of his specialty, that these men of diverse gifts should be wholly withdrawn from "general practice." But what vast increase of "the effectiveness and usefulness of the ministry" in that town, if the One Church represented in these mutually detached congregations could come to *know* that it is one and not many, and that all these variously gifted men, bearing each other's burdens, supplementing the inevitable defect and disproportion of each other's work, are colleagues in the ministry of the One Church of the town, and no longer competitors pulling against each other at cross purposes, with the idea that somehow the resultant of their several forces would be to the furtherance of the gospel!

Such increase of effectiveness is not unattainable in any town where are found pastors to whom personal, parochial and sectarian considerations are subordinated to the love of God and man and of the One Church. But it is not likely to be attained by waiting for the results of diplomacy between national denominations.

II.—“IS PAUL'S LAW OF CHARITY A FAIR ARGUMENT IN FAVOR OF TOTAL ABSTINENCE?”

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

“PAUL'S law of charity” (so-called) is found in two oft-quoted passages. The first is in Rom. xiv: 21: “It is good to neither eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak.” The other is in 1 Cor. viii: 13: “Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.”

Is this law a fair argument for total abstinence from wine as a Christian duty? That is the question. It is constantly used, as if it were a perfect “clincher” on this subject, and as if every Christian who drank wine was breaking a direct injunction of Scripture. It is about time that Christian liberty should be vindicated by a correct interpretation of these much-abused texts. I know of no subject on which the Scriptures have been so rudely handled as on this of total abstinence. The most irrelevant passages are quoted, texts are perverted, so as to appear to mean the very opposite of their real intent, and the Bible history is ludicrously travestied to find arguments for a law of total abstinence. Ignorance of the written Word of God is a conspicuous characteristic of a large part of the so-styled temperance literature of the day, and hence ministers and churches are found teaching for doctrine the commandments of men. It is an error rife in Protestant Christianity exactly like that which we Protestants inveigh against in the Roman Church. It is human nature thinking it knows what is best, and so overriding Scripture and forcing it to say what it pleases. It is a failure to take humbly and heartily God's Word just as it is, however much it contradicts our own philosophy. The Bible most clearly, both in the Old and in the New Testament, sanctions the use of wine as a beverage. The richest blessings of heaven are compared to wine and are symbolized by it, and the Lord of Truth ordained it to be drunk by his people in remembrance of Him. But man says that this will never do, and accordingly he sets himself to destroy the testimony of the sacred volume. It was a hard task. Only a blind fanaticism would have dared it. The potent application which was to change the Word and make white black was invented by a reckless genius that defied all law to gain its ends. It was called the “two-wine theory.” *Wherever wine is spoken of as dangerous in Scripture it is fermented wine, and wherever it is praised or commended it is unfermented!* This was the grand discovery of the nineteenth century. It cut the Gordian knot. It silenced the wine-drinkers forever. For only unfermented wine could be drunk with Scripture sanction, and unfermented wine is certainly not wine according to ordinary language. What, though all history is against

this discovery, and not a trace of such a thing as unfermented wine can be found in any age or nation, that is a small obstacle to our heroes! They can make history as well as make Scripture, and they take Pliny and Columella's prescriptions for keeping grape-juice from fermenting, and because these authors happen to use the word "wine" at times of this syrup (just as we might call the dough "bread" by anticipation before it goes into the oven), they quote Pliny and Columella as showing that unfermented wine existed in their day and was a beverage! and they even go so far as to say that Horace praised this unfermented wine as the best! We can expect any magical feats of legerdemain from such jugglers.

See how lucidly they interpret Scripture. The wine that Noah took was fermented, but the wine (same word) that Melchizedek brought to Abraham (only five chapters after) was unfermented. The wine that Nadab and Abihu drank (Lev. x.) was fermented, but that which in the same book (ch. xxiii.) is ordered to be used in divine service was unfermented! So, in the New Testament, the wine which the Corinthian Christians became intoxicated upon was fermented, but the wine that was used at Cana at the wedding was unfermented. What the wine was that the deacons (1 Tim. iii: 8) and the aged women (Tit. ii: 3) must not drink *much* of, they are not decided upon. If it was fermented they ought not to have touched it at all. If it was unfermented, what was the use of the command?

But a great many of the sustainers of a Christian total abstinence law have abandoned this audacious "two-wine theory." It was too much for their common-sense. And so these dissenters, unwilling to give up the law, fell back on "Paul's law of charity," which is their grand stronghold—certainly a more respectable one than the former, but yet, after all, a very deceitful refuge. A careful examination of the passages will show that they give no support whatever to the total abstinence law.

1. In the first place, Paul's dictum is a *conditional* one. The condition is, "*if* a brother is caused to stumble." The figure is a plain one. A man walking along a road trips over a stone and falls. Applied to the spiritual life, a believer passing on in his Christian career strikes against an *unseen* temptation, and by it falls in his faith and faithfulness. Now, note that, if this condition is not present, the dictum of the apostle goes for nothing. He is not forbidding meats or drinks. He left to those who gave heed to the doctrines of devils to issue laws of abstinence (1 Tim. iv: 1-5). Paul abhorred such laws. He advocated a broad Christian freedom. But he acknowledged that the broadest freedom may at times have to be restrained, that exceptional cases may occur, and these he expresses in the *condition* of his dictum, the very exception proving the rule of freedom, the conditional case losing all its power if it is made itself the law.

2. In the second place, of the condition *the person concerned only can judge*. It is "*I will not eat,*" "*I will not drink.*" It is *I* that make the exception to the law of freedom. It is not the Church or the State. It is not public opinion or ecclesiastical policy. It is my own sole judgment that has any authority in the premises. It is a matter between me and my God *in foro conscientie*. I am to see what act of mine may make my brother stumble in his piety, and I am to refrain from that act, but no man is to usurp dominion over my soul and order *my* abstinence from *his* view. The moment that is done I shall be like Paul when he was ordered to circumcise Titus. I shall not give place by subjection to such false brethren; no, not for an hour.

3. In the third place, Paul's special subject was not abstinence from wine, but abstinence from *meat or wine that had been used in idolatrous services*. He tells us expressly that, if the meat is found in the market, to buy, and eat it and ask no questions (1 Cor. x: 25); but if the meat is to be eaten in an idol's temple the eating may stumble some brother (1 Cor. viii: 9, 10). In this case we see that Paul repels the idea of making a universal law. He expects and commands Christians to eat meat that had been offered to idols when found in the market, and only to abstain when some special condition is connected with the eating, such as the eating in an idol's temple, or the eating when some one calls public attention to the fact that it is idol's meat (1 Cor. x: 28). On no account would Paul say, "never eat idol's meat, for you do not know whom you may injure"; but this he ought to have done if he had been guided by the logic of the modern teetotalers.

4. In the fourth place, Paul's dictum *concerns Christians only*. "Thy brother," "my brother," are the words used. It is our conduct toward believers that is regarded. It is a matter of a believer falling into sin, not a matter of keeping an unbeliever from any particular form of showing his depraved heart. The only prescription the Word gives to the unbeliever is to believe on the Lord Jesus. It matters little whether his sinful heart develops itself in drunkenness, or in robbery, or in blasphemy; and Paul's dictum has no relation to the cutting off of one particular form of the unbeliever's sinfulness, which would still leave his unbelieving heart at enmity with God. The apostle is dealing solely with Christian influence upon Christians, and we cannot honestly depart from this application.

5. In the fifth place, Paul shows that his conditional resolve *had no fulfillment in fact* by his telling the Corinthians to eat idol's meat when found in the market, and by his cautioning the deacons not to use *much* wine. Surely Paul would do what he commanded others. He would be in accord with his own injunction. So we may be assured that Paul ate idol's meat and drank wine after this dictum had been pronounced, and thus the use of it as a total abstinence law is absurd. The result, then, of our examination is the finding that Paul's dictum

is simply the application of Christian regard for the spiritual interests of other Christians to all the conduct of life. Even in such matters as eating and drinking, that is, in the most ordinary everyday affairs, we are to be careful not to injure the piety of a brother Christian. There is the whole thing. It goes no farther. There is no laying down of specific law. Each Christian is to be a law to himself when the details of Christian love are to be specified.

Now, when our total abstinence brethren, who have to revolt in the name of common-sense from the "two-wine theory," fall back on Paul's dictum as their stronghold, we have shown that they have but a paste-board fortress. It is no command to total abstinence at all. The subject was not wine-drinking, and the principle was not law. It applies as much to meat as to wine, and is a matter for the individual judgment in both cases. Moreover, the apostle's own example afterwards tends directly against the total abstinence theory.

The same strange and bewildered logic that would twist these texts is found in the general argument used by our teetotal friends. They would have me abstain from wine because Mr. A. will then drink whiskey. They would have me abstain from wine because Mr. B. takes too much wine. They would have me abstain from wine because many Christians think it wrong to drink wine. Look at the utter "non sequitur" in each of these reasonings. The first makes me responsible for a totally different action of another. The second makes my use the cause of another's abuse. The third would have my conscience the slave of others' whims. Moreover, all of them would condemn our Lord for setting the example of drinking wine and appointing it to be constantly drunk as the emblem of His own blood. The whole of this theory of example is as fallacious as the theory of Paul's dictum. The example of a man living on a salary of \$2,000 a year would be the cause of another (who only has \$1,000 a year) spending \$2,000 a year. The example of a man eating a decent dinner would be the cause of a glutton devouring enough for ten and killing himself. The example of a man drinking coffee would be the cause of another drinking opium. The example of a lady taking a cup of tea would be the cause of another drinking ten cups of tea and destroying her nerves. All this argument of example, as applied to the man who drinks wine righteously, is of this absurd sort. Example does not work in that way. Example is connected with circumstances of time, place and degree, and a man who quotes example without those circumstances knows that he is quoting falsely, and the example is no example whatever to him. The man who quotes me drinking a glass of wine as his example for drinking a dozen, or for drinking whisky, simply lies, and knows that he lies. There is no example about it. My duty as a Christian is to seek the maintenance and growth of piety in my brethren. If I am convinced that any possible act

of mine may interfere with this, and may be a stumbling-block over which my Christian brother will fall, it is my duty to avoid that act. In making up my judgment I am not to be guided by the whims of others, or the clamor of partisans, but by my own prayerful consideration of all sides. I am to see whether abstinence from a certain action will not harm some more than it benefits others. In this matter of wine-drinking, for example, I am fully persuaded that total abstinence as a law for Christians does far more harm than it could do good. It belittles the Bible, it reproaches the Savior, it gives Christianity an ascetic look which does not belong to it, and it puts human commandment in the place of the divine law

Paul's "law of charity" is a practical system, to be worked by the individual in a practical manner. It is not a system to be applied by theories and guesses. Christianity works with the concrete, not with the abstract. We are to govern ourselves by what we see and know, not by what we imagine possible, or what other people imagine possible for us. If I see that my drinking wine is likely to harm Mr. A.'s piety, Paul's "law of charity" bids me not to drink wine so far as that case operates as regards time and place, be the time shorter or longer, be the place narrower or broader. But Paul's "law of charity" does not bid me to cease drinking wine because there is a possibility that it may harm some unknown person, or because my excellent friend, Dr. Johnson, thinks there is such a possibility.

There are too many arguments for the drinking to be set aside by such a vague and shadowy possibility. The possibility is a decided improbability. There is a possibility that I may, by going out of my house to-day, do some one an injury. I may lose, by doing so, the opportunity of saving a soul of one who will call on me for counsel. But am I to stay in because of that possibility? I certainly *could* stay in, and nothing that I know of would suffer for it. But ought I to stay in? Certainly not. Because the possibility is a vague one, and to be treated as a mere abstraction, not as a guide to conduct. Just so all this vague generalizing about drinking wine causing Christians to stumble goes for nothing, unless you can specify the individual case and substantiate it; and even then it is of no value to any particular Christian as an argument until *he* can see it for himself, for he only is the judge of what is expedient for himself, as we have seen in our analysis of Paul's "law."

I close with this remark, that the drinking of wine sanctioned and commanded by the Word of God is not to be set aside by any theories of human reform, but must remain as the general rule, exceptions to which must be the individual Christian's exercise of his own liberty in individual cases of expediency, of which he alone is the judge.

Only on this divine basis can any true Temperance reform be constructed.

III.—THE SUNDAY NEWSPAPER.

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

A SUNDAY issue by almost every prominent newspaper in the country has come to be an established feature of the secular press. It is common to see the ostentatious advertisement, "Published every day in the year." The custom is of comparatively recent origin. Prior to the War of the Rebellion, Sunday issues were unknown save in certain cities of the South and West, where they took the place of the regular Monday issues. But in the exciting period when the whole land was aflame with civil war, and the anxiety for news from the scenes of conflict became uncontrollable, the barrier was broken down, and first one, then another, journal began to publish on the first day of the week. This was, if we remember aright, after a time intermitted, at least on the part of some of the papers. But it was soon resumed, and took on startling proportions. Great prominence was given to the Sunday issue, both in its size and the character of its contents, and in the provision made for its rapid and general diffusion by means of special trains and expresses. And, to-day, there is apparent and active rivalry among the newspapers of the metropolis which shall present the best and most varied *mélange* of literary matter, both original and selected. No expense is spared to furnish that which will meet all tastes, and win both gain and fame for the purveyor. Sometimes, indeed, the endeavor to obtain that which promises to be spicy and stimulating leads the managing editor to overstep the bounds of propriety and offend against decorum and decency. At least, this charge has been made in print and apparently well sustained.* It is a poor set-off to this complaint that there is a column or two devoted to religious matters, because, first, this small modicum of salt is not enough to save the mass of secular matter in which it is placed, and, secondly, the salt itself is of the poorest kind, being for the most part merely the gossip called "Church News," which gratifies curiosity, but has little or nothing to do with edification. The paper thus made up is widely circulated, not only among the worldly-minded who care nothing for sacred things, but, as there is reason to fear, also among the members of the churches of all denominations. Nay, even some ministers belonging to evangelical bodies, have been known to be emphatic in commendation of the Sunday issues of the journal they are accustomed to read.

1. Now, it may be said, in the first place, in regard to this whole movement, that it is *needless*. No real interest would suffer, save perhaps the pockets of newspaper proprietors, were there a return to the former custom of publishing only on six days of the week. The

* The reference is to an article in *The Critic* some time last year.

literature now given so abundantly in extra sheets could just as well be attached to the Saturday issue; and the same is true of the displayed advertisements. And as to the news of the day, it would be no hardship to have that retained for twenty-four hours, especially since during those hours the wheels of commerce and manufactures, both by law and usage, stand still. In the great city of London, the prominent daily journals intermit publication on Sunday, and there is no complaint on the part of their subscribers or readers. Nor can any good reason be given for making a distinction between this form of toil and all others. If the business of lawyers and merchants and artisans and day-laborers comes to a stand on the day of rest, why should not the same be the case with that of journalism? In the midst of the most exciting trial the court suspends proceedings on Sunday, and no reason can be given why the daily press should not suspend its issues in like manner.

2. But, in the second place, the practice of issuing Sunday newspapers is very *injurious*. Its inevitable influence is to break down the sanctity of the Sabbath. The law given with such awful majesty on Sinai, and the immemorial usage of the Christian Church, sever the day of rest from the other days of the week, so that the labor, which is not only a right but a duty on secular days, is wrong on the sacred day. That is to be kept holy. It is to be put to a religious use. As to the particular method in which this is to be done, there is room for a wide difference of opinion; but there is no room for such difference, at least among those who receive the Bible as the Word of God, on the question whether the day is to be set apart and distinguished from other days by religious consecration. The institution means not only rest from toil, but that rest used for the service of God and the enjoyment of things spiritual and divine. Action, speech, and thought, are to be turned upward, and the claims of the life that now is are to give way to those of the life that is to come. A seventh part of every man's existence is to be given to the consideration of his relations to God and eternity. No other view than this can come up to the meaning of the words, *Remember the Sabbath-day* — [*i.e.*, the rest-day] *to keep it holy*. Now, the whole tendency of the Sunday newspaper is to break down and obliterate this important truth. It says, in effect, that there is no difference between Sunday and other days as to what one is to read and think about. The fact that most men have more leisure then is only a reason why they should read more of the same kind of matter which they read during the secular week. And the paper, coming to them in the morning, cannot but give their thoughts and feelings a direction wholly inconsistent with the design of the day. And this is true, whatever be the character of the journal. It may be pure and elevated in tone, and its contents both interesting and instructive, yet being thoroughly

secular, "of the earth earthy," it must needs lead the reader's mind away from the things which the rest-day was intended to keep before him. Indeed it is hardly a paradox to say that the better the Sunday paper is in a literary point of view the worse is its influence, because it is the better adapted to catch the unwary and lead them away from the proper use of holy time. No man can habitually read such a paper without insensibly losing the feeling that there is any sacredness in the first day of the week.

The short and easy reply which the advocates of the Sunday newspaper would make to this reasoning is, that it rests upon grounds which are no longer tenable. They affirm that the Fourth Commandment was only a Jewish statute, and has long since been abrogated; that there is no express divine authority for the observance of what is called the Christian Sabbath; that Sunday has no particular sacredness in it, but should be carefully preserved in view of its inestimable benefits to man in respect to his physical frame, his intellectual vigor, his moral progress, and his domestic and social relations. And in these respects the secular journal, so far from being an injury is a help, inasmuch as it drives away dullness, arouses attention, and furnishes appropriate food for thought and intercourse. It really aids in putting the day of rest to its best use. It sets up a rival to the dram-shop, and accustoms men to seek intellectual instead of sensual enjoyments.

We insist, on the contrary, that this is a sure road to the destruction of the day of rest. The propriety of having such a day may be enforced by a variety of considerations drawn from nature and experience. That a man should rest from work one day in seven is good for his body, for his mind, for his heart, for his family. It tends to length of days, and increase of means. It sweetens life to the lowest and the highest, relieves from the pressure of sordid cares, and furnishes ample space for the culture of social affections. But while considerations of this kind are generally acknowledged, yet they have no binding force. They are simply appeals to reason, and put no grip upon the conscience. Hence they cannot and do not control the life. They fall away at the touch of passion. Observation shows that a secular Sunday rests upon a sacred Sunday. Guarantee the day of rest by a religious sanction, and you secure it permanently; give up any such sanction, and you imperil the whole institution. There would still be a day called Sunday, but it would be neither a holy day nor a day of rest. Covetousness, selfishness, the haste to be rich, would still be too strong for the beautiful and apparently conclusive arguments in favor of a weekly rest. The toiling millions would be required to work seven days in the week, to get no more wages than is now given for six. This has been and is the case in a considerable part of Continental Europe, and, where it is not the case,

the change has been due not to the advice of political economists, but simply and solely to the voice of Religion.

A good illustration is furnished in the case of Pierre Joseph Proudhon, the famous author of the motto, "Property is Robbery," who flourished in the last generation. He was a violent socialist, and a thorough rationalist, but a scholarly and thoughtful man, and his power as a writer has never been denied. Now, among his published works is to be found a very strong argument for the observance of Sunday. The treatise is entitled, *De la Celebration du Dimanche*. Although he repudiated the idea of a divine revelation, was, indeed, a decided deist, yet he admired the Decalogue, and, most of all, its fourth commandment. "Nothing equal to the Sabbath, before or after the legislator of Sinai, has been conceived or executed among men." While utterly disclaiming any religious authority for the institution, he elaborately vindicates its propriety on four grounds. The first is *civil*. This weekly festival made the Jews not a mere aggregate of individuals, but a society of brethren. It secured them instruction concerning their history, their ritual, and their laws. It drew out their affections, and fused them together as one in origin and character. And thus it contributed largely to the preservation of law and order, and the stability of the state. Again, it had a *domestic* value. It upheld and guarded the family. The statute included the household, with its servants, dependents, and even guests. All had a common interest in its observance, and were brought together in close and joyful fellowship. The rest-day curbed the master, while it gave a lift to the underling. It checked the lust of gain, and arrested the wear and tear of making haste to be rich. Further, it had a *moral* bearing. The rest enjoined is not one of sloth or frivolity, but of self-possession and thought. Release from toil and care allowed time to acquire knowledge, to converse with nature, and to study one's own character. So consecrated, the day would be one of tender memories, heroic dedications, costly sacrifices, lofty musings, and noble aspirations. Once more, there is the argument of *public hygiene*. Rest is necessary to health, but it must be periodical and stated. Experience shows that one day in seven is just what is required. Less would be insufficient, more would be excessive. "If you give forty-eight hours of rest, after twelve consecutive days of labor, you kill the man with inertia after having worn him down with fatigue." Nor would it answer to rest half a day after three days of work.

Now, on this fourfold ground, Proudhon urged, ably and eloquently, the claims of the Sabbatic institution, founding them upon reason and the nature of things, and appealing to all that a man holds dear. And what was the result? Nothing, absolutely nothing. He founded no school, he had no followers. There has, indeed, been within the last thirty years a considerable improvement among the French in the

degree in which Sunday is observed. But that improvement is in no sense due to Proudhon's forcible argument. Men read it and praised it, and then went on just as they had been doing. It was only the influence of the Church that was effective. Men will yield to the "categorical imperative" of a divine law when they will yield to nothing else. Take away the religious sanction of Sunday, and its hold on the public mind is gone. This religious sanction is what the Sunday issue of secular journals habitually undermines. Hence the deliberate assertion that such issue is evil, and only evil, and that continually. Editors and publishers may not, doubtless do not, think so; nevertheless, such is the fact.

IV.—BUNYAN, THE ALLEGORIST AND PREACHER, AS A STUDY FOR MINISTERS.

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

THE recently published volume, "John Bunyan, his Life, Times and Work," by the Rev. John Brown, Minister of the Church at Bunyan Meeting, Bedford, England, has roused fresh interest in the author of "The Pilgrim's Progress." For the first time since Bunyan died have the means been at hand for a true measure of the man and his work, intellectually and spiritually. This, the latest biography, has with exacting industry gathered from all sources whatever throws light upon the remarkable career of this remarkable man. There is a gap in the library of every minister who does not own the book—a gap which will not be filled till Mr. Brown's biography of Bunyan stands on the shelves. A homiletical study of Bunyan cannot fail to make more effective preachers. For such a study, Dr. Stebbins' edition of Bunyan's work in four volumes is a necessary equipment. Few, even of comparatively well-read scholars, are aware of the variety and extent of Bunyan's writings. Everybody has heard of "The Pilgrim's Progress." Many have known of his "Grace Abounding," and his "Holy War." A few may have glanced at his treatises on the "Jerusalem Sinner Saved," "Solomon's Temple Spiritualized," "The Holy City, or the New Jerusalem," and his remarkable dialogue on "The Life and Death of Mr. Badman," of which Mr. Froude makes so much account in his *Memoirs of Bunyan* (English Men of Letters' Series). But that he was a writer on theology, that he attempted poetry, that his "Divine Emblems" have in them a store of illustration for truths in religion, that, in a word, his works fill four volumes of 500 pages each, in double column, most people do not know. In suggesting and commending this homiletical study of Bunyan, it is natural to begin with his great allegory, "The Pilgrim's Progress." Yet there are certain traits common to all the writings of Bunyan which make him

worthy of close and special study by the ministry. These traits are found in allegories and tracts and sermons alike.

The first claim for homiletical acquaintance with Bunyan is, that he is not only a "well of English undefiled," but has the art of putting standard truths in a telling way. It is, indeed, no small gift that of using our noble English tongue in his masterly fashion. It is the everyday speech of the people which makes the warp and woof of dialogue in the allegories—of argument and appeal in his treatises. He avoids all high-sounding terms, chooses homely words or sentences which are idiomatic and racy. His diction is all alive because he uses these live words. He loves plain, short words. In the dialogue between Christian and Faithful, an analysis of two speeches of Faithful shows that out of 133 words in the first, 99 are words of one syllable; of 132 words in the second, 120 are monosyllables. While this is true of his diction, his style at times reaches the perfection of prose. A finer bit of English prose does not exist than is found in the closing portions of the first and second parts of "The Pilgrim's Progress." In fact, Bunyan's prose is admirable always for its clear, strong, direct and idiomatic power.

Now, the value of familiarity with such writing is to the preacher inestimable. His besetting sin is the use of scholastic terms. Many of his studies bring him into necessary connection with technical if not scholastic diction. In fact, much that preachers are compelled to read, from the daily newspaper to the last scientific treatise, is very far removed from that plain, direct style which is the soul of preaching. Such authors as Bunyan are needed as correctives. Our English diction of that time is in some respects the best. Witness the all-surviving excellence of King James' Version of our Bible. The preacher who will *study* our language as it stands on the pages of Bunyan will never speak in an unknown tongue. His style will be alive with the nervous, strong, Saxon speech men use when they make bargains, or send telegrams, or put out fires.

Again: all Bunyan's writings disclose a knowledge of the human heart in its relations to salvation by Christ, which is, in its way, quite as wonderful as Shakespeare's knowledge of that heart in all its workings. It would, in fact, be difficult to say whether that knowledge were the more full and accurate in respect to the regenerate or the unregenerate experience. It seems to come to him by a sort of spiritual intuition. Mr. Spurgeon, or Mr. Moody, will often remind any one familiar with Bunyan of the same trait, and it is one great source of their power. It may be thought, indeed, that all this is something which a minister can gain only through his own experiences in the cure of souls. But, as in the study of medicine, the reading of treatises on disease precedes the clinic or the hospital, so Bunyan's diagnosis of spiritual diseases and follies and dangers may first be studied with great advan-

tage. Every minister has need to be something of a spiritual anatomist. He has to minister often to minds diseased, the seat of the malady being far below the surface. If not needed so much for pulpit ministrations, this knowledge is needed sorely for those private and sacred dealings with the wounded conscience which tax sometimes the skill and patience of the wisest man. Any help in this quarter will be welcomed, and the study of Bunyan is commended earnestly. His favorite method in his sermons or treatises is the use of a catechetical method. He will carry on a set of questions and answers, which not only wonderfully enliven the discourse, but let in the sunlight to every nook and cranny of the heart. Witness, in his "Jerusalem Sinner Saved," the series of objections which Peter answers in his Pentecostal sermon; or in the sermon on the "Greatness of the Soul," the whole of what he calls "the fifth use and application."

This knowledge of the heart is seen also in the characters which fill the pages of his allegories. Mr. Timorous and Mistrust, Mr. Worldly-Wise-man, Mr. By-Ends, Captain Conviction, and Lord Will-be-Will, Mr. Desires-Awake and the Recorder, these, with a host of others like Mr. Ready-to-halt and Mr. Fearing, are life-studies, no abstractions, they are vital all through. Cut them and they would bleed. It has been said, indeed, with a good deal of insight, that "Bunyan's men are not merely life-portraits, but English portraits, men of the solid, practical, unimpassioned Midland race." Whoever acquaints himself with these men in Bunyan's pages will be no sciolist in human nature. He will see every side and phase of Christian experience, every side and phase of unbelieving doubt, sinful pride and impenitent evasions of duty.

Bunyan's allegories have, however, for the preacher a *special* homiletical value. They all belong to a comparatively late period in his life, and are the ripe fruit of his Christian career. His work as preacher and author began with his residence in Bedford, 1655. The years from 1660 to 1672 were spent in Bedford County Jail. "A careful examination of all the evidence," says Mr. Brown, "points to the following conclusions, namely, that, three years after his twelve years' imprisonment was over, Bunyan was again in prison during the winter and early spring of 1675-6; that this time he was a prisoner in the town jail on Bedford Bridge; and that it was during this later imprisonment he wrote his memorable dream." He began almost immediately to plan a Second Part. But his first idea was to "complete the picture by a contrast." This was the origin of his "Life and Death of Mr. Badman," presented to the world in a familiar dialogue between Mr. Wiseman and Mr. Attentive. Whatever merits there are in this work (and they are great), they did not satisfy the popular desire or the artistic sense—as any completion or counterpart of "The Pilgrim's Progress." It is a

dialogue, not an allegory, and something in the latter vein was called for. Hence, in 1682, "The Holy War" was published, of which Macaulay has said, it would have been our greatest religious allegory if "The Pilgrim's Progress" had never been written. Evidently, however, Bunyan felt that he could give the world something more in the same line precisely with his "Pilgrim's Progress." So, in 1685—three years only before his death—the Second Part was published. He had hit upon the true conception, viz., to "supplement the story of Christian's Pilgrimage by that of his wife and children; the record of the religious life in man by the story of that same life as it shows itself in woman." If our readers will turn to the words of Gaius when Great-Heart conducts the pilgrims to his house of entertainment, Bunyan's conception of the part women are to play under the Gospel will be found charmingly set forth. It is too long for quotation. And it is an interesting conjecture, which has on its face every mark of credibility, that, in Christiana, Bunyan was "idealizing his second wife, Elizabeth, who, in the Swan Chamber, so nobly confronted judges and magistrates in his behalf; while, in the gentler character of Mercy, we have his heart-remembrance of her who had been the wife of his youth in the far-off Elston days." Here, however, all personal reminiscence ends.

These wonderful allegories stand, then, thus grouped: "Pilgrim's Progress," Part I, written between 1676 and 1677, published in 1667. "The Holy War," published in 1682. "The Pilgrim's Progress," Part II, 1685. For convenience of discussion, we shall consider the two parts of "The Pilgrim's Progress" together. Their *homiletical* study will open to the preacher a mine rich in points of apt and telling illustration. That sermons should have in them an illustrative element goes without saying. Truth illustrated is apt to be truth remembered. The merit of the modern school of preaching is largely in its freer use of illustration. The merit, but also the danger. That no part of pulpit discourse needs more careful handling is plain. If the illustrations overbalance the thought, they sacrifice instruction to amusement. If they do not send it home, but divert attention from it, they are drags on the wheels of thought. The only thing worth having in this line is an illustration which illustrates. Bunyan's "Pilgrim's Progress" is a mine of such. They are found in his scenes and characters both. Some of them have been often used and have become hackneyed. The Slough of Despond, the Wicket-gate, the Enchanted Arbor, the Valley of Humiliation, Christian and Hopeful, Giant Despair, and Giants Pope and Pagan, Great Heart and Mercy, are very familiar, but more so to readers of a past generation than to readers of this. But, as it is a great mistake in the study of Shakespeare to overlook his minor scenes and characters, so in Bunyan; it is here that the preacher will

oftenest find matter to illustrate his teachings. For in all parishes these characters are living to-day. Mr. Pliable, Mr. Talkative (how many of them the prayer-meetings are well acquainted with!), Mr. Worldly-Wiseman, Mr. Timorous, Mr. Mistrust, Mr. By-Ends, Mr. Hold-the-World, Mrs. Inconsiderate, Mrs. Bat's-Eyes, Mrs. Light-Mind, and the "very brisk lad that came out of the country of Conceit, whose name was Ignorance"—the catalogue could be indefinitely extended and every one of them made to "point a moral." In all public discourses, an apt quotation is a "nail driven in a sure place." To this, pulpit discourse is no exception. "The Pilgrim's Progress" abounds in short, telling sentences, which fix themselves in the soul of hearers as with a barb. As when Christiana says of Talkative: "Religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his religion is to make a noise therewith"; or to Mr. By-Ends: "You must also own Religion in his rags, as well as when in his silver slippers; and stand by him, too, when bound in irons, as well as when he walketh the streets with applause." Bunyan seldom indulges in a vein of humor, but when he does, the humor, though quiet, is very effective. Thus, in the second part of "The Pilgrim's Progress," Mr. Brisk, a man of some breeding and that pretended to religion, but a man that stuck very close to the world," is much taken with Mercy because of her housewifely thrift, and makes love to her. Finding out that all her toil in making garments was for the poor, "he forbore to come at her again." "And when he was asked the reason why, he said that Mercy was a pretty lass, but troubled with ill conditions." Dean Stanley began his course of lectures as Professor of Ecclesiastical History at Oxford with a quotation from "The Pilgrim's Progress," where Christian is shown the "rarities of that place" in the Palace Beautiful—adding that the simple sentences "contain a true description of the subjects, method and advantages of the study of Ecclesiastical History." The whole allegory is rich in such passages, which the preacher on ordinary or special occasions may use most effectively in illustrating or making his points. They serve often a better purpose than anecdotes, are more pointed, and have more weight.

