

THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—SYMPOSIUM ON PROHIBITION.

SHOULD PROHIBITION TO BE MADE A POLITICAL QUESTION? IF SO,
WITH WHAT LIMITATIONS?

NO. V.

IS PROHIBITION A WISE POLICY?

By HOWARD CROSBY, D.D., LL.D., NEW YORK.

THE right of a State to prohibit the sale and use of alcoholic liquors is undoubted. A State can, for its own protection, prohibit even the most harmless occupations and habits. Embargoes are based upon this principle. The human conscience is the only justified limit to the authority of a State. Mere dislike to a State law, or annoyance under it, gives no right to resist it. The State is to be considered as acting for the good of all, even when it acts unwisely or unjustly. State laws and State Constitutions (which are merely State laws generalized and emphasized) are the rightful expression of legitimate government, and when conscience, the only justifiable opponent, acts against them, it must be so divine as to take calmly the issue of its opposition, whatever it may be. God only is above the State, and the true conscience is God-speaking. But men are too apt to call their taste or their opinion or their interest or their blind prejudice by the sacred name of conscience.

Prohibition may be unconstitutional in a given State, but a State has a right to make it constitutional. In our own country there is the same right to alter the National Constitution. It has been altered, and can be altered again. It is not, then, in the sphere of right and wrong, but in that of the expedient and inexpedient in which we are to argue for or against Prohibition.

Will a prohibitory law be a benefit to a nation? That is the question. That drunkenness is a fearful evil, and that the drinking habits of the people are destructive to health, life and property, cannot be too strongly stated. We need not repeat the trite, but most important statistics of our alms-houses, insane asylums, hospitals and

criminal institutions. All know that the tide of human wretchedness is swelled to gigantic proportions by the common use of ardent spirits. The police of every city in our land give a united testimony to this prolific source of social disorder and violence. The medical scientists agree that the physical degeneration of families is largely traceable to this same cause. We need not stop to enlarge on the colossal dimensions of the evil. We only assert that *something* must be done for the safety of the country as against this frightful and growing curse. Now, is that "something" Prohibition?

We answer, "No." And our reasons are the following:

1. *Prohibition does not prohibit.* The advocates of Prohibition laugh at this assertion as a ridiculous paradox, and point at once to Maine as a proof of its absurdity. But we must remember that in our country the population of cities are fast outnumbering the population of rural districts, and that a system which successfully applies only to the latter will not be a wise one to inaugurate. In Maine the rural districts are benefited by the "Maine Law," but Portland and Bangor have more liquor saloons to the population than New York city. Mr. Dow may say the cause is that the officers of the law are derelict in duty or it would be otherwise; but that is not the point. The fact is that in Portland and Bangor Prohibition does not prohibit. And what it is in Portland and Bangor, it would, *à fortiori*, be in New York and Philadelphia and Baltimore and Boston. The great centres of population would never obey the law.

Just here comes in the argument of the advocates of the law: "You would not give up laws against stealing and murder, because men refuse to obey them." This is specious. Stealing is felt to be by every human being a wrong in itself. Drinking is not so considered by the vast majority of our race. The law against stealing carries with it the whole human conscience. The law against drinking does not. Hence the two are to be treated in very different ways. There is no fear of conventions being held to prevent laws against stealing. But conventions are held, and most respectable men are open and pronounced advocates, in behalf of preventing Prohibition. The two acts of stealing and drinking stand on different foundations, and arguments from one to the other are fallacious.

It is this fact, that the public conscience is not with the law, which makes it most inexpedient to press it.

The Rev. Joseph Cook runs a somewhat similar parallel between Slavery and the Liquor Traffic. The argument, as in the other case, is fallacious. It demands that the holding a fellow-man in bondage and the drinking a glass of liquor are equally an outrage against justice. Slavery was an abomination *in its smallest degree*. Drinking is an abomination *in its excess*. We cannot make our treatment of one an example for our treatment of the other. The social vice

would present more of a parallel to the liquor traffic, and Prohibition of the liquor traffic would be parallel to the Prohibition of all intercourse between the sexes, even by marriage. These two evils are very closely allied and similar, and in both we are to repress human passion by legal restrictions. There is an honest and righteous intercourse of the sexes in marriage, and there is an honest and righteous drinking of wine from our Lord's day down, and that fact is virtually ignored by a prohibitory law. It is this fact which prevents the public conscience from supporting such a law as it does a law against stealing.

2. The facts and principles above stated show that *a prohibitory law would be promotive of a law-breaking spirit*, than which nothing can be worse for the stability of society and the State. Men are led to break a law which has no moral conviction connected with it. They even think it heroic to do so. They ought not, but still that is human nature. Hence, all such laws are hurtful, for respect for law is diminished by their promulgation. A community, learning to break one law, will speedily learn to break all laws. Laws will be regarded as oppressors, rather than protectors, and their defiance will be counted a virtue. The breach of one law allowed by a community will always be a powerful argument for the breach of any other law, and judge and jury will not fail to feel more or less of its power even if they disown the logic.

A law-abiding people with bad laws will be a better and happier people than a law-breaking people with good laws. The spirit of lawlessness destroys the very foundation of society. Law should always possess a divine majesty in the eyes of the people, and he sins grievously who would profane the sacred majesty of Law by a legislation naturally provoking public distrust and opposition.

The passage of such a law would give the trickery and subterfuges by which laws are evaded a quasi dignity. That which now is left to the low and vicious classes of society would be adopted by the higher classes, and the moral tone of the community so far degraded.

3. Were a prohibitory law enacted, *the efforts of temperance men to rescue their fellows from intemperance would be greatly obstructed*. All men who would approach the careless with words of caution and arguments for temperance would be counted as enemies. *Temperance would be identified with Prohibition*, and thus the cause would be paralyzed. The arguer would be handicapped with the burden of the odious law. Nothing has thus far done more to obstruct true Temperance work than the wild radicalism of its loudest leaders. Denunciation and falsehood have had so conspicuous a place on their banners that the whole cause has suffered, the great bulk of sober-minded men have declined association with such a reckless method, and the whiskey ranks have rejoiced and prospered. This result would be

still more effected if a prohibitory law were passed, for which the whiskey men would hold every truly temperate man responsible. There is no surer way to ruin a good cause than to press it unreasonably.

4. But to us as Christians the most peremptory argument against the expediency of a prohibitory law is *its reflection upon the Savior of the world*. We shall not waste time to prove that our Lord made and drank wine, and also ordered His people to drink it in commemoration of His sacrifice for sin. The two-wine theory is a very weak device to set aside the example of Jesus. In an age of drunkenness our Lord saw fit to use and commend a fermented liquor, which, if taken in excess, would intoxicate. *It is impossible to refute that fact*. This is the rock on which Christian radicals split. Now, we believe that our Lord knew what was best for man, and that if Prohibition had been best, He would have prohibited, and not have prescribed wine. He looked deeper into the human heart than man does, and He saw that the principles of a divine faith were the proper promoters of temperance in all things. He never gave a word of comfort or encouragement to the Essenes, who formed a total abstinence society in His day, but He came eating and drinking, according to the social custom of the time. A prohibition that would include the fermented juice of the grape would be, however we might try to explain it, a reflection upon our Lord and upon His Holy Word which makes wine a gift of God and a token of the highest blessings. It would be a virtual declaration that we know a better way than He knew how to meet the matter of human indulgence, and that He was mistaken in His conduct and in His teaching.

For the above reasons, given very succinctly, we cannot approve of any prohibitory movement, but believe that all legislation should be directed toward repressing the excesses of drinking, with wise restrictions as to places, times and persons.

II.—SYMPOSIUM ON THE PULPIT.

IS THE PULPIT DECLINING IN POWER? IF SO, WHAT IS THE REMEDY?

NO. V.

By A. J. F. BEHRENS, D.D., BROOKLYN, N. Y.

THE present stage of the discussion has brought one fact into strong relief—viz., that any decline in the power of the Christian pulpit is to be charged to its own criminal neglect. Such retrogression is its personal guilt, not its misfortune. It has been taken for granted that Christianity is the final and absolute religion, not a stage in the development of man's moral consciousness, from which we may look at any time for an advance into something higher and more comprehensive. The world still needs the Gospel; never needed it more than at the present hour, and will never cease to need it. If, then,

it be true that the chosen and peculiar agency by which Christianity has secured its past triumphs, and on which it must depend for its present maintenance and its future advance, has fallen into discredit and gives evidence of decadence, the pulpit alone is to blame. The responsibility cannot be shifted to the shoulders of a Mammon-worshipping and skeptical age. Every age has been greedy of gain, and unbelieving in its temper. No class of preachers was ever confronted with such moral obtuseness and obstinacy, with so deep-seated and widespread a surrender of the masses to the lust of the eye and the pride of life, as the first band of Christian evangelists. It is enough to say that they conquered the Roman Empire. They wielded a sword that cut through every sham and pretense, piercing to the very heart of every man's need. They poured in the strong light of God's truth upon the pages of current life, and men were startled in spite of themselves at the revelation of their wickedness. Even Felix trembled. And they carried a message that everywhere brought the balm of peace, and kindled anew the fires of hope. What could be done then, can be done now. Nay, if the pulpit had power then, it ought to have tenfold more power now. For, in spite of all that may be said of the current materialism and agnosticism, Christianity meets no such compact and organized hindrances among the leading nations of our day as confronted it at every step during the first three centuries. Persecution is unknown. Science and literature are far from hostile. The Church has come to be an eminently respectable body; and if the sneer is still seen on the faces of some, it is not directed against the Gospel, but against its professed custodians and defenders, whose temper and conduct are regarded as a libel upon the message proclaimed by their lips. The unbelieving world has sins enough of its own to answer for, without making it responsible for the preacher's loss of power. No man, no age, can rob him of that; if, as we believe, and as the Church has always taught, the source and secret of that power is in the preacher's converse with the Living God, in his mental and spiritual grasp of invisible and eternal realities.

I am prepared to go a step farther, and to maintain that loss of power in the pulpit cannot be attributed to spiritual decline in the life of the Church. The proverb, "Like people, like priest," has done more mischief than good. The converse is certainly not without its truth. Personal conviction is still the grandest of molding forces. Leadership has not become an obsolete notion, as every political campaign at home and abroad attests. Men clamor for guidance, not for flattery. They may applaud with their hands, and curse in their thoughts; they may hiss with their teeth, and render homage in their hearts. They may put Socrates to death, but they will make him their hero afterwards. They may crucify the Son of God, but they will make the Cross the symbol of royal power. Faith in the invis-

ible, unswerving devotion to its eternal verities, is the hiding of the preacher's power. That faith it is his business to have, even though it perish from the ranks of the Church. I am afraid that we have slurred over the doctrine of a divine call to the ministry, and that we have been tempted to regard it as simply invested with such rights of leadership as are derived from the vote of the Church. In our defence of the autonomy of the local church, we have partially surrendered the independent and peculiar vocation of the Christian preacher. He may not lord it over God's heritage; but neither is he the creature and servant of the Church. Both alike are the servants of Christ. And if there be neglect and decay of zeal in one of the great departments of service, there is all the more urgent need that this decline be met by greater devotion in the second class of servants. The power of the pulpit, like all true power, is intensely and wholly personal. Its fires must be self-fed; the fuel must be gathered by the preacher's own hands. And he ought never, for even a moment, abate from his settled conviction that the Word of God is sharper than any two-edged sword, piercing the most stolid, everywhere and always securing its results. The weakness of the pulpit begins with the abandonment of this assurance, with the disposition to gauge effects by the things that can be seen and heard, by the nodding head and the approving sentence. These will not be wanting where the speech is true; but when these are the immediate and conscious object of search, the preacher has already parted with his power. Only in the full independence of his mental and spiritual life is he strong; and lacking in that, no Church, however intense its spiritual devotion, however virile its faith, can make up or compensate for the fatal deficiency. This thought is overshadowing in its solemnity; but as a careful diagnosis must precede recovery, it is of prime importance to remember, and to emphasize the confession, that weakness in the pulpit is a crime, for which neither the world nor the Church are responsible; that it is the greatest of sins, which the preacher should charge only against himself, and whose discovery should lead to earnest searching of heart and repentance toward God. If Ahab's age had an Elijah, and Nero's time a Paul, there is no good reason why they who preach the Gospel, as the assured messengers of God, should ever mourn the loss of power.