The study of these allegories can do a further service for ministers in cultivating the true use of imagination in sermon-making. No public speaker can reach the highest point of effectiveness who has not this faculty trained for use on fit occasions. There may be people now who think that such a faculty as imagination has no place in preaching. They say they do not want *flowery* sermons. Nobody does whose opinion is worth having. But imagination rightly used will not give flowery sermons, but live and solemn sermons. There were people in Bunyan's day who took exceptions to his way of presenting truth. To meet these, he begins his "Pilgrim's Progress"

with an apology in rhyme. It is not much in the way of poetry, but it is witty and true :

*“ But they want solidness. Speak, man, thy mind!
They drown the weak ; metaphors make us blind.
Solidity indeed becomes the pen
Of him that writeth things divine to men.
But must I needs want solidness, because
By metaphors I speak? Were not God’s laws,
His Gospel laws, in olden times held forth
By shadows, types and metaphors? Yet loath
Will any sober man be to find fault
With them, lest he be found for to assault
The Highest Wisdom.”*

Whoever of the readers of the HOMILETIC MONTHLY have heard Mr. Moody describe the interview between Joseph of Arimathea and Pilate when the counsellor went in to beg the body of Jesus, will know what such use of a historic imagination can do for a preacher. Whoever has read in Edersheim’s “Life of Christ” the story of Judas Iscariot’s crime can appreciate what such a faculty can do. Nor is it only in reconstructing the sacred history that this faculty comes in play. It would be easy to cite from Jeremy Taylor—that almost perfect contrast to Bunyan in all other respects—passages in which this faculty brings to the Christian teacher the choicest aid.

Now, the study of such an allegory as “The Pilgrim’s Progress” is the best possible education for the imaginative writing by the preacher. It is a perfect model. It stimulates while it regulates. It never sacrifices the spiritual end in view to any desire for showing off the writer’s powers. And when the preacher has so thoroughly studied Bunyan as to have his soul uplifted by his visions and saturated with his spirit, he is so far forth trained to use the imaginative faculty in presenting truth. Surely there is such a field for the preacher to occupy. He needs must occupy it sparingly perhaps; but if he gives himself to it, and has in him anything of the original power, there will be times when his sermon will be all the richer, and weightier too, for its employment.

V.—APPLIED CHRISTIANITY. NO. I.

THE RELATION OF THE CHURCH TO THE ENORMOUS GROWTH OF OUR CITIES.

By J. M. SHERWOOD, D.D., BROOKLYN, N. Y.

“What a fermenting vat lies simmering and hid in the great city!”—CARLYLE.

THE history of the great cities of the world is, substantially, the history of mankind. Not only have they played a conspicuous part in the political affairs of nations, but they have originated and determined the social and intellectual, the moral and spiritual conditions and destiny of the various peoples and communities that have dwelt

upon the face of the earth and made its history. Blot out the record of a dozen ancient cities and but little remains of man's history prior to the coming of Christ. Babylon and Nineveh ruled the largest empires of antiquity. The cities of the Nile gave to the Pharaohs for many centuries vast dominion and power. Jerusalem was long the glorious life and finally the overthrow and ruin of God's chosen people. Rome imperial long dictated laws to the world and subjected it to its iron sceptre; while Rome spiritual, for more than twelve centuries, has perverted the faith and ruled the consciences of a large part of the Christian world. Athens swayed a majestic power in the realm of the intellect and of the civilizing forces of humanity. Coming down to later times, we find Paris is France under the Empire, and substantially so under the Republic; while under both, as the goddess of Fashion and the source and life of the French Novel and the French Play, she is fast corrupting the morals of Germany and England, and making her pestiferous influence felt on this side the-sea. London, to-day, dominates Great Britain, and Oceania, and the commercial world, and rules 200,000,000 souls in India. While New York has long corrupted and cursed, politically and morally, the Empire State. And Chicago, and Cincinnati, and other cities of our land, are fast becoming centres of tremendous forces and agencies of evil, which the patriot and the Christian cannot contemplate with complacency. The opening of the next century—if God shall spare us till then—will find New York, Brooklyn, Philadelphia, Chicago, Cincinnati, St. Louis, San Francisco, and New Orleans, *the dominant force* in the government and in the moral, social and religious life of from ninety to one hundred millions of human souls, spread out over this vast national domain, speaking, for the most part, one language and living under one system of laws.

What the character, and what the influence, of these cities, which are destined to overshadow and shape and determine our political, social and religious development as a nation in the near future is to be, is, therefore, a question of supreme moment. The problem, confessedly, is one of tremendous proportions, and the solution of it is not easy. And it is a problem which presses itself more and more every day upon the attention of the thoughtful patriot, the Christian, and the social and political economist. We *must* grapple with it in dead earnest, and solve it wisely, and in the interest of law and order and sobriety and good morals and Christianity, or it will solve itself in the overthrow of our institutions and the reign of anarchy, lust, and communism, in their worst forms. We are no vain alarmist. But we cannot shut our eyes to facts which are patent to observation—to a state of society already existing in our chief cities and towns, and daily growing worse, and spreading throughout the country, and permeating society everywhere, which, unless checked and remedied, must,

at no distant day, not only imperil, but actually subvert, State and Church alike.

I. The first point for consideration is "the enormous growth of our cities," and the character of this growth.

1. There is a *marked tendency in our day to gravitate to great centres of life*—to mass in cities and large towns—and this tendency becomes more and more general and intensified every year. The Census of the last few decades shows that our cities are growing in population, as well as in wealth and luxury, and consequently in power and influence on the body politic, with unprecedented rapidity, so rapidly, indeed, as to astound the world, and essentially change the relations and elements and conditions of the social problem. This marvelous increase of *city* life and wealth and power is at the cost of the *rural* population, wealth and influence, both in Church and State. Notwithstanding the importation of so many foreigners into all our manufacturing towns and districts, the growth of our city population is much greater than that of the country district. In fifty years the ratio has advanced from $4\frac{1}{2}$ per cent. to $22\frac{1}{2}$ per cent. *By 1890, one-fourth of our entire population will be massed in cities!* We need not stop to show what this startling fact means. Many of the country districts of New England, and of Central and Western New York, are actually *decreasing* in population and wealth, and the school-house and the church—once their glory and strength—are dying out, so great is the drain to the city. From 1790 to 1880, our entire population increased 13 times, while the city population increased 86 times! In 1800 we had but 6 cities, with a population above 8,000; in 1880 we had 286. Such phenomenal growth of city population and preponderance forms one of the most serious problems of modern times.

2. Another fact equally portentous. *The condition of these large and growing cities*, viewed in any light we please, either socially, morally, politically or commercially—as a whole, in their influence on the country, on government, on business, on Church life, on the morals of the nation; or viewed apart, in the light of class relations, social economics, and the general interests of humanity, *has unquestionably changed, and decidedly changed, for the worse, during the present generation.* There is no denying this fact—the evidence is overwhelming. We are confronted to-day with gigantic and rapidly augmenting evils, economic, social, political and moral, caused mainly by the massing of such multitudes in a few great centres, which attract the worst elements of society, where all restraints are thrown off, and vice and crime and lawlessness run riot, and corruption and all manner of wickedness put on huge proportions, and endanger the peace and welfare of the people at large, and ultimately the permanence of our free institutions.

Tacitus, long since, described Rome as the *colluvies gentium*—the sink of nations—and his History, and that of Gibbon, make good the description. Our chief cities are fast becoming the sinks of the very slums and most dangerous elements of the Old World depravities, added to our own native growth. Hither they flow in a broad, ceaseless, putrid stream—a menace to our institutions, a curse to society, a disturbing and corrupting element in the body politic. “A little less than a third of the entire population of the United States is foreign by birth or parentage, and yet 62 per cent. of the population of Cincinnati are foreign, 63 per cent. of Boston, 83 per cent. of Cleveland, 88 per cent. of New York, and 91 per cent. of Chicago!* This fact alone is enough to startle us out of our fancied security and excite the gravest apprehension. The danger is not so much in their numerical strength as in their social ideas and political affinities and hostility to religion and the church, and the old order of things. They come here largely for license, not for liberty. They are ignorant, degraded, and dangerous as a class.

Romanism has its strength and centres mainly in our cities, because they are so largely foreign. And Romanism is a standing menace to our Free School system, to a free Bible, which is the charter and bulwark of liberty, and to an enlightened catholic Christianity. Already our immense foreign element, concentrated in our large cities—an alien, designing, grasping, defiant force—is making its power felt in politics, in legislation, in every walk of life. Our chief municipal governments are in its hands—and worse governments, confessedly, never existed among a Christian people. This is the force chiefly that is at war with the Sabbath, with the rights of personal property, and with all our American ideas and habits in relation to social economics. Its aim is to *revolutionize* society in the interest of what is called labor, socialism, the rights of the masses; and it will do it, if suffered, if it drenches the nation in blood and plunges it into a state of absolute anarchism.

The city is also the chief seat of the *Liquor Power*. Here it flourishes and reigns and corrupts and ruins, in defiance of law and public sentiment and the public good. Such a gigantic iniquity—Satanic in its aims, and Satanic in its devices and its power—never before, in the sunlight of heaven so domineered over and cursed a Christian people. It controls the ballot-box. It dictates to our Legislatures and to our great political parties. There is not an element in American life today so powerful and so threatening as the Rum element which is entrenched in our cities. It will throttle the nation, if it be not put

* “Our Country,” page 129.

“The Compendium of the Tenth Census gives the number of persons foreign-born in each of the fifty principal cities, but does not give the native-born population of foreign parentage. We are enabled to compute it, however, by knowing that the total number of foreigners and their children of the first generation is, according to the Census, 2.24 times larger than the total number of foreign-born.” *Ibid.*

down. The 200,000 and over saloonists, who flank our thronged streets and thoroughfares are almost all foreigners, and their dens are so many centres and sources of political intrigue and corruption, as well as of social ruin and demoralization. New York has to-day one saloon to every 125 of the population; Chicago one to every 179; Cincinnati one to every 124, and Brooklyn one to every 250. The terrible influence of the saloons in our cities beggars description, and as the city grows in population and wickedness this monster evil is increased, and its malignant power becomes more and more dominant and menacing in the nation.

3. The most alarming fact of all, in our judgment, is, that *this deplorable state of things is the product of our boasted modern civilization*. If it were caused by accident, or by agencies and forces which are artificial and transient in their character, there would be infinitely less to fear from it, and we might reasonably hope that society would in time right itself and apply the remedy, and shake off the excrescences and pass the crisis without serious permanent damage. But, alas! we can indulge in no such pleasing dream. The causes which have produced the several great evils and imminent dangers which to-day menace the United States, and more or less menace every other civilized nation on earth, are deep-seated, universal and radical in character, every one of them. They are fundamental in their nature and relations. They enter into the very structure of modern life. They are born of new ideas, new forces, new agents, new developments, in nature, in social economics, and in the laws which govern humanity and organized society. The growth of cities in population; the rapid increase of wealth and its concomitant evils; the corruption of morals and the decadence of religion; the formation and grasping avarice of odious and oppressive monopolies; the rage for mammon, and the reign of lust and pride and sensuality; the rise of socialism and anarchism, and the assertion of power on the part of the laboring mass; the strange contrast of overgrown wealth and extreme poverty in city life, and the discontent and muttering tempest we hear, are but the *natural outcome* of the new elements which have entered into and dominate our nineteenth century civilization. And as soon think to stay the tides of the ocean as to stay or cure these manifold and gigantic evils by any temporizing policy, by any superficial agencies, or by any sort of quackery or sentimentality. The causes are as radical and as effective as the laws which have originated and govern what we call our "modern civilization." And if we are ever to find and apply an adequate remedy for the formidable evils incident to it, we must go deep into the subject, and meet the new condition of things in the only way that will afford relief, namely, by an enlightened apprehension and appreciation of the natural and social causes and conditions which are at work in our day antagonistic to our prosperity; and then work along

the great lines of Providence and Christianity to restrain, and, as far as possible, remedy the evils, by methods and forces adapted to the changed existing state of things. The *old* ideas and modes and appliances will not meet the case. The old easy-going and half-earnest policy of the Church, and of organized governments, will end in awful disaster, if adhered to. The Church certainly can no longer afford to slumber. The danger is imminent. The enemy is strong and defiant. A single decade will be likely to decide for us whether rum and corruption and anarchy and agnosticism, and a gross materialism, shall rule this great nation; or whether the Church of God, Christian morality, and a purified and Christianized civilization shall predominate in it.

II. This brings us to consider the *Relation of the Church to the enormous Growth of our Cities.*

This is the special topic assigned to us in this series of papers on Applied Christianity. The space allotted to each forbids much detail in the treatment of it. We can do little more than make a survey of the field and offer a few suggestions to stimulate and direct the thoughts of our readers.

The facts we have cited above in regard to the growth of our city population, and the character of it, call for special consideration, and for a change of methods in Church work adapted to the changed condition of things. The policy and methods which the Church has pursued in the past are impotent, or, at least, wholly inadequate. Indeed, we hazard nothing in the assertion, *that our present policy and methods are a sad and conspicuous failure in the matter of evangelizing our city population.* And it is waxing worse and worse every year, and on a scale of gigantic proportions. The Church is fast losing ground *relatively*, as to population, and *actually*, as to its hold on the masses, and its restraining and evangelizing influence on the whole community. Under the very shadow of our costly and stately churches, and in spite of the ten millions of money given yearly to foreign and home missions, and to the various works of charity and benevolence among us, there are to-day millions of souls as ignorant, as degraded, as godless, as barbarous, as wholly given over to iniquity, as any community in heathendom! The Gospel exerts no more influence on them, or over them, except it be to excite their hatred and contempt, than if they lived in Africa! The Church, with all her institutions and machinery and appliances, does not so much as touch the hem of their garments; nay, they are bitterly *hostile* to it, and to its teachings. The ministry they denounce, the Sabbath they scout, the laws and the restraints of virtuous society they set at naught, and a sentiment, a feeling, is growing up among them not only adverse to Christianity and the Church and Christian society, but absolutely destructive to them. Many will question the truth of such sweeping statements, and cry out against them as exaggerations. But it will be

only those who have not looked into this subject, or who will not be at the pains of studying the problem in the light of existing facts and tendencies.

Take an illustration, which is better for purposes of argument than general statement. We select the city of Brooklyn, where the writer happens to reside, once designated "The City of Churches," and doubtless above the average of city population in point of intelligence and social standing. The population of Brooklyn, in half a century, has advanced from a few thousand to about 800,000. From being, as now, the *third* city in the Union, if the present ratio of increase continues, it will be the *first* in population in less than a fourth of a century. But statistics prove that the Church, instead of keeping pace with the incoming population, has fallen so far behind that its relative strength to-day is *tenfold less than it was three decades ago*; indeed, so far as church accommodations for the Protestant population is concerned, it *actually makes a worse showing than any other city in the land!* The Presbyterian, Congregational, and Reformed (Dutch) Churches—once in the ascendant, and which, it might be said, had the right of domain—have not added one iota to their number or strength in the last ten years or more! Hence this great city, rising into such pre-eminence, is a city of relatively few churches. And the most of these are in the older part of the city. The outlying wards, where the main growth is, have very few churches, and these mostly chapels, while the older and wealthy down-town churches leave them to struggle with debt, and many of them to die out and disappear. The record of Brooklyn, in this respect, is one of the saddest to be found in the annals of church extension.

And what is the result, in a moral and spiritual point of view? Full half the population of this once favored city are living without Church instruction and influence. The Church (Protestant, we mean) provides for only a small fraction of her population. There is already a marked change for the worse in the tone and moral sentiment of the city. The Sabbath is now largely a day of pleasure and dissipation. Three thousand saloons are in full blast, defying the law even on the Sabbath. King's County has become the "Paradise of Gamblers."* The rum power and "bossism" rule our politics. Theatres have multiplied at a fearful rate, and some of them are of a most demoralizing character. The Church, though manned with some of the most popular and gifted ministers in the world, is essentially weak, and her power is scarcely felt on the mass of population. If this state of things continues and grows worse, as it naturally will, for ten or fifteen years to come, unless the Church of Christ shall interpose and do her duty,

* The main issue in the last election in Brooklyn was, whether the laws relating to gambling should be enforced or remain a dead letter, and the candidate who had prostituted his office to shield the open violators of the statute from punishment, and who on the eve of the election made a bold and scandalous bid for the saloon influence, was re-elected to office!

Brooklyn will inevitably become one of the wickedest and most God-abandoned cities in our land! There is no helping it. Her doom is decreed as truly as if a mystic hand traced it on the sky.

And what is true of Brooklyn is substantially true of New York, Boston, Philadelphia, Chicago, Cincinnati, and other great cities of the United States. A similar condition of things exists in each. The same tendencies, the same forces, are operating in them all, and with like results. "We are preparing conditions which make possible a Reign of Terror that would beggar the scenes of the French Revolution." And there is one remedy, and only one, and that must be applied quickly, and applied with vigor and persistent determination, or our cities, grown corrupt, godless and wicked beyond control or hope of reformation, will blast and ruin the country.

What is that remedy? Whither are we to turn for help? What can the Church of God do to save our cities, and thus save the nation? As Dr. Pentecost is to follow with a paper on the "Methods of City Evangelization," our scope is limited to a preliminary general survey.

1. First of all, let our ministers, our intelligent laymen, and all our church-workers, study carefully and thoroughly this serious, stupendous problem, which we have brought to their attention. It is of the utmost moment to the whole Church of God. There is none more urgent. It touches her at every point. It demands immediate, solemn, prayerful attention, and prompt, intelligent and combined action. We cannot take these facts into full view, and give them due consideration, and sit still and do nothing. We cannot discern the failure of past methods and policies, and not anxiously cast about for something better adapted to the tendencies and changed conditions of the times. Upon the Church of God devolves the fearful responsibility of solving this greatest problem of the age. Let us fully understand it, in all its essential facts and relations, as a necessary condition to suitable action.

2. The example of Jesus Christ and of the Apostles sheds no little light on the problem, and is full of significance, and, we might add, of rebuke, to the ministry and Church of our day.

(a) Jesus Christ devoted almost His entire ministry to the city population. Says Matthew: "And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities." Luke quotes Him as saying: "I must preach the kingdom of God to other cities also, for therefore am I sent." "And behold the whole city came out to meet Jesus." "And all the city was moved, saying, Who is this?" He taught and wrought wonders in Jericho, Chorazin, Bethsaida, and Capernaum. He was frequently at Jerusalem. It was over the metropolitan city of the people, to whom He was sent, that He "wept," crying: "Oh, Jeru-

* Prof. Austin Phelps, in Introduction to "Our Country," by Josiah Strong, D.D.

salem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" While born in the country, and while he lived there till He entered upon His public ministry, yet the greater part of that ministry was given to the *city* population. And how He upbraided the *cities* "wherein most of his mighty works were done, because they repented not." "Woe unto thee, Chorazin; woe unto thee, Bethsaida; for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. And thou, Capernaum, which are exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, it shall be more tolerable for the land of Sodom in the day of judgment than for thee."

(b) He specially instructed His disciples to follow His example. When the "twelve" were sent out, His instructions were, "Into whatsoever city or town ye enter," etc. And also the "seventy," "Into every city and place whither he himself would come." "Into whatsoever city ye enter and they receive you . . . heal the sick . . . and say unto them, the kingdom of God is come unto you. But into whatsoever city ye enter, and they receive you not, go your ways," etc. "When they persecute you in one city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come." Why such prominence given to the *city* if its reception of Christ were not of supreme importance? Why so heavy a doom pronounced against them if their rejection and unbelief were not so great a public curse?

(c) The same rule is laid down and emphasized in the last great commission which the risen Lord gave to His disciples, and through them to the Church in all ages: "And that repentance and remission of sins should be preached in his name among all nations, BEGINNING AT JERUSALEM." That was the key-note, the revealed policy, of Christ's plan for evangelizing the world. The kingdom of God must work along the lines of great cities and towns—along the great channels of trade and commerce and wealth and throbbing life—must call to its aid the power of centralization, and the quickened life and enterprise, and mighty forces and dominant influences which it begets. Jerusalem was a great city, and the metropolis of the Christian world. There Christ had lived, and taught, and died, and rose again and wrought wonders. There, in that blood-stained city, was the centre of the new Life and the new Faith that were to conquer the world. There the royal commission of Zion's King was to be opened and proclaimed. There the Spirit of God was to descend in mighty power and inaugurate the new dispensation. There the Christian Church

was to be organized, on the very theatre of the crucifixion, and of resurrection marvels. And thence "the word of God was to sound out in all the region about." There "the banner of the cross" was to be planted, in the royal city of David, on Calvary, by the open sepulchre, and nigh to the mount of Bethany; and when persecution arose, thence the chosen and anointed army were to bear that consecrated banner forth and plant it, in a single generation, in all the chief cities of the Roman Empire. Had not the apostles given their chief, if not exclusive, attention and labors to large cities, Christianity could not possibly have made such rapid progress, and in so brief a time conquered the Roman world for Christ. They felt, as did the Founder of the Church, that to convert the great cities was to convert the country. Hence, they went direct to Ephesus, Corinth, Antioch, Philippi, Thessalonica, and Rome itself. There they preached Christ, wrought miracles, and gathered strong churches. Paul, the great apostle to the Gentiles, spent three years in the city of Ephesus—the Paris of antiquity—and with such success that from that great city "sounded out the word of God over all Asia, both among Jews and Greeks." He spent two whole years also in Rome, the capital of the world, and among the fruit of his ministry there we have the grandest Epistle of the New Testament. "One who studies even cursorily the beginnings of Christianity will not fail to detect a masterly *strategy* in apostolic policy. Christian enterprise at the outset took possession first of strategic localities, to be used as the centres of church extension. The first successes of Christian preachers were in the great cities of the East. The attractive spots, to the divine eye, were those which were crowded with the densest masses of human beings."*

If centralization was so vast a power for good or evil in Paul's day, it is even *more* so in our day. If cities have been the strongholds of Satan in the past, so that God has swept them with the besom of His wrath, as with Babylon, Jerusalem, Sodom and Gomorrah, because there was no other way to maintain His religion on earth, they are fast becoming so at the present time.

Our space is exhausted, and yet we must say a word more, and say it in all plainness of speech. *The Church of modern times contravenes both the letter and the spirit of her Master's example and parting instructions.* The divine policy involved in the memorable words, BEGINNING AT JERUSALEM, is disregarded. Our great centres of life and power have been left to take care of themselves, after being drained of available means to help others. The Church has been more anxious to plant and foster feeble churches in sparsely settled rural districts, or in far-off heathendom, than to do it amidst the teeming population of our growing cities. *There is more spiritual destitution prevalent to-day among a million of the dwellers in New*

* Prof. Austin Phelps, in Introduction to "Our Country."

York and Brooklyn than exists among a dozen whole States and Territories at the West! And what is being done for this million of degraded sinners, who are our neighbors, in the way of providing churches, or of evangelizing efforts? Nothing—or next to nothing. There are single wards in the cities whose population exceeds that of whole States, and in which there is scarcely a Protestant Church or even mission chapel, or evangelizing agency of any kind. If such a state of things existed *out of the city* anywhere, the land would ring with appeals, and the Church put on sackcloth. Below Fourteenth Street, in New York, there is a population of about 550,000, and with sittings for only 60,000 in Protestant churches, including mission chapels. And even this showing is far better than in the outlying wards of Brooklyn, into which souls are pouring in a continuous mighty stream. Where in our land is there destitution to compare with this? We had almost asked, where in *heathendom* itself is there a darker outlook for the future? And this in the leading cities of this Republic.

And still the ministry here, and the Church at large, sleep over the volcano which is smoldering under us—over “the fermenting vat which lies hid and simmering,” with the worst elements of society. It is easier to-day to plant a dozen new churches in districts or hamlets never heard of, or in India or China, than to plant and nourish into vigorous life one in either of these cities. We write from a thorough painful knowledge of this subject, and on the basis of well-established facts. Forty years ago, when Brooklyn just began its rapid growth, the writer, with a few brethren, made a vigorous fight in the Presbytery of Brooklyn for a plan of church extension and evangelization, the fundamental principle of which was, *beginning at Jerusalem*. But it was fought to the death by the pastors and the elders of the wealthy churches, and by the American Home Missionary Society.* And what is the result? The Presbyterian Church is but a trifle stronger to-day than it was then, while, relatively to population, it is tenfold weaker. And the city, as a whole, has come to take the lowest rank of any in the country in regard to its evangelizing agencies.

And what is true of Brooklyn and New York is largely true of all our great cities. The Church located in them is growing relatively weaker in number, strength and effectiveness, year by year, while sin and wickedness and ungodliness in every form are waxing stronger and more aggressive and dominant.

Whither are we drifting? What will be the outcome of all this? But one answer can be given, unless the Church shall quickly arise in the might of her power, and concentrate for the next few years her attention and means and prayers and evangelizing agencies upon our

* The New School Presbyterians did their Home Mission work at that time in connection with this Society.

large and wicked cities, till the plague is staid, and they are made centres of spiritual life and power. This, as a Christian duty of the hour, is imperative. The crisis is upon us and can be met in no other way. No other policy will save us as a people. What if the country population and the heathen world, for the time being, receive less attention and aid from us? Save, Christianize, our cities, and in the end the whole world will be infinitely the gainer. The Church is a *unit*. The Church is the incarnate Christ seeking the salvation of the world. Work where the greatest results can be had. The field is *one*—no home, no foreign, no East or West or North or South. John Angell James, of England, never made a truer or more pregnant remark than when he said, in urging that the first duty of the American Church was to evangelize America: "America for Christ for the sake of the world." And we add, convert our cities to Christ for the sake of America and the world.

VI.—MINISTERS AS PRACTICAL BUSINESS MEN.

BY DANIEL C. EDDY, D.D., BROOKLYN, N. Y.

FROM the nature of their duties to the congregations they serve, and the peculiar character of the office and work to which they believe they have been called of God, ministers exclude themselves, and are excluded by others, from many forms of public and private business life which are open to all other classes of men. They do not seek business engagements, nor are they invited to share the burdens and responsibilities assumed by business men. When anything is to be done which involves financial interests, or requires practical business tact and talent, they are ruled out, and laymen are called upon to act. While ministers make no complaint of this, and prefer to have it so, it starts the question: "Is the practical business capacity of the clergy underrated?"

Now, if it is supposed that the clerical calling is a sacred one, and that the minister is to keep it above the turmoils of business, the distractions of politics, the clamor of courts, and the strifes and temptations of legislative halls, and hence are set aside from these various departments of life, we have nothing to say. If a mistake is made, it is a mistake complimentary to the clerical office. But if it is supposed that the minister is excluded from any or all of these avenues of activity and industry because it is believed that he has no capacity, no talent for such employments, then we emphatically demur and take the ground that the practical business sense of clergymen is greatly and unjustly underrated.

Ministers do not adopt the clerical profession because, as some suppose, they are fit for nothing else—dunces that can preach, but cannot

sell sugar and tea, run a locomotive, practice law, or compound drugs. They are as sharp and quick in early life as other boys. They enter college with the same hopes and aspirations as other young men. They are graduated with equal honors as students that propose to go into other professions. They elect their life-work thoughtfully, and are the peers of the men who become merchants, lawyers, educators, physicians, editors and statesmen. They are not driven to the pulpit because they are fit for nothing else. They seek it with the profound conviction that in the gospel ministry they can find as ample a theatre for the development of their manhood, the cultivation of their intellectual powers, and the perfections of their characters, while they are serving God and doing good to man, as they can in any other department of life. They have no idea that the pulpit is the resort of men who have no capacity for trade, mechanical pursuits, the practice of law, or any other vocation of human life. Nor is there in the work of the ministry anything to blunt the faculties and unfit clergymen for successful competition with others classes of men, but, instead, everything to stimulate and inspire the soul for every useful work.

The characteristics of a successful business man are clearness and comprehensiveness of intellect, foresight and shrewdness in the management of things, tact in meeting emergencies, and decision of purpose. Give a man these elements of character, and if he has a fair opportunity he will succeed. These are the qualities of men who figure in Wall Street, who sit in the Broker's Board, manage the Produce Exchange, and control the great commercial and manufacturing interests throughout the land. Well, are our clergymen destitute of any of these important factors in a successful life? Do they show it in the management of their families, or of their churches? When they venture into business, do they make more blunders than professional business men do? Certainly not. No profession, no business, no form of industry, requires the elements specified to such an extent as does the gospel ministry. The preacher comes in contact with public life, and must know how to reach and move men. He is necessarily familiar with the lines of thought along which the various classes of men composing his congregation move. He is a man of the people. He comes in contact with all conditions of society. He is a counsellor, a guide. He is obliged to know human nature, be familiar with things transpiring in society, to be broad in his studies, and abreast of the times in all directions.

It is safe to say that clergymen would be as successful in any branch of industry as any other class of men who had given the same attention to it. That they do not enter business vocations is not because of any incapacity, but because they are doing something of more importance. Whenever ministers have turned to business they have succeeded as uniformly as other men. Several of the great Tract and

Publishing houses of various denominations are managed by clergymen. The same tact and talent would put those men at the head of the Book business of the country if they were engaged in individual enterprises. They handle business as if they were born to it.

Our great Missionary Societies, conducted on purely business principles, are mostly managed by clergymen, and well managed. For prudence, economy and correctness, they rival any business firms. A man who can handle one of our great complex societies can handle a railroad corporation. The business managers of religious papers are often clergymen, and the ability displayed by them is proof that they would be first-class newspaper men if they were connected with the secular press. We could mention the names of clerical managers of religious papers in Boston, New York, Philadelphia and Chicago, whose business abilities are known and acknowledged by all.

The trustees and overseers of colleges and universities are mostly laymen, but in a majority of cases the few clergymen among them are the controlling business power. The president, who is generally a minister, is the power behind the throne—aye, the throne itself. A man who could run Harvard College, or Brown University, or Yale, or Columbia, or Princeton, could run the Government of the United States. Well may we ask the pertinent question: "Does it require more tact, ability and common-sense to sell railroad bonds, manage a cotton mill, or be an alderman, than it does to manage the business of great religious societies, conduct newspaper enterprises, and administer the affairs of largely endowed and extensively patronized universities?"