Everything, however, depends on our definition of power, and the signs by which its presence or absence is to be determined. It has been shown, and it is universally conceded,* that there has been a loss of sacerdotal and of political power, and that the pulpit does not at present occupy the same relative rank of superiority in intelligence and literary culture, which characterized it only a century ago. Of some things the preacher has been deprived, and of others he is no longer the sole and privileged possessor. He is not revered as a priest,

who is supposed to be vested with magical power over the souls of men; and in the sphere of politics he is remanded to the ranks of ordinary citizenship; while in the fields of learning many laymen are fully abreast and far in advance of him. But these things are the accidents of time and place; they do not belong to the essential and permanent elements of the Christian teacher's power. The sacerdotal and political authority has never been an advantage; and the general advance of intelligence is helpful, and helpful only to an earnest man, for it is ignorance, always, that is hardest to persuade. The more the pulpit can take for granted the greater is its practical advantage.

I have not been able, however, to repress the inquiry whether one element of comparative weakness in the pulpit of our time, as compared with that of the past, may not be found in the impatience and sensitiveness that cause so many brief pastorates. The average pastorate does not seem to be over three years. Where the polity of the church makes frequent changes a universal law, their evil results may not be so apparent; but where changes depend wholly on personal decision, their frequency, as indicative of instability or restlessness, cannot but be mischievous in effect. Permanence is everywhere an evidence and element of power. Business firms and banking houses that survive frequent commercial and financial crises, command confidence and secure custom by their simple endurance. The great names in the Christian pulpit are the names of men who possessed this quality of permanence, in whom sincerity and stability so wrought together that their words came to be quoted as oracles in the communities where they labored and died. It may be that for the great majority of present pastors frequent changes are unavoidable, but I cannot avoid the conviction that the pulpit whose occupant never remains more than half a dozen years, loses the confidence of the community, and is smitten with an incurable weakness. Neither eloquence, nor learning, nor wit, nor all together, can make up for the absence of character, the strength of a poised soul, clearly knowing its duty, and faithfully discharging the same.

It is time, however, to give attention to the first question under debate. For myself, looking at all the facts, and judging to the best of my ability, I do not believe that the pulpit has declined, or is declining in power. There are unworthy men in the Christian ministry; but there never were so many true and earnest men in its ranks. There are sensational preachers, whose buffoonery is the sport of the world, and the pain of the Church; but the Gospel was never so faithfully and frequently preached as it now is. The pulpit on the whole is true to its mission, and therein lies its power, whose fruitage is sure to appear. Nor are there wanting other signs confirming the same conclusion.

If we compare the present standard of ministerial education, in all

Christian denominations, the number and equipment of our various theological seminaries, with those of any former time, the improvement and advance are indisputable and marked; and this again is a sign that there exists a higher general estimate of the importance of the preacher's calling. He would not be more carefully trained if society felt that his vocation was losing ground.

If we compare the theological literature of our day with that of previous periods, we must conclude that Christian doctrine still commands earnest and widespread attention, and that there is no sign of conscious decadence in the ranks of the highest Christian scholarship.

If we compare the present attitude of the public press to the pulpit to that of any preceding time, we must certainly acknowledge that it is not more unfriendly, but that it has grown in respectful and appreciative tone. If the newspaper may be regarded as the mirror of popular judgment, the proposition that the Christian pulpit is suffering in the general estimate of its importance and usefulness cannot be successfully defended. Its anathemas are treated with slight courtesy, it is true, for its sacerdotal authority is denied, and we believe it never had any; its officious interferences with affairs of political administration are endured with impatience, for its secular power has departed, and we believe the alliance of Church and State was always an evil, engendering the bondage of the religious teacher; but wherever a true man speaks the message of God from the heart, the present time is ready to give him courteous and attentive hearing. The living preacher has not fallen in the general estimate, nor has he lost his power. I believe he never had so direct an access to men's heads and hearts, and his very independence of priestly assumption, and of political affiliations, gives increased weight to his burning words.

If the case be carried into the court of statistical evidence, the question under debate must still be answered in the negative. If the power of the pulpit may be measured by the relative increase of its hearers, and the consequent growth in church-membership and charitable gifts, there is certainly no cause for despondency. True, individual churches are all the while decreasing in numbers, decaying in energy, and ceasing their existence; but the losses are more than compensated for by the general gains; and the organization of new churches, the establishment of new Sunday-schools, show no sign of abatement. True, there are destitute and neglected centres in all our great cities, and there are thousands whose feet never enter our church doors. But the claim that the masses of our business men, and even of the so-called laboring classes, are indifferent or hostile to Christianity, has no very substantial basis. Careful canvassing of Eastern and Western cities, whose population is fifty thousand and more, reveals the fact that our merchants, and manufacturers and bankers never were so largely represented in the regular Sabbath congregation and in the

activities of the church as they are to-day. The pastors of our Metropolitan churches testify that a large proportion, in many cases a great majority, of their regular hearers is composed of mechanics and laborers. The criticism frequently appears that conversions are so few as to indicate an impending danger of the utmost magnitude, and that unless the annual increase receive speedy and marked enlargement, a rapid decadence in numbers and influence is inevitable. Yet a wider view shows that in spite of occasional and temporary losses, mainly of local significance, the advance is general and steady. Since the beginning of the present century the population of the country has increased nine-fold. In the meantime a civil war of unparalleled magnitude has decimated our ranks, impoverished our resources and demoralized society. That our churches have not been dormant, and that the pulpit has not been paralyzed, is evident from the fact that our membership has grown three times faster than our population, and that it has increased twenty-seven fold since the present century opened; while a comparison of the moneys contributed for educational and evangelizing purposes reveals a much greater advance. Such figures tell their own story. Christianity is not in a state of decadence, and it follows that the pulpit is not false to its high trust, nor spending its strength for naught.

The great historic forces reveal their enormous strength only at certain grave and critical periods. It is the hour of supreme danger that brings the hero to the front. When Antioch was smitten with terror, Chrysostom became the oracle of the hour, and the physician of diseased minds. The theatres were empty, the church was crowded. When imperial Rome lay trampled beneath the heel of the invading barbarian, Augustine's City of God rallied men from their despair and breathed new hope into their souls. When corruption and levity reigned in the Papal Court, Luther's words fell as hot thunderbolts upon the hearts of men, stirring a revolt that would not be repressed, and that created a new epoch in universal civilization. It was the pulpit that gave birth to Protestantism, and by whose fiery zeal it triumphed in Wittenberg, Geneva and Edinboro. But it may be said that more recent times furnish no parallels to these ancient victories. Here, too, the denial or the doubt must be squarely challenged. England was roused from its spiritual lethargy by the preaching of Whitefield, Wesley, and their associates. The French Revolution gave Continental atheism its death blow, and men turned again to the forgotten and despised ministers of the Church. And when our own armies faced each other, through four long weary years, in a death-grapple for national existence and the maintenance of universal liberty, the Christian pulpit was foremost in its appeals and encouragements. The darkest days heard the most fervent prayers, and provoked the most ringing calls to patience, courage and hope. We felt that our cause could not

fail, because it was the cause of God and humanity, of order and liberty; and that moral conviction held the nation to its costly task. No man was more deeply and gratefully conscious of the potency of the religious life of the people, as organized in the churches and guided by its pulpits, than was Abraham Lincoln, and his frank, hearty acknowledgment of his indebtedness to its unflinching and outspoken support has long been familiar to our ears. Among the forces that preserved the nation from anarchy and barbarism, none was more potent and unwearied than the pulpit. Nor can there be any doubt, that upon the recurrence of any similar crisis in the future, or in the event of any social disturbance of serious proportions, the Christian pulpit would at once spring to the front as the prophet of order and justice.

There is one more form of comparison which adds its impressive testimony to this discussion. That there has been substantial improvement, since the beginning of the present century, in the moral tone of our Christian communities, must appear upon the most cursory examination. The Church has made its testimony on temperance, humanity, and personal purity, felt in all circles of social life. Slavery has been trampled out. A hundred years ago the brandy flask was no stranger to the clergy of New England. The names that we mention most frequently as the names of our departed pulpit princes, who carried their mantles with them when they died, belong to a time when society was burdened and cursed with customs, which would not be tolerated among us for a day, and whose very names have become obsolete. The more closely one scans the life of the last century, and compares it with that of the present day, the more evident does it become that the average moral tone has steadily risen. The moral indignation with which the recent infamous disclosures of the London press were received, the hot and righteous anger with which the corrupters of youth were visited, without regard to their rank and station, are encouraging signs and unmistakable evidences of a vigorous and sound moral life. And no less significant is the compulsory retirement of a member of Parliament, under trial for adultery. Never more can the days of unblushing debauchery return. Royalty and nobility are no more to be screened in their sins. And this trinity of vices, inhumanity, drunkenness and licentiousness, is the Satanic conspiracy against which, from the very beginning, the Christian pulpit has been compelled to measure its strength. The advance in moral tone is an indirect, but none the less significant a tribute, to the power of the Christian teacher.

There still remains the plea, however, that the pulpit of the present day is lacking in originality, wanting in the creative quality of thought. It may be said that preaching has long since passed its classical period, and that for its best models we must take counsel of the past. It would be invidious to compare the best American and

European preachers of the present with those of any former generation, but it may fairly be questioned whether in all the essential elements of pulpit power, in grasp of mind, certainty of personal conviction, clearness of statement, fulness and depth of sympathy, directness of address, and evangelical substance, the pulpit of our time need deprecate the comparison. At the utmost an unfavorable decision on this matter would only make clear, what no one has been disposed to deny or doubt, that the pulpit is no exception to the laws of mental progress. Every department of intellectual activity has its creative epochs; poetry, art, architecture, science, music, philosophy. The golden age of Greece lasted only eighty years. English literature has had but a single Elizabethan period. The intellectual decadence of a generation cannot be inferred from the fact that it cannot boast of a Homer, or a Socrates, or a Michael Angelo, or a Raphael, or a Handel, or an Aristotle, or a Shakespeare. Assimilation is at least quite as important as creation. Progress must not be too rapid; the new paths, roughly notched through the tangled thickets and close-set forests of thought, need to be widened and cleared for the feet of the great multitude. It will be time enough for a second and greater Shakespeare when we have mastered the Avon bard. The period of patient, uneventful appropriation is very far from being wasted time; nay, it is the indispensable condition of new and higher creation. He who would see farther than his predecessors must first climb his way to their shoulders, and that is every day becoming a more difficult task. To expect each generation to produce a brighter galaxy than its predecessor is to demand the unreasonable and impossible. Granted that there are no such preachers now as they of the olden time; that Paul, and Luther, and Savonarola, and Whitefield, and Jonathan Edwards, have left no successors, the decline of pulpit power is not thereby proven. This only shows that the pulpit is no exception to that universal law of thought, according to which creative epochs are exceptional, few and far between. The pulpit, like science, literature and art, has its brilliant periods, its signal and impressive triumphs, its crowned princes and laureled captains. But for every commanding general there must be hundreds of colonels, thousands of captains, tens of thousands of sergeants, and millions of privates. And that army is the best, whose average military training and efficiency, in its line officers, and rank and file, are highest. And therefore, if the facts warrant the statement that the average Christian pulpit does its work in our day with an ability and success equal to that of any preceding age, there cannot be said to be any decline in the power of the pulpit. The question is not easy of settlement; but I do not hesitate to avow my faith in the justice of such a conclusion; and for this conclusion I have tried to give my reasons.

III.—RECENT THEOLOGICAL LITERATURE IN GERMANY.

CONTROVERSIES ABOUT THE WALDENSIAN BIBLE AND THE REVISION OF LUTHER'S VERSION, RITSCHL'S THEOLOGY IN POETRY.

BY PHILIP SCHAFF, D.D., LL.D., NEW YORK.

THE autumn is fruitful in important theological works of Germany. The land of the Reformation is now and will continue for some time to be the chief workshop of Protestant theology and philosophy; although one of the most learned German professors told me, a few weeks ago, that theological science is fast emigrating to America, and will soon die out in Germany. Having spent the last two months in personal intercourse with German divines, I am able to give notice of a number of books which will appear shortly.