True, should a minister be taken from his pulpit and put into a huge manufactory, or at the head of a great commercial house, he would show himself unfamiliar with the details, and perhaps prove incompetent. No man is familiar with the details of a particular business unless he has been educated to it. It is no impeachment of a man's business ability to say that he is not familiar with the details and specialties of this or that branch of industry. Put a railroad king into an extensive dry-goods establishment, and he would be as useless there as a minister. Put a merchant prince at the head of an iron foundry, and he would bankrupt the concern in a single year if he knew nothing of that particular business. Yet we should not say that the railroad king and the merchant prince were not good business men, only that they were not familiar with that particular branch.

The financial and economical matters of churches are put into the hands of trustees. The Board of Trustees is composed of business men, so called, and yet, in a majority of cases, one man, the unrecognized pastor, is behind that Board, with more business tact than they all. The fact that a man sells hats or shoes does not make him a business man. Nor because a man is engaged in literature, or preaches

the gospel, does it prove that he is not a business man. The business man is one who can do business when he has it to do. When ministers are taken out of the pulpit and intrusted with business matters, it is found that they are as competent and as efficient as any other class of men. The number of men who succeed in business is very small. Where one man prospers, twenty fail. Society is full of broken-down business men. Over ninety per cent. of the business men of New York City, it is affirmed on high authority, fail in the long run. Had these been preachers, the fact would be cited to show that clergymen are totally incompetent for business pursuits. Their fate would be held up as a significant warning to all preachers rash enough to leave the pulpit for the market-house or the Exchange.

A somewhat singular fact may be mentioned as nearly related to this subject, though it may not bear directly on the question at issue. In the defalcations, irregularities and fraudulent transactions which have occurred in connection with our great benevolent and religious societies, the guilty parties have been, almost without exception, laymen. We recall several instances of the kind in which large losses have been sustained through the agency of lay officials. These cases are so familiar and well known that no enumeration of them is needed. They are in the mind of the reader, and the fact will suggest itself, that in each, and perhaps every case, the defaulter was from the ranks of so-called business men. Trust funds have been squandered or misappropriated, public confidence has been shaken, and the cause of morality and religion greatly injured. And in all such cases the business methods of lay officials have been the cause of the trouble. We cannot recall a single instance in which a benevolent society has met with loss through the fraudulency of a clergyman. The fact is of consequence in this discussion. It shows not the superior honesty of clergymen, but it is a testimony to the superiority of their business methods.

The conclusion is, that the common notion that clergymen have no practical business ability is false; that their tact, foresight and shrewdness are greatly underrated; that when business is put upon them they do it well and wisely, and that business men might often learn something from their pastors in relation to things of which they are generally supposed to know nothing. It is so easy for people to say flippantly, "Oh, ministers know nothing of business, their opinion is of no value; pass them by." The pulpit is regarded by many as a privileged box, on which is inscribed, "A Home for Indigents and Imbeciles." It is time that sign was taken down. The inscription is a lie. The impression it gives is false. Would a jury-box be any the less intelligent, reliable or pure, if now and then a minister should be put into it? Would not the caucus be as well conducted if now and then a minister should take part in its proceedings? In all the ele-

ments that go to make up a business life, are not clergymen as well supplied as the average of men? Is there anything in the clerical profession, more than in the legal, or in the medical, that incapacitates ministers for business? Are there not facts in abundance that prove that the clergy are well up to any other profession in business ability and practical tact? Then let the slander perish.

Let not the reader consider this article as a plea for an abandonment of the pulpit for business life; it is only a defence of the ministry against a slander.

VII.—GEMS AND CURIOSITIES FROM A LITERARY CABINET.

NO. I.

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

1. *The Pillar Coin.* This relic of antiquity, known as "Moneda Columnaria," presented on one side the arms of Spain, supported by the Pillars of Hercules, the boundaries of the world as known to the ancients. Above was the latin inscription, "*Plus Ultra*," "more beyond," to hint that you must cross the ocean to find the rest of the empire of Charles V., who caused the coin to be struck from the royal mint. The believer comes to the bounds of his mortal life, and says, "more beyond." This same great monarch bore two globes on his escutcheon, another illustration of the believer's inheritance in two worlds. "Godliness" hath "promise of the life that now is, and of that which is to come."

2. *Temporal and Eernal Things.* Over the triple doorways of the Cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses and underneath is the legend: "All that which pleases is but for a moment." Over the other is a sculptured cross, and there are the words: "All that which troubles us is but for a moment." But underneath the great central entrance to the main aisle is the inscription: "That only is important which is eternal."

3. *Modern Preachers* embrace *Attitudinarians* or ritualists; *Latitudinarians* or liberalists, and *Platitudinarians* or retailers of insipidities.

4. *Giving versus Hoarding.* "It is a shame for a rich Christian to be like a Christmas-box, that receives all, and out of which nothing can be got till it is broken in pieces."—JOHN HALL, D.D.

5. *The Rival Artists.* Zeuxis painted a cluster of grapes upon canvas with such skill that the birds came and pecked at them. Parrhasius painted a curtain before a portion of the picture. Soon after, Zeuxis, approaching the painting to exhibit it to Parrhasius, desired him to remove the curtain! But he was compelled to acknowledge himself defeated, since he had only deceived birds, but his rival had deceived a fellow-artist.

6. *Weekly Rest.* Lord Shaftsbury in London attended a costermongers' exhibition of the donkeys with which they drag about their provisions and merchandise. There were fifty donkeys as sleek and beautiful as if they had come out of the Queen's stables; and the men told him that every donkey had, each week, twenty-four consecutive hours of rest, and, as a consequence, could travel thirty miles a day with their loads for six days in a week; while donkeys, driven seven days in the week, could not travel more than fifteen.

7. *Blunders of Skeptics.* 2 Samuel xii: 31 has been violently assailed as proof of David's cruelty. This man, "after God's own heart," sawed the people of

Rabbah in twain, drew over them iron harrows, clove them with axes, or roasted them in brick kilns! But what if this verse only refers to the *work* at which he set them? An infidel paper in Boston devoted a column of ridicule to the "quail story" (Numb. xi: 31), estimating the bushels of quails piled up over the country and showing that each of the 6,000,000 Israelites would have 2,888,613 bushels of the quails per month, or 69,629 bushels for a meal! But the Bible does not say that they were *piled two cubits high* over a territory forty miles broad; the wind brought them from the sea and swept them within reach, or about three feet above the ground. If one should say that he saw a flock of birds as high as a church spire, would an infidel suppose they were *packed so high*?

8. "*The Oyster Boy.*" There was a boy at Dr. Richards' private asylum in New York, who seemed utterly irrational, and without the self-helpful instincts of a normal animal. He would lie on the floor; his tongue lolling from his mouth, without apparent thought or sensation. For months they tried to awaken a sign of conscious life, or impress upon him one idea. One day Mrs. Richards dropped her thimble on the floor, and the metallic ring startled the idiotic mind into feeble action—and he turned slowly, as Bottom would say, "to see a noise which he heard," and then back his intellect retreated into the darkness, as a snail into its shell. But that simple sign meant the awakening of consciousness! It was the first tint that tells of the dawn of day. And on the morrow, again, the thimble was dropped, and again the oyster boy moved and looked, this time a little more quickly and intently—and so, little by little, the darkness gave place to the dawning light, till the tongue no longer hung from the mouth, but began to learn the mystery of speech. By-and-by a shoemaker made a shoe before his eyes, fitting it to his feet, and then Dr. Richards, laying his hand on the shoe and then on the workman, would say, "Shoemaker makes shoe." And so a tailor and a coat. Dr. Richards then desired to arouse at once the mental and moral faculties by introducing to this awakening intelligence some conception of God. It was a summer morning—and the glorious sun was pouring his flood of light into the bay-window. He took the boy to the casement, reverently pointed to the sun and said, with holy awe: "God made the sun!" and the boy catching the tone and the thought together, repeated "God made the sun!" And Dr. Richards left him gazing. He returned two hours later, and that oyster-boy still stood reverently gazing and saying as though his whole soul were overwhelmed, "God made the sun!"

9. *Too Late.* Russian peasants tell of an old woman at work in her house when the Eastern sages passed by seeking the infant Christ, and guided by the star. "Come with us," they said; "we are going to find the heavenly child!" "I will come," she replied, "but not just now; I will follow very soon and overtake you." But when her work was done the wise men were gone, the star had disappeared, and she never saw the Holy Child.

10. *Feeding on Ashes.* The Roman Emperor who had commanded a world, said, when dying, "I was everything; I have found that everything is nothing."

11. *Searching the Bible.* "Texts from the inexhaustible mine of truth remind us of those singular formations which often occur in rocks, called *Drusic Cavities*. You pick up a rough, ordinary-looking stone of somewhat round shape; there is nothing specially attractive or interesting about it. You split it open with a hammer, and what a marvellous sight is displayed! The commonplace boulder is a hollow sphere, lined with the most beautiful crystals, amethysts purple with a dawn that never was on land or sea."—HUGH McMILLAN.

12. "*Worldly Pleasures.*" Centres or centre-pieces of wood are put by builders under an arch of stone, while it is in process of construction, till the key-stone is put in. Just such is the use that Satan makes of *pleasures to construct evil habits upon*; the pleasure lasts, perhaps, till the habit is fully formed; but, *that done*,

the structure may stand eternal. The pleasures are sent for firewood, and the hell burns in this life.—COLERIDGE.

13. *Sectarianism.* "Tenacity of Denominationalism is generally in proportion as the distinctive feature is not found in the Bible."

14. *The Escorial* was built after the fashion of a gridiron, because dedicated to St. Lawrence, who was roasted on a gridiron. Hence the curious way in which the royal palace is constructed.

15. *Childhood and Character.* There are three stages in human life, namely, these: THE IMPRESSIBLE AGE, THE AGE OF TEMPTATION OR TRIAL, and THE AGE OF ESTABLISHMENT OR FIXEDNESS.—DR. A. J. GORDON.

16. *Master Kung's Golden Rule.* "Kung's grandson Tsze-Kung, having asked the Master if there were one word which would serve as a universal rule for life, was answered, 'Is not reciprocity such a word? What you do not want done to yourself, do not do to others.'"

17. *On Wealth.* There is a burden of care in getting, of fear in keeping, of temptation in using, of guilt in abusing, of sorrow in losing, and of responsibility in at last accounting for riches.—MATTHEW HENRY.

18. *Sheridan said of Gibbon*, that he was an author rather "*voluminous than luminous.*"

19. *All men adopt as their motto, "Win Gold."* But men are distinguished from each other by the practical ending of that motto. The vain man adds, "and wear it"; the generous man, "and share it"; the miser, "and spare it"; the prodigal, "and spend it"; the usurer, "and lend it"; the fool, "and end it"; the gambler, "and lose it"; but the wise man, "and use it."

20. *Genius of Industry.* Lady Morgan visiting Rossini, exclaimed, "I have found you in a moment of inspiration." "You have," he rejoined, "but *this inspiration is thundering hard work.*" Hogarth told Gilbert Cooper: "Genius is nothing but labor and diligence."

21. "*Find out God's plan* in your generation, and then fall into your place," was Prince Albert's terse counsel to young men. Sydney Smith quaintly compared life to a board with holes, and human beings to pegs; and said that the triangular pegs were continually getting into the square holes, the oblong into the triangular, and the square into the round.

22. *The Gospel in Miniature* was Luther's characterization of John iii: 16. How wonderfully the Great Teacher condensed into one brief sentence the essence of the good news of salvation! Some years ago, we put upon a card of invitation to church services that marvelous epitome of grace in the form of a simple acrostic that strikingly illustrates how that utterance of Jesus enshrines the *gospel*:

God so loved the world that He gave His
Only begotten
Son, that whosoever believeth in Him should not
Perish, but have
Everlasting
Life.

"This arrangement is an illumination of this condensed gospel that is suggestive—the gospel in a nutshell' is a common expression—but the above form of putting that text puts the gospel 'apple of gold in a picture of silver.'"

Here is another:

Come unto me all ye that labor. . . and I will give you
Rest! Take my yoke upon you and learn
Of me. . . . And ye
Shall find rest unto your
Souls.

SERMONIC SECTION.

FAITH IN GOD.

By BISHOP ANDREWS [METHODIST], IN
NEW YORK.

*And Jesus answering saith unto them,
Have faith in God.*—Mark xi: 22.

THE context will aid in the exposition of the text. Upon one of the last days of our Lord's life, in company with His disciples, He came to a fig tree, abundant in leaves but barren of fruit, and pronounced a solemn curse upon it: "Let no man eat the fruit of thee henceforward forever." And then followed one of two destructive miracles attributed to our Lord. The next day as they passed the tree, the disciples, particularly Peter, with great astonishment, had their attention drawn to the fact that the fig tree was totally withered and dried up, even from the roots, whereupon came the unexpected and in this connection somewhat difficult words of our text, "Have faith in God." What did Christ mean?

It is plain, in the first place, that He did not intend by faith in God simple trust in the divine goodness. There are persons who magnify divine love into that notion and contend that divine love, expressing itself in the atonement of Christ, is enough; that somehow in the long run it will come out well with every man, and that they call faith in God. But such a lesson as that surely cannot come from this fig tree with its fruitlessness, and blasted to immediate and utter death, nor from any other part of the divine revelation. We know God comes to us either from nature, or from the book of inspiration. Interrogate either of these witnesses, ask nature what sort of a God it is with whom we have to do. Nature yields very many tokens of divine benevolence. The sun that shines in beauty and vivifies the earth; the rains that fertilize the fields

that wave with bounteous harvests; the happy constitution of human nature; joys of domestic life; the glory of achievement; the peace of hope,—all these things are proofs of the divine goodness. But then, if we will be fair in our argumentations, we have to take in other facts in the case, and so over against all these we put the midnight gloom; over the sweet and peaceful zephyr, the awful howling of the storm. We take into account famine as well as plenty, sickness as well as health, turbulence and war and bloodshed as well as the public order, and pains of body as well as sense of vigor. Will a man judge of Vesuvius by the olive groves along its slopes, and forget the burial of Pompeii and Herculaneum that lie at its base? And so nature teaches us nothing about a God whose element is such simple goodness that out of that element will surely come the welfare of all men, whatever their character or conduct.

If we turn to the book of revelation we find higher proof of the divine goodness. Here it is written, "Blessed be God," "God so loved the world that he gave his only begotten Son that whosoever believeth in him shall not perish, but have eternal life." This book covers the whole range of human need. Here are illustrations of divine patience and tenderness and bounty, such as our hearts cannot readily take in. But if this book is a book of divine mercy, it is also a book of divine righteousness; if it is a book of promises, it is also one of threatening; if it furnishes illustrations of divine goodness, it is no less complete in illustrations of God's punishment of sin. No man can read the Bible rightly who does not learn to put together these two truths, which seem antagonistic—"God is love," and "our God is a consuming fire." So that not from this mir-

[Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—Ed.]

acle that Christ worked upon the fig tree, nor from nature, nor from the Scripture anywhere, comes any foundation for the supposition that God's Fatherhood prevents his Kingship and his Judgeship—that God's love utterly overwhelms his righteousness and makes sure the welfare of all men. To believe that is not faith, it is pure presumption.

It is plain, further, that the faith which Christ urges is not correct opinions concerning God, His being, His character, His government; the orthodoxies of faith, and subscriptions to creeds and catechisms, are not faith. We have come to a time where it matters not what opinion a man really holds, provided he be somewhat clever, just, pure and manly. I do not sympathize with that view. I believe in doctrines—dogmas, if you please—in catechisms and creeds. I believe there can be no solid religious character except founded on solid religious convictions. What we want is sound views, but sound views are not faith. Everywhere in the New Testament, right opinions—faith—are treated of as something praiseworthy in themselves. But right opinions may come by inheritance and education, and are not necessarily praiseworthy. Again, everywhere in the New Testament faith is spoken of as not only praiseworthy in itself but productive of praiseworthy character and life. But right opinions oftentimes have place with men who are not at all governed by them. Multitudes of men accept the whole New Testament truth concerning God, and yet live as if there were no God. Because we abominate infidelity, because we refuse to subscribe to the errors of Romanism, and will not be held by an evil orthodox of Christianity as to the deity of the Lord Jesus Christ, and the personality and regenerative power of the Holy Spirit, and because we subscribe to creed and catechism—will any one suppose that for that reason there is the least evidence that we have genuine faith in God?

What, then, is faith in God? It seems to me as our Lord and His disciples

stood at this blasted fig tree and remarked their astonishment at its condition, He seemed to say to them: "Is it possible? Are you also surprised that there is a God living and powerful to all the world?—you children of Abraham who believed in me?—you descendants of the fathers who saw the wonders of God in Egypt and at the Red Sea, and through the desert, and through the whole long line of your history—does it surprise you all so still to have some sense, some proof, of the presence and work of God in the world? Have faith in God." It seems to me that divine faith in the living, practical, controlling conviction concerning God, His being, His character, His universal and perfect government; and so faith is that act and habit of the soul by which the idea of God is brought in from the far distance and enthroned over character and over life. It is an act of the whole mind, not of the intellect only, which sees, but also of the conscience, which responds; of the heart, which adores and loves and trusts, and of the will, which chooses. It is the act and habit of the soul by which the fact concerning God becomes a present and potent reality, filling the whole sphere of vision and of thought, and holding under its domination all plans, all purposes, all sentiments and estimates and desires and affections.

There is a passage in Luther's German version of the New Testament which always strikes me forcibly. It is in the eleventh chapter of Hebrews, and is so phrased that it seems to me to set forth the general nature and habit of faith admirably. It is in that part of the chapter which speaks of Moses and the illustration of his faith. Where our English version says: "He endured, as seeing Him who is invisible," Luther puts it: "He held on to Him whom he saw not as though he saw Him." Some one may query, "How stands this faith in God—this divine faith? How stands it related to that faith in Christ which is so much the subject of the New Testament teachings? How do these things march together, if at all?" I answer that these two things—faith in God and faith

in Christ—are not two, but one. For the God we know is no longer simply the God of nature; it is not the God who spoke to Abraham in the tent door, nor to Moses from the burning bush, or from the awful brow of Mount Sinai; it is the God manifested in Jesus Christ, His Son—the God of infinite riches, wisdom, power and tenderness, truth and helpfulness, which expresses itself through Jesus Christ. In Christ dwells all the fullness of God. He is the everlasting expression of the Father, the shining forth of the divine glory, so that no longer are we called upon to believe in a God who simply rules the elements; or a God who promises a national life and some degree of guidance and guardianship, but to the God of kings of the universe, and also the Father, Friend and Savior of man. And the glory in God therefore is Jesus Christ revealed unto us, and through the Son preach we eternal life.

Secondly. Faith in its highest estate is pre-eminently the action of the moral nature upon the truths already known. Knowledge has to do with it, unquestionably. Knowledge lays the foundation of faith and is itself taken into faith, as it were. But, after all, knowledge is not faith; ordinary intellectual perception is not faith; but on knowledge rests faith. I suppose a well-instructed Sunday-school lad of our times actually knows more about God's plans for the redemption of man through Jesus Christ than did Abraham, the father of the faithful. But Abraham was father of the faithful because what he knew of God he took hold of. I believe God has not left himself without witness anywhere, and that even where the light of the glorious gospel of Jesus Christ does not shine, is found some conception of God; I think that some of them there take hold and try to fashion their lives by it. Possibly such a man was Socrates, of whom some one has said that he was a Christian before Christ. He tried to live according to what he knew of God, and only needed to know God in Jesus Christ to become possibly another John or Paul. I do not know; I do not

affirm it; I simply come back to say that the essential, vital thing in faith is the action of the conscience, the heart, the will—the taking hold of what we know of God and enthroning it over us; that is faith. Do I say that faith has nothing more to do with knowledge than that? No. As it is itself based on knowledge, it progresses and enlarges with knowledge. If you have known a man to be faithful to his trusts, out of your faith comes larger knowledge. Multitudes of plain people who cannot defend Christianity against the assaults which skeptical and profane men heap upon it, are nevertheless so solid in their faith that these fools cannot shake them. Why? They have lived by God and found Him helpful to them. They have found His promises true and His laws meeting the exact necessities of their nature.

Thirdly. If I have defined faith aright, it is necessarily capable of great grace. It may touch the soul somewhat; it may rule it completely. Some men hold with a trembling grasp the truths of God. They hold them some days and not others. Their faith is intermittent—never of one state. There are other people who hold some part of the divine truth; but their faith is of such a partial sort that other truths of equal moment are ignored entirely. Some believe in God as a partner, not as an inspirer, renewer and sanctifier of human nature. Some men believe in a God that will answer prayer and not a God of universal providence. Their faith is partial, and the faith of those who have some faith is entirely weak; that of people who read between the lines. In the midst of the clearest and strongest statements of God's Word some people are not willing to believe that God will do all that He promises; whereas, if they did take hold of the word of God with a firm grasp, it would lift them up into the very atmosphere of heaven. Now what we want is a faith in God that shall be somewhat suitable to His infinite grace and to our needs—a faith steady as the nature and promises of God himself—as broad and as comprehensive as

the promises of God to man. It is a thing, therefore, to be greatly desired, that we who have a little faith should shape our prayers according to God's thoughts and purposes concerning us.

Fourthly. Now the next point is this: that the faith that I have spoken of as really existing in the human mind must of necessity have an infinitely varied expression and activity. Faith in God is not always the same in its expression. It is rather capable of all sorts of fruitage. It is a stalk with its roots deep in the divine nature, but blossoming and bearing fruit of every kind that is good and beautiful and for the healing of the nations. The eleventh chapter of the Epistle to the Hebrews tells a little about the faith, beginning with Abel and running down through Enoch and Noah and Abraham and Isaac and Jacob and Joseph and Moses and the patriarchs and prophets down to Samson and Jephthah; and not men alone, but godly women also, have endured all things even to death, that they might share in the glory of the divine life. Just so, if there be faith in God it would be always using the same expression, having the same inward experience. There will be days when faith in God will be a thing of reverence and awe before God—the eye strained to the utmost, the ear listening, the whole soul enlarged in order to comprehend the infiniteness of God. And then there will be days when faith will be a recognition more distinctly of the divine holiness, and the divine justice, and the soul of Him who believeth will be broken down into contrition and humiliation and be full of agony, because of his sin, and crying unto God for mercy. And then there will be days when faith will recognize God in Jesus Christ, making atonement for transgression, bearing away the sins of the world, and the poor, guilty man will rise at the words: "Come unto me all ye that labor and are heavy laden and I will give you rest." Then, again, faith becomes a longing expectancy of God's inward work in the soul. Losing sight of His work in nature, losing sight of His atonement of Christ, it longs for the breath of the

divine Spirit upon the dead soul that it may live. And then, again, faith becomes the perfect identification with the Lord Jesus Christ in His great purposes of the world's redemption, and thus man, lifted up above the din and bustle and turmoil of earth, the striving for gain and place and influence and fame, enters into Christ's whole hatred of sin. Christ is longing to rescue men out of their guilt and sin and to enter them as heirs of the eternal kingdom; and in this faith gifts are free, the pocket is open, the heart is active, man's time is consecrated to it, and man knows no higher employment than to be engaged in this great work of the world's redemption. And then there be other days when life's fitful fever is passed and drawing to its close, when weariness and languor and weakness have come; then faith plumes its pinions and soars forward, recognizing the eternal and unchangeable God, the Christ, the resurrection and the life, and singing unto Him who has redeemed him and made him a prince in the household of the Almighty.

Sometimes you will find men putting faith and reason into antagonism; they do not know anything about it, faith is credulity. What is faith in God? It is a committing of the whole soul and life to the truth concerning God. It is a supreme act of the human nature, by which it simply commits itself to God, to be governed, to be guided, to be helped, to be saved by Him. And is there anything more reasonable than that? If there be no God, then of course faith is unreasonable; if there be no God known to us at all, except as the master of nature, religious faith is unreasonable; if there be no God who feels tenderly toward us, and longs for our redemption, then the faith is unreasonable. But if there be a God who fills the universe; if He is our Father, the Father of our spirits; if He has written His own law within us; if He has so loved us as to give us His only Son, Jesus Christ, to suffer death on the cross for our redemption; if His divine Spirit has spread

abroad over the race, touching the heart to finer issues—if His love is true—oh, what is there more reasonable than that a man should believe in God? “Have faith in God.” Be not so foolish as to live under God’s heavens, and on God’s earth, environed always by God, and summoned by Him to holiness in heaven—be not so foolish as to live as if there were no God. Let no man banish Christ from his life; let not that man who refuses faith in God hope to have well-being.

LIBERTY ONLY IN THE TRUTH.

BY JOHN HALL, D.D., LL.D. [PRESBYTERIAN], NEW YORK.*

And I will walk at liberty, for I seek thy precepts.—Ps. cxix: 45.

As we saw so clearly in the Scriptures that we have read together, God is the Governor of this world. Well, some one may say, that is a very elementary truth. Even so; there have been long ages in the history of our race when that truth was not accepted and when the most intelligent of our race believed something directly opposed. There have been multitudes of men, for example, who believed, like Aristotle, that matter was eternal. There are multitudes still who believe that in some way or other nature governs itself. There is a large class of thinkers who, without taking the name to themselves, are practically pantheists, and, like Spinoza and Fichte and Hegel, persuade themselves that all is God, as they express it, and that God is all. You do not need to be told that the earlier portion of the Old Testament Scriptures God has given to us that we might have these illusions banished, and that we might be made to know that God is the Creator and the Ruler of all things, that He is not nature, and nature is not God; that He is not to be confounded with the works of His hands; that He is a distinct, personal and holy being, who has created all, and who has a right, on the ground of creation, even if there were no other, to be the Ruler of all. It took long to make men understand this truth,

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simple and elementary as it seems to you and to me.

When we say that God governs the globe, we do not mean the mere earthly, solid structure on which we dwell. We mean that He governs the inhabitants of it, the communities and the individuals. “The Lord reigneth, let the earth rejoice.” “The Lord reigneth, let the nations tremble.” “He raiseth up kings and he putteth them down.” He calls into being Pharaohs that He may show His power and His glory in relation to them. His providence is most holy and wise and powerful, and it is not general merely, it is particular, extending to all the creatures and to all their actions. These things we have to keep in mind in relation to Jehovah.

Now it would seem, surely, that if a man believed this his common sense would dictate to him that, living in a world that God made and that God rules in every detail, if he wishes to be happy in it, he must have respect to the law of Him who has made and who rules. Common sense indicates that if we live in a house it is desirable to be on good terms with the head of the house if we wish to be comfortable. Common sense dictates that if a man is in the employment of others, it is wise for him to have a right understanding, to stand well with the head of the department in which he is engaged. Common sense teaches us that if we are subjects in a kingdom and wish to be safe and happy, we must respect the laws by which the kingdom is ruled. And we have only to extend this principle, and we get to the point that was before the Psalmist’s mind when he says: “I will walk at liberty, for I seek (or, as it is in the revision, without changing the meaning, I have sought) thy statutes.” I am living in Thy world, I am dependent upon Thee, I have taken pains to know what Thy will is, that I may do it; and so I walk at liberty. That is the idea that is brought to us in the text, and it is easy for you to see how good and practical that idea is.

But the question may arise, can we know the precepts and the statutes that God has given to us? You do not need to

be told that that is within our reach. God has spoken to us in this revelation, as He did speak less articulately in the works of His hands, and in the instincts and convictions that He produced in our spirit. We have His revelation in our hands. We can seek the knowledge of it. In many instances well-meaning and right-minded boys, under great difficulties, have sought education that they may get on in this world. In many other cases boys have had education at their very doors, and have never sought it, and consequently have been of little account in the world. Now the difference is not great, in this aspect of it, between ordinary secular education and the spiritual education of which the text gives us an illustration. Here are God's statutes and precepts put within our reach. We can search them, seek them, know them and do them, by the grace that God is willing to give, or we can push them aside, ignore and disregard them, and take our own way, and the result will be absolute and everlasting failure in our lives. We cannot have this too solemnly fixed in our thoughts. God has spoken to us. What shall we do with His word? Shall we neglect it and pass it by, or shall we take it, study it, seek it, as the verse expresses it, and make it the rule of our lives? Jesus Christ has come down from heaven to live among us, and has said to our race, "Come unto me and learn of me"; and there are millions to whom this message has come and they disregard and ignore it; they do not come to Him, they do not learn of Him. Can we wonder if the Judge, whose words from Isaiah we were reading together, should say to them when they appear at His seat, "I never knew you"? If you read the First Epistle to the Thessalonians, you will see pictures of an angry God, as an avenging fire, in the Apostle's description. On whom does the fire fall? On whom does the Judge show his indignation? Is it upon the misers and the miscreants and the murderers of the race merely? Oh, no. It is upon them that "know not God and obey not the gospel of his Son." Is it

any wonder that the sacred writer should say, "Remember thy Creator in the days of thy youth"; not merely remember that there is a God—remember thy *Creator*, who made thee and in whose hand thy fortunes are. Remember Him in the days of thy youth, the formative days, the days when character is being shaped. What is well begun is half ended. The life that is well begun in this way has a guaranty of usefulness and success. The life that is not begun in this way has a dark and gloomy prospect before it. Remember thy Creator. We all know well what is meant when some one says to us, on going away from our homes, "Don't forget your home, don't forget your mother." We know what that means. And God's messenger speaks to us in the same tone when he makes this appeal: Remember thy Creator; remember His power, remember His will, remember His statutes, seek his precepts, and by doing this thou wilt be able to walk at liberty.

That word Liberty has been before our minds and before the community a great deal during the past week, and very naturally and properly. It is a pleasant thing to see liberty approved and applauded, and one is to hope that the conception of it will be extended and elevated, and that the pursuit of it will be still followed by the races and tribes of mankind, till liberty of conscience is enjoyed everywhere, until there is liberty to send the truth everywhere; until, for example, the missionaries of the cross can preach the gospel on every continent and in every island of the sea. We have been hearing about the "Goddess of Liberty enlightening the world." One does not feel inclined to scrutinize too narrowly gifts that are given, or the names of them, or their history. We think of the good intentions that are behind them, and look at the gifts in the light of these good intentions. At the same time we must not allow our minds to be misled by the poetic name that has been given to this international gift, the Goddess of Liberty enlightening the world! It is not liberty that enlightens the world. Lib-

erty is not so much a producing force as a product of other forces. It is not so much a power as it is open space within which other powers work. Liberty can be excluded so that these powers will not be able to work, by despotism and cruelty and oppressions. When liberty is given, it is for these other forces to come into play and to do their work. There is another poetic line that is familiar, I dare say, to many of you: "He is the freeman whom the truth makes free, And all are slaves beside."