Professor Schürer, of Giessen, has finished and nearly ready for publication, a second edition of his *Zeitgeschichte Jesu*—i. e., the history of the age of Christ and the Apostles. This is a new branch of Church history, founded by Schneckenburger. It presents in a connected view the political, literary, social, moral and religious condition of the first century, as far as it bears on the origin of Christianity, and illustrates the New Testament. Schürer confines himself to the Jewish world, and omits the heathen. The second edition is thoroughly revised and enlarged, and will be published in two volumes instead of one. An English translation from advanced proof-sheets is in course of preparation under the direction of Dr. Crombie, and will be published in a few months by T. & T. Clark, of Edinburgh. In this improved form the work will for some time remain a standard. Dr. Schürer is a thorough and conscientious critical scholar, and has mastered the extensive Jewish apocryphal, pseud-epigraphical, and rabbinical literature. He belongs to the moderate liberal school, and is in the prime of life (born 1844).

Professor Harnack, of the same university, one of the ablest patristic scholars of the age, though quite young yet, has elaborated the first volume of a *Dogmengeschichte*, or History of Christian Doctrine. It is in the printer's hands, and will appear in October. It embraces the first three centuries to the Council of Nicæa (325), and works up the results of the discoveries and researches which have been made during the last twenty years, and which supersede all previous histories of that important period. Harnack prepared the way for this new book by his investigations of the manuscripts of the Apologists of the second century, his essays on Gnosticism and Ignatius, and especially his elaborate treatise on the *Didache of the Twelve Apostles*, discovered by Bryennios, which has raised such a sensation and called forth so large a number of books and tracts within the short space of twenty months in Germany, France, England and the United States.

Harnack's *Dogmengeschichte* is one of a series of text books

(*Sammlung Theologischer Lehrbücher*), which are to be published by the firm of Mohr, in Freiburg, i. B., and will be a liberal counterpart of Zöckler's encyclopædic series of text books, which are strictly orthodox.

Professor Holtzmann, of Strassburg, one of the ablest and sharpest of the higher critics, has prepared for this Freiburg series of theological text books a *Critical Introduction to the New Testament* (504 pages), which left the press this month (September). It is a worthy successor of the Introductions of Bleek, Reuss, and Hilgenfeld, and represents the present stage of critical research. Although Holtzmann belongs to the liberal school of critics, he does justice to the more conservative and orthodox views, and is, in this respect, far superior to Hilgenfeld. A serious defect is the want of an alphabetical index, which is indispensable for convenient use of such a book. He has also in hand a second and revised edition of his work on the *Synoptical Gospels*, which is the most learned and acute discussion of the complicated synoptical problem, or the origin and relationship of the first three Gospels.

In the same series are to appear a *Critical Introduction to the Old Test.*, by Prof. Budde, of Bonn; an *Old Test. Theology*, by Prof. Smend, of Basel; a *New Test. Theology*, by Schürer, of Giessen; *Symbolics*, by Kattenbusch, of Giessen; *Dogmatics*, by Nitzsch, of Kiel; *Ethics*, by Weiss, of Tübingen; and a hand-book of *Homiletics*, by Prof. Bassermann, of Heidelberg. The whole series deserves to be reproduced in English.

The veteran Prof. Hase, of Jena, has just issued the first volume of his *Lectures on Church History*, which is to be followed by two other volumes. It embraces the ancient Church. For half a century Hase has been teaching Church History. His brief *Manual* is a masterpiece of historical miniature painting. The tenth and last edition appeared in 1877. The *Lectures* bear to it the same relation as his *Lectures on the Life of Christ* to his compendious *Life of Christ*. He expands the views which are but briefly stated in the text book. Hase is a man of cultivated taste, and pays great attention to the history of Christian art, which was neglected by Neander, Gieseler, and Baur. His text book will probably not be published again. The *Manual* of Dr. Kurtz has now the monopoly of German text books of Church History. The venerable author, who was twenty-five years Professor of Church History in Dorpat, spends the rest of his days at Marburg, and devotes all his time to the improvement of his successful *Manual*. He has rewritten it three or four times and quadrupled its size. Early in this year he published the ninth edition in 2 vols., or 4 parts, with the latest improvements. It supersedes all earlier editions. It is a shame that the poor English translation of an old edition is still kept in the market both in Scotland and America, and even used as a text book in some of our theological seminaries. A good book becomes a bad book if it is the enemy of a better one. Dr. Kurtz told me that the

continued study of Church History had liberalized his views, deepened his charity, and extended his catholicity. How can it be otherwise? The kingdom of Christ is greater than any denomination or sect, and greater than all of them put together. A new edition of Hagenbath's Church History has also begun to appear, with a literary appendix by Prof. Nippold, who now fills the professorship in Jena vacated by the resignation of Hase.

An interesting controversy is going on about the so-called *Waldensian Bible*. It was long known that no less than fourteen editions of the German Bible were printed at Nürnberg, Augsburg and Frankfurt, before Luther. It is sometimes asserted by Roman Catholic writers, to the disparagement of Luther's merits, that these fourteen editions were as many different translations; but it is certain that they are only variations of one and the same version. A few months ago, Dr. Ludwig Keller, Archivarius of the State documents of Münster, in Westphalia, suggested that this German Bible was the work of the Waldenses, and not of the Catholic Church. He holds that the Waldenses were widely spread all over Germany in the fifteenth century, and influenced even Staupitz, the fatherly friend and counselor of Luther. His conviction was readily accepted even by those reviewers of his books on the Anabaptists and on "the Reformation and the older Reform Parties," who rejected his vindication of the Anabaptists against the calumnies of their opponents and persecutors. Dr. H. Haupt, librarian at Würzburg, in a monograph of 64 pages, on *The German Bible translation of the mediæval Waldenses in the Codex Teplensis* (a MS. of that translation found in Bohemia and recently published in the interest of German philology at Munich), endeavored to prove the conjecture of Keller, partly from certain Waldensian peculiarities of the translation, partly from sundry additions in that codex. But his arguments are inconclusive. This has just been shown by Dr. Jostes, a philologist in Münster, in a pamphlet entitled *Die Waldenser und die vorlutherische D. Bibelübersetzung* (Münster, 44 pages). Dr. Keller told me at Münster, two weeks ago, that Jostes was right against Haupt, but had not proved the Catholic origin of the translation; that he himself (Dr. K.) had since discovered better arguments for the Waldensian origin, and intended to discuss the whole question in a special work he hoped to finish by next Christmas—*Adhuc sub judice lis est*.

In this connection I may say a few words about the tentative revision of Luther's Bible version, which has been before the German public since 1883, under the title, *Probabilien*. It is far less thoroughly done than the English Revision, and meets with greater opposition. One party, headed by Luthardt and Kliefoth, oppose it on conservative grounds, and would rather have Luther, with all his errors and inaccuracies, than this revision. But the overwhelming mass of schol-

ars condemn its timidity and ultra conservatism both in text, renderings and antiquated forms of language. It leaves the *textus receptus* even in the New Testament untouched, as if it were infallible, and retains a large mass of acknowledged mistranslations, especially in the Old Testament; as if Luther's views were above the inspired words of apostles and prophets. There is hardly a single professor in the universities in favor of it, except the revisers, as Delitzsch and Schlottmann, who wrote in its defense. It contains many valuable improvements, but in its present shape it will not be accepted, and is to be revised again by the same or another committee. A Swiss company of scholars is likewise engaged in a revision of the German Bible, on the basis of the Zurich version, which dates from Leo Judä, and has undergone a revision from time to time. It has the merit of greater accuracy, but lacks the unction and poetry of Luther's version.

Of all theological university professors at this time, Dr. Ritschl, of Göttingen, wields the greatest influence and has succeeded in forming a school. I do not intend to discuss it here, but will direct attention to his latest work, the *History of Pietism*, now in course of publication (Vol. I. and the first part of Vol. II. have appeared), and to a remarkable poem of his pupil, Dr. Thikötter, just published, which puts Ritschl's theology into poetry. It is entitled, *Einhard und Imma* (Heidelberg), and based on the well-known legend of the famous secretary and historian of the Emperor Charlemagne, and his marriage with his daughter Imma, or Emma. Thikötter makes him the exponent of the ethical and practical theology, in opposition to the metaphysical scholasticism and contemplative mysticism of the monk Adalbert (p. 28 sgg.). A year ago he published a popular summary of Ritschl's theology, which has just been translated into French, under the title, *The Theology of the Future* (*La Théologie de l'Avenir*). He is a popular pastor of Bremen, and combines with theological and literary culture the gift of poetry, which shines brightest in the songs of Imma and Einhard. The first chapter introduces the reader into the Schola Palatina, where Charlemagne, as a Christian David, is surrounded by Alcuin, Warnefried, Angilbert, Theoduif, Adalbert, Einhard and other distinguished scholars, whom he called from different countries to give lustre to his court and to aid him in his grand scheme to educate the German barbarians under the guidance of the Church. In this chapter the two theologies contend with each other, and the Emperor gives preference to that of Einhard. The epic ends in a glorification of the new German empire, with the new Charlemagne of the house of Hohenzollern:

"Heil Hohenzollern's Banne! Heil Kaiser Wilhelm Dir!
 Du deutschen Landes Ehr, Du deutschen Volkes Zier!
 Hoch auf dem Niederwalde schau' weit ins Land hinaus
 Germania mit dem Schwerte und schafft den Welschen Graus.
 Die deutschen Waffen blüzen in starker Manneshand:
 "Mit Gott für Deutschland's Kaiser, mit Gott für's Vaterland!"

IV.—IMPORTANT FEATURES OF THE DIVORCE QUESTION FOR PULPIT TREATMENT.

BY REV. SAMUEL W. DIKE, ROYALTON, VT.

NO. II.

HINTS ON THE TREATMENT OF IT.

1. *Study the causes.* This should be done as widely and thoroughly as possible. The same may be said of the study of the facts. I name the leading causes, and make brief remarks on them:

The *proximate* cause of the increase of divorces is our loose divorce laws and the procedure under them. In several States the increased legal facilities for obtaining divorces, and the increased number granted are closely connected. The relaxation of the laws seems to tell invariably on the statistics; and, on the other hand, such legal restrictions as have been made generally check the increase or reduce the number. The accessibility of the courts, the frequency of their terms, the secrecy of their proceedings, the haste, or delay, in putting causes on trial, the presence or absence of a defendant, the kind of evidence allowed, the consequences of the divorce in respect of remarriage or punishment for the offence leading to it, are each important elements in the problem. The chief secret of the excellent record of New Jersey, to give an illustration, is probably in the peculiarly strict features of her procedure. And still further the absence, or neglect, of all punishment for desertion, for extreme cruelty, and generally even for adultery, exposes the family to great perils. Were the family attended from its beginning to its end with anything like the legal safeguards which protect property, divorces and bad marriages would be vastly fewer than they are.

The lack of uniform divorce laws throughout the United States is another cause of the evil. The divorce broker sits in his office, and from the compilations prepared for his use, assigns his applications to one State or another as may best suit each case. One inviting territory requires only ninety days' residence: another does—or did recently—generously require a divorce of her courts whenever the judge who hears the cause “decrees the case to be within the reason of the law, within the general mischief the law is intended to remedy, or within what it may be presumed would have been provided against by the legislature establishing the foregoing causes of divorce, had it foreseen the specific case and found language to meet it without including cases not within the same reason!” Until lately, Maine did most of her large divorce business under a clause giving general discretion to the courts, as did Connecticut a good deal of hers until 1878.*

* NOTE.—The substitution of the law of Massachusetts, with its seven causes for divorce and some additional restriction, which was made March 13, 1883, has greatly reduced divorces in Maine. In the two years ending Dec. 31, 1884, all decrees, including those made *visâ*, were only 446 against an annual average of 534 for the previous four years.