You may have mere liberty, and not of light and not of God. You may combine liberty with means, with power, and with a certain degree of prosperity; you may combine it with equality and with fraternity, and yet not have true enlightenment. True enlightenment comes in the way indicated in the text, by the seeking of God's precepts, the knowing of God's statutes, and this you and I need to keep in mind. "What is liberty?" once asked Burke. "What is liberty without wisdom and without virtue? Such liberty is the greatest of all possible evils, for it is vice and folly and madness, without tuition and without restraint." Mere liberty without other forces working in the sphere that it opens up, is only another name for license. "Give me liberty or give me death," said Patrick Henry—not because he felt the need of enlightenment. He had been enlightened by the teaching of an intelligent Scottish father, by the preaching of the splendid sermons of Samuel Davies, and especially by the daily study, which he kept up to his dying day, of his Bible. He had been enlightened by these things. What he craved for himself and for his fellow-men was open space in which, unhindered, other and mighty influences might tell upon his fellow-men and make the country what, in the blessing of God, it has become. Settle this in your minds: Liberty is simply the freedom for other forces to act, and it is for you and me who are free, to see what these forces are, and we never can have any so good as those which the Psalmist speaks of when he says that he sought

God's precepts, he studied God's statutes, that he might do them, and so walk at liberty.

My hearers, I would fain have this thing settled in your minds. It is a practical truth that you and I have to deal with to-day. We want to walk at liberty. How can we do it? If we do not thus walk at liberty, there is only one alternative—stay in bondage and walk in bondage, moving about indeed, and apparently free, but moral chains binding our natures and our whole being in bondage to the powers that will rejoice in our misery and ultimate ruin. It is to make men understand this that we have such institutions as we enjoy to-day. For this end church edifices are reared. For this end people are invited to come and be regularly in them and under their influence. For this end God has been pleased to give us the day of holy rest. For this purpose the ministry has been instituted. Our business is to make men seek and know God's precepts and statutes, that they may do them and that they may walk at liberty. We ministers are for you; our business is to seek your moral and spiritual good, your full and complete liberation. Our business is to enlighten you with the truth as God has been pleased to reveal it unto us. You do not come to these churches for our sakes, to hear us. You do not give your money that we may be sustained and upheld. I tell you I would rather sweep the streets, I would rather carry bricks on my shoulder to the builder, than be a mere official person maintained because he can teach so much and get so many people to hear him. Brethren, it is that you may be enlightened and saved with the light of life, that God has brought us into the position in which we are now together. Keep this in your thoughts; and that you may be enlightened and free, look upward and not downward, nor around you. In that Statue in our Harbor, the light that will shine is light that comes, I suppose, from the heart of the earth; but the light that is to enlighten the world is the light of the sun, the Sun of Righteousness. See that you have

that shining into your souls, that you may walk at liberty.

Having looked at the former part of this text, namely, what the Psalmist did with a view to the end, we look at the end at which he was aiming. He studied God's Word, not simply that he might have so much intellectual knowledge. He studied it for practical uses. He studied God's precepts that he might obey them. I do not need to remind you that you and I have advantages greater than he had, in some important respects. He had the revelation in part; we have it in its completeness. He had the preparatory dispensation; we have the dispensation that fulfills the promises of the preparatory. He had the beginning; we have the complement. We know more than he did. He wrote these words, "I have sought thy precepts." He knew of the Paschal Lamb and of its typical significance; we know the Lamb of God that taketh away the sin of the world. He knew the Hebrew Priest and the general character of his functions. We know a High Priest who has passed into the heavens, Jesus, the Son of God. He knew of the altar and the victim, and the blood that made typical atonement; we know of the great sacrifice on the cross, bringing in a redemption that is complete and eternal. He knew of a Messiah that was to come. You, even children in the Sunday-school to-day, know of that Messiah risen, risen triumphant, risen a conqueror, risen for you, risen because He has finished the work God gave him to do. If the Psalmist studied God's will that he might walk at liberty, how much greater is the obligation upon us to do the same, and how much greater our facilities and our encouragement! Let us try, then, to travel in the Psalmist's steps, and let us see some, not all, of the forms of liberty that we can have by compliance with the divine precepts.

There is liberty, in the first place, from the world. I use the word now in the sense in which it is used so frequently in the Bible—not merely this round globe or the hundreds of millions that are upon it—not merely these mil-

lions in that capacity. The world lieth in the wicked one; the mass of men that is, do not know God. They constitute the world of the New Testament; we can be in bondage to this world. Natural men are in bondage to it. They are not at liberty in relation to that natural world. It is without God; it does not ask what His will is. It inquires as to its own will, and it tries to enforce it. You sometimes see cliques and coteries and collections of men insisting at any cost upon carrying out their own will. That is only the spirit of the greater world of which they constitute a section. Sometimes men are in bondage to the world in this sense, that the mainspring of their life is to stand well with it, to do what their set, their society, the world round about them, wishes them to do. Sometimes the bondage is aggravated by another feature, viz., the effort to rise higher, to get upon a more elevated plane, to get into another set; and, oh, how aggravated is the bondage under which many thus live and labor! Freedom from that is obtained when we walk according to God's statutes. Believers, the world is not your master. One is your Master, even Christ, and we are brethren in Him, and He is reasonable and kind and just and brotherly, and you can walk with Him. His favor is enough for you, His smile satisfies you. Fellowship with Him is the best society. Let society stigmatize you, let it stamp its enmity upon you, but seek God's precepts. If you only have Christ walking with you, then you walk at liberty. But as to the life-work in which many are busy, or trying to get up a little higher socially, take this precept of the Word, "Godliness with contentment is great gain"; and these things, the godliness with the contentment, will break these clanking chains of insane and stupid ambition and will prepare you to walk at liberty. "I am in the place where Gods puts me. I am trying to do the work that God gives to me. I am responsible to him. I belong to him. He is my Father, Christ is my Brother, heaven is my home. This I believe on the authority of His word. I

will walk at liberty." Let me commend that form of true freedom to you.

There is liberty, in the second place, from bad ways. Do I need to describe these bad ways to you? You cannot live in the city, you cannot read the newspapers, you cannot hear the gossip, you cannot know what is going on in the circles in which you mingle, without knowing some of these bad ways. There is the lover of this world's possessions, so strongly denounced in Isaiah's prophecies: beginning, perhaps, with necessary saving, but coming slowly but steadily to a sordid love of the thing that is saved, till the whole spirit is mercenary, and gold is the deity that is practically worshipped. There is the drunkard, sipping a little innocently, as he thinks, at the beginning, then going a little farther, and secretly, until shame is lost and the victim is under the power of the drink—degraded, wretched, irresponsible, not ashamed of himself, for shame is gone, but an object for which all are ashamed that are connected with him. There is the gambler, beginning perhaps with what he deemed innocent recreation, and catching the spirit of the thing till it masters him, until he flings away all that he has, and all that he hopes to have, in the chance of recovering something already lost, till life is a burden and fortune is gone, and suicide is perhaps the tragical termination. These are specimens of the bad ways—marked specimens, I grant, but still simple specimens. There is freedom from this when we seek and do God's statutes—real freedom. We learn to walk circumspectly; we learn to keep the heart with all diligence; we learn to hate evil and to do good; we learn to flee from the snares that Satan sets for the feet of men. We walk securely, for we have been taught of the Spirit to walk with God. Make sure, dear hearers, that you have this liberty.

There is liberty from bad memories—bad, putrid memories. When the corrupt imagination contemplates indulgences in sin, it often dwells upon these long before the actual execution of them, and as they linger in the mind they pho-

tograph themselves upon its surface, and they stay there. There may be compunction for the sin, there may be shame over it, there may be vows against it, there may be honest purposes to resist and overcome it, and these purposes to a good degree carried out; but the horrid, poisonous memories remain in the soul. You know what it is to be in a house where animal matter is decaying and poisonous fumes are being scattered up and down. Oh! the misery of the human mind that is haunted with the ghosts of bad deeds that have been done in the past. It is bondage of the keenest and sorest kind. There is liberty from these to those who walk in God's statutes, liberty that can be had nowhere else. "A new heart will I give you, and a right spirit will I put within you. I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Happy are they to whom this word was fulfilled in their early youth, and who in consequence were kept from the sins, the very recollection of which is sometimes like the beginning of hell.

Young men and maidens, take God's precepts for your guide, walk in His statutes from the beginning, that this bondage of horrid, putrid, accursed memories may never crush and overwhelm you.

There is bondage to bad associates and bad associations. In how many instances, in thoughtlessness, in inexperience, under the impulses of mere feeling or of bad feeling, do men and women become entangled in connections that mar their lives and spoil all their happiness—make happiness practically impossible! I speak what I know, when I say that there are too many cases in which boys are practically ruined where they go as pupils to schools away from their parents' supervision, thrown into dependence, in some degree, upon those whom they call friends, and these friends bad, initiating them into ways and habits and modes of thinking and doing, for which they only want the liberty of later years that they may put them into practice, with disgrace, misery and ruin.

Relief from this bondage, escape from it, protection from it, these can be had when we seek God's statutes, when we walk according to His precepts. Wisdom's ways are pleasantness, and her paths are peace. There are no bad habits in them; there are no entangling associations in them; there are no corrupting and degrading influences in them. There is nothing in them that plays upon passion, till passion, once our idol and our sport, becomes our ruler and our cruel tyrant. To escape all these, this is the way: seek God's statutes, that you may know and do them, and you shall walk at liberty.

There is another kind of liberty attained in this way, liberty from fear and terror—terror of the judgment-day and the seat before which we must be. How many there are that feel that bondage! The thought of death, of meeting their Creator, going into eternity, is unpalatable to them in the last degree, and many are at pains to keep it away. It is gloomy, it is repulsive. It brings misery into their nature for the time, and they do not want to be made miserable. Some of you may feel this very terror. You cannot walk at liberty while you have it. With the dark cloud of impending wrath overhanging you and meeting your gaze every time you look up, how can you walk at liberty? With the terrible apprehension that there may be a yawning gulf before you into which you shall be flung forever, how can you walk at liberty? But take God's precepts, know them, believe them, do them, and this terror is removed, this fear is taken away. One can say something like this: "I know my sinful condition, but, blessed be His name, I know my Savior. I know that the wages of sin, my sin, is death; but I know also that the gift of God is eternal life. I know that I have sinned, but I know that Jesus Christ has suffered for us; and in obedience to the commands of His grace I have come to Him and believed in Him, and I am accepted in Him. I trust Him. His righteousness is my plea; He has gone into heaven and opened a door through which

I, in His name and righteousness, shall go in like manner. Death, therefore, has lost its terrors, and the judgment-seat does not appall or alarm me." "Where the Spirit of the Lord is, there is liberty." Have that spirit dwelling in your hearts, and you shall walk at liberty. "If the Son shall make you free, ye shall be free indeed." He has done that for you that are Christians; He will do that for the rest of you, if you all come to Him; and when you come, then for the first time you begin to walk at liberty. Oh, the joy of being delivered from these appalling fears, these gloomy apprehensions of the future! Oh, the joy of being delivered from apprehension even of the troubles that are continually taking place in this present life! I remember once being upon one of the elevations in the Catskills, when there came a thunder-storm in the valley. There were the masses of cloud, and we were looking down upon the tops of them, and the lightning was playing from cloud to cloud, and we could see its flashes, and the report of the thunder rose to us, and the rain fell by and by, but it fell upon the ground far below us. We looked down upon the whole scene. We stood in security upon the rock above. There is something like that; but upon, oh, how much higher a plane, with the child of God—resting on the Rock of Ages, his life hidden with Christ in God, his soul saved, his future assured, his happiness guaranteed, all things working together for good to him, because he loves God! He surely may walk at liberty as no one else can do.

So, brethren, study these precepts and accept God's revelations, and believe God's promises, and be His. Then your affections will be set on things above. You remember the legend (perhaps it is no more than a legend) regarding a powerful English king who in the days of the Crusades would fain have gone to Palestine, but he was not able to go, and they say that he made it a part of his testament that his heart should be taken (charging his son with the responsibility) and carried and laid in Pales-

tine. It was one of the powerful superstitions of the day. But he who makes God's precepts his study has his heart in heaven already, and he himself will be there by and by.

Men and brethren, take this way of getting this liberty, and when you get it, *stand fast in it*. Sometimes you wonder, perhaps, that you have not more light and more peace and more hope and more joy in your hearts. Remember, God will not put new wine into old bottles. This new wine may be kept away from you because you are keeping the old hearts, and the promise is, "A new heart will I give you." Claim the fulfillment of that promise; get it for yourselves, and the new wine will be put into the new bottles. "Being justified by faith we have peace with God." The work of righteousness is peace, and the fruit of righteousness quietness and assurance forever.

"Who is the man that shall ascend into the Hill of God,

Or who within His holy place shall have his sure abode?

Whose hands are clean, whose heart is pure, and unto vanity

Who hath not lifted up his soul, nor sworn deceitfully.

He from the Eternal shall receive the blessing him upon,

And righteousness even from the God of his salvation."

May God bless this His truth to us, and to His name be the praise. Amen.

THE SECRET OF A BLESSED DEATH.

By SUPERINTENDENT O. PAUK * [LUTHERAN], PASTOR OF THE ST. NICOLAI CHURCH, LEIPZIG, GERMANY.

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.—Luke xxiii: 42, 43.

We assemble here after an impressive funeral service. The venerable patriarch, † shepherd of this congregation and preacher from this pulpit for thirty years, preached his last sermon to us from his coffin. And what was the bur-

* Translated for the HOMILETIC REVIEW, by Mrs. Dr. J. H. W. Stuckenberg, Berlin, Germany.

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den of his farewell message? Nothing more than is proclaimed with such power by our text from the history of the Passion: The important secret of a blessed death.

Which of us can tell on whose forehead in this assembly the messenger of death has already set his mark as the next on whom he will call? Who knows how near my death may be? And who would not desire a blessed death?

Let us, then, beloved, learn the secret of it from the dying shepherd whose life closed with the prayer, "O Lord, take us to paradise!" Let us learn it from the dying thief who passed out into eternity listening to Jesus' consoling words, "To-day shalt thou be with me in paradise!" Let us learn it—ah! what does it profit a man if he learns everything save this! Let us learn

THE IMPORTANT SECRET OF A BLESSED DEATH!

I. *To die with the thief's prayer.*

II. *To die with the thief's consolation:* that is the secret of a blessed death.

I. THE THIEF'S PRAYER.

Before us towers the cross on Golgotha, a dying couch at this hour. And while He, the Atoner of the world, is acquiring and revealing the secret of dying blessed by means of His death, a soul is passing out over this way, a way pointed out to all of us with the words of invitation, "Follow me."

Who is that solitary soul on Golgotha that, with the whole multitude mocking, *prays*; while they are all heaping sin on sin, *he repents of his sins*; while the believers even are silent, a Peter denying, the other disciples fleeing, he is making a bold profession of faith, the first dying one to acknowledge the power of the cross, the first dying one to attain victory through the cross?

Dismas, the Church Fathers call him, this malefactor on the right, pouring his prayer out into the mockery of the multitude: "Lord, remember me when thou comest into thy kingdom." Do you not recognize a double plea in his petition?

First, we have here the yearning,

"Lord, blot out my transgressions." For, had he not just rebuked his companion in reviling, "Dost not thou fear God?" Behold there the first step in a sinner's redemption: an awakened conscience, and the thought of the living, holy God. "Dost not thou fear God, just on the eve of appearing before this God?" As for him, the thought of that was causing his very bones to shake. "And we, indeed, justly, for we receive the due reward of our deeds." They were meeting an awful fate by means of their punishment. One still more awful was awaiting them above; but "I deserve it," the wretch acknowledges, not making light of his sin, neither offering any excuse, nor accusing any fellow-man or circumstances—he takes the full and entire responsibility upon himself. He not only recognizes his guilt, but he makes an open and public confession of it before the multitude of bystanders and before the Supreme One enthroned above him on His judgment-seat. Behold the gate by which alone we can enter the way of a blessed death! It is a "strait" gate, and is called Repentance.

A death-bed and no repentance, is that a possibility of thought? When is the fear of God to strike into the soul, if not with the moment impending to appear before His face? When is the "God be merciful to me a sinner" ever to find utterance if not impelled there already at the door of Him who will judge according to the deeds done in the body? A sick-room where nothing of this is experienced, how distressing to behold! Self-justification, what a ghastly thing it becomes beneath the humbling hand of God when it knows nothing more than, "What have I ever done to deserve this?" When, even upon the threshold of eternity, it still can say, "There is nothing with which I can reproach myself!" That malefactor on the left is casting in His teeth, "If thou be Christ, then help me!" "If there is a God, why am I left in such misery?" Christians, do you know that expressions like that are specified here as reviling, blasphemy?

If, however, conviction of sin is rare upon a death-bed, how much more an open, contrite confession! How many long to make a last confession and to receive a last absolution before their God? How many also acknowledge their shortcomings toward their fellow-men and implore their forgiveness? And yet, how many a one—I speak from bitter experience—would have died so much more peacefully a different death, if he had only been encouraged to make a redeeming confession of his guilt and to seek atonement with his God! How many a one—and I speak now from precious experience—into whose dying breast peace found its way after confession had delivered him from the Alp that lay on his conscience, and whose grateful look followed the minister to his soul until he left the room!

I am well acquainted with the godless speeches people employ to justify their own impenitence in contrast with the thief's contrition, by calling attention to the weight of his crimes. As if the most immoral of breasts does not often harbor the worst of Pharisees, and the purest of hearts the most tender and anxious conscience! There we have a precious child weeping, "Oh, I once took something in secret, will the dear Lord let me get to heaven?" And yonder is one whose whole life has been a lie, and vanity, and a forgetting of God, who still exonerates himself with death staring him in the face! Even though your external morality may tower high above that of this thief, what, man, before God will you dare assert, "the malefactor on that cross was more of a sinner than I?" Are you perfectly assured that, among all the deeds and lusts of your life, manifest to no other eye than His who seeth the hidden things, there have been none that would outweigh his in the scales of justice? "Dost thou not even fear God, seeing thou art in the same condemnation?"—that cry of the thief rings out to each one of us without distinction of person.

And now he turns to the wounded, bleeding head beside him, appealing, "Lord, remember me when thou comest

into thy kingdom." Repentance turns to prayer; out of sorrow for sin, redeeming faith wrests itself. And what faith! Not one petition for bodily salvation in this life, but only that his soul may be saved in the next. For him there exists another world, and at this moment; nothing but that other world, and in that world, he looks to Jesus and says, "Lord!" not "Master," not "Rabbi," but Lord. "Tell us more, thou thief," cries out Augustine; "tell us where thou sawest crown and sceptre and the purple that thou shouldst call Him Lord?" And how camest thou to know that this Lord has, or will have, a kingdom? Perhaps only now he recalled to mind that he once heard Jesus preach, "Repent, for the kingdom of heaven is at hand." Perhaps during the trial before Pilate he had been listening when Jesus said, "Thou sayest that I am a king—my kingdom is not of this world." Certain it is that the sight of his dying Lord and the prayer just uttered, "Father, forgive them," had wrought like a magnet upon his heart, and all this under the solemnity of approaching death, within the last hours allotted to him; and this may have ripened yonder faith more speedily, perhaps, than we can put it into words. Do we not, ourselves, mature more in an hour, at times, than is ordinary in long years? In a word, his was an experience not understood by another being at that momentous time, thrilled with some presentiment of the meaning of the remarkable inscription, "Jesus Christ, the King of the Jews," this soul perceives him coming, as He announced to His enemies, "In the clouds of heaven, with power and great glory, to assume His kingdom. O blessed those He then shall number among His own! O that He would number me, even me, among His own: "Lord, remember me when thou comest into thy kingdom!"

And you, Christian congregation, is there no response in your hearts, "And me, remember me, too"? At the approach of your last hour, friend, amid death's roaring waves, to whom will you cling, if not to Him, your King, who

has redeemed you, purchased you, and won you by means of His blood on the cross? Have you seen this picture? A ship has been driven upon the rocks, is shattered and sinking; out from the waves the black hand of a sailor is protruding, clutching in awful despair after the floating fragments—in vain! The object he grasps is also going down, and with it the hand; meanwhile, another figure, robed in white, rises from the roaring flood and clings to a rock in the form of a cross towering above the waves and all power of the storm: faith embracing the cross, saved by the cross! At the mere suggestion of that hour, when the ship's fragments will float away from beneath your sinking feet, have you not also a "Lord, remember me"? Oh, if but one petition were granted me when "my powers fail, and my heart and my thoughts pass away as the light," it would be, "Appear before me then, my stay, my only cheer in death; let me behold Thee on the cross in all that agony," and, besides, one look beseeching, "Lord, remember me!" Will He do it? Listen! Close upon the prayer of the thief came the thrilling,

II, THE THIEF'S CONSOLATION.

"Lord," was the malefactor's prayer; the Lord replied. Fully self-conscious, as the only begotten Son of God, as the only Mediator between God and the sinner, He turns His wounded, thorn-crowned head toward His petitioner and speaks the royal word, "Verily"—literally, "Amen"—"I say unto thee." And now His cross becoming a judgment-throne, the nails turn to keys within His pierced hands, and the one key unlocks His power of redeeming, "Be of good cheer, my son, thy sins are forgiven thee!" The other is the key to heaven, "To-day thou shalt be with me in paradise!"

Oh, hearken, all ye that mourn for your dead, ye that seek those who have passed away, where is it he is to be? Where is that the Lord is going, and the thief with Him, immediately after the last sigh, the last conflict fought to its end? "To-day thou shalt be with

me in paradise." How we long to know still more! Oh, for a more penetrating view of that dark shore beyond the grave! The Lord knew that this is sufficient for us; and to all our questioning, all our divining, we have this answer, "In paradise." Then he is to be where thorns or thistles never grow, and where there shall be no more sin, neither sorrow, nor death. Neither is he to be there alone, but "with me," with the Lord and in the Lord. "And so shall we ever be," says Paul, "with the Lord." Oh, beloved, do we not know much, very much, in these two facts; the place to which those go who die in the Lord, a paradise—and the paradise they are in the place where Jesus is? And when do they reach there? This very day, says the Lord, this very day of your death, freed from all guilt, accused by no foe, thou shalt be with me in paradise. Who can listen to news like this without being prompted to pray, "Lord, take us with you to paradise"?

Not that the thief's release came instantly upon this promise. He still had long hours of suffering to pass through. But they were illuminated by that bright word, Blessed, hovering above him. What will it matter whether your last way be short or long, easy or painful, bright or in shadow, a gentle passing away in a dream, or with a terrific, agonizing struggle at the last, so it is only blessed! His own are not preserved from the walk through the valley of the shadow of death. But it is a walk with Him, a walk to Him, in paradise!

Let us again return to our text: what, therefore, is required in order to die blessed? What our Church teaches, Repent and believe on the Lord Jesus Christ! We believe, then, that man is not justified by the works of the law—where were those of the thief? but solely, "By grace are ye saved through faith." By faith alone—but faith is not a dead thing, not a mere "Lord, remember me," of the lips, but a change in man's inmost heart by means of which the old man is put to death and

a new man born in Jesus Christ. That a new man was born within the thief is manifest in the love which leads him still to attempt to rescue the soul of his reviling companion, in the patient endurance of his agony without a murmur, in his brave profession of faith before the mockery of a world. Christian friends, one thing alone is sufficient unto a blessed death: the heart directed to the Crucified One—that already and inseparably includes the counterpart: the Crucified within the heart.

Once again: "To-day thou shalt be with me in paradise." *When* may a sinner yet die a blessed death? Even in the eleventh hour he still may seize hold of the rescuing hand. God continues to extend it to him up to that hour. You who pronounce judgment upon this or that deceased one, or you broken-hearted over your dead, in whose life-time all your faithfulness and all your effort to lead him to his Savior were in vain—perhaps not, it may not have been so unavailing as it seemed! Perhaps those whom in their life-time you directed to Him without effect, found Him, after all, in their death! Oh, what thoughts may animate a human soul during that instant when the entire course of its life, illuminated by the light of eternity, lies spread before the dying gaze! What memories of former calls of mercy may flash upon consciousness, mercy slighted, oh so long! What dialogues, unheard to those standing by, may be carried on between the soul and its Lord, and were they to consist of nothing more than the sigh from the depths, "Lord, remember me!" and the answer from the heights, "Verily I say unto thee"? Is there one in this audience whose sins to-day, or at any time past, rise before him mountain high, until in doubt and despair he cries, "Alas for me! for me it's too late!" No, human soul! lay hold of thy Savior, and though your hands were trembling in death and your life pallid with your last agony, verily I say unto you He will still be ready to hear: *Jesus receiveth sinners; it is not*

too late! But beware lest any of you make what is said here for the consolation of the desponding an excuse for frivolity, or for a false trust in that security: "the dying hour is time enough for conversion." Reflect, that beside the thief who received pardon in his death, another was hanging there who remained, even in death, what he had been. And which of us can control our hour of death? What if there should not be strength enough to repent? What if you could not, no matter how you might long to, pray? What if the beginning and the end of your death were to clap together like a stroke and leave no time to cry, "Help Lord!" and you were to awaken beyond in the frightful vaults of hell: too late!

Verily I say unto thee, To-day, "To-day, if ye will hear his voice, harden not your hearts!" To-day you still have life, to-day become a convert; to-morrow it may not be in your power.

Help us thereunto, dear Lord, by means of the cross! Make the solemn *Reminiscere*, remember, of this Sunday, a solemn thing unto us! Teach us to remember that we must die, that we may become wise! But do Thou not remember us according to our sins, but according to Thy great mercy! Remember us in our last extremity; oh, then lead and carry us safe and blessed through all our fear and agony to where, with the blessed thief and all Thy saints, we shall be with Thee, in paradise! Amen.

PRAYER PURIFIED AND PREVALENT.

By Rev. JOHN MATTHEWS, LONDON, ENG.
If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—John xv: 7.

TEN times in this and the preceding sentences our Lord utters this word "abide." It is the key to the whole situation. A great shock had been given to the faith of the disciples. They had previously counted upon Christ's continuance with them. All the Messianic hopes of their day taught them that the Anointed One would remain. Gradually that hope is taken from them. Rapidly

hastening events and the solemn words of Jesus, convinced them at last that Jesus was soon to leave them. Great events test men's characters. This period in our Lord's history sifted the inner life of the disciples. It was not only that He was to depart from them, but by a path of such humiliation. The strange spectacle of Jesus, their Lord, apparently powerless in the hands of His enemies, and submitting to unimagined indignities, filled them with astonishment, notwithstanding all the warnings they had received. Jesus foresaw all this. His disciples, wavering, inconsistency, cowardice, in the time of danger, was vividly realized. He knew what that wavering meant. He saw that the destinies of His kingdom were trembling in the balances, and that a supreme effort must be put forth by Him to hold fast His disciples to himself during that ordeal, and so He utters these memorable words at the Last Supper, and appeals to their love and hope and gratitude to "abide in him." In that word is summed up not only *their* duty, but the work of Christ's followers still. Young disciples often find it difficult to know what they are to do after their earthly devotion to Christ has begun. Their first joy and peace were gained by penitence and faith. Are these graces to be exercised still? May they retain the joy of their early espousals? Or is that state necessarily transient, and must they fall into a state in which their life is to be regulated by maxims, rules, and minute observances? There is no necessity that our early joy should be quenched. It should compose itself; it should also get deeper and brighter. The faith and obedience we exercised before conversion we are still to exercise until they become settled habits, discharged uniformly and spontaneously, and applied to all our experiences. The scholar carries on his culture by the same processes, enlarged and specialized, as those by which he began to acquire knowledge; and the process of the spiritual life is to witness the expansion of the powers that first gained us peace. Having come to Christ, we

are not to diverge but continue, and find all our growth and blessedness by abiding in Him. His relation to us is unalterable.

2. There is another difficulty often felt by Christians which is solved in this passage. We all suffer from too low a view of our ordinary duties. Some have to follow callings in which the process of thought and imagination are but little exercised. A cleverly built machine might almost do what they do. They feel the dullness of their life, and the poor results arising from it, and pursue their calling with but little gladness. That is a condition that ought not to be. How can it be remedied? If we could see our work as part of the work of heaven, if we felt in doing it that we are God's instruments, then all life would be transformed. That experience is made possible to us by the relation the glorified Christ bears to us. Abiding in Him, not only as a historic Savior, but as the exalted Lord, we raise all our duties to the level of His throne. The love of Christ constrains us in all we do, our activities are reflections of the work of angels, that obey His commandments, hearken to the voice of His word.

1. *The first great condition of progress, then, is abiding in Christ.* Before we can fully grasp what that means, we must try to realize what Christ had been to His disciples, what He claimed to be, and how those claims had been associated. Jesus Christ claimed to be one with God by his very nature, and from the beginning. Other prophets had fought their way through paths of penitence and discipline to harmony with God. Christ starts with God from the very first. His aim is not to seek divine communion, but to reveal His possession of it. As a flower grows out of the earth, so His being grows up out of God and was ever in God. Every desire of His Being is centred upon the Father. No quality in Him is in excess. Each is perfect, all are perfectly co-ordinated. His ideal is not ahead of the reality. All His perfection with Him is natural, spontaneous, automatic.

Our nature let alone grows weeds. Christ's spontaneously grew the flowers and fruits of the Spirit. Disciples heard His august claims. Now His original and audacious measures actually shook their confidence. If He had submitted His plan of saving the world to the English House of Commons, how many votes would He have gained? How many voices would be raised in its behalf? It would be regarded as a masterpiece of folly.

Jesus sees how mysterious his ways appear, how the eclipse that is to fall upon Him will test the disciples. And His heart goes out in the cry, "abide in me." For His own sake, for theirs, he begs it. By trust and obedience and thought, they are to hold fast to His person and teaching.

2. *His words also are to abide in them.* Christ is in His words as electricity is in the clouds. The plant is in the sun, and the sun is in the plant. Christ's words are broken gleams of His light adapted to us, until we live straight in Him. There is a close relation between Christ and His words. They express His mind, fully so far as words can. Ordinary biographies only imperfectly reflect their hue. Christ's very soul is poured out in His speech in all subjects. All words of truth are His. "All the truth" the apostles revealed and disclosed since are His. All the truths of art, science, civilization, are words of Christ. Christianity in the germ in the past, and Christianity grown to its present dimensions, are His also. All these words must abide in us, if our prayers are to be large and spiritual. *If we abide in the Christ, His words will abide in us.* The words of all whom we love deeply ever remain with us. They are to be in us as an inner law, as promises, as hopes, as the vesture hiding yet revealing Christ.

3. *The effect of this twofold habit in the life of prayer.* Before Christ came prayer was a great power, but never such power as is ascribed to it as here. "Ask what ye will"; unknown possibilities to prayer are suggested here. His words in us become prophecies, promises, pledges,

of what shall be. They supply the inner conditions on which the promises are fulfilled. They satisfy, and yet kindle intenser desires.