But let us not overestimate the divorces granted to parties running from one State to another. Conflicting and dissimilar laws encourage fraud and sadly complicate the marriage *status*, and for this reason especially they should be brought toward uniformity. But there is reason to suspect that east of the Mississippi river the number of divorces granted to persons who are not in good faith residents of the States where the divorces are obtained is now much smaller, for the region as a whole, than is generally thought true. The evil prevails chiefly in the great cities and certain other rather limited localities. We must remember that four-fifths of the population of the entire country is in towns having less than 10,000 people in them. Testimony, or positive proof, has come to me from all New England and from some Western States, going to show that probably nine-tenths of their divorces are granted to their own citizens. Divorces are very often more numerous, in proportion to population, in rural counties than in the large cities. The more serious aspect of the evil is, in my present judgment, the hold it has upon the lower, but not the lowest, classes *throughout the country as a whole*. If we should get uniformity it might be on a lower general average that would reduce the better status to the common level, and even increase the number of divorces in the country, and put off the day of completed reform. Constitutional amendment in behalf of uniformity is, more properly, a thing of the future.

The operation of the increased property rights of married women deserves attention here, as well as for other important reasons. Testimony on the connection of this movement with the increase of divorces and kindred evils is very conflicting. Some close observers put it at the head of all causes. This may be the case in certain communities: it doubtless has its influence in many divorces in most sections. It very likely enters into many of the divorces granted in Massachusetts to those who have been married ten years or more—which is one-half the entire number—and combines with lust and intemperance to provoke divorces among the rich. Among the wealthy, also, a so-called housekeeper is often more agreeable than a wife with the claims the latter may make to property. A generous alimony and independence are also sometimes preferred by the wife to continuance in married life. The fact that, practically, the same period covers the extension of the property and other rights of women, and the increase of divorces, is certainly of some significance. A similar conjunction occurred in Roman history. But I incline to think the two movements co-ordinate and interacting, rather than related as direct cause and effect.

Intemperance is a frequent, but by no means the most frequent occasion of divorces. I should not venture an opinion on the extent of it farther than that it probably does not appear as a leading or con-

tributory cause in half the cases at the most; and then it is so combined with others that assignment of proportionate responsibility is hopelessly difficult.

Could we get at the entire facts, in all probability some form of wrong sexual relations would be found to be the most frequent single occasion of divorces that exists. Adultery, of one or both parties; lustful abuse of the marriage relation; the absence of children, either for purely natural or immoral reasons—in short, the whole class of evils which the physician understands better than anybody else—indicate what is meant here. I will not enlarge, but simply say, that the faithful minister of the gospel will not need to go far to find material proof of these intimations. Whatever tends to prevent an active and united interest on the part of both parents in the intelligent training of their children, also helps supply the conditions for the increase of divorces and the reduction of the family to the smallest influence over society.

But beyond and back of all these are other very grave causes. The movement goes on where laws have done little to facilitate it, but have only held the way for it open. This is true in the United States. It is also true that in many countries in Europe the divorce rate has doubled in about the same time that it has here—within thirty years, or less. Therefore, we should study

2. *The nature of the evil and the roots of the more obvious causes.* Among these lines of study, I suggest, first, the *material* drift of modern life. The invention or application of steam, electricity, and the modern factory system are, practically, in this country all the work of the last fifty years. In England, the factory system is somewhat older, but its present form is scarcely so. The industry, the education, the religious and social life that once found most of their activities supplied within the home, are now fed from wider sources; and bad, as well as good results come of it. The modern industrial system is, moreover, strongly individualistic. It knows little of the Family in making its contracts. It deals mostly with individuals. The old domestic system of labor generally encouraged large families: the modern frequently discourages them. Large numbers of people find themselves handicapped in the industrial race if they enter it with many children.

The *religious, ethical and political* tendencies of the nineteenth and earlier centuries may be studied at this point. The names of Watt, Arkwright, Adam Smith, Blackstone and Rousseau represent a common tendency in their several departments of influence. All gave to the world their great works within the same twenty-five years. The American Declaration of Independence and the French Revolution came within this period, which ushered in a century of specialization, of individualism. But going along with it, and far back of it, lay the

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ethical and religious methods and ideas of the times. Hobbes, Locke, Hume, and afterward, Bentham, Austin and Mill, either fostered or represented the movement. Protestant theology, and Protestant life still more, fed the ethical and social springs of the era. A new country and a union of independent colonies, settled and formed by people who struck out for themselves in a time when the historical relations of institutions were little thought of and less understood—the peculiar American problems of political and religious liberty and their sects and strifes—are essential elements in the work of explanation and treatment.

The study of social institutions in their fuller historical development, is especially recommended to those who would understand what is involved in the Divorce question; or, more exactly, the American problem of the Family. For, let me stop to say just here without enlargement, that the Family is the real problem underneath the divorce question; and reflection will show how largely it enters into the questions presented by the Mormon iniquity, Indian civilization, the development of the Southern negro, the economic difficulties of the times, the future political and social place of woman, not to speak of grave problems of education and religion. Sir Henry Maine stands at the head of a school of students in the history of social institutions that has upset many of the theories that dominated a large part of the great political and social movements familiar to representative Americans, and that has thrown a flood of light upon this very question of the modern family. McLennan, Morgan, Spencer and Tylor represent another school, whose views and material demand careful attention. We should also go beyond the well-known histories of Greece and Rome to fuller accounts of the early Aryan institutions. For early and later East Indian custom, the village communities of the Slavonians, and the brilliant pages of Fustel de Coulanges, in his *Ancient City*, have many a lesson for us. The latter especially, in its excellent American edition, will give the preacher some fresh and much-needed themes concerning the relations of Religion, the Family, and the State.

I have space for only a few briefly-put suggestions *on the Biblical work.* *The method of the Biblical treatment of the Family and divorce should be noted.* An historical process runs through it all. The family appears in the course of historical narrative, of political development, and of the unfolding of the principles of the kingdom of God in contact with actual life. Of the teachings of the New Testament, these hints may be given. Our Lord does not so much give positive laws or narrow rules of legislation, as He does the deepest universal principles. St. Paul does not add to the doctrine of the Family as taught by Christ, but rather makes application of it to concrete problems of his own time. The conversation, or conversations of our Lord upon divorce may properly be understood as going

beyond the captious question of divorce propounded by His interlocutors. He really, under the guise of an answer to a narrow, malicious question, goes into what, in the light of general Scripture, may be interpreted as the essential principles of the Family. For the passage in Mark x: 2-12 involves the natural idea of the Family: its exclusively monogamous feature, its physical basis in sex, its true motive and soul in conjugal affection—the two together constituting a dual basis of a morally inseparable union, unless it be for a cause like death or adultery, which strikes at the outward and formal expression of the inner affection—and the unity of the two until flesh fails. In other words, the true reading of the passage properly finds in it the constitution and principles of the Family. Marriage, divorce, unchastity, the duty and rights of the individual, are to be explained largely from the point of view the Family gives us. None of the evils we deplore are simply individual: they are domestic, organic, social. Intemperance may be an individual vice; licentiousness is far more dual. It is organic as concerns the Family and society. Its categories of estimation are very unlike those of theft, drunkenness and the like. So, too, the problems of marriage and divorce rise far above the low individualistic plane of *contract*. They deal with more than two persons in a relation. They are the parts of a whole, and are only the elements of an institution which is vital in itself and vital to society and to the kingdom of God.

And then, there is the wide field of the place and use of the home in the great work of training children (and parents, too) to intelligence, industry, obedience, courage, self-denial for others, and in the great doctrines and duties of religion and of political life. In spite of all that may be said of our home life, the Family is probably *relatively* the least used of all American institutions for improving society. But want of space compels me to stop.

V.—EVANGELIZATION OF OUR CITIES.

NO. II.

BY GEORGE F. PENTECOST, D.D., BROOKLYN, N. Y.

OBSTACLES IN THE WAY.

IN a former paper I called attention to some of the inherent difficulties to be met with in the work of evangelizing cities. I wish now to call attention to some of the obstacles in the way of this work, found in the condition of the Church itself. It is never a pleasant task, and seldom a profitable one, to indulge in criticism, especially if there is not a remedy at hand for the faults mentioned. Nevertheless, this matter is of such vital and pressing importance, that it would be less than honest if we were not willing to canvass the whole subject with candor and some thoroughness. We must not ignore the fact,

that while there are those who are daily assailing Christianity itself as a system without divine origin, and so one either of imposture or delusion, there are others who, while they do not go the length of the infidel, do sharply arraign the Church for its inefficiency and neglect of the masses: in a word, for its disloyalty either to the commission under which it works, or its impotence to do the work attempted.

While the Word of God does not warrant us in believing that the gospel will bring about the salvation of all to whom the good news is preached, it does insist that the gospel must be preached to every creature; and the inspired history of the first decades of evangelistic work leaves no room for us to doubt that the first disciples and the apostles understood that the Lord Jesus expected that persistent effort would be made by every and all means to bring all men under its power. The fact that Christianity has become, so to speak, the accepted and established religion of the land does not lessen this obligation, or warrant us in remitting any effort to carry it by public address and personal visitation to every man and into every house. In the synagogues on the Sabbath days, in the market-places between the Sabbaths, and night and day from house to house, with tears, testifying to every one, both Jews and Greeks, repentance toward God and faith toward our Lord Jesus Christ (Acts xvii: 17; xx: 17-31).

It is impossible to read the accounts of the early work of the Church through apostles and disciples, without being stirred by the heavenly enthusiasm which inspired them, and smitten with a conviction that we have fallen from the grace of their apprehension of the peril of a lost world and their longing desire that all men should be saved. We do not mean to aver that there is no such enthusiasm anywhere manifested for the salvation of men, nor that much good work is not being done—though, we are bound to say, in a heavy, cumbersome and formal way—but we do say that the Church, as such, has lost her apprehension of the importance of and enthusiasm in the prosecution of evangelistic work, having the vast masses of our city non-church-going populations for the field of such work.

Among some of the more manifest obstacles in the way of a revival of this lost spirit and these early apostolic measures, we enumerate the following:

I. DENOMINATIONAL AMBITION, RIVALRY, AND COURTESY. This statement may seem to contain a contradiction, but a glance at the facts will clear it of that appearance.

1. *Denominational Ambition.* We do not stop to discuss the evils of sectarianism; but assuming the entire sincerity of the convictions which lie at the bottom of the various denominational and sect (we use the term here in no offensive sense) organizations into which the Church of Christ is divided, and granting that the purpose of each is to prosecute the work of the Master in the conversion of men to God,

it is nevertheless true, that, unintentionally and imperceptibly, it may be, interest in the propagation of denominational tenets and in the upbuilding of denominational organization is allowed to take precedence in the counsels of all the churches over the direct and undenominational work of evangelizing the people. It is a fact as true as it is humiliating, that in many cases ministers and churches cannot be interested in evangelistic work unless it shall be carried on within denominational lines. I speak what I know and testify that which I have seen, when I say that the question more often recurs in this manner, when a new site for building a church or starting a religious work is sought out: "Would not this be a good spot on which to establish another *Congregational (sic) church?*" than in this form: "Would not this be a good spot from which to begin a new work for the evangelization of the people?" "If Congregationalists do not bestir themselves, and act with more promptness and vigor, we shall lose our opportunity in New York to establish our polity here," was the keynote of a vigorous argument I listened to not long ago, in favor of planting new churches in New York. Ambition to establish Congregationalism seemed to take precedence over the greater matter of evangelizing the people. I do not say that underneath this there is not a real and genuine desire for the salvation of men, but that denominational progress is the more proximate end in view. Now, if I may be allowed the use of a Scriptural simile, I would say, "If they do these things in a green tree (Congregationalism, perhaps the least sectarian and ambitious of the sects), what shall they do in the dry?"

2. *Denominational Rivalry.* This is close akin to the matter just spoken of, but it is a spirit that intensifies the denominational fire and leads the churches still farther away from their true inspiration and work. It is a common thing to hear such remarks as these: "The Episcopalians are rapidly taking the lead in New York"; "The Methodists are outstripping us"; "Our Presbyterian churches are falling behind"; "We Baptists are not as strong as we were ten years ago"; "How shall we regain our ascendancy?" These are the remarks made one to another in conversation on the state of the Church; and these are largely the topics discussed in ecclesiastical gatherings, showing that there is an undue anxiety about denominational ascendancy, when the question of the evangelization of the unchurched and unsaved population ought to be our first care. The things now most commonly complained of in connection with the Home Missionary work of the great denominations, is an outgrowth of this spirit of rivalry. Let one society plant a mission church in some new frontier town, where one church well manned and vigorously at work would meet all its need—what follows? Instead of leaving that church to do the Master's work, and putting responsibility upon it for the evangelization and spiritual culture of the people

in the midst of which it is planted, and seeking other unoccupied fields, half a dozen other societies immediately bestir themselves to plant a church of their own order, lest the first denomination on the field get an advantage. It can scarcely be said that a desire to save souls is the motive prompting to this unholy haste in setting up and unfurling a rival denominational banner. This spirit is bred and nurtured in the cities, or, at least, in the great centres of denominational activity. We need only taste the fruit that hangs on the outermost branches, to be convinced of the quality of the entire fruit on the tree. And if, as we sometimes say, "the nearer the bone the sweeter the meat," we might in this case say, the nearer the trunk of the tree the more pronounced is the flavor of the fruit. This rivalry and jealousy crops out most frequently in any projected union movements for evangelistic work. The question of who shall get the converts is one of the first things that comes in to disturb the harmony and efficiency of such work. I have known a work of grace of most abundant promise checked, hindered, and finally overthrown by this spirit. The pastor of a great Methodist church in one of the large western cities refused to come into a union movement, on the ground that converts in union meetings *never made good Methodists!* saying that it was the policy of their church to secure conversion within the bounds of their own denomination. In another city were two pastors, both having large and important churches—one a Congregationalist and one a Presbyterian—who were the best of friends, and who both united in bringing about the meeting, quarreled bitterly because each suspected the other of an undue zeal in housing the converts, of which there were hundreds. Sometimes this rivalry is manifested between churches of the same denomination. In this case it is local church ambition and rivalry that prevails, to prevent the best work from being done. It may be denied by some that this spirit exists in any such way and to any such degree as I have stated it: but let the occasion come, and its development will soon be apparent. I say these things, knowing that there are notable and honorable exceptions among churches and pastors, who magnify the commission of Christ, to make disciples above any and all questions of church and denominational advantage or gain. All honor to such men and such churches. May the number of them be multiplied, and then shall one chief obstacle in the way of evangelizing our cities be removed.

3. *Ecclesiastical Courtesy.* This seems almost a paradox. Nevertheless it is true that the denominational pendulum, swinging away from the side of rivalry and jealousy, often swings so far away that out of very courtesy to others no aggressive work can be done. The Episcopal Bishop of Illinois once spoke of that great State as being his diocese, and gave the sum of its entire population as the number of souls under his spiritual care. The inference was easily reached,

that he regarded all churches and preachers other than his own as being intruders upon his field. This is an extreme illustration of my point. We will say that in a certain city there is a point about which hundreds and thousands of non-churchgoing people live and congregate. In that neighborhood there are a half-dozen or more churches, who have and hold a regular churchgoing congregation. Some of the churches are full, but more are half, or less than half, full. None of them are reaching the vast population of non-churchgoers that swarm about the outside of their "meeting-houses." This, of course, offers a field for aggressive evangelistic work done in a way not after the manner of the regular stereotyped Church services. But to begin and carry forward such a work, is by many regarded as discourteous to those churches which occupy the field.

To underrate evangelic work on such ground is not a parallel to the case referred to in the matter of planting a half-dozen rival churches in a small frontier village scarcely large enough to afford a congregation for one; for it would be an absurd thing if there was but one church in a city of twenty thousand inhabitants which succeeded in preaching to, say, one or two thousand people, and that one church should object to another one being organized, on the ground that they were occupying the field, and to come in would be a discourtesy. Now there are those pastors and churches which object to any aggressive evangelistic work being done anywhere in their neighborhood, apart from that which is being done by themselves; to ignore their objection and do what seems to be needful in the case, is considered discourteous. And as a rule, while some pastors and churches would be glad to co-operate, yet out of respect and courtesy to the objecting pastors the work is vetoed or must go on under protest. We have known evangelistic work hindered in not a few small cities and large towns because of the supposed obligations of courtesy to some objecting pastor or church. These and similar conditions or facts may seem trivial, and possibly by me exaggerated; but as a very small mote of dust will stop the works of a watch, so will just such things as I here mention quench and hinder the work of city evangelization. The wedge of gold and the goodly Babylonish garments were but small affairs, after all, when compared with the vast spoil of Jericho, but their unlawful appropriation by Achan brought disaster and defeat upon the armies of the Lord; nor was their strength recovered until the sin of Achan was put away. So also these denominational jealousies, rivalries and ambitions, not to speak of these false and carnal courtesies, must be put away from among the churches, and the field looked over from the standpoint of the Savior's commission, "GO PREACH."

The fault in all this matter undoubtedly lies with the leaders in our various denominations, and not with the people. As a rule, the

hearts of the people, where there is spiritual life, beat true to the wide purpose of the Gospel to reach and save the unsaved. Nor do I mean to say that there is intention on the part of the leaders of the churches and denominations to hinder the larger work of Christianity. Rather do I suppose that this state of affairs has grown upon us by insensible degrees, and has come to us by inheritance from those who have preceded us. But, however this state or condition of affairs may be accounted for, the fact remains; and, as servants of God who have the cause of the Gospel and the salvation of men at heart, we should confront and correct it. No one really doubted the loyalty and patriotism of our generals and commanders during the war. They all wanted to see the Union preserved and the war brought to a successful termination; nevertheless, it was true that personal ambitions and rivalries, as between the different departments and divisions, for years hindered the work of the army, and prevented well-concerted plans and harmonious action on the part of all branches of the service, and so retarded the true progress of the war, and not once or twice threatened fatal results to the Union. A recent writer has told us that it was a part of the genius of Gen. Grant to abolish rivalries and bring every part, branch, and officer of the service into harmonious action, and concentrate all their ambition and power upon the achievement of the grand end. Before the great general assumed command, says the writer referred to, the army was simply "out gunning." I may be pardoned for saying that I think something akin to that is the truth about our church work in the cities. We are all "out gunning" on our own account, and are not massing our forces according to a single purpose and plan, having for its end the evangelization of the whole city.

II. CHURCH AND PASTORAL ISOLATION. By this I mean the segregation of the churches in the cities. It is said that there is no place in the world where a man may be so entirely alone as in a great city. I am sure that this is true to a great extent of pastors and churches in the midst of these vast populations. We often know less of what is going on in other parts of our own city, and of the work of our fellow-pastors, than we do of what is being done in the distant territories and of pastors in other cities. A city pastor's work is something the immensity of which few laymen can understand. He has his pulpit and public ministerial work to do; he has from one to six and eight hundred families to visit, or at least keep track of; he must, meantime, be open and accessible to all who may wish to see him; he must visit the sick and bury the dead; moreover, he has a nameless number of things to do and think about which would surprise nine-tenths of his own people. Beside, according to the present organization of churches and the method of their conduct, every pastor is made responsible for "the success of the church" over which he is placed. Just because

the proper evangelization of cities has been neglected, it becomes more and more difficult to "maintain the churches" and prevent them from "running behind," both in revenue and attendance. The exceptions to this rule are fewer than we wish they were. Naturally in this state of things pastors are apt to say, "I have all and more than I can do to take care of my own parish without looking abroad for more work, or different work." This is the same argument that would paralyze the work of foreign missions. If we did nothing for the heathen until we had done all there is to be done for the people at home, we would send no missionaries abroad. Just so, if we are to do nothing toward evangelizing the people of our cities who live by the tens of thousands, as it were, between the boundaries of our several parishes, and attend only to those individuals and families whose names are on our church-books or on the pew-list in the hands of the society's treasurer, and that occasional stranger who pushes himself into our congregation persistently from his own impulse, then will the un-churched thousands be left, as they are being left, to escape us and perish in their sins, and largely because no man or church or combination of churches cared for their souls. I have often watched the fishermen in the Scotch lakes dragging for salmon. A dozen men with an immense drag-net will inclose the entire mouth of the inlet, or some cove in the lake, and gradually draw it to shore by a steady movement, which prevented the fish from escaping. The process is one almost certain to take every fish within the compass of the net. Now suppose that each one of those twenty fishermen should insist on having the net divided into twenty parts, and a part given to each man, that each might make his own little drag. Would not the result inevitably be that the majority of all the fish would make their escape between the nets? It goes without saying that each church has its own parish work to do; but are we not forgetting that in a sense every church owes something to the entire population; just as while we are attending to our parish work we recognize our obligations to the Home and Foreign Mission work. Why should we not arise and by combination say the city must be encompassed and the Gospel and all the privileges of it be given and taken to the door, if necessary, of every man, woman and child in it? As I pass through a crowded thoroughfare of my own city, remote from my own parish, or the immediate field of my own church work, and see great throngs of people, among whom it is morally certain that there are thousands who are unsaved and unattached to any church, even by the slender tie of Sunday attendance, am I to say to myself, I have no responsibility in connection with these unsaved thousands, because they are not in my parish, and there drop all thought of them? If it is not my business, whose business is it? If it is not mine, in part at least, then it is not anybody's, and so there is no responsibility anywhere.

And this is what our too constant habit of localizing our work and segregating ourselves leads to. The city is left unevangelized. I believe the genius of the Gospel tends to make every man, especially every man called to the ministry, look upon the whole world and every human being in it as constituting a part of his parish. At least taking my commission from Christ in His own words, I cannot make it narrower than that. If I am told that it is not possible for any man to compass the whole world, I reply let us take the whole world into our hearts and "have a try" at reaching it. William Carey was thought to be a mad and impractical enthusiast when he rose from the study of the map of the world while at work on his cobbler's bench, and proposed to go forth and preach the Gospel to the heathen world. Nevertheless, he began a work that has led to the upbuilding of the vast modern missionary movement.

III. MAKING THE CHURCH AN END RATHER THAN A MEANS. It is not perhaps unnatural that Christians should get attached to their churches and take pride in their prosperity *as organizations*. But when the upbuilding of a *church* becomes a matter of more importance than the saving of souls, then the Church has become a rival of the Gospel, and not the agent of it. If one-half of the care and thought bestowed upon the question, "How shall we contribute to the prosperity of our church?" were expended on the proposition, "How shall we make our church more efficient in the work of evangelization?" no doubt the church would be taken care of and built up much faster than it is now. We have known churches and pastors refuse to co-operate in evangelistic work in a part of the city distant from their location, on the grounds that even if the work were successful it was "too far away" from them "to benefit our church"; as though the whole end of the gospel was to build up churches. On the same ground we might refuse all aid to Foreign Missions. The Jews made men slaves and bondmen to the Sabbath; but our Lord taught them that the Sabbath was made for man, and not man for the Sabbath. We need to learn that churches are means and not ends. They are means to the end of the world's evangelization. "How many were gathered into the churches?" is a question often asked after some evangelistic meeting has been held. Not how many were converted to Christ and gathered into the Kingdom. This question shows the drift of feeling. It is the church and not the soul that is the object of anxiety. "If we do not have a revival soon our church will have to go down," wrote an anxious pastor some time ago, desiring my assistance as an evangelist. He had absolutely no conscience on the question of evangelistic work. His desire was for revival in order that *his church* might be built up—that is, this was the primary motive; no doubt he would have been glad also that the souls of those who might have been brought into his church, would be

saved. For one, though it may seem to some out of place for me to say it, my own conviction is clear, *that when any church ceases to be worked as a base for the evangelization of the city or community where it is located and becomes a mere centre of local religious and church pride it ought to go down, for it has ceased to represent the Spirit of Christ.* Let us make the case concrete. Suppose the Master Himself should come in the flesh to dwell for a season in the Tompkins Avenue Church, and should say to us: "I have come to abide with you and to personally direct your work;" does any one for a moment doubt that He would lead us out into the largest work and activity among the multitudes that swarm around us? Does any one for a moment think that He would be content to abide with us and spend His life in discussing the question and devising the means whereby we might build up *our* church. No doubt by twos He would be sending us abroad through the city, Himself frequenting the resorts of men and preaching the gospel of the Kingdom to them. Well if we are true churches is He not abiding with us, and does He do by His Spirit other than He would in person? Nay, did He not say that when the Spirit came we should do even greater works than He did when on earth?