How is it the indwelling Christ so expands the power of prayer? 1. *By enormously increasing our sense of need.* As He shows us our work and our weakness, we hunger intensely for Divine power. All life becomes a discipline to teach us our need. His words stock the soul with populations of life, and all life has great needs. 2. *Christ transforms the spirit of prayer.* Need becomes asking. We ask of the Father in Christ. We ask in the name of Christ. What is that? It is in imitation of Christ's example in prayer. It is for purposes related to Christ's honor and kingdom. It is more than this. It is asking as if we were Christ Himself asking.—Rom. viii: 26, 27. Jesus asked largely of the Father. All His prayers were answered for every kind of good sought. He teaches us here, that, as His solitary life had the privilege of answered prayer, so the life He imparts to His followers shares a similar glory. In our union and communion with Him, we are partakers of all His fullness, and of His prevalence in prayer. We pray as sons of God in Christ. Our petitions are prompted by the Spirit. Our desires are within the lines of God's will. 3. *The exalted Christ maintains the connection between prayer and promised results.* He lives in Heaven to meet all our needs. Our prayer and faith are the conditions of the exercise of His grace. This promise is based upon this deep truth, that those who share the moral life of God will ultimately share in His omnipotence, and in His possessions. Christ's shared the Father's love, and now possesses His omnipotence and wields all the sources of the universe. In our degree we inherit the same dignity. The words of Christ in us impart the moral life of God. The possession of His moral likeness carries with it the assurance that God's omnipotence and eternity will be used for our safety and blessing. We seek the kingdom in all, and all things are added. We possess

the Christ and all things are ours in Him.

DESPERATION IN RELIGION.

BY REV. J. S. AXTELL [PRESBYTERIAN],
CELINA, OHIO.

Thomas . . . said unto his fellow disciples: Let us, also, go that we may die with him.—John xi: 16; xiv: 5; xx: 25.

Some people see only the dark side of things. To them the seasons, whether wet or warm or cold, are as bad as they can be. The clouds always threaten devastating storms. Every movement in life, whether in society, business, Government or religion, forebodes only evil. Such people may wish otherwise. But looking always at shadows, the dark and unreal forms, frighten them. They may be true followers of Jesus, but the way seems dark. Every step is taken in a kind of desperation, and they go on singing mournfully:

"I can but perish if I go,
I am resolved to try;
For if I stay away I know
I must forever die."

Thomas was one of this kind of Christians, and seems to have been chosen among the disciples to teach despondent Christians the lessons of Desperation in Religion.

The first lesson that we learn from Thomas is, that there are conditions in life wherein only an act of desperation will keep us with Jesus.

1st. A gloomy view of the future may require an act of desperation to follow Jesus. Thomas saw the dangers in a return to Jerusalem, as the spies saw the giants in the land of promise. Thomas had no hope of success, but he showed his love for the Master, and something of the heroic, when he said: "Let us, also, go that we may die with him."

Many say: "We live in degenerate days," "There is no hope of the conversion of the world," "Infidelity and worldliness are sure to conquer." But, if such go on with Jesus, they will find, as Thomas did, that all will come out better than they think.

2d. Intellectual difficulties concerning the way of life may require an act of desperation to keep us with Jesus. This, Thomas felt when on another occasion he said: "Lord, we know not whither thou goest, and how can we know the way?" (John xiv: 5.)

Jesus did not explain all to Thomas, but said: "I am the way and the truth and the life." We are not expected to understand the mysteries of infinite truth. We walk by faith, not by logic.

They who follow Jesus, even in desperation, will find the way brighten as they go.

3d. Serious doubts concerning the essential facts of Christianity will require an act of desperation to keep us faithful.

Thomas doubted the resurrection of Jesus, and for a while seems to have deserted the company of the disciples. (John xx: 24-28.) But only by joining them again, though in desperation, is he able to see his risen Lord.

We should follow Jesus even though the greatest desperation be necessary.

"Encompassed with clouds of distress," etc.

Secondly, we learn from Thomas that the results of following Jesus in desperation are sad experiences, but final triumph.

1st. With Thomas' fears, the journey to Jerusalem and to the passover were far from pleasant. Much of our distress comes from our groundless fears.

2d. With Thomas' perplexities, the communion discourse of our Lord could give little satisfaction or comfort. Much of our perplexity comes from our own dullness and lack of faith.

3d. With Thomas' doubts and hesitation, the sorrows of the crucifixion are prolonged and the joy of seeing the Lord delayed.

4th. By keeping right on, though in desperation, we are able at last to exclaim with Thomas: "My Lord and my God!"

Thirdly, we learn from Thomas that following Jesus in desperation is acceptable, but following in perfect faith and love is better.

1st. The surrender of the will and

life to Jesus is commendable, even though the intellect be in darkness.

2d. The surrender of the will and life to Jesus is the only way to get out of darkness.

3d. Following Jesus in desperation implies some faith and love for Him.

4th. Assurance of faith is desirable and attainable.

5th. Perfect faith and love take away all necessity for desperation; for faith is the foundation and "evidence of the things not seen," and "perfect love casteth out fear."

"Why should the children of a king
Go mourning all their days," etc.

CHRISTIAN CONSCIENTIOUSNESS.

By F. H. KERFOOT, D.D., [BAPTIST],
BROOKLYN.

*I have lived in all good conscience before
God until this day.*—Acts xxiii: 1.

A SERMON ON Christian conscientiousness I do not remember to have ever heard or read. The infrequency of its discussion is not due to any lack of appreciation of its importance to a noble, stalwart manhood. To no faculty can the truth appeal so powerfully; none is more trustworthy in the religious life. The Bible appeals to the emotions, the imagination and the will, but the sense of obligation is of prime importance. The first discourse I ever preached in this pulpit was on this theme of Duty, and if I knew that this were my last appeal I would take no other topic.

1. What is Conscience? It is the moral sense, the faculty which recognizes right and wrong, as truly a faculty as is the Will or Intellect. Only when it has its proper place in man is he truly godlike. Without moral tone, brilliancy of talent and wealth of learning and refinement of manners are of little value. As in individual so in national character. Greece rose to the highest acme of art and culture, yet, at the same time, the nation was morally degraded, for it had no sharp-cut ideas of right and wrong. Only righteousness exalteth a nation in true greatness.

Conscience links the soul to God. Herbert Spencer and other materialistic

philosophers try to evolve a conscience. They may give us a calculating policy-sense that judges good, better, best, but it is inadequate to meet man's moral need. It is to the conscience that the Bible appeals, striking conviction to the soul. To this Peter appealed when thousands were pricked in their hearts and cried out: "What shall we do?"

2. How does conscience work? The courts of law will illustrate the function of this faculty. The Legislature rarely, unless in martial law, has to do with the execution of law. The courts expound and apply what the Legislature has formulated. The court is a tribunal where law is adjudicated and processes of law set in operation. So the Conscience is a tribunal to interpret, not to make, the law of right and wrong. God's word is highest law. Let Him be true though every man be a liar. Do you say this is perilous? Yes; so is it dangerous when earthly tribunals are corrupt and their decisions warped or bribed. The conscience must be free, unshackled, and illuminated from above. We are not bound by another man's conscience, nor by that of a church, as are the slaves of Papacy, but free to act, under God. As the courts have power to enforce their decisions—else their action would be but a farce—so the conscience can and will enforce the pains and penalties of disobedience. We know this to be true if we look into our own hearts and recall the tortures of conscience when we have sinned. We know this by the testimony of others, and by the perusal of literature. The play of Macbeth illustrates this. "All the perfumes of Arabia" could not sweeten the hand stained with blood, and no human medication "minister to a mind diseased." Remorse makes one's bones to "wax old by roaring all the day long," and turns their moisture "into the drought of summer." Do not, therefore, dare to tamper with conscience.

3. What is the condition upon which we secure the peace of a good conscience? Loyalty to its decisions. We must cultivate a sensitiveness of conscience. I do not commend a morbid

scrupulosity, an obedience that is servile and joyless, but a loyalty to honor and truth, which is noble and chivalric, which secures peace and rest now, and will win from the Master the encomium, "Well done! thou hast been faithful over a few things, be ruler over many things." If your conscience does not respond, resuscitate its benumbed feeling. Listen to some heavenly truth that may recall the brighter past, and help to liberate you from the thrall in which you now are, as King Richard listened to the minstrel's harp that was sounded under one prison window after another till it reached his own, and led him to reveal himself to searching friends.

Put up the earnest prayer: "Search me O God and try my ways. Cleanse thou me from secret faults." Then will you be able, when really conscious of purity of motive, to say, "Thou knowest all things, thou knowest that I love thee." One may come into a state of joyous rest and spontaneity, so that he will feel no yoke. But whether this be so, or not, remember that a man without the abiding sense of obligation is no more serviceable than a barrel with its hoops dropping off. Bring self-indulgence under the rule of right. Brace up Christian conscientiousness, for it is the basis of a character grander than the Temple of old, and which will stand in beauty amid the glory of heaven forever and forever!

THE CHRISTIAN CALLING.

BY REV. J. R. DANFORTH [CONGREGATIONAL], PHILADELPHIA.

As the Lord hath called every one, so let him walk.—1 Cor. vii: 17.

HERE are two distinct ideas, a call and a calling.

I. Notice first the *call*, its source, manner and purpose.

It is a call of God, universal, yet particular. I may stand in a forest and hear the whisper of its leaves, the hum of insect, the cry of beast or bird, but when a human voice is heard it is different from any or all other voices. I may not see the person, but I understand

and follow his call. So in life, with its many voices of pleasure and business, of friendship and instruction, there is one supreme and authoritative voice that comes to me, waking and sleeping, at home and abroad. It is the voice of God in my individual soul. The African in his ignorance, the Roman and Greek, as well, hear this call. Though one takes the wings of the morning and dwells in the uttermost parts of earth or sea, there is the same ever-present call. It is heard by the Esquimaux, amid arctic snow, and speaks with more power than the crash of the avalanche or the roar of the tempest. Go where you may, stay where you will, God speaks. The invisible things of God are seen through the material; the enduring and heavenly through the earthly and vanishing. God calls us through them.

Calls to what? Always from the seen to the unseen; from the lower to the higher; from the present to the future; from sin to holiness; from the leaner to the larger life. Growth in character and usefulness; a wider faith, a sweeter sympathy, and a fuller victory.

This, too, is a specific, individual call. It is like that call which takes you from a group, the message that comes to you alone, rather than to any other one of that group. "I have somewhat to say unto *thee*," is the way the Master addresses each. Difference in individuals and their surroundings is recognized in the particle "as" in the text: "as God has called each, as the Lord hath distributed to each, so let him walk." Respect your own personality. God has use for it. You are not Paul, Pascal, or Luther. You are made as you are, and called as you are. Your voice, your gait, your pose and expression, are your own. Use them for God. His call is addressed to your heart, to the inner and not merely to the outer ear. He wishes the will to yield to Him, and then all your functions are His, your life and its entire belongings.

II. Notice the *calling*.

It is related to act and motive. You are called to follow Christ, to follow the

pursuit of holiness, without which no man shall see God. There is a fuller meaning to the old word "calling" than is now usually implied in it. A trade is mechanical. Business may be reputable or dishonest. The word does not limit it; but in the true sense of calling there is something sacred, reverential, and suggestive of loyalty to high ends. Our occupation points as a means to something beyond. I am called to New York. The train bears me thither. My calling should help me to fulfill my call of God. Some Christians regard their personal safety as a prominent object. Jesus is their Deliverer from sin and its penalty, eternal death. Others add the idea of sanctity to that of safety. They look at the power of sin and desire to be now delivered from it. They remember the call, "Be ye perfect even as your Father who is in heaven is perfect." They appreciate the importance of secret communion with God, a prayerful, contemplative life. A third class emphasize service. They regard Christ as Lord and Master and feel that work is the great thing. The best evidence that we are in the life-boat ourselves is the fact, that we long to lift and are successfully lifting others into it. We are ready to lay down our lives for the brethren.

The true ideal of calling is inclusive of all these features. If we love God and will heed His call, we shall work, even as He works. We shall grow in grace and holiness if we serve Him with a perfect heart. And thus shall we magnify and dignify our high calling in Christ Jesus.

THE DOUBT OF THOMAS.

By REV. D. O. CLARK [CONGREGATIONAL], WARREN, MASS.

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless but believing. And Thomas answered and said unto Him, My Lord and my God.—John xx: 27, 28.

I. THE NATURE OF THE DOUBT.

1. It was natural.

2. It was reasonable.
 3. It was commendable, if viewed in the light of caution.
- II. THE REMOVAL OF THE DOUBT.
1. Required incontrovertible evidence.
 2. Required an honest mind.
 3. Required a seeking mind.
 4. These requirements existed, hence the verdict, My Lord and my God.

CONCLUSION.

1. An honest doubt, when coupled with an earnest seeking for the truth, is honorable.
2. God will meet such a doubt with sufficient evidence of His truth.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. What is to Become of Our Children. "Seeing that his life is bound up in the lad's life."—Gen. xlv: 30. T. De Witt Talmage, D.D., Brooklyn.
2. What the Age Demands of Our Young Men. "Gird up now thy loins like a man, for I will demand of thee, and answer thou me."—Job xxxviii: 3. Clinton Locke, D.D., Chicago.
3. Wandering, and What it Costs. "As a bird that wandereth from her nest, so is a man that wandereth from his place."—Prov. xxvii: 8. T. L. Cuyler, D.D., Brooklyn.
4. A Bad Purchase (To young men). "So he [Jonah] paid the fare thereof."—Jonah i: 3. Rev. Wayland Hoyt, Philadelphia.
5. The Pharisees of the Nineteenth Century. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—Matt. iii: 33. J. B. Hawthorne, D.D., Atlanta, Ga.
6. The Need of Intense Earnestness. "The kingdom of Heaven suffereth violence, and the violent take it by force."—Matt. xii: 12. T. W. Chambers, D.D., New York.
7. Anointed Preaching and Wrathful Hearing. "All bare him witness . . . at the gracious words which proceeded out of his mouth. . . . And all they in the synagogue, when they heard these things, were filled with wrath."—Luke iv: 22, 28. A. T. Pierson, D.D., Philadelphia.
8. The Original Missionary Type. "The Son of Man is come to seek and to save that which was lost."—Luke xix: 10. C. F. Deems, D.D., New York.
9. Christ and Superficial Reforms. "Except a man be born again he cannot see the kingdom of God."—John iii: 3. John H. Barrows, D.D., Chicago.
10. The Noblest Labor Union. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."—2 Cor. vi: 1. J. L. Witrow, D.D., Boston, Mass.
11. A Beneficent Life both the Evidence and the Fruit of True Piety. "Charge them that are rich in this world, that they be not high-minded," etc.—1 Tim. vi: 17-19. Wm. Ormiston, D.D., New York.
12. Significance of Suffering. "Now no chastening for the present seemeth to be joyous, but grievous; but nevertheless," etc.—Heb. xii: 11. Rev. Henry Ward Beecher, Brooklyn.
13. Consecrated Power. "Let him know that he which converteth the sinner from the error of his ways shall save a soul from death," etc. James v: 20. J. P. Newman, D.D., Washington, D. C.
14. Love's Complaining. "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen and repent," etc.—Rev. ii: 4. Rev. Charles H. Spurgeon, London, Eng.
15. Jesus the Lamb. "And behold in the midst of the elders there stood a lamb as if it had been slain."—Rev. v: 6. A. J. Gordon, D.D., Boston.
16. The Meaning of the Coming of Christ. "He which testified these things saith surely I come quickly. Amen. Even so come Lord Jesus."—Rev. xxii: 20. Phillips Brooks, D.D., Boston.

SUGGESTIVE THEMES.

1. Evidence on the plane of the Senses. ("And when he [Jacob] saw the wagons which Joseph had sent to carry him, the spirit of Jacob . . . revived, and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die."—Gen. xlv: 27, 28.)
2. The Miracle of the Twenty Loaves. ("His servant said, What should I set this before a hundred men? He said again, Give the people that they may eat: for," etc.—2 Kings iv: 4, 44.)
3. The Question of Questions. ("Man giveth up the ghost and where is he?"—Job xiv: 10.)
4. The Way a Sinner was Converted. ("I thought on my ways—and turned my feet unto thy testimonies. I made haste and delayed not—to keep thy commandments."—Ps. cxix: 59, 60.)
5. The Torch that Enlightens the World. ("Thy word is a lamp unto my feet, and a light unto my path."—Ps. cxix: 105.)
6. The Laws of the Universe work for Righteousness. ("The wealth of the sinner is laid up for the just."—Prov. xiii: 22.)
7. The Recognition of Property in the results of Labor. ("It is a good thing and comely for one to eat and to drink, and to enjoy the good of all his labor . . . ; for it is his portion."—Ecc. v: 18.)
8. The Heinousness of Rebellion against the Lord. ("Thus saith the Lord: Behold I will cast thee from off the face of the earth; this year thou shalt die because thou hast taught rebellion against the Lord."—Jer. xxviii: 16.)
9. The Discipline of the Soul. ("Enter ye in at the straight gate."—Matt. vii: 13.)
10. Satan's Opportunities. ("While men slept, his enemy came and sowed tares among the wheat."—Matt. xiii: 25.)
11. The Devil Sure of his Purpose. ("And went his way" [He has sown the tares on the sly, nature will do the rest]—Matt. xiii: 25.)
12. The Law of Universal Being. ("None of us liveth to himself, and no man dieth to himself."—Rom. xiv: 7.)
13. The Recognition of the Spiritual in Man. ("Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in the flesh ye despised not: but received me as an angel of God, even as Christ Jesus."—Gal. iv: 13, 17.)
14. Men who were willing to be in a Minority for Conscience' Sake. ("Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white."—Rev. iii: 4.)

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

JAN. 5.—THE SUPREME REWARD OF A DEVOTED LIFE.—DAD. xii: 3.

These words recognize a broad distinction between being saved, and saving others. They that are "wise," i.e., personally believe and accept Christ, "shall shine as the brightness of the firmament"—like the *sky* illumined by the sun; but "they that turn many to righteousness as the stars forever and ever"—as *stars* in the everlasting kingdom! It is impossible to conceive of a more glorious reward than this. Let us glance a moment

I. AT THE SERVICE.—"They that turn many to righteousness."

It is not sufficient to be wise in our own behalf, to get into the kingdom ourselves. The Christian life is a "calling," a "service," in which and by which we are to honor Christ, and walk in His footsteps and strive to save our fellow-sinners, and spend and be spent for the salvation of the world. To live for self, even if it includes our own salvation, is to dishonor our Master, to live contrary to the spirit and teachings of the Gospel. And yet this is the way many Christians do live. They have no real sympathy with Christ in the travail of His soul for sinners. They never take hold of the work of saving others. They are absorbed in their personal concerns. If they are going to heaven at all, they are going *alone*. They take no one with them. They turn none to righteousness. The Master expects *service*, earnest, devoted, unselfish, persistent work, on the part of each and every convert, to make Him known to others, to prevail on dying sinners to turn and live. And faithfulness to Christ will insure the bringing in of souls. His service is not a fruitless service. Even the one talent will gain another talent, while the ten talents will gain other ten.

II. AS THE REWARD. Shall shine "as the stars forever and ever."

1. The reward of faithful Christian service is *sure*. It is one of the fundamental principles of Christ's kingdom.

It was for the glory set before Him that Christ endured and suffered. And He holds out the same motive to His disciples. He does not call us to service without the assurance of a corresponding reward. If He calls to arduous work, to sacrifices and hardships and perils and losses, for His sake, He points to a glorious future as the recompense. And He never fails to make good His promise. Every saint in heaven is in possession of a reward infinitely richer and greater than it hath ever entered into the heart of man to conceive. In the service of mammon, failure and disappointment is the rule, and there are no exceptions to it. But never is it so in the service in which the Christian is engaged. "*Shall shine*," etc.

2. The reward is a *discriminating* and *proportionate* reward. Christ, the final Judge, will know the kind and measure and effectiveness of every man's service, and this reward hereafter will be in strict accordance therewith. Now, it is otherwise. The rule is not applied here. Each individual is not singled out and the exact results of his life set off to him and the award rendered. "One star will differ from another star in glory," as few or many were "turned to righteousness." It is only they that turn *many* to righteousness that are to "shine as stars forever and ever."

3. The reward will be one of *light* and *glory unspeakable*. There is nothing in nature so glorious as the *stars*, the centres and illuminating power of vast systems in the stellar universe. And what these are in God's vast material universe, they that turn many to righteousness will be in the spiritual kingdom of the future.

4. The reward will be *enduring*: "as the stars forever and ever." Never will their light go out. Never will they cease to roll on in their majestic orbits.

JAN. 12.—OCCUPY TILL I COME.—Luke xix: 13.

The principles involved in this para-

ble are of universal application. They come home to every man, and he cannot evade them. "Occupy till I come," are the solemn words addressed by the ascended Lord to every soul who receives the Gospel message.

I. "OCCUPY."

This word is significant, and sharply defines and expresses a truth that we are prone to forget and disregard. It does not imply ownership, simply use, and use with particular reference to the actual owner, and the account we are to render to Him. The talents intrusted to His servants were not given to them, only "delivered to them" for lawful use till His return. All the ten servants but one so understood it and acted accordingly, and were generously rewarded. The one delinquent did not steal or misappropriate his Lord's money, only hid it in a napkin, and so it gained nothing, and his Lord was wroth and punished him sore.

The sad truth is, the most of us use the talents which Providence intrusts to us as if we had a *right* to them, an *ownership* in them, and so can dispose of them as we please. The idea that we are simply "stewards" and must render a rigid account, and may be called to do it any hour, does not possess our minds and rule our conduct.

II. "OCCUPY" WHAT?

Whatever the Lord sees fit to intrust to our keeping. The trusts are different in kind and different in degree. To some "ten talents," to others "five," and to others but "one talent," is bestowed. To some the trust may consist in wealth, or in the capacity and opportunity to acquire wealth in an honorable way. To some is given mental powers, or spiritual gifts of a high order. To others social qualities and personal attractions, which give them extraordinary influence in society. No matter what the nature or measure of the endowment — one and the same principle runs through them all. "Occupy" them, whatever they be: fully enter into and discharge the duties of the Divine trust. The man of one talent is just as sure to be called to ac-

count and rewarded or punished as the man of ten talents. No one will be excused on any plea whatsoever.

III. OCCUPY TILL I COME.

There are three things which deserve special consideration under this head. We cannot enlarge upon them, only state them.

1. The coming of the Lord to every servant is a matter of *absolute certainty*. The plain import of Scripture teaching leaves no doubt on this subject. Whether it be a speedy, visible coming, to set up a personal reign on the earth, as some teach, or the coming to erch in the hour of death and the day of judgment, it matters little.

2. The day and the hour of the Lord's coming is *known to no man*. It may not be in many years, and it may be to-day. It is a point that admits of no speculation even. "Occupy till I come." The dictate of prudence, of wisdom, is, to be always ready and waiting.

3. This coming, whenever it be, is *associated with a personal accounting to the Lord of all*. He knows the exact number of talents intrusted to each, and each will be required to give an exact account of how he has used them; and the measure of his reward will be the measure of his faithfulness.

JAN. 19.—THE CHURCH AND THE FAMILY.—1 Eph. iv: 1-16; Col. iii: 18-25.

The passages referred to clearly outline the object, the scope and the fundamental principles of these two great agencies, which God has established for the government and the salvation of mankind. The single point of the broad subject that we shall consider at present, is the *intimate and radical relation of the two*. This is not clearly understood and duly emphasized, especially in our day. The family compact as a Divine institution and as an essential agency in society, both in Church and State, has not been sedulously guarded from profanation, and its integrity is now assailed by manifold influences that are fast weakening its power and threatening its overthrow.

It is well for us to keep in mind the

design and fundamental elements of the Family institute. The foundation of it was laid in Eden before the Fall, in the solemn marriage of the head of the race, consecrating their love in the most sacred, intimate and enduring union known on earth. The Family is truly a *religious* institute, in its design and original scope. It was to secure a righteous seed in the earth, along the line of covenant grace and family piety. When the race became so corrupt as to threaten the extinction of piety, God separated Abraham from the race, and re-established the Church in him and in his descendants, and entered into covenant with him, in which his "seed to the latest generation" should participate. The family made a Redeemer possible. The family is meant to consecrate God's elect from the womb, and from infancy to "train them up in the nurture and admonition of the Lord." The real design of the family institute is developed only in the Church, of which Christ is the head. The family answers its end only when it is made the nursery and the vestibule of the Church. An ungodly family, living only for self, and for this vain world, no matter what its social standing and virtues may be, is abhorred of God and lives aside from the high purpose of its ordination. "I will pour out my fury upon the families that call not upon my name." God established the Family as an essential part of His grand scheme for the redemption of the race, just as really as the Church itself. And to divorce the family from religion and from the Church is to defeat the object of Christ's mission. The two are indissolubly united. The one cannot exist without the other. The family is as essential to the Church as the Church is essential to the family. The decadence of the one is the sure decadence of the other. The main reason why the Church to-day is so lifeless, so weak in the faith, so engrossed with the world, and living so far from God, is to be found in the family—in the decay of family instruction and discipline, family religion and consecration to God. And the reason why this deplorable state

of things exists in the family, is largely due to the reflex influence of the Church, grown so worldly in spirit, departed so far from the example and teaching of the Divine Master.

APPLICATION.

1. Let us thoroughly understand and ponder the relations of these two great Divine agencies for the salvation of the world.

2. Let us give earnest heed to the Family institute, as the primary and fundamental agency for the continuance and growth of the Church.

3. Let there be more prayer, more solicitude, more effort on the part of the Church, as well as of parents, in behalf of the family, the children in all our households, that they may be sanctified unto the Lord.

Jan. 26.—THE LOSS AND GAIN IN BECOMING A CHRISTIAN.—Col. iii: 1-15.

Taking man as he is in his essential nature, and in his conditions and environments, there is a loss side, as well as gain, in becoming a Christian. And Christ desires every soul to "count the cost" before enlisting.

I. Let us honestly and fairly set down what properly pertains to the *loss* side.

1. The radical requirement of God's service is the *entire unconditional submission of our will to His*. This comes hard on human nature, and often it is the last point to yield! And it causes a lifelong fight. The ungodly escape this conflict of wills.

2. The principle of *self-denial* runs through the entire service of God. At the threshold of the new life we are met with the stern requirement, "Deny thyself and take up the cross and follow me." We must renounce a life of ease, worldly pleasure, sinful indulgence, self-interest, and commit ourselves openly and unqualifiedly to a life of obedience, consecration, and unselfish service.

3. The Christian life is one of constant *fellowship with the sufferings of Christ*. The Christian must die daily to sin in his own nature, to sinful attractions around him, and bear his cross on every field,

at every step in life. He must bind to his soul the sins and miseries and sorrows of others, and spend himself to comfort and relieve and save his fellow-sinners.

Let these particulars suffice on the loss side of religion. They are sufficient to deter multitudes from choosing the Christian life.

II. The *gain* side.

The service of God is a reasonable service. There is nothing arbitrary or unnatural about it. God rules here by motives, as well as everywhere else. The loss, from a worldly point of view, is actual, and some might think serious, but the good infinitely outweighs the possible loss. If we strike the balance,

even as a matter of loss and gain, the advantage is immensely on the side of Christ and His service. No language can do justice to the gain side of godliness.

1. It brings peace of mind, as nothing else can do. And is there a greater blessing than a good conscience, a soul at peace with God and with itself?

2. It begets a "lively hope"—a hope full of comfort and blessedness.

3. It quickens the soul into newness of life and lifts it up into fellowship with God and angels in its aims and desires.

4. It dignifies existence and makes it to answer its chief end.

5. It insures a useful life, a happy death, and a glorious future.

HOMILETICS.

CONDUCTED BY PROF. J. M. HOPPIN, D.D.

What is the golden mean between the dead sermon and the sensational sermon?

THE question, as it stands, is a contradiction of terms, for, if "sensational" be the converse to "dead," it means the same as "alive," and surely nothing could be a golden mean between what is dead and what is alive; yet the intent of the question is plain, and it has reference to the distinction, which is a real one, between true and false sensationalism in preaching.

The age we live in is a sensational age. It is not, at all events, a dead age. Such activity, such wonderful things occurring, such brilliant scientific discoveries, such peering into mysteries, such discontent of life, such unsatisfied ambition, such planning and doing as if nothing had been done, such novel, startling and audacious forms both of good and evil, constitute a state of things that has never before been seen to such an extent, and it is impossible to say to what it will come. There is electricity in the air. Everything is surcharged with it. The newspaper, bringing the ends of the earth together like the points of a galvanic battery, gives us a shock, and we almost see the flash produced by a skillful manipulation of the popular sensational nerve. The literature, especially the fictitious literature, in the hands of

young people, instead of being the healthy study of nature as in Scott's novels, and in such a story as Blackmore's "Lorna Doone," or the more subjective development of character and thought as in "Henry Esmond," "Hypatia," and the works of George Eliot, or even of the pure affections, is so exclusively sensational, that it seems as if there could be nothing hereafter new to the young, nothing of "wonder, hope and love," and assuredly nothing of horror, shame and detestable vice. In such a time, for preaching alone to be dead through its dullness, is, to say the least, unfortunate. It is too much like the famous iceberg in the green meadow.

Let the sermon fail in other things, but let it be, at all events, alive in interest and attraction. "Eloquence," Emerson says, "must be attractive. The virtue of books is to be readable, and of orators to be interesting." There should be substantial and original thought in every sermon, but no matter how much thought you have in your sermon, if people will not listen to it, what is the use? There is a sensationalism then which is genuine and true, which means life, and which is the communication of living truth and thought. To take the lowest view, although I do not quite agree with this kind of meta-

physics, it is through the senses, or what is called the sense-perception, that we obtain the primitive material of knowledge, and take the first step toward the acquisition and formation of ideas. The senses, through their capacity of feeling and imagination, gather together what the reason works upon, and from which it brings forth its more perfect ideas. The sense of things felt strongly, is the preacher's arsenal of effective weapons. The allegory of "the ewe lamb" was a piece of exquisite sensationalism that Nathan, the prophet-preacher, employed to wing the truth to the king's conscience. The appeal of Whitefield to the angel flying heavenward, and his bold use of the passing thunder-storm to intensify the solemnity of religious exhortation, were in the highest degree sensational, but not on that account less genuine and forcible. Pulpit-style should not lack this vital quality, which makes it popular. Feeling that gives birth to lively illustration, to pictures, to vividness of fancy, to simple pathos, to the sympathetic and unreserved expression of belief, to honest love of good and to honest hate of evil, never fails to awaken correspondent feeling. No danger of deadness here. No fear of dullness where the heart is really moved with a sincere passion to so set forth the truth as to move other men and save them. Often the church's hearth is cleanly swept, the fuel is laid in the most scientific fashion, and the patient congregation wait to be warmed and fed, but what is wanting (?)—*fire*. True feeling in the preacher is wanting. Divine truth needs to be taken out of cold abstractions and cast into concrete forms; it must become alive through the feeling of the preacher. There are not many in an American congregation who do not believe in a God, or in Jesus Christ, who was sent to reveal the Father's love to men; but yet they do not feel these great truths enough to make them real for their eternal life. The preacher who does feel them makes others feel them. His argument is not that kind of reasoning which entraps the intellect for a while, but it also wins

the heart, the conscience, and the will.

There is, it may thus be seen, a true sensationalism in preaching without which the sermon would be dead. How is this to be distinguished from false sensationalism?

The distinction between true and false sensationalism in preaching appears to me chiefly to consist in two things, viz.: true knowledge and moral earnestness. The false preacher has no real and thorough knowledge of his subject. Neither by experience nor by study has he come to the clear possession of truth. The truth is not his, is not inwrought in him, so that he knows that of which he speaks. He is, in so far, a charlatan, who makes a show of knowledge of which he is not master. In like manner one may call himself a scientist and deal out his opinions and prophecies — very sensational ones — whose knowledge is entirely superficial. A man who has read a few books on art and seen a few pictures may esteem himself an art critic, fitted to judge the great works; whereas a knowledge of art comes through the experience and observation of a lifetime, and is perhaps the inheritance of two or three generations of culture. Taste is a plant of slow growth. So, indeed, in some sense is the capacity to teach religious truth; which capacity is the fruit of religious culture, meditation, work and personal experience. The sensational preacher, in this sense, passes for more than he is worth. He makes a self-display through the assumed knowledge of truth that he has never really grasped, that he has never made his actual possession. Of course he must make up for this deficiency. One man does it by dogmatism. He calls hard names and pronounces bigoted opinions. He asserts where he cannot reason. Another hides his superficialness under a veil of smart and grotesque language. The whole American continental field of religious slang is ransacked. The profanity is but thinly masqued by calling it a sermon. The "Sam Jones" (he may be a much better man than I who say it) style of preacher does more harm than

good, because he abuses not only the "modesty of nature," but the Christian liberty, which is not lawlessness in speech any more than in conduct. I would give a large liberty; I would not exclude native humor from the pulpit, nor story-telling, nor pithy illustration, nor home-thrusts at hard cases, nor homely wit, but I would exclude that kind of vulgar exaggeration and low buffoonery which the monks of the sixteenth century indulged in, and a class of preachers of the nineteenth century practice as commending the gospel to the common people, whereas they only increase the prevailing tendency among the illiterate as well as the educated, to make a jest of truth, and take all the nobleness and heart out of divine things. Besides, such coarse and hot spicery makes it very difficult for the simpler diet of the gospel to be relished at all. The language of the English Bible was just the golden mean between the popular and the learned speech. It was plain Saxon-English, which did not stoop to the vulgar and low, nor deal in the high and bookish.

The second more profound difference between true and false sensationalism consists in moral earnestness. A man who is thoroughly in earnest may say almost anything, because by saying it he does not mean to produce a sensation, but to arouse men to goodness. The whole subject of preaching to the emotions, or the emotional element in preaching, is an important subject by itself, which I will not now take up. Neither will the truly earnest man say anything that is absolutely lowering to the truth. What he says does not end in a laugh, or a curse, but in the heart of the sinner, or in the sincere motive to save him from his sins. Love can say what logic and the intellect cannot, because love makes the object and subject one, and prepares the way by a hidden and genial force for the reception of the truth. Here the personality of the preacher is of the utmost importance; and his spiritual condition and conviction of the truth, so that it has

wrought in him its own spirit, even the spirit of Him who is the truth, tells upon all he utters, and makes him, thus speaking the truth in love, an eloquent witness and advocate for Christ. What is eloquence? It is certainly not sensationalism in the common meaning of the term. Eloquence is something more profound. It does not move and agitate the mere surface of the mind. It goes beneath the sense or the sensational, and enters the depths of personal and spiritual being. It is the power of soul upon soul, the reciprocity of influence, so that the thoughts and feelings of the speaker are communicated as by a magnetic power to the hearer, and the two are made morally and spiritually one, by the fusing influence of the truth uttered in the fire of a strong purpose. Then the minds of men are molded like clay in the hands of the potter. The real force of eloquence is seen to reside in the essential qualities of the inmost affections and energies of the soul, which, when stirred to their depths, as the love of a Christ-like preacher for his fellow-men and their eternal interests can alone do, produce those lasting effects, those fruits of the Spirit, which have followed the preaching of the Apostles, and of the greatest preachers since their day.

True eloquence can be distinguished from false eloquence, or false sensationalism, in these ways: that the true is thorough in knowledge, while the false is superficial; the true has moral earnestness, while the false has no depth of real sincerity; the true aims for the production of character, the false aims to produce an excitement; the true is enduring, while the false is ephemeral; the true strives through impression for ultimate conviction, while the false strives merely for immediate sensation; the true ends in the subject, the false ends in self; the true springs from religious enthusiasm, while the false springs from sensuous or intellectual enthusiasm; the true is deep and spiritual, while the false plays upon the senses, the superficial nerves of feeling, the outer surface of the mind.

PASTORAL THEOLOGY.

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

THE NEW CAMPAIGN.

THE present number of the HOMILETIC REVIEW will find many of our readers already involved in the special evangelistic activities of the Week of Prayer. This appointment has now become one of the apparently established institutions of a large portion of the so-called evangelical churches of Christendom. It is a human appointment, not a Divine—let us all remember that, and guard ourselves vigilantly against the abuses to which it is naturally subject. These abuses are twofold. On the one hand, we are in danger of coming by insensible degrees to adjourn our expectations of religious revival, and consequently our exertions to secure that immeasurable blessing, to the season of the year when the Week of Prayer recurs. On the other hand, we are in danger of forcing matters, and, just because the annual time has come round once more, making spasmodic efforts in our own strength, without true dependence on that Divine Spirit from whom alone real religious revival proceeds.

For nearly every good thing in the world there is its counterfeit. And there is spurious religious revival. That dreadful, deterrent word of our Lord, the warning not to sin against the Holy Ghost, has its application here. We are not to call spurious, that is, diabolic in origin, religious revival which in fact is the authentic working of the Holy Ghost. We must take heed how we judge. But, on the other hand, is it not equally blasphemous to attribute to the Holy Ghost what is in fact the working of the father of lies? We must accept our responsibility on both sides here. We are not certainly right, because we are unlimitedly charitable. We must be charitable, but we must not be too charitable. "And this I pray," Paul said, "that your love may abound yet more and more *in knowledge and in all judgment; that ye may approve things that are excellent.*" We are bound

to discriminate. True love itself binds us to that.

Now, there is one test, just one, and no more, that is always applicable and always sufficient, to determine the genuineness or the spuriousness of ostensible religious revival. Inquire deeply and wisely, Does it produce obedience to God? If it does not, it is not genuine religious revival. No matter how much other fruit it produces, if it does not produce that fruit, it is not of God. Love is nothing if love is not obedience. "And this is love," said John, "that we walk after his commandments." Love and obedience are so inseparably connected that they absolutely become identical to the loving and obedient spirit.

What you may safely and wisely aim at, then, in all your conduct of the exercises of the Week of Prayer, is to increase, in yourself and among your people, *obedience to God*. "I will never forget thy precepts," says the Psalmist, "for with them thou hast quickened me." To quicken is to revive. God quickens—"thou hast quickened," is the inspired word. God quickens the individual soul—"me" is in the singular number. And the instrument of quickening is "precept." Obedience, therefore, is revival—according to God's word. Work for obedience to God in your congregation.

If you can persuade Christians to pray more—especially in secret—you have been the means of reviving them. For praying is obedience, since we all are commanded to pray. If you can teach them to pray better, you have been the means of reviving them. For there is such a thing as asking amiss. If you can get your people to confess their faults one to another, that act on their part will be revival, for it will be obedience. You can scarcely go wrong in applying the manifold precepts of the Bible and getting them freshly obeyed. Every fresh obedience to God is a new impulse of revival. Such revival ought

to occur every year and all the year round. The Week of Prayer should begin a year of prayer. Revivals should cease to be spoken of in the plural number. The singular number should prevail. Revivals should be revival, and revival should never end—till sin does. Obedience, then, will not need to be aimed at, because it will have become natural, and revival will have been swallowed up in—LIFE!

 II.

HINTS TOWARD MAXIMS RELATING TO THE CONDUCT OF REVIVALS.

1. First and foremost, revive your own obedience.
2. Preach better, that is, more simply, more practically, more directly, more earnestly, more believably, more spiritually, with more force of will, with more sense of responsibility, with more conscientious exertion of mind, with more reliance on the efficacious working of the Holy Spirit.
3. Increase your pastoral activity.
4. Baptize your preaching and your pastoral work in prayer.
5. Engage your people in religious reading.
6. Have your meetings frequent enough to take possession of men's thoughts on behalf of religion.
7. Have your meetings infrequent enough not to divert the attention of people from the necessary duties of ordinary life. Do not let them become a dissipation.
8. Preach *always* truth to convince the judgment, and not simply appeals to excite the affections, or to alarm the fears, of your hearers. Do not preach a single "sensational" sermon.
9. Seek to have any true conviction produced in hearers declare itself promptly and openly.
10. With this object in view, appoint an inquiry-meeting in close connection with your second preaching service on Sunday.
11. Carefully avoid proposing expedients of public demonstration that will encourage expression on the part

of persons having no real conviction to express.

12. Insist on morality as inseparable from genuine religion.

13. In conversing with inquirers, aim to ascertain the particular point at which, in each case, the heart holds out against God.

14. Press constantly the need of instant and unconditional surrender to God.

15. Teach that this first and inclusive self-surrender is to be maintained and carried into effect by successive acts of obedience to God, continuously rendered throughout the whole subsequent life.

 III.

QUESTIONS AND ANSWERS.

1. Shall I say "I" or "we" when I need to use the first personal pronoun referring to myself in public address?

Say "I"—why not? Because you are modest? All the more reason for not using the "plural of excellence." What is it but absurd to shake hands with a deacon at the foot of the pulpit-stairs, with "Thank you, I am very well," and in the pulpit to say, "We have chosen for our text this morning"? Such a change from the simple singular of nature to the plural of ministerial "majesty" at once puts a mischievous bar of difference between the man and the minister. It stamps you as being now an official. It is as if you would have it understood that when you say "we," your utterances were *ex cathedra*, attended with some indefinable authority. Be simple, straightforward, manly. Eschew affectation. Leave it to kings and queens to say "we," "our," and "us," for "I," "my," and "me."

2. Would not a previous announcement of the subject or text accomplish, at least in part, the same purpose [that of interesting hearers beforehand in the sermon to be preached on some subsequent Sunday]?

Our correspondent refers in his note to the advice, approved by him, given one or two months ago in this department, under the title, "How the Pastor may help the Preacher." The idea suggested in his question is a good one. Announcement from the pulpit, a week

in advance, of themes to be treated, will generally excite anticipatory interest in the coming sermons, at least with some minds among the congregation. This method cannot, however, be relied upon as certain to be effectual with all hearers, or perhaps to be the most effectual with any. It is to be pronounced useful as far it goes. There is certainly no objection to it. A possible limitation ought perhaps to be suggested. The preacher must take care not to commit himself for too long a succession of Sundays. A series of discourses, if announced to follow one another in consecutive order, may prove something very unmanageable in the hands of the preacher. Pursue the series if you choose, but do so without express public committal of yourself to maintain unbroken continuity in doing so. Reasons for the reserve thus recommended will readily occur to every thoughtful preacher.

3. What shall I teach my people as to the drink proper for use in observing the ordinance of the Lord's Supper?

Teach them that the Lord's language in instituting the observance is remarkable for avoiding the word "wine." He says, "this cup," "the fruit of the vine." His choice of expression, therefore, imposes no obligation to use fermented juice of the grape, that is, wine proper. Wine proper, probably, He himself with His disciples on that solemn first occasion did use. It is the precept, however, not the example, that is binding on us—or the example only as interpreted by the precept. The present writer's opinion is that in the existing state of things it is far better to use in the Lord's Supper the "fruit of the vine," *not* converted into wine by fermentation. We thus completely fulfill both the letter and the spirit of the ordinance, and escape all occasion of risk or of offence to any. To use any other liquid than the "fruit of the vine," fermented or unfermented, is to fail in obedience to the injunction of Christ which creates the observance. If what we have said does not cover the points in the mind of the inquirer, we should

be glad to hear from him again more explicitly.

4. What measure of responsibility ought a minister to feel for being unimpeachable in matters of pronunciation, and that sort of thing?

That depends. If you are an educated man—a liberally educated man, we mean—the standard of requirement will justly be higher than if you are understood to be a man who has not enjoyed advantages for culture. To a large proportion of your congregation, you will almost inevitably be their most influential authority on such points as those raised in the foregoing question. You certainly ought not to mislead them if it lies reasonably in your power to avoid doing so. Other hearers, themselves more cultivated than the average, will be annoyed by habitual mistakes on your part, and will unconsciously rate you somewhat lower in consequence. It is a pity for you to suffer even a slight loss of influence with so much as one hearer through slovenly mispronunciation of a frequently recurring word. You ought to be quick to take a hint in this respect casually dropped for your benefit. The present writer remembers yet how he learned the proper place of the accent in the word *Onesiph'orus*. A cultivated lady, to whom he was introduced after a service in which he had read a passage of Scripture containing the name, contrived, in making some pleasant remark about what she had heard, to repeat the word, pronouncing it properly. The young preacher was instantly aware, though he had the presence of mind not to betray the fact, that he had been roundly pronouncing it *Onesiph'orus*. He has never since misplaced the accent in *that* word. A good plan is to have some little manual of pronunciation at hand for frequent reference and even study. There are very few speakers who would not be surprised, now and again, to find themselves wrong in the pronunciation of some comparatively familiar word. Pronouncing matches may be made a very useful, as well as a very amusing, though they might sometimes be a rather mortifying, means of improvement. Members

of ministerial conferences ought to criticise each other with the utmost friendly severity. For instance, in inquiry-meetings, we hope you frequently

appoint. But never we hope as "inquiry"-meetings. On the whole, be somewhat sharp with yourself in these minor moralities of speech.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

THE STATESMANSHIP OF MISSIONS.

OUR purpose in this article is to emphasize and illustrate an element of power in the propagation of Christianity which is not ordinarily taken account of. Merivale gives a good summary of the causes of the early triumph of the Church: (1) External evidence of the truth: fulfillment of prophecy, miracles, etc. (2) Internal evidence of the truth: satisfying the sense of man's need; (3) The holy character of believers; (4) The political help given by Constantine, etc. To these all Christians will add (5), The indwelling power of the Holy Ghost, making the Christian ages a perpetuation of Pentecost. But one of the reasons which Gibbon gives for the spread of our religion comes nearer to our topic, viz.: the organization of the Church as an institution especially adapted to the building of the Christian commonwealth in the heart of the secular empire of Rome, and its spread among various peoples. From the first missionary projects of the Apostles, down through the centuries to the founding of the latest modern mission, the Church has displayed marvelous political foresight, tact, and enterprise, fulfilling the injunction of its Founder, "Be ye therefore *wise as serpents*, and harmless as doves."

The expression, "Statesmanship of Missions," occurred to the writer while attending a conference of missionaries at one of their stations in the heart of the heathen world, listening to the explanation of their projects, and witnessing the magnificent results already attained. The impression was irresistible, that these men were not simply a band of devoted teachers and preachers, but statesmen, as worthy of the name as were the representatives of European governments at the time as-

sembling at Constantinople, or those old empire-builders whose astuteness is praised on the pages of history. This conviction was confirmed a few weeks later, while standing upon the deck of a Mediterranean steamer, in a group of English officers who were discussing the vexed problem of the Ottoman rule in the East. Said one of them, who has since reached highest distinction for military and diplomatic ability, "The American missions alone are doing more for the satisfactory settlement of the Eastern question than all our governments."

By statesmanship we mean especially that sort of wisdom which recognizes the natural movement of great peoples due to racial tendencies and historical culture; selects geographical points of advantage, the location of centres of greatest influence; adopts the most efficient methods of persuasion—now addressing the common individual in the substratum of society, and again approaching those in authority; appreciates the subtle influence of language, impregnated, through translations of Scripture and the publication of works on Western science, with Christian ideas; and estimates shrewdly the varied abilities and adaptation of the men who are selected for special fields and forms of missionary work. In emphasizing this human element of missionary power, we do not overlook the supernatural force in Christianity to which all its triumph is ultimately due; for the question will constantly arise, Whence did these men acquire statecraft? They were educated in no school of diplomacy. They never sat at the feet of the Charlemagnes, Saleimans, Bismarcks and Gladstones of political control; yet they have seen farther than these masters into the swirling mysteries out of which empires have

emerged. As of the Great Master, we ask, "Whence have these men wisdom, having never learned?" There is but one reply, Where the Master found it: through communion with the Divine Sp. it.

Foremost among the statesmen of the world we must rank the Apostles. Stand upon a housetop in Joppa today, and gaze out at the steamers of England, France, Austria, Italy, Spain,—all Christian lands—which dot the sea at your feet. Then recall the vision which Peter had on one of these house-tops; how he foresaw the gathering of the Gentiles, and, in spite of the exclusiveness of his Jewish habit of thought, began to lay the beams of the new kingdom across the borders of all nations and kindreds and tongues!

The first mission projected by the Church at Jerusalem showed a spirit of enterprise worthy of the catholic faith which prompted it. Antioch was the chief centre of influence on the Eastern Mediterranean. In this old capital of the Seleucidæ mingled the tides of Asiatic and European civilization. It was also a chief seat of paganism and immorality. Through the grove of Daphne roamed emperor and senators from Rome, princes and generals from the East, astrologers, soothsayers, scholars and adventurers from all lands. Juvenal, describing the influence of Antioch upon the empire, said that the "Orontes poured itself into the Tiber." Into this distributing reservoir of current thought and life at Antioch the Apostles put the clarifying, life-giving element of the Gospel. From Antioch the great missionary Paul worked out upon the highway of travel. Cyprus, Ephesus, Corinth, Athens, Rome, were kindled with the sacred flame from his faith. Mark occupied Alexandria. Others penetrated to Edessa and Babylon and the banks of the Indus. The rule seems to have been, "Strike for the centres." This displayed not merely preaching zeal and love for souls, but immense enterprise, and, at the same time, genius sufficient to direct it. The prophecy

of what has since come to pass was the light within their great souls, and they planned deliberately for world-conquest. And so wisely did they plan and work that Justin Martyn pictures the opening of the second century thus: "There is not a nation, either of Greek or Barbarian, or of any other name, even of those who wander in tribes and live in tents, among whom prayers and thanksgivings are not offered to the Father and Creator of the universe in the name of the crucified Jesus." Fifty years later, Tertullian said, "We have filled every sphere . . . cities, castles, islands, towns, the exchange, the very camps, the plebeian populace, the seats of the judges, the imperial palace, and the forum."

We know but little of the details of Church extension in the ages immediately succeeding the Apostolic. The results, however, show the same careful, systematic and far-aimed scheme of operations. The statesmen who directed the empire were matched by the ecclesiastics; indeed, the latter adapted the machinery of the secular government to the use of the Church. Gradation in authority, division of fields of labor, strictness of internal discipline, a definite policy for aggressive work against the outlying paganism, soon attracted the attention of men to the fact that there was a real commonwealth of Christians which was commensurate with the imperial domain. And when the empire fell to pieces there remained the marvel of a compact, unimpaired, spiritual kingdom, maintaining its secular form, with but a single rent—that made by the Latin and Greek schism. Did the early Church absorb into itself the best political genius of that age? or were the devotees of the new religion especially endowed with such genius for their work; as, at the beginning, a few fishermen were gifted with such transcendent ability? This is one of the questions which secular historians have not answered.

Mediæval missions may be dated from the career of Ulphilas, the "Moses of the Goths." To reach those vast and

wide-spread nations so as to permanently affect them with the Gospel, it was necessary to create a written language for them. The capacious intellect which grasped the problem was joined with as remarkable energy of purpose in solving it. Prof. Max Muller gives this deserved tribute to the great missionary: "Ulphilas must have been a man of extraordinary power to conceive, for the first time, the idea of translating the Bible into the vulgar language of his people. At his time there existed in Europe but two languages which a Christian bishop would have thought himself justified in employing, Greek and Latin. All other languages were still considered as barbarous. It required a prophetic sight and a faith in the destinies of these half-savage tribes, and a conviction also of the utter effecteness of the Roman and Byzantine empires, before a bishop could have brought himself to translate the Bible into the vulgar dialect of his barbarous countrymen." Gibbon cannot withhold his admiration of this virtual framer of Gothic civilization. "The rude, imperfect idiom of soldiers and shepherds, so ill-qualified to communicate any spiritual ideas, was improved and modulated by his genius; and Ulphilas, before he could frame his version, was obliged to compose a new alphabet of twenty-four letters, four of which he invented to express the peculiar sounds that were unknown to the Greek and Latin pronunciation. The character of Ulphilas recommended him to the esteem of the Eastern court, where he twice appeared as the minister of peace; and the name of *Moses* was applied to this spiritual guide, who conducted his people through the deep waters of the Danube to the land of promise."

The dramatic scene in which Odoacer, the conqueror of Italy, bows his huge form in order to enter the humble cell of Severinus, the evangelist to the tribes of Pannonia and Noricum, there to take counsel regarding the policy of his rule, may be taken as one illustration from hundreds in which the

statecraft of those dark ages learned at the feet of the greater wisdom imparted to the builders of Christ's kingdom.

The mission of St. Patrick in Ireland reveals the same super-eminent ability. With profound knowledge of human nature, he studied the peculiar character of the Irish people, established schools for the training of competent teachers and preachers, shrewdly brought Christian truth into debate with reigning Druidism, antagonized piracy and slave-dealing, destroyed superstitions. The town and the See of Armagh are to-day the monument of his far-sighted policy. Kildare is still the memorial of Brigid's "Cell of the Oak," or training-school of women, as Derry is that of Columba's monastery, whence issued an army of devoted men who broke the power of the ancient paganism in the North, both of Ireland and Scotland, long before Augustine arrived on the southern coast of England with the peculiar dogmas of the Church of Rome. It was no blind enthusiasm, but transcendent genius, that built in the far North the institutions of Iona and Bangor, the latter of which had at one time between one and two thousand students, attracted from every part of Europe, and who were sent back to be the planters of a new order of affairs in France, Germany and Switzerland. The England of to-day, independent in its faith, owes much more than ordinary historians admit to the sagacity of the early British Christians, whose hearts felt the prophetic touch of that wisdom which has made Protestant Christendom the dominant type of the world's civilization.

Augustine's mission to Kent is credited with being one of the masterpieces of statecraft in its era. Gregory, who inaugurated it, had, before he was made pope, attained such repute for diplomatic ability that he was chosen to be the arbiter between emperors in the strife of their subtle ambition.

The English Winfred, afterward Boniface, the Apostle of Germany, was a worthy compeer of Charles Martel. The latter might hammer the northern

nations to pieces, but it needed the genius and enterprise of the former to remold them, to organize society after the new model, and thus conserve the conquests of the sword. It required amazing executive ability to organize and give permanent operation to the monasteries which sprang up at every advantageous point amid the forests of Germany. Well does Maclear say: "The Sees of Salzburg and Freisingen, of Regensburg and Passau, testified to his care of the Church of Bavaria; the See of Erfurt told of labors in Thuringia, that of Buraburg in Hessa, that of Wurzburg in Franconia; while his metropolitan See at Mentz, having jurisdiction over Worms and Spire, Tongres, Cologne and Utrecht, was a sign that, even before his death, the German Church had already advanced beyond its first missionary stage."

Of the abuses of the monastic system we are well aware. Many of the inmates of monasteries would have developed a healthier piety in private homes, and been more useful in the ordinary circles of social life. Too often the exclusive duties and narrow studies of the monks generated fanaticism; while their herding together, and consciousness of power through organization, led them to courses which were disgraceful to themselves and hurtful to society. This is true, however, chiefly of monasteries when not sanctified by the missionary spirit, but where men were led to seek seclusion for its own sake, in city cells or caves in the desert. On the other hand, the institution, when used as an agency for the dissemination of Christian truth among pagans, was one of consummate wisdom. Instead of leaving solitary heralds of the Cross to make their way with only the proclamation of Gospel doctrines, the monasteries brought the practical exhibition of the superiority of Christian civilization to those who had been ignorant of it. In the midst of pagan hordes, living in semi-barbarism, rose the walls of a commodious, often stately, pile, planned by the best architectural skill of the age. The members of the brotherhood were

not, as a rule, the aged, the weak, the timid, but the young and energetic. Hundreds of monks—at Fulda, under the great-hearted Sturm, over four thousand—were gathered into the new community. Forests were cleared, waste-lands drained, useful arts practiced and taught to the pagan natives, the fine arts cultivated, and learning pursued in all branches then open to inquiry; while, most prominently, religion was exalted as the promoter of all this thrift and beneficence. Montalembert does not throw a false color into his picture when he says of these monks, that simplicity, benignity and joy transformed their exile from the world into a paradise of God. They brought not barren Christian dogma, but Christian life, however far from perfect, into the very midst of the godless degradation of paganism; and, as a fact, they leavened far and wide the entire lump.

Coming to modern missions, we find no less brilliant illustrations of our theme. It is too soon yet to trace the wisdom of the workers fully in the results of their work, since the revived interest in it dates almost with the century. Lord Lawrence, while Viceroy of India, reported: "Notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined." The same may be said of the opening of all pagan lands to Western civilization. The missionary has been a far larger factor in the problem than would be measured by his strictly Gospel work.

One of the most beautiful monuments in India was built by Sarfojee, the Rajah of Tanjore, to the memory of Schwartz, who died in 1798. These lines may be taken from the epitaph which the Rajah composed:

"To the benighted, dispenser of light,
Doing and pointing to that which is right.
Blessing to princes, to people, to me.
May I, my father, be worthy of thee."

Well might the Rajah call Schwartz his father, for when the old Rajah, his real father, was dying, he called for the

missionary, and, putting his hand upon his son's head, said: "This is not my son any longer, but thine, for into thy hands I deliver him." By his practical counsel, Schwartz really kept the crown upon the young prince's head. He quieted revolts among his people, as when 7,000 rebels, who had refused to hear the government, said to the missionary: "You have shown us kindness . . . We will work for you day and night to show our regard." When famine desolated Tanjore, and the people were taking their revenge upon their rulers by refusing to sell them provisions, and when no threats from the authorities availed, Schwartz was able to secure within two days 1,000 oxen and 8,000 measures of grain. The British resident wrote home: "Happy indeed would it be for India if Schwartz possessed the whole authority."

After the English victories in Burmah, in 1826, a grand military reception was given to an American lady. Sir Archibald Campbell, the conqueror, welcomed her in person at the head of his staff. At the dinner given to the Burmese Commissioners, this lady was accorded the seat of honor. This was a tribute which the British authorities rendered not alone to the personal heroism and consecration of Dr. and Mrs. Judson, but in recognition of the importance of their work as bearing upon the civilization of that country. It was not the mere zeal of an enthusiast that kept Judson at his post for seven years in Rangoon before he could claim his first convert. His soul was balanced by the weight of a grand project, whose accomplishment he foresaw through all the darkness of atheism supported by the throne. So clear was it to him, that he could abide the horrors of the prison and the stocks while the seed was decaying, as it were, in the soil, to bring forth the glorious harvest which others should reap. The statesman-eye of Daniel, in Babylon, caught the lustre of coming empires with scarcely more clearness than did the prophetic soul of Judson discern the future of Burmah, when alone he

gazed upon the temples at Ava and exclaimed: "We stand upon the dividing line of the empires of darkness and light. O shade of Ah-ran-han, weep over thy falling fanes: retire from the scenes of thy past greatness. A voice mightier than mine, a still small voice, will ere long sweep away every vestige of thy dominion." Never did greater prescience guide an ambassador to a foreign court than when this solitary man wrote in his journal: "We are penetrating into the heart of one of the great kingdoms of the world to make a formal offer of the Gospel to a despotic monarch, and through him to the millions of his subjects." To-day the king of Burmah sends his princely children to sit at the feet of the successors of Judson, and learn the deepest lessons of both secular and celestial wisdom.

Beirut, in Syria, is called the "crown-jewel of modern missions." It was taken from the bed of Moslem degradation, cut and set by the deliberate planning of a handful of American Christians. As late as 1826, Beirut was a straggling, decaying Mohammedan town without so much as a carriage-way through it, a wheeled vehicle, or a pane of window-glass in it. The missionaries who came to it were persecuted by authorities and mobbed by the populace. Some were driven to the Lebanon; others fled to Malta. There they matured their plans, chimerical to all but the eye of faith. They projected Christian empire for Syria, not the gathering of a few converts. Schools, colleges, printing-houses, churches, Western culture in science, art and religion, were all included in their plan. They returned to Beirut bringing a hand-press and a font of Arabic type. Night after night a light gleamed from a little tower above the mission building—a prophetic light seen out on the Mediterranean—where Eli Smith, and, after he was gone, the still living Dr. Van Dyck labored in translating the Bible into Arabic. When, in 1865, Dr. Van Dyck flung down the stairway the last sheet of "copy" to the compositor, it marked an era of importance to Syria

and Asia Minor, to Egypt and Turkey, and all the scattered Arabic-speaking peoples, greater than any accession or deposition of Sultans and Khedives. There is nothing more eloquent than the face of the venerable translator, in which can be read the making of the grandest history of the Orient. The dream of the exiles has been accomplished. Beirut is to-day a Christian city, with more influence upon the adjacent lands than had the Berytus of old, on whose ruins it has risen. Stately churches, hospitals, a female seminary, a college, whose graduates are scattered over Syria, Egypt, and wherever the Arab roams; a theological seminary, a common-school system, and three steam-presses, throwing off nearly a half-million pages of reading-matter a day; a Bible-house, whose products are found in India, China, Ethiopia, and at the sources of the Nile; these are the facets of that "crown-jewel" which the missionaries have cut with their sanctified enterprise.

Across the Mediterranean, answering to the college at Beirut, stands Robert College, just above the fortification built by the Turks when they invested Constantinople. It was founded in the practical wisdom which foresaw its influence upon the surrounding people. We are not surprised at the statement of those resident in Bulgaria, that the rapid development of that people into a compact nation, "with destiny in its eye," is due to the education of so many young Bulgarians at the American College on the Bosphorus. These men have returned to their homes to assume positions of control in every department of life. They are the advisers of the nation and the executors of its will.

David Livingstone, the Apostle of Africa, ranks among the foremost statesmen of modern times. Sir Bartle Frere, the diplomat, says of him: "No man ever attempted, on a grander or more thorough scale, to benefit and improve those of his race who most needed improvement and light. In the execution of what he understood, I never met his equal for energy and sagacity.

Every year will add fresh evidence to show how well considered were the plans he took in hand, and how vast have been the results of the movements he set in motion." Florence Nightingale says: "He was the greatest man of his generation. There are few enough, but a few statesmen. He stood alone, the bringer in of civilization, or, rather, the pioneer of civilization, to races lying in darkness. Learned philologists from Germany, not at all orthodox in their opinions, have told me that Dr. Livingstone was the only man who understood races and how to deal with them for good."