The eyes of the Church should be outward upon the multitudes who, "as sheep without a shepherd," are going down to death, and not upon herself. It is enough that the eye of the Chief Shepherd is upon us and ordering all things for our need. When Napoleon said upon entering upon one of his great battles, "Soldiers of France, remember that the eye of the Emperor is upon you this day," it was to cheer and nerve them to heroic deeds for France. When the Master said "Go preach, and lo, I am with you always, even unto the end of the world," it was not to stimulate us to the upbuilding of prosperous churches in which we might take pride, but to nerve us to "do exploits" (Dan. xi: 28-32) in the work of the world's evangelization. Once we take our eyes off that supreme object and fasten them upon anything short of or less than that, even though it be the Church itself, we are in the hands of Delilah, and our locks are in danger of being sheared. We need not fear for the Church so long as we are doing the work of evangelizing. "He that watereth others shall himself be watered," and no less truly will it be that the Church that seeks to save the lost shall herself be saved.

IV. THE LOSS OR SUBORDINATION OF THE EVANGELISTIC SPIRIT. The tendency for some years past has been to underestimate the importance and even repress the evangelistic spirit and mission of the Church. More attention has been given to the charge of the Master to Peter, "Feed my sheep," than to his commission, "Go ye into all the world and preach the Gospel to every creature." The Church and the ministry has a double call to be fishers of men and feeders of

the sheep. We are both fishermen and shepherds, but we are called to be fishermen before we are charged with the work of feeding sheep. No doubt it is the business of the pastor to culture his people and edify the body of Christ; but he is also to train them to be fellow-helpers in the Gospel. Moreover he is not to give an over proportion of his time to this work of culture. Where would be the use of the drill sergeant if it were not that he prepares his recruits for the field and the fight. It is of no use feeding and training an army unless you lead them to the battle. The difference between McClelland and Grant was, that McClelland fed and drilled his army, while Grant fought his. The bulletins from McClelland's snug headquarters in the Wilderness, read day after day, "All quiet on the Potomac," while Grant's were written from headquarters in the saddle, and read after this fashion: "A great battle in progress, we have the enemy on the run, and propose to fight it out on this line if it takes all summer." It was Grant, and not McClelland, who put down the rebellion and saved the Union. I do not say that Gen. McClelland was not a patriotic man and a good soldier, for he was both, and we honor him as such, nor do we say that he erred in drilling and feeding his army. But he erred in not fighting them. I do not say that those of our brethren who are evermore feeding and culturing their flocks are not loyal men to their Master and faithful to their flock (so far forth), but I do venture to say that feeding the flock will not evangelize the city, and that they err in not "moving directly on the enemy's works." Moreover, the pastor who is not aggressively evangelistic in his spirit and methods will not have a church worth much in the work of evangelizing the city. He will build up a comfortable, easy-going, self-satisfied congregation, which will look with disfavor upon all aggressive work, and will settle the question of the city's evangelization by saying: "If the people want to be saved let them go to church, and if they are too poor or too proud to go to church let them go to the chapels and mission houses, and if they will not go there let them go to —." To the support of the chapels they will contribute, provided the minister in charge "is not too high-priced and will adopt no Salvation Army methods." The best proof of the truth of this statement is an examination of the yearly reports of our largest and most wealthy churches, those presided over and administered by brethren who believe in "the culture of the Christian life and the natural increase of the Church," whatever that latter expression may mean.

This decline of the evangelistic spirit leads up, or down, to what has been not inaptly denominated "the religious and social club life of the Church." No individual Christian can forever dwell upon his own spiritual improvement: he either gets tired and discouraged, or else disgusted with himself. But since he has not been taught and trained to regard himself as a "worker together with God" and

his pastor for the salvation of men, and having nothing definite to do for God or man, he will either lapse into worldliness on business lines, social lines, or mere frivolity. Absorbed in business, society, or pleasure during the week, he is called to a halt on the Sunday, and licked into spiritual form by the pastor's sermon, only to fall back out of form again during the following week. The Church becomes a place of religious resort, and the social life of it is largely arranged on the basis of natural affinities. New people coming in are measured by their social position, their wealth, their general availability to outside church matters, and not by the spiritual force which they may bring with them. The visitor or stranger is not spoken to or greeted; his spiritual condition is not inquired into, and, as a rule, he is left to come and go until he is discouraged, unless he has the "stuff" in him to stick, "knowing that it is God, and not man, who worketh in him." A world's courtesy, rather than a Christian impulse, prevails in the Church's intercourse. A stranger is not spoken to, because "no one has introduced me!" As it has been pithily said, "Whatever may be the truth of the recognition of Christians in heaven, there is precious little of it down here!" These may seem hard things to say, but they are too sadly true; and the reason is, that the spirit of the Gospel which says "Go, preach;" "Go, tell how great things the Lord hath done for you," does not dominate in the churches.

V. THE ASCENDENCY OF SECULAR AND PERSONAL INTERESTS. As a rule our laymen are so absorbed in the pursuit of personal interests, so intent upon "laying up treasures on the earth," that only a few of them can find time to "work for the Master," and as they are not trained to "seek first the kingdom of God and his righteousness," they have little valuable counsel to give. Of their money they will give a moiety in diminishing amounts as the object is away from the direct interests of the particular church to which they belong. There is not one layman out of twenty that could be used in an inquiry room, or whom you could get to make a visit to an unconverted soul with a view of pointing him clearly to Christ. The whole burden of spiritual work is thrown upon the pastor and the very few brethren who may be found to help him in these things. The great mass of the church membership shirk all responsibility in the work of evangelizing, and if the church goes into aggressive work at all, this dead mass has to be carried, and instead of being a help it is a hindrance. How are we to evangelize the cities when the preachers are thus handicapped for the want of help from their lay brethren, and overloaded with church work which their brethren will not divide with them? This secularizing tendency has robbed Christ of seven-tenths of His army. Men cannot serve God and mammon. The greed for wealth and the race for riches by the Christian world has paralyzed her spiritual energies. Riches, as a rule, are a hurt to the individual

rather than a help, and the same is true of a church. I would rather have ten good men of downright spiritual force and out and out evangelistic spirit in my church than twenty millionaires without that spirit. It is not money that the church needs—granting its use when sanctified—but an evangelical aim and spiritual power. But as the case now stands, taking the whole census of the church, the secular aim and pursuit, rather than the spiritual, is the dominant one.

VI. DIRECT OPPOSITION TO EVANGELISTIC WORK. It is safe to say that all independent evangelistic work in our cities is looked upon with disfavor by the majority of pastors and churches. The utter neglect of the vast unchurched populations of our cities has resulted in the thickening of the dark sediments of society and humanity toward the lower wards and tenement districts and slums of the city. The Church, neglectful and careless of these ever-increasing lapsed masses, has made it imperative upon the Spirit of God to raise up other agencies for their deliverances and salvation. Sleeping securely in her repose, the Church has been roused again and again by the appearance of some "self-appointed (?) evangelist who has dared to begin to preach to the people outside the regular lines of church organization." Until such have won a "reputation for success," they have been frowned upon. If their services can be utilized in building up "the church," they are occasionally called for, but as for supporting them in work distinctly among the outside masses, the Church has never, in my recollection, done it. The utter indifference of the Church to the awful condition of "Heathen London," was the occasion which made the movement of General Booth possible. Had the Church responded to the call he first made, and to the startling facts which he presented, the most marvelous results, both as to quality and quantity, might have followed. But his work in its early simplicity was frowned upon, and as it began to grow was antagonized, until in the very spirit of despair and retaliation, his forces were turned, if not upon the Church itself, they were organized in defiance of it. The excesses and extravagances of the Salvation Army have grown out of the opposition of the church to "outside evangelization." The crudities of "callow evangelists, traveling about with limped-backed bibles under their arms, with a limp theology in their lips," would never have been possible if the Church had not opposed the revival of the evangelizing spirit. God stirs the hearts of some men, but their zeal is checked and their ardor repressed in the Church, and so they go out (for speak they must) only to be more bitterly opposed. Had the Church heeded the call of God to rouse herself out of sleep and go forth to the work out of the narrow fields on which for half a century she had been practicing "high farming," this vast new evangelizing force might have been directed and trained into wonderful usefulness and efficiency. As it is, the evangelist is found denouncing the

church as dead and formal, and the church is found denouncing the evangelist as crude, unsound and dangerous. And we are not even now learning much wisdom. There are, for instance, in New York, Philadelphia and Brooklyn*—the three largest cities in the Union—in the buildings of the Y. M. C. A., three magnificent auditoriums, capable of seating, respectively, twelve, fifteen and eighteen hundred people, and yet, with the streets swarming with people who never enter the doors of a church, these magnificent halls are closed tight and fast on Sundays. The same is true of the Boston Y. M. C. A. Hall, a magnificent room. We naturally ask why are they not opened and the gospel preached in them, and organized efforts made to gather in the wanderers to hear the blessed Word? The answer in every case is, "We are dependent on the churches for our revenues, and the ministers are opposed to our holding such services in our halls on the Sabbath. We dare not do it." I believe this is the rule throughout the country wherever the Y. M. C. A. have halls: Chicago and San Francisco may be exceptions. Of course, in *this* respect, too, there are honorable and conspicuous exceptions, where churches and pastors are heartily in sympathy with all work which is calculated to carry the gospel to the unchurched masses or bring the unchurched masses to hear the gospel.

In another paper I shall venture to suggest some remedies and methods for correcting our faults and carrying forward the work of evangelizing the cities.

VII.—LEAVES FROM A PREACHER'S NOTE-BOOK.

NO. X.

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

CXIV. *Thanksgiving.* The duty and privilege of praise are not appreciated. *Worship*—ascribing worth to God and describing His worth—is in His Word the leading feature, as in modern days it is the least feature of the assemblies of saints. *Worship* implies a thankful frame. "In everything give thanks."—1 Thess. v: 18. Nothing left outside of the range of the injunction, because to a true believer all things work together for good. Comp. Ephes. v: 20; Col. iii. 17.

CXV. *The value of a thankful heart.* 1. It is the *fruit of faith.* Natural gratitude is the natural pleasure felt in prosperity; gracious gratitude blesses God, like Job, in adversity, because of faith in His wisdom and goodness. 2. It is itself *one of the foremost of blessings*, and parent of all other graces. So says Cicero. It disposes to contentment in all conditions, and puts a bridle on desire. 3. It *finds blessings.* Says Dr. O. W. Holmes: "If one should give me a dish of sand, and tell me there were particles of iron in it, I might look with my eyes for them, and search for them with my clumsy fingers, and be unable to find them; but let me take a magnet and sweep it, and how it would draw to itself the most invisible particles by the power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the

* Since the above was in type we have learned with interest that the Brooklyn Y. M. C. A. is contemplating the opening of their hall on Sunday evenings for Gospel service for men only.

magnet finds the iron, so it will find in every hour some heavenly blessings: only the iron in God's sand is gold." 4. *It fits for greater blessings.* God gives more abundantly where previous gifts are properly valued.—Ps. 1: 23. Chrysostom said "there is but one calamity, sin"; and after many sorrows died, exclaiming: "δοξα τῷ θεῷ παντῶν ἐνεκεν." "God be praised for everything!"

CXVI. *Golden Rule.* Confucius, being asked if any one word formulates the duty of man to man, replied: "*Reciprocity.* Our Lord rises far above that: 'Do not even the publicans so?'" He bids us adjust our conduct, not by what men actually do, but what they should do, to us.

CXVII. *Guizot calls the Reformation* a great insurrection of human intelligence. Was it not also a *resurrection* of primitive faith and evangelical doctrine?

CXVIII. *A mother's rule for self-indulgence.* The mother of John Wesley said to her son: "Whatever weakens your reason impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."

CXIX. *A Christian's Epitaph.* "And they laid the pilgrim in an upper chamber whose window looked toward the East; and the name of the chamber was Peace. There he slept till break of day; then he awoke, and sang." (On tomb of Judge Samuel Hoar, Concord, Mass.)

CXX. *License vs. Prohibition.* "Natural law," says Blackstone, "requires that we should live honestly, hurt nobody, and render to every man his due." "Common law," says the same learned authority, "declares that no man has a right to use his property to the injury of another." Moral law requires that we love our neighbor as ourselves. All these are in harmony with Divine law. But no law can establish or sanction such a vicious system as the drink system without contravening all other laws, natural, common, moral, or divine. Lord Chesterfield said in the British Parliament, "Luxury, my Lords, is to be taxed, but vice is to be prohibited, let the difficulty in the law be what it will. *Would you lay a tax upon a breach of the Ten Commandments?* Would not such a tax be wicked and scandalous? Would it not imply an indulgence to all those who could afford to pay the tax?"