Shall we not put Marcus Whitman among our American statesmen? He labored humbly among the Nez-Perce Indians in Oregon before the Rocky Mountains were regarded as passable for civilization. His practical eye saw " . . . In those continuous woods, Where rolls the Oregon, and hears no sound, Save his own dashing" the untold wealth of soil and mine and commercial advantage, while the professional statesmen at Washington were incredulous of their value, and were negotiating their disposal for some fishery rights in the North Atlantic. His far-vision alone caught, across the Pacific, the gleam of ships coming from China and Japan. Clad in bearskins, he appeared not only before the American Board, but among the magnates of the capital. He brought with him no formal credentials, and needed none. His earnest, patriotic conviction was attested by his mutilated face, some parts of which had been frozen off by the severity of his passage over the mountains, "our natural Western boundary," as was then believed by our most astute politicians. His wisdom was attested by his arguments, and the basis of international treaties was changed by them. Perhaps to Whitman, more than to any other man, we owe our possession of that vast and exhaustless territory south of latitude 49, now included in Washington and Oregon. His monument, which graces the town of Whitman, in the County of Whitman, is a

meagre tribute to the sagacity and patriotism of this great pioneer statesman of the Northwest, who there fell a martyr at the hands of our country's enemies.

But, to fully illustrate our theme, the Statesmanship of Missions, we would have to recite the entire history of these evangelistic movements during the eighteen centuries since the Founder of Christianity first commissioned the builders of His kingdom. Take down your old volumes of missionary records of thirty or forty years ago. Read the stories of solitary labors, of the conversion of little handfuls of men here and there over the heathen world. They awakened but little attention at the time of their first publication. Then

take the map of the world to-day, and locate these apparently commonplace scenes. Behold, they are the centres not only of religious light, but of the dominating forces that make for modern civilization!

Doubtless, the missionaries were wiser than they knew; but they also knew that they were wise. A writer, speaking of the scattering of the early Church by persecution, describes the disciples as cinders piloted through the air by Providence, kindling Christianity where they fell! But the cinders were each a man with glowing brain, as well as with ardent love and quenchless devotion; each one himself kindled by the All-wisdom that sent him forth.

MISCELLANEOUS SECTION.

DR. R. S. STORRS' PASTORAL EXPERIENCE.

THE ADVANTAGES OF LONG PASTORATES AND OF PREACHING WITHOUT NOTES.*

ONE obvious advantage of a long pastorate is that it brings to the pastor a more intimate knowledge of his flock and of the institutions connected with the church. This helps him to a more acute perception of his duties, and gives to his labors generally more intelligent direction.

Dr. Spring, a good many years ago, said, that frequent moving made a man indolent in his preparations for the pulpit. He almost unconsciously falls into the habit of using over his sermons. His mind is not impelled to fresh work all the time, as it is when he has substantially the same people to talk to Sunday after Sunday. I think there is a good deal in that. When one stays many years in the same place, he must necessarily widen his range of study. All the time he is seeking new lines of thought to illustrate the old truths, and he must be careful to preserve continual variety in the method and form of his teaching.

There are no disadvantages growing out of long pastorates that occur to me, if a man is on the watch to keep his mind fresh and in sympathy with his congregation. If he is naturally lazy, or has formed habits of indolence, he might fall

into ruts and relapse into inactivity. Taking for granted that he has a purpose in his ministry, and desires to make an impression of the truth, I think there are no disadvantages so far as he is concerned.

This is a sort of traditional thing in our family. My great-grandfather spent all his ministerial life at Southhold, L. I., as did my grandfather at Long Meadow. All of my father's public life—62 years, from 1811 to his death in 1873—was passed as a pastor at Braintree, Mass.

In the past twenty years—just half of my term of service as pastor of the Church of the Pilgrims—I have preached entirely without writing. I had always preached more or less without manuscript, but had principally relied upon written sermons.

WHY I MADE THE CHANGE.

Because I thought it was the more natural way to speak to people directly, instead of reading an essay prepared beforehand. I think that under this stimulus the active forces of the mind work more freely at the time of delivering the sermon, provided one has carefully considered his subject in its import and relation and mentally arranged its salient features according to their

* In interview for the HOMILETIC REVIEW.

proper sequence. I think, too, it adds grace, vigor and flexibility, and is on the whole more effective.

I told the whole story of my experience in this matter some years ago, in lectures before the students of the Union Seminary, and you will find it there. I said then, that this way of preaching seemed to me to be, at least, the more apostolic way. I could not learn that Paul pulled out a Greek manuscript and undertook to read it when he addressed the woman at Philippi, or even when he spoke to the critical Athenians on Mars Hill, under the shadow of the Propylea and the Parthenon. Even in my early seminary training I had distinctly determined to learn, if possible, to speak without manuscript, and without writing, and then committing to memory. That was at old Andover, and at a time when such methods were regarded as innovations and sternly discouraged. The conditions were not favorable to success, and, though I came from the seminary with convictions unaltered, my courage and confidence were weakened somewhat by the record and memory of failure.

The town of Brookline, Mass., was the scene of my first ministerial labors. I had been there about a year, when, passing through Brooklyn, I was unexpectedly called on to preach at the Church of the Pilgrims. I had no manuscript with me, but it happened that at that time my mind was full of a subject on which I had lately written, and in which I was very much interested. The sermon which I preached under these conditions was well received by the congregation, and quite satisfactory to myself. In its delivery I felt a sense of mental facility and exhilaration which had never come to me in reading a manuscript. When, shortly after this event, I accepted a call to the pastorate of this church, I was fully determined to preach, at least occasionally, without notes.

Accordingly, my first sermon in that Church after installation was without notes. To my intense mortification, it came near being a dead failure. The

congregation was disappointed, and I was almost determined never to hazard so dangerous an experiment again. The fault was, that I had made too much preparation in detail. The headings and subdivisions and some entire passages had previously been written out, with the result that, in preaching, I was continually looking backward instead of forward. I had overloaded my memory in trying to recall pre-arranged trains of thoughts and particular forms of expression, instead of trusting to the impulse of the subject. After that, years passed before I could bring myself to speak without manuscript, except at the regular weekly lectures, and on special occasions, when the conditions seemed most favorable to extemporaneous preaching.

When I had been in Brooklyn rather more than sixteen years, the sense of routine began to be teasing and almost oppressive. There came to me, too, that recurring desire for change, which is the natural and almost inevitable result of long years of continuous service in the same field and upon precisely the same lines; I felt that I was getting into ruts, that my mind was becoming rigid and narrow, and positively needed change to give it force and vivacity and flexibility. I should have been ready to have transferred my service to some other field had the opportunity presented, and had I felt justified in leaving the Church of the Pilgrims at that time. As both these conditions were unfavorable, I determined to remain, but to give myself the benefits of a change by making decided alterations in my methods of work. I determined to make it the practical rule of my public ministry thenceforth to present subjects without immediate help from manuscript.

In pursuance of this purpose, I at once adopted the plan of delivering my morning sermons *extempore*, and in a short while both my people and myself became accustomed to it, and preferred it. I continued to write for the evening service, but that was largely subordinate, very much more time and force being expended on the morning discourses.

In 1869, while our church building was being reconstructed, our services were held in the Academy of Music for many months. The seats were free, and the assemblies, especially in the evening, large and heterogeneous. It would have been folly to have attempted to enlist and hold the attention of an audience so promiscuous as that by reading from manuscript. It would have been like cutting a telegraph wire and inserting a sheet of paper in the gap. The electricity would not pass. The first night that I preached at the Academy, I threw aside the manuscript, and with one or two exceptions, on special occasions, have not used it in preaching since. I now write only a very brief outline of the discourse, covering usually scarcely more than a sheet of note-paper, and take no notes whatever into the pulpit—not even a catch-word.

While I am positive and decided in my conviction of the advantages of preaching without notes, I would not have any one think that the method brings any saving of work. Whoever undertakes to prosecute it with that end in view will inevitably fail. It is essential, also, for one who desires to widen and refine his vocabulary, to discriminate between shades of meaning and know the subtleties of the language—to keep up the habit of writing, with all the skill and elegance and force he can command. I say this is entirely necessary, for the reasons given, and others as weighty, whether he makes a practice of off-hand speaking or not.

I think that a clergyman who contemplates adopting this method (having previously followed the other) should be perfectly frank in laying his plans before his congregation. He should explain to them the reasons which prompt the change. This will do much to preclude the embarrassment which must come from the manifestations of surprise, at the time of making the change, to be expected from hearers if they have not been fully prepared for it.

Finally, he should in no circumstances do violence to his own nature. That is, should he be convinced after

sufficient effort that he can do more useful service with pen, he should use the pen without hesitation or reserve.

As to the conditions of success in preaching without notes, I can only speak very briefly. I have had occasion to give the matter much thought. Some of the chief points, which I have stated fully elsewhere, are:

1. The physical vigor must be kept at its highest attainable point.

2. The mind must be kept in a state of habitual activity, alertness and energy.

3. The plan of the sermon should be simple, natural, progressive, and thoroughly imbedded in the mind.

4. The preacher should have a distinct and energetic appreciation of the importance of his subject.

5. He must speak for a purpose, having in view from the beginning of his discourse a definite end of practical impression it is to make on the minds of his hearers. It is well also to have in view, in the preparation and delivery of the sermon, particular members of the congregation, whose needs are known to him, and on whom he desires to make an impression.

6. He should always take with him into the pulpit a sense of the immense consequences which may depend on his full and faithful presentation of the truth, and a sense of the personal presence of the Master.

Then, he should be perfectly careless to criticism, and expect success.

These, of course, are subordinate to and dependent upon the one sublime, fundamental condition and pre-requisite of success, and that is, a serious, devout, intelligent, inspiring conviction of the Divine origin and authority of the Gospel, and of its transcendent importance to men.

I think that a great many more men than now suppose it possible would learn to preach without notes, if they would systematically and energetically endeavor to do so; that thus they would more fully engage the attention of their hearers, and impress them with the truth; that they would themselves find larger leisure for more various studies;

and that it would tend to make congregations larger and pastorates longer. Of course one can't point his sermons preached on this plan; but that is of

little consequence. The world has got to be counted to Christ by thought and feeling expressed in living speech, not in elaborate writing.

THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D., PHILADELPHIA.

LOOKING BACKWARD AND FORWARD.

ARCHDEACON FARRAR'S sermon on missions, delivered last February in Glasgow University, has been published, and by Jno. Burns, Esq., of that city, a copy has been given to each student. It is a powerful defence and plea, though Dr. Farrar's statistics are not abreast with the times, and we take the liberty to correct some of them. He refers to Oliver Cromwell as, in the seventeenth century, first conceiving the plan of modern organized missionary effort. In the beginning of the eighteenth century (1701), the *Society for the Propagation of the Gospel* was chartered, and in the beginning of the nineteenth century (1800) the *Church Missionary Society*. It is six years less than a century since William Carey led the way in the formation of the Pioneer Baptist Society. Yet that one man secured the translation of the Word of God into forty languages and dialects and its introduction to one-sixth of the population of the globe. Henry Martyn once said: "If I ever see a Hindu converted to Jesus Christ, I shall see something more nearly approaching the resurrection of a dead body than anything I have ever seen." To-day there are about 500,000 native Christians in India.

In 1620, the year that the *Mayflower* landed her precious freight at Plymouth, the name of Christian was no more allowed in Japan, and even the Christian's God was forbidden on pain of death to set foot on the Island Empire. Two hundred and thirty-four years passed before those sealed ports were opened even to commerce; and then it was through Commodore Perry, who spread his Bible over the Stars and Stripes on his capstan and sang a Christian Psalm on the Lord's Day in Yedo's bay. And now Japan is so changed, that nothing is as it was but the natural

scenery, and over 150 congregations, embracing 12,000 converts, observe the rites of Christian worship. In China, forty years ago, Morrison, another pioneer, gathered secretly a few Chinese to teach them the gospel; he was asked by the captain of the vessel that bore him to those shores, whether he thought he could impress those millions, and he answered, "I cannot, but God will." And now there are 50,000 converts, and Dr. Williams, after thirty-two years in China, says that, at the present rate of progress, fifty years will make the government nominally Christian. Fifty years since, the islands of Polynesia were full of cannibals; and the French governor of the Isle of Bourbon told the missionaries that they might as well attempt to make oxen, sheep or asses, Christians, as the Malagasy. Now there are a thousand Christian churches in the South seas, and Madagascar is a Christian nation. Thirty years ago, France was the right arm of Papacy and Italy its central stronghold. Now McAll is planting gospel stations all over the great cities of France, and more than a score of Christian spires rise in sight of the Vatican! And these are only a few of the first fruits of Modern Missions. We have yet six years before the century is complete since Carey led the way in the formation of that pioneer Baptist Society; and no man can tell what those six years may yet unfold! If the Church of Christ would only rouse itself in her might, and mass her men, her money, her energy, what marvels those six coming years might witness!

Charles Darwin was constrained to confess that "The lesson of the missionary is the enchanter's wand. Human sacrifices, the power of an idolatrous priesthood, infanticide, profligacy unparalleled elsewhere, bloody wars where neither women or children were spared:

all these have been abolished by Christianity." Though Darwin thus wrote of Tahiti, he believed that the wretched Tierra-del-Fuegians were too low to be lifted to a higher state; and when Bishop Stirling convinced him, by the logic of facts, that even they had been raised "out of the dunghill" by the gospel, Darwin became a subscriber to South American Missions.

Garibaldi's Appeal to the Italians: "Soldiers, I have nothing to offer you but cold, hunger, rags and hardship. Let him who loves his country, FOLLOW ME!" To this heroic appeal thousands of youth responded, till Italy was free. The Captain of our salvation says to us all: "Go ye into all the world," etc.

The visits of Messrs. Wilder and Forman to the colleges of this country, in pursuance of the missionary plan formed at Mt. Hermon, at Mr. Moody's Summer School, last July, have been so blessed that over *three hundred and fifty young men have declared their purpose to go to foreign fields since October 1st.*

The Presbyterian Board reported, Oct. 17, \$81,741 less receipts than during the corresponding period of 1885. Missionaries wait for funds, to go to needy fields. The Methodist Episcopal Church reports \$130,000 increase over the same months last year, and forty Fall conferences yet to report.

Departure of Missionaries.—In October, Rev. and Mrs. J. H. Orbison, M.D., sailed for Lodianna Mission, India, and Rev. and Mrs. S. G. Wilson for Tabriz, Persia. Dr. Orbison is son of missionary parents who spent nineteen years in India, and Mrs. Wilson is daughter of Mrs. Rhea, so well known in connection with the missions in Persia. Horace M. Lane, M.D., sailed just before for Brazil. In the same month the largest body of missionaries, sent out by the Baptist Missionary Union, sailed from Boston, eight of them new missionaries, and three of them natives. Among them were Rev. J. E. Cochrane and wife, Rev. Truman Johnson and wife, Rev. Arthur E. Carson, Rev. Wm. Carey Calder, Miss Car-

rie E. Putnam, all bound for Burma, and Miss Cummings for India.

MONTHLY BULLETIN.

AFRICA.—In the Livingstone inland missions on the Congo there has begun a mighty work of grace. Rev. Henry Richards, at Banza Manteke, has already baptized 1,000 converts. He was led first of all to pray for a more complete consecration and anointing for himself; then for a Pentecost for his people. And now Banza Manteke takes its place as the first Christian parish of the Congo. It seems incredible, but already the Nkimba, the Nkises, the poison-giving, throat-cutting, demoniacal yells, diabolical dance and witchcraft, are of the past.—The Zulu churches are half-supporting four native evangelists, who are preaching with great success to neighboring tribes.—Rev. Henry Perrott Parker has been appointed Bishop of Eastern Equatorial Africa in place of Bishop Hannington. Mr. Parker has been secretary of the Church missions at Calcutta.—Mr. O'Flaherty, who has rendered valuable service in the Uganda mission from the beginning, died on his way to England. The king Mwanga permitted him to leave on account of ill health, but would not consent to allow Messrs. Ashe and MacKay to do so. Intelligence has been received by cable that the king has put to death all the Protestant and Roman Catholic converts in Uganda, and the missionaries are in great peril.

BURMA.—Rev. Edward A. Stevens, D.D., died at Rangoon, June 19. He was born in 1814, the year the Baptist Missionary Union was formed, and went to Burma in 1838. His missionary life therefore covers nearly a half century. He was a fine Burman scholar, and the loss cannot be repaired. Rev. Wm. George, of Zeegong, died at Calcutta on his way to America.

COREA abolishes slavery, freeing nearly one-half its population. In the treaty with France, the clause guaranteeing religious liberty was not confirmed. Romanists have ten missionaries on the ground, a cathedral-site in Seoul, and fifteen to twenty natives studying for

priests in their seminary at Nagasaki, Japan, and 15,000 to 20,000 adherents.

INDIA.—Mr. Knowles and his native preachers have had grand success of late; two entire villages embracing Christianity, over one hundred persons being baptized in a week. The appeal of the Methodists through Dr. Thoburn for twenty-five new laborers has stirred up great enthusiasm, and over *seventy* have offered.

JEWS.—Joseph Rabinowitch is attracting much attention. A lawyer by profession, he now gives himself wholly to the leadership of the remarkable religious movement which has crystallized about him. He found Christ as the Messiah about a year and a half ago. He has used a very telling parable to illustrate the wrong attitude of his people: "A number of Jews travelling in a four-wheeled carriage lost a wheel. They saw another carriage in front of them, and one of them ran after it, and asked the driver if he had seen anything of their lost wheel. The reply of the driver was, 'You foolish man, you *must go backwards, not forwards, for your lost wheel.*' The three wheels represent Abraham, Moses and David; the fourth wheel, the Messiah, the Jews had lost. They must go back to find Him, and then their journey would be a safe, happy and prosperous one." Rabinowitch has been baptized in Berlin, but as a Christian at large, and the little brotherhood at Kischeneff has had no proper organization or membership; but are to be known as "*Israelites of the New Covenant.*"

PERSIA.—Progress both in material and moral things is obvious. Travel and transportation are becoming easy and rapid, and all the signs of high civilization begin to appear: the postal and telegraph systems, mining, printing, newspapers and manufacturies, etc. Torture is discountenanced, priestcraft curbed, and religious liberty decidedly promoted. Hereafter, according to a recent firman, Jews and Armenians may unhindered embrace another faith. Obstacles of the most formidable sort are disappearing.

RUSSIA.—The curators of schools in St. Petersburg, Moscow, and Wilna, direct that religious instruction may be given to Protestants, but only in the Russian language. As nearly all the Protestants are foreigners, this concession is not all that could be wished, but is a great improvement.

SOUTH AMERICA.—In all the N. W. part, inclusive of Venezuela, Columbia and Ecuador, and exclusive of Panama, there is but one ordained foreign missionary among 6,000,000, and he is Rev. M. E. Caldwell, in Bogota, a city of 80,000. Near by are three other cities, averaging 9,000 each. In Caracas, capital of Venezuela, with 56,000, there is not one missionary; a native convert, a mechanic, is the single laborer of souls there found. Yet here is freedom of speech and worship, and an open door.

THIBET.—The Moravians have penetrated to the frontiers of this hermit nation, and settled at Kyelang and Poo. There they are holding their ground and bid fair to be here, as they have been so often elsewhere, the pioneers in Christian missions. They are from ten to twenty thousand feet above the sea-level, and thirteen days from the nearest missionary neighbors.

TURKEY.—The Turkish Government grows more hostile to missionary work. The Bulgarian Christian newspaper, the *Zornitza*, issued by the American missionaries in Constantinople, has been suppressed, and the Minister of Public Instruction is suppressing mission schools.

ZANZIBAR is an island sixty miles in length, with 100,000 inhabitants. Unjuga, its chief town, is the headquarters of the Unconeitan Mission, with three stations on the island for freed slaves, and three stations on the continent for natives. 1. At Unjuga is a school for slave boys and girls, and a small community of Christians. 2. Two miles from town is a school of slave boys, one hundred in number, getting higher education. Four miles from town is a freed-slave village with three hundred married people living in their own houses of stone and mortar, and a girl's

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school with seventy-five pupils. On the continent the stations are far apart. 1. Sixty miles or more north is Magila with three sub-stations. Here are resident clergymen and the full outfit of a mission. 2. South of Zanzibar, two days' journey by mail steamer and seven days' walk by land, is Newaea,

with a sub-station two days farther on. 3. A new station is now being planted on the Island of Dikomo in Lake Nyassa, in the neighborhood of Livingstonia. Bishop Smythies presides over the Uneoneitan Mission. He has a steamer, the *Charles Jansen*, on Lake Nyassa.

PREACHERS EXCHANGING VIEWS.

Ministerial Encouragements.

Such is the constitution of the human mind that it feels the need of encouragements, in order that it may have some perceptible testimony that its efforts are appreciated and its labors not in vain. And no minister ever lived of whom this may not be said. Of course, we recognize the fact that every true minister has a source of grand encouragement in the thought that He who has called him to his sacred work has promised to be with him, by the Holy Spirit, as the enlightener of his mind, and the strengthener of his soul, and the comforter of his heart. God has repeatedly declared that He will surely bless both the messenger and the message. This is high encouragement, and we should fondly and constantly cherish it under all the vicissitudes of our ministerial career. And, then, some ministers are especially encouraged by the manifest fruits of their labors in the conversion of souls and the up-building of the churches they serve. But, aside from these encouragements, we long sometimes to be told by our hearers that our labors have been the means of encouraging them in their endeavors to live a better Christian life, and to bear more heroically the burdens and conflicts which come upon them. I knew of a minister, an able preacher, who left his field, after a pastorate of three years, for no other reason than a lack of encouragement from his people in the line of verbal testimony as to their appreciation of his preaching. I was informed by one of the members that this pastor had said, that, during the three years, he had not been told whether his sermons were helpful and comforting to them or not. And

yet his ministry was very acceptable indeed; but he did not know it until he resigned and made arrangements to leave.

But there is a dangerous side to this subject. There are cases where it is very unsafe to give much encouragement to ministers, especially if they be young men and are possessed of a large degree of self-conceit. Oftentimes, what has been intended for encouragement, in the way of helping them along, has been misappropriated, and used to gratify their love of adulation, and foster self-contentment. More than one young man has thought that, if his sermons elicited so much approval, there was no need of his increasing his efforts at making any advancement in knowledge and efficiency. Why should he, when he had been told repeatedly that he preached better sermons than many an old preacher had on that charge and elsewhere? Such a thought has insinuated itself, very temptingly, into the mind of many a young man, and been cherished to his serious detriment. Such might well pray to be delivered from their friends. It is hard to conceive of a much worse misfortune to a young man, who has just entered the ministry, than to make such a use of encouragement as that it shall result in his resting satisfied with present attainments. And yet such instances are not rare. In such cases, if all flattering encouragements were to be withheld, and a series of humiliating discouragements were to be experienced, it would be the best thing that could happen. But if a young minister will so use his encouragements as that they shall stimulate him to study the harder and equip himself the better, in order to reach up

to the highest ideal of the Gospel ministry, then his encouragements will be sanctified to noble and God-honoring uses.

C. H. WETTERBE.

"Absolute Perfection."

I have no desire to criticise the exegesis (see p. 335, Oct. No.), or go into an elaborate argument. I desire only to call attention to two terms employed. I refer to "absolute perfection" and "sinless perfection." Do the best writers on Christian Perfection employ these terms?

One of the most modern writers on the doctrine of Christian Perfection (Bishop Merrill, "Aspects of Christian Experience," p. 227), says: "It will be universally conceded that the perfection attainable in this life is *not absolute*. That belongs to God alone. His perfection is original, underrived, independent, absolute. Ours is finite, derived, dependent, relative." Again (p. 228): "To all this may be added that none of us look for *sinless perfection* in this life. We shall not get beyond the power to sin, the touch of sin, nor entirely away from the effect of sin. While we may live in such intimate companionship with the Holy One that we shall not willfully commit sin, we shall be so encompassed with the limitations of our understanding and the infirmities of our being that the word 'sinless' will not apply to our highest possible development."

Pope's Theology is studied by all candidates for the ministry in the M. E. Church. In Vol. III., p. 57, Pope says: "It is not absolute perfection; nor the perfection of Adam's estate, who hath not fallen; nor the perfection of sinlessness," etc.

Wesley, in his "Plain Account of Christian Perfection" (p. 346), says: "I do not approve of the term *sinless perfection*." In the same work he disapproves of the term "absolute perfection," and affirms, "there is none such among men."

In harmony with the foregoing, Fletcher, in his 5th "Check to Antinomianism," says: "Our Lord never re-

quired absolute perfection from archangels, much less from fallen man." The same author, in his last "Check," discusses the use of the term, "sinless perfection," and will only admit it, after pages of guarded explanation, when qualified as "evangelically sinless perfection."

These are certainly leading exponents, ancient and modern, of the doctrine of Christian Perfection, none of whom use either of the terms applied in Mr. Wetterbe's "exegetical study."

Palatine, Ill. HENRY LEA.

Massillon as a Preacher.

D'Alembert thus describes the secret of the power of this greatest French preacher of his day:

"He was persuaded that if the preacher of God's Word, on the one hand, degrades himself by uttering common truths in trivial language; on the other, he misses his purpose by thinking to captivate his audience with a long chain of reasoning; he knew that, if all hearers are not blessed with an informed mind, all have a heart, whence the preacher ought to seek his arms; that, in the pulpit, man ought to be shown to himself, not so much to disgust him by a shocking portrait as to afflict him by the resemblance; and, in fine, that if it is sometimes useful to alarm and disquiet him, it is still more so to draw from him those tears of sensibility which are more efficacious than the tears of despair. His eloquence goes right to the soul; it agitates without confounding, appals without crushing, penetrates without lacerating it. He goes to the heart in search of those hidden folds which in the passions are enwrapped—those secret sophisms which they so artfully employ to blind and seduce us. To combat and destroy these sophisms, it suffices him merely to develop them; but he does it in language so affectionate and tender that he subdues less than he attracts; and, even in displaying before us the picture of our vices, he knows how to attach and please us. . . 'I have learned to draw others,' he candidly said, 'by studying myself.' . . His action was perfectly suited to his species of eloquence. On entering the pulpit he appeared thoroughly penetrated with the great truths he was about to utter; with eyes declined, a modest and collected air, without violent motions, and almost without gestures, but animating the whole with a voice of sensibility, he diffused over his audience the religious emotion which his own exterior proclaimed, and caused himself to be listened to with that profound silence by which eloquence is better praised than by loudest applause."

Louis XIV. heard him preach and

paid him the highest possible compliment by saying to him, "You have left me discontented with myself."

Massillon carefully wrote out the language of his discourses, and was careful to commit it so thoroughly to memory that it should appear to be extempore. When asked which of his discourses he thought best, he replied, "That which I recollect the best." L.

Scripture Chronology.

According to Hebrew chronology man has lived on earth about 5,890 years, while the Septuagint makes the period 7,500 years. Bayard Taylor, in his lectures on the "Civilization of Egypt," held that it had existed eight or ten thousand years. He is now quoted from the rostrum and the pulpit in a way to shake the faith of some in the Bible. Will you not harmonize the discrepancy of the Hebrew and Septuagint chronology, and show the fallacy of Taylor's statement? J. M. LANGWORTHY.

[A. "Bayard Taylor" is no accepted authority on Egyptology. His views are simply the speculations of a clever traveler. The "chronological" question is too large a one to discuss here. We refer our readers to any good encyclopedia—Appletons, Chambers, the Britannica, or Schaff-Herzog. The main variations between the Septuagint and the Hebrew are found in the two periods from Adam to the flood, and from the flood to the call of Abraham. The subject is a very difficult one. Could the precise time of the creation be ascertained, it would afford a natural starting point from which to date the records. But this is not known. Some two hundred computations have been made, based upon the Hebrew, Septuagint and Samaritan texts of the Bible. The most accredited one, based on the Septuagint, makes the period 5,508 B. C.; that by Usher, from the Hebrew, 4,004. The

discrepancy arises mainly from the different numbers given in the texts of the two versions. Fortunately it is matter of no vital importance. Revelation does not fix the date of the creation of the world, or of man's appearance upon it. "In the beginning." Let that suffice.—Eds.]

"How to Fill Empty Pews on Sunday Evenings."

We have tried singing, and backed up by a thousand dollar quartette, have failed every time. The audience, instead of growing, has thinned out.

But when without any non-conductor of spiritual electricity, such as a manuscript between myself and audience, we have stood out and for twenty or twenty-five minutes let fly at secularizing the Sabbath-day, or for a doctrinal opportunity have drawn comparisons between Moody and Ingersoll, we have hardly had even standing-room.

This has been my experience, both in city and country churches, beginning with an evening attendance of 75 or 100; in less than six months it has grown to 700 or 800, as many as we could seat, and many turned away.

The aim is to draw an audience. I seek out and publish an attractive theme. Something striking; something out of the common run of sermon topics.

Non-church goers, for whom the service is intended, come, and many of them are converted. The morning congregation draws itself, the evening congregation has to be drawn.

My method may look like sensationalism. But we are satisfied, when we have scarcely had a communion pass in six years without additions from the world who have come in chiefly through these services. F. E. HOPKINS.

New Canaan, Ct.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

ABOUNDING IN THE WORK OF THE LORD.
Always abounding in the work of the Lord.

—1 Cor. xv: 58.

περισσευομεντες="doing more than

enough." The Christian is not to measure his service.

(a) By that which is merely enough to satisfy conscience. This the duty of the natural man, as his nature testifies.

(b) By that which meets the *literal commands of Scripture*. The spirit is larger than the letter.

Our relation to Christ not that of mere servants (John xv: 5), but friends: and the service of friendship begins where that of legal requirements or definite contract ends. Cannot codify the impulses of affection; they "always abound," are more than enough to meet formal obligation. Cannot limit by specification of duties the devotion of parent to child, wife to husband. Love destroys technical bounds. The Christian spirit, therefore, necessarily "abounds" in its devotion.

Reasons for the injunction to abound.

1. The *needs of the world* for Christian work are *abundant*, measureless; no book would be large enough to contain the detail of precepts to be kept by those who would save society. Therefore, it is left to the *abounding zeal* of loving hearts.

2. *An individual's real influence* is in the *overplus* of his energy; that beyond his own necessities. If only strong enough to stand, how shall we strike in behalf of another? how lift another's burdens?

3. *An individual is able to meet literal duty* only as he *aims beyond*. Guns are sighted above the horizontal aim at the mark; gravitation estimated. So the Christian must allow for the gravitation of selfishness, worldliness; aim beyond the mere conscience-mark if he would really satisfy his conscience; beyond the letter of Scripture obedience if he would really even formally obey.

Incentives to abounding in the work of the Lord noted in context.

1. *Gratitude*. Text connected by "therefore" with "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

2. *Success assured* to Christian labor. "Forasmuch as ye know that your labor is not in vain in the Lord."

3. *The eternal reward* of such service. The text is the crowning verse of the famous chapter on the Resurrection.

CONCERNING A SAINT.

(By Wayland Hoyt, D.D. [Baptist], Philadelphia.)
And when Peter was come to himself he said,

Now I know of a surety, that the Lord hath sent his angel and hath delivered me out of the hand of Herod, etc.—Acts xii: 1-12.