CXXI. *The true artist studies the combination, concentration and constellation of colors.* As an illustration of the limitless number of combinations which the three primary colors are capable of, it may be interesting to know that in the Gobelin tapestry manufactory 28,000 distinct shadings of yarn are employed, each one distinguishable by the practiced eye.

CXXII. *When, in 1757, Smeaton* was building the great Eddystone Lighthouse, "to give light and to save life," Louis XV., King of France, heard a suggestion from an unprincipled courtier that he should give sanction to cruisers to annoy and harass the workmen. He replied: "I am the enemy of England, but *not of humanity.*"

CXXIII. *Our abiding frame* is the index of character, said Garfield. "I have seen the sea lashed into fury and tossed into spray, and its grandeur moves the soul of the dullest man. But I remember that it is not the billows but the calm level of the sea from which all heights and depths are measured. When the storm has passed and the hour of calm settles upon the ocean—when the sunlight bathes its smooth surface, then the astronomer and surveyor takes the level from which he measures all terrestrial heights and depths.

CXXIV. *The glory of a stainless life.* An Arabian princess was once presented by her teacher with an ivory casket, not to be opened until a year had passed. The time, impatiently waited for, came at last, and with trembling haste she unlocked the treasure; and lo! on the satin linings lay a *shroud of rust*; the form of something beautiful, but the beauty gone. A slip of parchment contained these

words: "Dear pupil, learn a lesson in your life. This trinket, when inclosed, had upon it only a spot of rust; by neglect it has become the useless thing you now behold, only a blot on its pure surroundings. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and in time leave only the dark shadow of what might have been. Place herein a jewel of gold, and after many years you will find it still as sparkling as ever. So with yourself; treasure up only the pure, the good, and you will be an ornament to society, and a source of true pleasure to yourself and your friends."

CXXV. *There are only two religions.* "The Gospel is applicable equally to all religions. Generally considered, there can be but two religions: the one looking for salvation by grace; the other by works. The principle of evil in all unbelieving men is the same. The refuges of lies in Popery, in Judaism, in Mohammedanism, in Brahminism, in Buddhism, and every form of Paganism are wonderfully alike. (See Anderson, "Foreign Missions," p. 119.)

CXXVI. *The Master: Evidence of Christianity.* "Ye are our epistle written in our hearts, known and read of all men."—2 Cor. iii: 2. Benjamin Franklin tried to convince the farmers of his day that plaster enriched the soil. All his philosophical arguments failed to convince them; so he took plaster, and formed it into a sentence by the roadside. The wheat coming up through those letters was about twice as rank and green as the other wheat, and the farmers could read for months, in letters of living green, the sentence: "This has been plastered."

CXXVII. *Moody's address to the graduates at Northfield* consisted of these two words: "Consecrate and Concentrate," and he added a motto that he saw in England:

"Do all the good you can,
To all the people you can,
In all the ways you can,
As long as ever you can."

CXXVIII. *Blessings turned to curses.* Retzsch, in his ingenious and marvelous illustrations of *Faust*, has one most remarkable etching. He represents the demons as contending for the possession of the soul of Faust and dragging it down into the abyss. From above the angels watch the struggle with intense interest, and, plucking the celestial roses from the bowers of Paradise, fling them down upon the heads of the demons. They leave the blessed heights of heaven roses, but as they pass into the sulphurous atmosphere of the abyss turn to burning coals and fall on the demons to burn and blister wherever they touch.

So it is with the mercies of God: they leave his hand as fair and fragrant flowers, full of heaven's own beauty and sweetness, but when they touch the hard heart and stubborn will of the resolute rebel against both law and grace, they turn to coals of fire. What was meant to bless, burns. The blood, which was shed to justify, actually condemns. In proportion to the height from which we fall is the depth to which we sink; and so it were better not to have known the way of righteousness than, after we have known it, to turn from the holy commandment delivered unto us.

CXXIX. *The snares of the devil.* One of the wonders of nature is called the *opeliet*, about as large as the German aster, with many long petals of a light color, glossy as satin, each tipped with rose-color. The lovely petals wave about in the water, while the opeliet clings to a rock. How innocent and lovely it looks on its rocky bed! Who would suspect that it would eat anything grosser than dew or sunlight? But those beautiful waving arms have to provide for a large open mouth, hidden down deep among them. The instant a foolish little fish touches one of the rosy tips he is struck with poison as fatal to him as lightning. He immediately becomes numb, and in a moment stops struggling, and then the other arms unfold him.

SERMONIC SECTION.

THE GENESIS OF HUMAN SIN.

[Baccalaureate Sermon, W. Va. State University.]

By REV. W. S. PLUMER BRYAN [PRESBYTERIAN], HUTTONSVILLE, W. VA.

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.—Gen. iii: 1-6.

THESE words describe a mighty change in the state of man. Until now man, male and female, dwelt in Paradise, created in the image of God, in knowledge, righteousness and holiness, with dominion over the creatures; but hereafter man is an exile from Paradise, shorn of his righteousness, doomed to hard labor, and branded with the blighting curse of God. This change is commonly called the Fall, and its cause is not far away. It was sin that laid prone the erect spirit of man and dragged him down from the high plane on which he had begun life, to one of shame and fear and misery.

To us this is more than an historical event, and our interest is not merely sympathetic or confined to those remote effects which the deeds of our ancestors have upon us. It is rather a distinctly

personal interest; for Adam was more than fellow-man or ancestor, or even father of the race. Upon his relation as father was built another—that of federal head and representative; that is, we are not only heirs to the effects of his act, but parties directly concerned in it. It is indeed, putatively, our act, in that we acted through him who was appointed to act for us. His state then is our state, and the history of the one is the explanation of the other. Thus the original plan of human life was brought to a rude stop at the very threshold of history. There was a sudden and violent breach of continuity. The moral nature received a frightful wrench, which diverted its energies downward, and man became the Great Exception in a world where the law of progress upward reigned supreme. His actual state was as far from his normal state as sin is from holiness. Intellect became darkened that it could not see the truth, the affections were tainted so that indulgence was no longer innocent, and the will was depraved so that its actings became odious in the sight of God. Nor could the moral contain within itself the full effects of the Fall, but, like some poisonous fluid, these oozed out from the sides of the containing vessel and trickled far away from the first seat of sin. The body felt the sin of the soul, and the result was pain, sickness and death; life below man felt man's sin, for "the whole creation groaneth and travaileth in pain together until now." So, from that primal note of discord with the Divine will, struck in Adam's sin, there arises a mighty chorus sung by every creature upon earth—a chorus in the minor key; a chorus that is a dirge of woe, the wail of sin-stricken humanity and of a sorrow-stricken world.

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.]

This fact of human history is an ugly obstacle to a certain phase of the philosophy of evolution. The words are guarded—a "certain" phase, because evolution is not necessarily antagonistic to the facts of Scripture, and in other phases it is intelligently adopted by devout believers in God's Word—and a "philosophy," because evolution is not a science, as is often popularly supposed, but a philosophy of the many different sciences dealing not with facts but with the relations of facts. The evolutionists referred to deny the Fall, as conflicting with their theory. The presumption, say these, is that man, himself a part of Nature, followed the law of Nature's progress; and the presumption is sustained by scientific research. Thus, it is urged, archæology shows that the implements of early man were rough stones; that these were followed by split stones, polished stones, brass, and iron successively. Ethnology first discovers man in a state corresponding to the savage tribes of to-day, and traces him in an upward progress to the highest form of civilization; and philology marks the development of language from the radical monosyllabic form to the inflectional, which is the highest rank of language. Here is progress without regress, and no place is to be found for the Scriptural doctrine of the Fall.

Let us cordially admit the presumption, for in the face of that presumption the meaning of the Fall is vastly intensified. Let us as cordially admit that these sciences convincingly prove the development of the race: but let us expose and very positively deny the assumption that this development dates from primordial man. The Early Man of science has not yet been identified with the First Man, nor has proof of development been accepted as involving proof of origin; and till these things are accomplished the intended inferences are invalid. On the contrary, it may with as much reason be assumed that the early man of science is not original, but degenerate, and that if he is degraded and savage it is because he

fell from a state analogous to that of vegetable and animal life, while vastly higher, into one where his vices and crimes were not only abominable in God's sight, but positively against the order and instincts of nature. The claim is, at least, not proven by these sciences, and we may readily credit positive evidence to the contrary, such as this passage affords. We have here no myth or legend, but sober fact, substantiated by the traditions of nations that have never known the Bible.

To a right understanding of the Fall, let us remember that Adam and Eve were created innocent and perfect. Their food was the word of God, their atmosphere the presence of God. Yet they were not close-guarded, else it would not have been a real temptation. There was an aperture by which evil might enter their souls: in other words, they were able to stand, yet free to fall. Further, their ruin was plotted and brought about by Satan; whether "the serpent was led by an evil spirit, or whether an evil spirit assumed the form of a serpent" (Martensen), we need not determine. The anti-theist will reject the account as involving miracle; but there is no more difficulty here than in the voice with which Balaam's ass spoke, the voice which came from Sinai, the voice at our Lord's baptism, and the voice which Saul heard on his way to Damascus. The narrative clearly implies that Satan is a person as real as God above or man on earth, of power and knowledge greater than man's and less only than God's. Further still, Adam was the real objective of the tempter, whose plan was the more deadly by reason of the indirection employed. The attack came from an unsuspected quarter—through Eve; showing us that there is no earthly relation in which we can repose with absolute confidence, for the closer the relation the better may it subserve the purpose of the Evil One.

The question before us is not the origin of evil, or the nature and extent of the Fall, but the genesis of human sin: how sin effected an entrance into a soul

holy in its impulses and righteous in its will, and, once entered, transformed that soul and made it unfit to dwell longer in the gracious presence of God. This requires a study of Eve's sin, as her's was the first sin.

The temptation presented a square issue. God had forbidden the tree of the knowledge of good and evil as food, upon pain of death; Satan would that they eat thereof. To heed the one was obedience and life; to heed the other was disobedience and death.

The steps in the temptation are clearly marked:

I. "Yea, hath God said?" To Eve in innocence there was no more question as to the meaning than as to the authority of God's command. What she had to do was as clear as why she had to do it. The word was given, not to be argued about, but to be obeyed; and its requirements were free from any obscurity or uncertainty. Besides, the law written upon her heart lent its sanctions to the voice of God, and made the path of duty very plain.

Satan's first effort was to fracture the certainty of Eve's mind as to this specific command. If he could obscure her sense of its obligation, he might afford to give apparent recognition to the authority of God in general, for he well knew that character is determined not by man's abstract belief but by his concrete thoughts, words and deeds. And so, with apparently full reverence for God, he injects into the mind of Eve a doubt as to this command. If God has certainly spoken, he urges, obey; but has He certainly spoken? It is only a doubt; Satan does not deny that God has spoken. He denies nothing, he affirms nothing; he simply questions. He would treat as undecided what to Eve had hitherto been a certainty clear as day and fixed as the throne of God. He is content if she punctuates with an interrogation mark rather than a full period, if to any degree the clear line between what I may and what I may not do be dimmed and blurred.

The effort was successful. The doubt lodged in the mind of Eve. She at-

tempted reply, but the reply was itself tainted with the doubt. The threat, "Ye shall surely die," she rendered by the words, "lest ye die." God's verily was to her only a perhaps, and the death penalty was a risk and not a certainty. Here was the first sin—not the overt act, not the defiance of God's authority, but the doubt as to a clearly-revealed command of God—questioning hesitancy in the place of prompt obedience. Our eyes are hardened to the sight of sin within and without, yet even these may see that this was the thin end of the wedge that, driven in, would part God and man far asunder—the almost invisible fissure in the ground where God and man stood together, that would rapidly widen and deepen into that black abyss, fathomable only by the Son of God himself.

To us God speaks as to Eve; He speaks to be obeyed. He sets good and evil before us in terms of very positive meaning, and with marks of His authority too plain to be misunderstood. He speaks in other tones than to Adam and Eve, under a covenant, not of works, but of grace; but still He speaks to be obeyed. We may critically examine His Word to determine its meaning, we may frame its teachings into a connected body of doctrine; but, rightly engaged in, these are only that we may the better obey. To hear and not obey is a perversion of that word; to doubt when God has spoken is to sin in that it doubts God himself, and loosens that rule of duty which God has firmly fixed upon us.