On the whole narrative we note—

1. The *saint's tribulation*. Peter in prison—various sorts of prisons.

2. The *saint's treasure*. Peter *sleep*—peace of heart.

3. The *saint's power*. Prayer in Mary's house.

4. The *saint's deliverance*. God inter-feres.

5. The *saint's duty*. Peter must *gird himself* and *bind on his sandals*, and *cast his garment about him* and *follow the angel*.

ADOPTION.

(By Wayland Hoyt, D.D. [Baptist], Philadelphia.)
Having predestinated us unto the adoption of sons by Jesus Christ to himself.—Eph i: 5.

I. What adoption involves.

II. Whence adoption springs.

III. Because of whom adoption is conferred.

IV. To what end adoption is given.

Funeral Service.

SORROW UNSPEAKABLE.

The clouds return after the rain.—Ecc. xii: 2.

Coming home from the burial of his little Agnes, the late Nehemiah Adams, D.D., of Boston, drew out of his pocket the ribbon-tied key of her casket. "I thought for a few minutes that I should lose my reason," he writes. "The clouds returned after the rain," and they were very dark and distressing.

And who has not had similar experiences! And sometimes they are exquisitely *painful* as well as sorrowful, as when conscience reproaches us for unkindness, or remissness, or for hasty words and cruel alienation, or neglect of duty, as we hang over the coffin of a husband or wife, or parent or child, or friend, or come back from the new-made grave. The unnamed, unspeakable agony of a reproving conscience, when all redress or confession is impossible, is harder to bear than the blow itself. The

after-cloud has no "silver lining"; it is murky, dismal, and almost unbearable, for it abides, and there is no relief from it.

Let us be careful in life to give no occasion for such return of the clouds after the rain.

NOTHING SHALL SEPARATE US FROM THE
LOVE OF GOD.

*I am persuaded, that neither death, nor life,
nor angels . . . nor any other creature,
shall be able to separate us from the love of
God.*—Rom. viii: 38, 39.

Our most dreaded enemy is Death, and yet death is a vanquished foe. He has power over the *body* only, and over that but for a season. The soul, redeemed from the thralldom of sin, asserts its victory in the final conflict and is borne by angels into the very presence of God. There is not a separating, but a coming nearer together—a union more intimate and blessed, to endure forever.

Says Dr. R. S. Storrs: "Death cannot

separate from the love of God. Death does not change the spirit, it only liberates it. We go with a friend up to the last moment on earth. We see the mind still active, the memory clear, the noble impulses of the soul still predominant. Do you suppose that he who wrought the gem into beauty has ceased while the gem still delights the eye? That he who built the cathedral is ended while the work of his hands calls forth the admiration of mankind? We have the assurance in the words of Christ, in the resurrection of Christ, that death does not destroy the soul. Rather, it sets the soul free from the lassitude and inactiveness of the body. The body hampers and manacles the soul. Now, can you conceive that death, which so adds to the spirit, can separate from the love of God? Death does not affect our love for our departed friends, save to augment it. How much more will it but augment the love of God! No, says the apostle, and our conscious and sentient being responds, Death cannot separate from the love of God."

LIVING ISSUES FOR PULPIT TREATMENT.

Corruption in Politics.

In the latest number of *The Century* is an article on "Machine Politics in New York City," by the late Republican candidate for Mayor, Theodore Roosevelt. In it he describes the methods which prevail in elections in this city, and the system by which the machine politicians perpetuate their power and conduct their campaigns. There is nothing in the article but what is known in a general way to most citizens, but coming with the authority it has, and with the particularity that evinces close observation at first hand, it is worthy of wide attention.

In no city in the Union, probably, have we drifted farther away from the primitive purity and simplicity of the political methods designed by the founders of the Republic than in this metropolis. It is growing worse rather than better. Money is becoming the all-potent factor, and more of it is used each year as the city's growth give more

of power and authority to those who hold office in it. Nor is it an evil that depends upon the candidates only. Never in the later history of New York were their candidates for its Mayoralty so unimpeachable in character as were those of last week, and yet it is a current rumor generally credited that there never was an election in which vaster sums of money changed hands. Considerable of it went to pay legitimate campaign expenses, but a large share of it was a corruption fund pure and simple.

Speaking not of this election in particular, but of elections in general, Mr. Roosevelt says:

"Each captain of a [election] district is generally paid a certain sum of money. . . . Nominally, this money goes in paying the subordinates and in what are vaguely termed 'campaign expenses,' but, as a matter of fact, it is, in many instances, simply pocketed by the recipient; indeed, very little of the large sums of money annually spent by candidates to bribe voters actually reaches the voters supposed to

be bribed. The money thus furnished is procured either by subscriptions from rich outsiders, or by assessments upon the candidates themselves."

Of course, a man who furnishes money for such purposes does not furnish it out of disinterested love for the State. There must be an object, and that object is too often a dangerous one; he expects to get it all back with interest if he gets the office he seeks. Mr. Roosevelt tells of a Register of New York County, who testified under oath before a Legislative Committee that he had forgotten whether his campaign expenses had been over or under \$50,000. Another County officer, questioned by the same Committee as to whether he performed his public duties faithfully, testified that he did so perform them "whenever they did not conflict with his political duties"—meaning by this, as his explanation showed, what he conceived to be his duties to his political organization and his political friends; in short, sacrificing the public interests to those of his political allies. The emoluments of some of these offices are immense. That for Sheriff is currently estimated at \$100,000 a year. The County Clerk testified before this same Legislative Committee, of which Mr. Roosevelt was a member, that his office was worth \$80,000 a year—sixty per cent. larger than the President's salary, and sixteen times as large as the salary of a Senator. "But, as a matter of fact," writes Mr. Roosevelt, "two-thirds of the money probably goes to the political organizations with which he is connected. The enormous emoluments of such officers are, of course, most effective in debauching politics."

WHERE ARE WE DRIFTING

New York is but a sample of what every large city of the Union is fast becoming. There is no fact more certain than that a Republican form of government cannot be built upon political corruption. Intelligence and morality at the ballot-box are the one *sine qua non*, without which a free and popular government is a delusive hope. We speak of the American Republic as an assured success; but, as a matter of

fact, has it yet passed the experimental stage? True, it has stood 110 years, and survived the shock of a terrible civil war. But will it survive this deadly corruption that is rotting away its very foundations? Three factors are to be encountered now and in the future that have been comparatively insignificant in the past, the unparalleled growth of large cities, the immense increase of our foreign element, and the frightful preponderance of the grog-shop in politics. Will these factors prove fatal? That depends on the length of time that is allowed to elapse before the remedy is found and applied.

WHAT IS THE REMEDY FOR THIS CORRUPTION?

Several remedies will suggest themselves at once. One is the outlawry of the grog-shop, and thus the removal of what Mr. Roosevelt terms a "political headquarters" for the corrupt elements, and of what Mr. Halstead terms "political club-houses." Another remedy is the disfranchisement at once and forever of both the man who sells his vote and the man who buys it. A third remedy is the rigid maintenance of civil service reform. And last, though not least, the purification of politics by the grand uprising of the better part of society to put down the men who make politics a "trade," and seek their ends by "machine" tactics and corruption. These are specific remedies that can be applied at once and must be. No one of them is sufficient, perhaps not all of them will be; but they are most certainly efficient. They are long steps in the right direction.

One gleam of sunshine appears to cheer us in the hope of reformation for even New York City. The large vote for Henry George—nearly 70,000—fraught as it doubtless is with danger, shows at least that a large proportion of the toiling voters of this city, when there is at stake in election a principle in which they believe, will not sell their ballots. Few of the Henry George voters, probably, were bought; it is morally certain that most of them could have sold their votes in another direction. That they did not do so gives

promise that we shall find a better state of affairs when once again political campaigns become campaigns of principle, not merely contests for the spoils of office.

Moral and Industrial Training in Our Public Schools.

We are mainly indebted to the *Andover Review* (Oct., 1886) for the following facts and statements bearing on this important subject. In a former paper in the same *Review* (Dec., 1884), entitled "Literacy and Crime in Massachusetts," the writer (George R. Stetson) clearly showed that the increase of the defective and delinquent classes is in a much greater ratio than the increase of population. The statistics of the State show that the native criminal population (that is, those born in this country of any parentage) has *more than doubled in the last thirty years*, in spite of her vaunted system of public instruction, her churches, high schools, charitable institutions, and all the other appliances of modern civilization. These statistics also show that the great majority of the 17,053 prisoners in the prisons of the State in 1880, the great majority had received a common school education and could read and write, but before imprisonment were idle, indolent, and without any visible means of support; hence the belief that our system of public instruction tends to the gradual and final extinction of crime, which has by reason of its reiteration and familiarity been accepted as an axiom, is now, by our closer observation and more mature experience and the "inexorable logic" of statistics, proven to be false.

Says the Report of the Royal Commission on Technical Instruction: "We must take warning from America; our national system of elementary instruction must not drift to the literary side alone to the degree that it has done of late in that country."

"Intelligence alone does not prevent crime; and in this particular our experience is by no means singular. It is stated that there is not an individual of the two millions of Wurtemberg,

or of the three millions of Saxony, above the age of ten years unable to read and write, but crime still exists. In France, of 100 criminals, 61 were illiterate, 37 literate, and 2 had received a superior education; fifty years later, 31 were illiterate, 65 literate, and 4 had received a superior education; the Report to the International Penitentiary Congress states: 'There is no reason to believe that in France, as in many other countries, the insufficiency of moral education, the general defect of intellectual culture, and the want of an industrial calling, leave an open road to crimes and misdemeanors.'"

The reports from every country "agree in attributing the cause and increase of crime to the neglect of religious and moral education and industrial training. Intellectual culture, without moral education, rather increases our ability to escape the consequences of criminal acts, but does not prevent their commitment. Professor Sewall very sensibly says: 'Indeed, it may be a question whether the effect of mere increased intelligence, without accompanying moral principles, may not be either to invent new forms of dishonesty and vicious practice, or to cover up and ingeniously shield from penalty those crimes which with the more ignorant are not more prevalent, but are only not so cunningly concealed.'"

The great practical question is, How are we to morality in our public schools?

"Germany has long since answered the question. 'La fin de l'instruction primaire est l'éducation morale et religieuse de la nation par le Christianisme,' " says M. Rendu, in his report upon primary instruction in that country. The schools are jointly under the charge of the Minister of Ecclesiastical Affairs and the Minister of Public Instruction. The schools are Protestant, Catholic, or Jewish, in which pupils of different denominations receive the same secular, but different religious, instruction. In the elementary schools, taking pupils from six to fourteen, religion and morals stand first in the curriculum. The Prussian teachers are, by law, instructed in morals and religion in seminaries for three years.

France also has answered the question. "When, a few years ago, the schools of France were made secular by law, the French educators, with greater quickness of perception than we have shown of the necessity of the moral education which the Church had conducted, at once entered the field with various text-books to supply the anticipated needs of the new system." These text-books are admirable and fully meet the demands.

"The French law of 1880 provided for these establishments of institutions for the secondary education of girls, to be founded by the State. The first article in the curriculum is 'Morals.' It is also provided by law that religious instruction shall be given, out of school-hours, at the request of parents, by different ministers appointed by the Minister of Public Instruction."

We are, therefore, far behind Germany and France in moral and religious instruction in our public school sys-

tem. And England and Austria can be added.

"Among the objections to teaching morals in our public schools is the 'sectarian' objection; we do not well see how it can be maintained, as it is not proposed, nor is it necessary, to enter the domain of polemics, for the textbook should, as in France, carefully exclude controversial subjects, and may be so prepared as to be acceptable to all Christian denominations, as well as to Jews and pagans, if such there be."

EDITORIAL NOTES.

The Salvation Army.

The government, the reform, the evangelization of the vast population gathering in our great cities, is the problem of modern civilization. Somehow or other we have got to solve this problem, or our civilization will break down, and at this point. Any experiment, however crude or objectionable in its methods it may be, provided it can point to results that are good, is worthy of attention. "General" Booth, the founder and leader of the Salvation Army, has been spending some weeks in this country. This "Army" has been at work for some years, after its peculiar fashion, in London and other large cities. We think the following interview, by one of our reportorial staff with "General" Booth, will be both interesting and instructive to all interested in the evangelization of our cities:

"Our work is almost exclusively in the large cities. We are just commencing to deal with the rural populations. We find it more difficult to deal with the worse elements in the country than with the worse elements in the city. But we are making headway in the rural districts.

"This theory of sending these wretched people to the churches is very beautiful, but it is often wholly impracticable. They will not go to the churches; and the churches, as now constituted, cannot go to them. I say *cannot*, and I mean it. I know what I am talking about, for I have worked all my life-time among these people. There is a gulf between the churches and them. I am not blaming the churches—God forbid! There are as good people, as devoted people, in the churches as in the Salvation Army. I am simply stating a fact—a fact which city clergymen are free to confess. I am referring to the drunken, thieving, festering mass of humanity in the centres of London, New York, and all of our great cities. The church has lost its grip wholly on these people. It was to reach and save them that the idea of the Salvation

Army was first entertained. I began in the heart of London, where, it was said, that within a radius of one mile there were a million people who did not go to church. My heart bled for them. Oh, such wretchedness, such ignorance, such foulness, and hellish wickedness! It seems to me you have nowhere in your cities such masses of festering filth and crime as we have in London. Well, I tried to reach these people by the regular methods, for I was a Wesleyan clergyman; but they would not listen to me. I knew that if I could get their attention, could compel them somehow or other to listen long enough to get into their minds the thought of Christ, the loving, dying, resurrected Christ, they would be interested and could be saved. When they would not come to me, I began to think how I could go to them. For days I studied their whims, and the things which attracted them at the saloons, and the theatre, and the ball-room. Hours and hours I watched them going in and out of the saloon. I made up my mind that I would adopt any method that would interest them, provided always that the method had nothing in it positively wrong. I began along that line.

"Yes; I will give you an illustration of my methods at this time. I announced a meeting; but I didn't call it a meeting. I didn't announce that Rev. Mr. Booth would preach. These people would have said: 'Ho, ho! It makes a fellow sleepy to see that announcement.' Or had I said that there will be speaking on the Judgment, they would have said: 'We don't want any judgment; let us go to the theatre'; or on Death: 'Death, good heavens! don't let us think of that. Let us go and take a drink.' What did I do? After much experiment and many failures, I got a hold of two lassies who were good talkers and good singers, and I announced that 'Happy Sallie would sing and talk at the barracks.' 'What?' cried the crowd, 'Happy Sallie going to sing and talk? That will be jolly. Let's go and see what it is all about.' We found the way to get their attention, and to hold it long enough for them to get the idea of a Saviour into their minds. In that way our work began.

"The Salvation Army methods, as you now see them, were a slow development. One thing

after another has been added as found necessary; but the object has always been to interest and convert this class of sinners.

"There is a feeling against us everywhere that we are vulgar. What else could you expect? Think of whence we came. We have come from out of the slums, the gutters. Thousands of our best people, and among these, many of our best officers, had not drawn a sober breath for many years before the Salvation Army got hold of them. Many of them had been thieves, many harlots. You cannot expect to find among us refined, educated people.

"We are trying to solve, in the only way we believe practicable, the saloon question, the tenement-house question, the social evil question.

"Do we find any perceptible improvement in the morals of localities where we have been laboring for some time? We certainly do. The Grecian Theatre and Eagle Tavern was one of the worst localities in London. Here was a stage upon which hundreds of abandoned girls used to dance. I bought that property for sixty thousand dollars—it cost me a hundred thousand altogether. We transformed the theatre stage into Salvation barracks. Admiral Fishburn went to the Lord Mayor and asked him if the work of the Salvation Army had made any perceptible impression upon the morals of the neighborhood. That official informed him that it changed the entire character of the people in that vicinity. We had a splendid chance there.

"I give out this challenge. Give me any part of this city [New York] to operate in. I care not how low it may be. I will send two officers to work in it, and in six months time I will undertake to raise from the converts an entire corps of salvation workers who will pay their own expenses.

"Yes, we are demonstrative in our work. The nature of the work compels us to be demonstrative—to have public processions; and these bring upon us the ridicule of the respectable classes, and the chaffing and the abuse of the rowdy classes. It requires some strength of

purpose in a man to allow himself to go with us. We have been hissed in this country, but I find the treatment here very mild compared with what we had to endure until recently in London. There we have been stoned and subjected to all sorts of indignities. But now a change has taken place, and we are as kindly treated as it is good for us to be."

An Experiment We would Like to See Tried.

The following is recommended by a number of physicians as sure to give relief to persons who are troubled with dyspepsia, and with that phase of sleeplessness which is the result of indigestion:

For thirty days, eat for breakfast a piece of beef-steak half the size of the hand, a baked potatoe, and an ordinary slice of bread; for dinner, a piece of roast beef the size of the hand, a boiled potatoe, and a slice of bread; for supper, eat but a single slice of bread. Drink nothing at meals, nor for two hours afterwards. Immediately after rising in the morning, and before going to bed at night, drink all the cold water you conveniently can.

There are so many clergymen suffering with indigestion in various forms, and this recipe is so well recommended, that it would be well worth while that an experiment be made, sufficiently extended, to test the efficacy of the cure. Why not those of our readers, who are troubled in the way indicated, make the experiment for thirty days, beginning, say, January 2d, and forward to us the result of the experiment? We will publish the results, but not the names of the persons making the experiments. Give it a trial.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

By PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

CONFLICTS OF THE EVANGELICAL CHURCH.

THIS paper is not devoted to the numerous conflicts within the Evangelical Church of Germany, but to those in which it engages with enemies intent on its destruction. These enemies, numerous and determined, occupy different stand-points, and employ various kinds of weapons; but for a summary view of the war we can group them under a few general heads. The most destructive attacks, aimed not only against Protestantism but against all religion, come from *Infidelity claiming a Scientific Basis*. There are other forms of skepticism, such as spring from speculation or from historical criti-

cism; but, as a rule, they are less radical and not so influential. The very exactness and absoluteness of science give the conclusions promulgated in its name a peculiar force. It is not in science itself that the danger to religion is found, but in certain speculations of scientists which are apt to be taken by the masses as final. That the extreme specialization of the day leads to narrowness, and limits a man severely to the sphere of his speciality, is evident, and yet it is frequently overlooked. A chemist may be no authority in physics, and his opinion may be worth still less in the departments of mental science and history. It is one of the common vices of the day to judge

the whole universe on the basis of a narrow speciality. And, though a specialist's opinions are admitted to have no weight in other departments of science, it seems to be taken for granted that even by means of the crudest views he can dispose of religion.

The man who thinks for himself soon discovers that religion is less endangered by the proofs of science than by the spirit of scientists. He refuses to accept speculations as demonstrations, and he insists on the proof of their applicability before he admits that the forces of matter are laws of mind. I have just read an article by a scientist, which shows that the neglect of an organ renders it useless, and in course of time destroys it; why not extend this law beyond wings and legs, and apply it to our ethical and spiritual powers? It might help to explain the absence of morals and religion in certain quarters. In the fact, that we can never develop what we have not, but that we may lose what we have developed, there is a suggestive hint respecting the psychological basis of religion.

This is called "the age of natural science," and it is not deemed safe to question even the spirit of professed scientists. Some strange things are done in the name of science; but one can hardly mention them without running the risk of being pronounced a bigot. The scientific gatherings in America and England give no idea of similar meetings on the Continent. At the recent meeting of the Association of German Scientists and Physicians, in Berlin, Sunday was devoted to a regatta. On Sunday evening a concert was arranged for the members. When they arrived at the place, it was found that all the arrangements were completed except that the music had been forgotten. A piano was borrowed, and all was ready for music, when the instrument was found locked and the key not at hand. When the key was at last procured, the piano was discovered to be out of tune and its sounds almost as discordant as the views of some scientists. Another piano was then brought; later, an orchestra was secured, and then a military band was hurried to the scene of distress. Unfortunately the military musicians were not permitted to play in uniform without special permission, which the hurry did not permit them to secure. By borrowing garments from waiters and others, they finally began, and music abounded. The scientists had been obliged to go far to see the regatta, and then to wait long before the boats started, so that they were vexed and wearied; then they were in danger of ending the day with a musicless concert. But it was a scientific Sunday!

Of course Berlin had to entertain the savants. They were invited to a collation at what is called the "Classic Triangle," where the main feature of the entertainment was a "Festival of Bacchus." The procession and ceremonies in honor of this refined divinity were according to

the most approved classic models and authorities. I have done my utmost to discover how this enlightened city honored itself and the scientists by the Feast of Bacchus, but have not yet found the solution of the problem. The thing seems to have been regarded eminently appropriate; but one is afraid to say it was just the thing, for fear somebody might feel insulted. A paper favorable to the whole affair says, that women in the procession exposed to the gaze of the scientists physical advantages which usually shun the light! The city paid 47,000 Marks (nearly \$12,000) for the entertainment. Poverty abounds, socialists agitate, winter is here, and the charitable are overwhelmed with applications for help, and the difficulty of meeting the expenses of the city is frequently paraded in the papers: but a word against the Feast of Bacchus might be interpreted as against science itself; and so men think and are silent.

At this meeting of scientists in Berlin, Prof. Haeckel said some things worth remembering. They were not new, but they should be universally acknowledged. He opposed the view that all natural science must be "exact." Physics and chemistry are exact sciences, but morphology and biology he claimed more nearly resemble comparative philology than the exact sciences. This at once shows what estimate is to be placed on certain theories in these departments. On the claims of many of the Darwinians this also throws light—they are opinions, not exact science. Men like Virchow do not hesitate to pronounce much promulgated by evolutionists in the name of science as nothing but hypothesis and theory still waiting for proof.

Usually scientists do not make direct attacks on religion, but the weight of their influence is against it, and this has its effect with the masses. An occasional sneer also indicates how far they are exalted above all spiritual considerations. At a recent meeting of Swiss scientists, Carl Vogt, in an address on "Certain Darwinian Heresies," took occasion to give expression to his long-cherished antipathy to religion. Scholars may know the value of such tirades, but the people are apt to take them as the last word of science.

An anonymous book recently appeared with the title: *Philosophy of Religion on the Basis of Modern Science*. Religion is held to be a feeling of dependence on the last elements of this world, and is viewed as a product of the fancy determined by physiological conditions. The state of the nerves is regarded as having had a marked influence on the development of Christianity. Religion may, of course, be of some service, but in reality it is not seriously needed. The volume is an illustration of the manner in which materialism disposes of the deepest and highest problems of the human mind.

Dodel, author of a biography of Deubel, "the Austrian Peasant Philosopher," regards matter and force as the beginning and end of all, pronounces faith in God mere mysticism, and phil-

osophical views, transcending the mechanical theory of the soul and thought, supercilious twaddle and a barren heath. The blessings of such bald materialism are found in the reaction which they produce in thoughtful minds; they lead men to realize what is at stake. In a literary journal, a reviewer of the last-named book says that the biographer is a devotee of natural science, and seems to belong to those Darwinians whose bigoted zeal and constant occupation with a single specialty have made them blind to everything else—men who came near bringing the tendency they represent into disrepute among broader and more independent thinkers.

There are numerous other evidences that a reaction against materialism has come. Thus, F. Von Hellwald, who takes his stand on natural science, affirms that vigorous opposition has been aroused against materialistic tendencies, and that an effort is made to secure the predominance of idealism again. The opposition to these tendencies from other than religious sources is significant. Thus, a book has been published by Flach, entitled, *Classicism or Materialism*. Indeed, the time has come when not only religion and ethics, but also the classics, the humanities, and all higher human interests, must be defended against a brutalizing and materialistic atheism.

Thus, with all the opposition to religion in the name of science, there are many evidences that a change is taking place. Science itself is becoming more fully conscious of its limitations. If not "exact" even in biology, surely its claims respecting mental, moral and spiritual phenomena must be modest indeed. The fact is, that men are now actively engaged in proving the uncertainty of much which it was thought science had already settled. The question of monism and dualism is still an open one; and monists themselves are not agreed as to what the nature of the only substance or essence is. Respecting the ultimate cause of all things, they are agnostics. In the *Kosmos*, a journal devoted to natural science, a writer opposes spiritualism in the interest of monism. But he also shows that we are totally ignorant of the nature of matter. "About the inner nature of force and substance we know absolutely nothing." We only know that what we call matter is impenetrable; but we can know nothing of the nature of this impenetrability. What motion is in itself is wholly unknown; and it is still a subject of dispute whether there is ether and what atoms are. Helmholtz says: "Matter and force are abstractions from the real." Indeed, we need but ask materialists for an explanation of terms in order to show how unmeaning the assertions that matter, force, atoms and motion explain mental as well as physical phenomena.

Exclusive attention to natural law accounts for the tendency to make it the sole agency in the universe. The absorbing attention devoted to nature has led to a neglect and even depreci-

ation of human interests, and to the effort to explain human peculiarities as developments of animal germs. So completely has man lost his former pre-eminence that it seems ridiculous in the eyes of many to regard him as the chief study of mankind; and the inscription once placed over his lecture-room by a certain philosopher would have to be materially changed to express the ruling sentiment of a large class of scholars now:

"On earth there's nothing great but man;
In man's there's nothing great but mind."

But human nature is beginning to assert itself and demands attention to its highest interests, and it is insisted that man is not the tool for nature, but that nature is to be the minister of man. We do not study bugs for the sake of the bugs, but for the sake of man, said a Berlin professor recently. Others have emphasized the fact that the study of nature is valuable because of its connection with man, and therefore is subservient to his interests. But, if human affairs are supreme objects of study, difficult problems arise. If all processes are reduced to mechanical law, how can science compensate for the necessary destruction of man's ideals and furnish a substitute for religious inspiration and hope? In spite of the praises of the blessings of science, this question is not answered; but the fact that it is seriously asked, and that it furnishes problems which must be solved, is a hopeful sign.

Severe as the conflicts with infidelity will, no doubt, continue to be, the time has come when the claim of atheism as the basis of materialism is recognized as not even thoughtful, much less scientific. Not that this recognition is universal, particularly among the masses, but it is becoming more general, and is now frequently emphasized. The limits of natural science and the value of the claims of specialists outside of their specialties are better understood than formerly. Men are also becoming conscious that certain interests are at stake which concern them far more than those pertaining to the lower animals. A reaction in favor of man, of mind, of ethics and religion, has come; it is still a small beginning, but it marks a change of tendency, and that is its significance.

An article in one of the philosophical journals attributes the pessimism of Hartmann to the prevalence of the mechanical interpretation of the universe, and argues that absolute despair is the necessary result of materialism. Hartmann, like Kant, Lotze and Wundt, passed from natural science to philosophy. Deeply conscious of the claims and aspirations of the mind, he could not but recognize that they are utterly futile if man is in the grip of the fate of mechanical law. Pessimism is the only consistent result. Can blind force and personal annihilation be the seed of faith and hope? During a recent discussion of Pessimism, in the Philosophical Society of Berlin, the president emphasized the fact that pessimism neglects the ethical element,

and thus robs life of its value and leaves man without a mission and without a worthy aim. And the vice-president said that pessimism makes the mistake of regarding this life as the whole of our being, whereas, in reality, it is but a part.

Atheism means pessimism and is intolerable; there is in it a torture which the mind cannot bear. The very effort of men to live without God and without hope in the world is making them conscious of themselves. They feel that their highest destiny is not attained by feeding on the husks offered them. Materialism preaches to them that "man is what he eats," but even outside the Church voices are heard saying that man lives not by bread alone.

In its conflicts with materialistic atheism the Church is aided by philosophers. Not that the philosophers are all pronounced theists or friendly to religion; but they direct attention to the ultimate problems of the human mind and make earnest efforts to solve them. They expose the absurdity of the claims of materialism, and distinguish sharply between physiology and psychology. Thus, Wundt, of Leipzig, who has made a speciality of physiological psychology and has done more than any other German scholar of our day to develop psycho-physics, insists that mental phenomena cannot be explained by motion in the nerves, and that psychology must begin with what is known to be mental and not with physiological facts, which may either be the occasion of mental acts or be parallel with them. The philosophers also emphasize ethics and seek its ultimate basis. Their studies, their appreciation of the humanities, and the total tendency of their minds, are against the predominance of mechanical law. They make strenuous efforts to conserve the ideals which an exclusive naturalism destroys and buries.

When it is asked what the Church is doing to meet the infidelity which claims to be scientific, we cannot point to any theologians of prominence who make a speciality of meeting the attacks of materialism; but there are numerous apologetical, dogmatic and ethical works in which they are discussed. Besides, all that promotes spirituality and makes man aware of his real nature and highest interests is a protest against the subjection of the soul to the mechanism of nature. Materialists are not apt to be seriously affected by the arguments of theologians; and ministers, as a rule, can do little more than present religion in its purity and meet objections to Christianity which are current among the masses. To meet the arguments professedly based on science requires scientific and philosophical as well as theological training—a union of attainments rarely found in one man. The best refutation is usually found in developing the presuppositions of materialistic atheism to their ultimate consequences. Philosophers like Ulrich and Lotze have done excellent service in exposing logical fallacies; but the service has been for others

rather than scientists. Masters in science themselves complain that so many scientists ignore philosophy; not a few are as deaf to it as to religion. But there are also scientists who are neither materialists nor atheists, and they are not included in what has been said about the infidel tendency in the name of science.

MISCELLANEOUS.

Since greater freedom has been attained by the Catholic Church in Prussia, a movement has also been inaugurated to give the Evangelical Church more independence. The conservative party favors the movement as embodied in the bill introduced into the Legislature by Hammerstein, and they hope to secure the support of the Catholics, who owe their deliverance from the May laws to conservative votes. The opposition comes from the liberal Protestant Association and from the Middle Party, because they fear that freedom from State control may mean the dominion of the orthodox party, now by far the most powerful in the Church. They are apprehensive that their own freedom may be curtailed, and they oppose, under the plea of scientific freedom, the attempt to secure to the ecclesiastical authorities more control over the appointment of theological professors. It is owing to the peculiar position of affairs in Germany that we behold the conservatives demanding freedom for the sake of progress in ecclesiastical affairs, while the liberals become the advocates of conservatism.

Prof. A. Harnack, of Giessen, has accepted a call to Marburg. It was hoped by many that he would be the successor of Kahnis at Leipzig, but he is said to have been defeated because he was opposed by certain persons who did not regard him sufficiently orthodox. He succeeds Brieger, who goes to Leipzig. Although belonging to the younger theologians (he is about 35), he ranks second to none in Church history. The first volume of his *History of Dogma*, discussing the origin of the dogmas in the first centuries, is one of the most learned contributions to theological literature of recent times.

"A National League against Atheism" has been formed in France. It is neither political nor confessional, but aims, by means of addresses, general literature, and a weekly journal, to advocate the existence of God and the immortality of the soul.

The Catholic Church professes to recognize as valid the baptism of Protestants; yet on the 18th of July a Protestant teacher of Hanover was received into that Church, in the Cathedral at Munster, by baptism. He was led to renounce Protestantism by reading Doellinger's "History of the Reformation"—a book of which the author has repeatedly declared since 1866 that if he wrote it he would make it very different. In 1869 he himself published a series of corrections in a journal. The original work, without the corrections, is said to be placed by the ultramontanes in their circulating libraries.