The question put to Eve is, under different forms, repeated to-day. Hath God said, we are asked, that punishment is eternal, and does eternal really mean eternal? It seems at first a purely critical question; but if the doubt enter the mind, how it affects the whole fibre of the moral being, and changes God's "surely" into man's "possibly." Likewise of the atonement: Is it, we are innocently asked, a vicarious sacrifice, or merely an illustration of God's wrath against sin in general, or else a beautiful example of self-sacrifice? And the

moment the soul questions whether Jesus Christ by His death saves sinners, it dulls its sense of the need of atonement, and hardens itself in its own righteousness. Yet how harmless, apparently, the question, "Hath God said?"

Here is the vice of agnosticism. It carefully avoids the blatant denials of a vulgar atheism, and speaks reverently of a great First Cause, or Inscrutable Power, that bears some mysterious relation to the world; but it exposes itself when it disclaims all definite knowledge of God and of His will, on the ground that He is too high for mortals to know, too great for the mind to conceive of. It makes ignorance a virtue, and doubt the highest expression of reverence; and so it appeals with exquisite force to the natural heart that seeks to justify to itself its alienation from God. Yet, surely it is no irreverence to know what God would have us know; and while by our own efforts we could not arrive at an adequate knowledge of God, it is quite within His power to reveal Himself to us in terms suited to our understandings, and with sanctions binding upon our consciences. To shut our eyes to such a revelation is not reverence, but willful blindness. Ignorance of what one might know, and ought to know, is not a virtue but a vice. To be in darkness while the light of God shines steadily about us argues not a natural defect, but a wanton abuse of faculties; for the light shineth for the eye, the word is given to the heart. Not to see the one and to doubt the other are, alike, sin.

Two distinctions must qualify the general statement; to doubt is sin. We must not confound moral doubt with speculative doubt, which includes that range of questions without practical bearing on our duty to man or to God. In this is no sin. Any purely human explanation of the divine procedure, or any of that philosophy which man has built up around the Scriptures may be doubted, even while faith in God and His Word remains unabated. Doubt like this is not such as Eve's.

This may through life coexist with living faith; it may attend us, unsolved, to the throne of God. But doubt on those questions which concern duty is sin, for this reason, if for no other, that it relaxes the sense of duty. To doubt the holiness, the power, the wisdom of God; His sovereignty over us and His propriety in us; His right to command us, to control us, to determine our final destiny; to question the designs of life and obedience, of sin and death—this is doubt acutely affecting duty. It, therefore, is sin.

The other distinction lies between the suggestion of doubt and our harboring of doubt. Had Eve resisted the suggestions of Satan, she would have been guiltless; had Christ heeded those suggestions He would have been guilty. Responsibility does not attach to the free acts of one without our influence; it begins when we entertain what Satan suggests. We are not fully conscious of doubts until we struggle against them; and the soul thus struggling, in simple faith on God, is, though unknown to itself, of stronger, more virile faith than he whose sky knows no cloud, whose day is never succeeded by night. Conversely, to succumb to doubt is to become responsible for doubt. Some are prone to believe that doubt is a master from which there is no escape: that its difficulties are insoluble, and that they deserve pity, not censure. Possibly, too, they indulge in the cant concerning "a lost faith," and in a mild laudation of those who can still believe. These regrets are usually superficial. At bottom they are proud of their doubts and look upon them as marks of progress beyond the mass of too-confiding humanity. Thus to doubt is sin; for doubt is not invincible: effort, aided by grace, will resolve it. It is not a misfortune, like disease or mental aberration: it is a sin, as drunkenness or dishonesty. We do not condole with the thief; we say, conquer your evil propensity. We should not condole with the doubter, but say, conquer your doubts.

II. "Ye shall not surely die." The

suggestion of doubt had done its work, and the mind of Eve was prepared for the bold denial, *Ye shall not surely die.* "Ye shall," says God; "Ye shall not," says Satan, and Satan's word is pitted against God's word. The purpose of the tempter is gradually unfolding, and the mask of reverence having served its purpose may now safely be thrown aside. Doubt, having done its work, the shelter of a pretended regard for God's word may be abandoned, and Satanic rage may openly contradict Him and vent itself unhindered, by charging Him with petty jealousy and ignoble fear lest man attain equality with Him. The development is legitimate. The doubt, apparently so innocent, contained the unbelief and the defiance and the blasphemy, as the seed of the noxious plant contains the poison afterwards exhaled; and they who in amiable weakness would palliate the doubt as a little thing, may in the unbelief and blasphemy see the doubt, not fully grown, indeed, but come to such state as to shock the soul in which dwells any reverence for God.

To Satan's bold denial Eve attempts no reply, and an ominous silence ensues. We may wonder that she, but recently so holy, could listen without protest to such mad defiance of God; and, indeed, if Satan had begun his work at this stage, the blasphemy would doubtless have filled her holy soul with terror. But our wonder is needless, for conscience lay motionless—drugged by doubt; it felt not Satan's defiance of God's word, his denial of the divine threatenings, or his perversion of God's orderings. Unbelief stepped quietly into the place which doubt had prepared for it, without a protest even from the conscience once so quick to reflect the will of God. Think you it required the overt act to make of Eve a sinner?

Through all the ages that have rolled away since the Fall, the nature of unbelief has remained unchanged. We are not in such case as Adam and Eve, for they were by nature innocent, while we are sinful already. Yet the same

tempter assails us—Satan, the arch-enemy of souls—with the same purpose, to provoke us to rebellion against God, and by the same means oftentimes—the fracture of our faith in one or a few specific commands. The form may vary with the individual, from a scientific materialism to a vulgar sensualism, or a refined selfishness, or, later still, a high-sounding altruism. Yet each form may be recognized by the marks of Eve's unbelief.

Thus it is man's word against God's word. God lays down His law as our rule; unbelief recognizes no law but Nature, or man's will. God warns us of death; unbelief says there is no death, but annihilation. God teaches the value of the unseen; unbelief looks only to the sensible. So, too, false promises are made: "Ye shall not surely die;" "Ye shall be as gods"—promises made only to be broken after they had lured their victim to her destruction. For Eve did die—as to her soul, at once; as to her body, after she was driven forth from Eden; and her knowledge of good and evil made her not a god, but a sinner. The promises held out to the hungry eyes of men to-day are no better. They are easily trapped by the hope of liberty, happiness, final truth, and, like Eve, they discover that the promise is but a trap when it is too late.

Further still, God's name is blasphemed. If He is recognized at all, it is as some cruel, malignant monster, or an impotent Jeity, or a disinterested spectator; and if He is ignored, His Word is cunningly explained as a natural growth of the religious consciousness or the invention of His ministry, or the form of thought, good enough for the past, perhaps, but unfit for the wisdom of the present. Yet this is the Word of Life and grace, given by a loving Father, fulfilled by a tender Savior, and applied by the Holy Spirit. Torpid indeed is the conscience that listens unmoved to such blasphemies; strange, too, if that torpor be not the torpor of death.

III. "She took of the fruit thereof,

and did eat." God had made ample provision for the needs of the body in Eden, and the natural impulses were innocent when toned and regulated by the divine will. Gratification warred not on obedience, for where God's word forbade the impulse was restrained. The soul's meat and drink—to do God's will—was first provided, and the body was cared for afterwards, and abundantly. But now, unbelief had loosed the last restraint upon the natural impulses, and left these to carry Eve whither they would. The original relations of soul and body were reversed, and appetite became uppermost. Self was exalted to the place which God had occupied, and what pleased and profited self became the rule of life. Of the three reasons assigned for eating, each one centres on self, and not one refers, even remotely, to the divine command, and in each of them is there a striking resemblance to the reasons by which men to-day seek to legitimate sin. Thus, the tree was

"Good for food." Practical unbelief makes food an ultimate necessity, and connects life with the natural appetite instead of with God through the natural appetite. We must have bread, say these; and what brings us bread is thereby justified. Obedience to God's commands is right enough in its place, but it must not interfere with our daily bread. If we can eat and obey, we will obey; if we must eat or obey, we will eat and disobey. This is the wind that men sow, and in this day we are reaping the whirlwind in the mutterings of a hoarse-voiced communism, whose motto is "Bread or Blood!" The one is the logical outcome of the other, and the sole correction for either is the truth, that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Let us do God's will; if, so doing, we live, well; if we die, let us die. It is no harm to die, and starvation is better than sin.

"Pleasant to the eyes." "Beauty for beauty's sake," cry the aesthetes, and very impatiently do they resent all moral tests, owning allegiance to an ar-

tistic standard alone. Yet beauty cannot rival duty. The word of God must regulate art as it regulates our bread. Immoral beauty is sin, however beautiful it be; and the beauty cannot hide the sin or shield the sinner.

"To be desired to make one wise." "Knowledge is power," is dinned into the ears of our youth. The children have it in their copy-books, the young men and women write their compositions on it, and the youthful mind is surcharged with the idea that any knowledge of anything, gained in any way, is power. Yet, as in Eve's case, knowledge is often the loss of power; for, while Eve knew good and evil, it was at the cost of her life. She knew evil by becoming evil. So knowledge is not always a blessing. Its value depends on its source. If it is from God, it is power; if from Satan, it is moral impotence and ruin. He is not best that knows most, but he that knows most from God.

Here is the genesis of human sin: Doubt, Unbelief, Gratification—each the step to the next. There could have been no gratification without unbelief, and no unbelief without doubt.

This is a day when authority has but little authority; when self flaunts itself boldly in the highest places, and obedience is an unpalatable doctrine. But all the more loudly must it be proclaimed to men: Ye are not your own masters; but One is your Master, even Christ. Life consists first in obedience and then in gratification. Highest success comes when we do not our own wills, but the will of Him that made us; when the proud independence of self is broken and the spirit of an all-sufficient age is expelled; when plans and hopes and desires are crowded to the second place, and the heart wistfully asks, "Lord, what wilt thou have me to do?"

THERE appears to exist a greater desire to live long than to live well. Measure by man's desires, he cannot live long enough; measure by his good deeds, and he has not lived long enough; measure by his evil deeds, and he has lived too long.—ZIMMERMAN.

SUPREME HUMILITY.

By JAMES M. KING, D.D., IN THE PARK AVENUE [METHODIST] CHURCH, NEW YORK.

He began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.—John xiii: 5.

We are told that the twelve were now assembled in the guest chamber. They had probably taken their places, as I think may be legitimately inferred from the record that I have read in your hearing, around the paschal board, or were about to do so, when a dispute arose as to which should be the greatest. It may have arisen from the desire of some to occupy the place of honor. We know, because the record tells us, that the beloved John sat nearest to the Savior on one side, and we also know that a short time before, His mother had prayed the Lord that her sons might sit one on His right hand and the other on his left when He came into his kingdom. As John took the place of honor, it may be that jealousy was aroused by this ambitious request.

The Master first of all rebuked them with a word, and then, in order to fasten on their minds what He had said, He condescends to this act of washing their feet. It was a menial act. It was the work of a servant, or the work of a slave. Yet, menial as it was, it did not degrade the Lord Jesus. He dignified even this menial service by the spirit in which he performed it, and by the object which He made it serve. Just as Jesus lifted, you remember, the frail lily from its obscure station to serve a great purpose in His discourse, making it an emblem and an illustration for all ages, so He adopted, in this instance, this lowly action, making it instructive and making it forever memorable.

In a less degree, we who claim to be the servants of this Master, who himself came to be the Master because He insisted upon being servant, may render the commonest pursuits and engagements of life dignified and beautiful by the spirit in which they are done. A right action, however menial, can only

be humiliating to a spirit that is dulled and a spirit that is impure. There are servants who are clothed with more moral grandeur, and whose duties are performed with a holier air, and whose whole life is brighter and purer with goodness, than that of many a magnate. I know to-day, living in a home where luxury is the result of great wealth, occupying the menial position of a body-servant to a proud and haughty woman, a young lady, whose personal character is the only possible reason why Almighty God can respect that home—a Godless and God-defying and sinful circle, where wealth is used simply to pander to appetite and passion which passes over into lust. The only beautiful and prayerful spirit in it is this servant girl. True dignity has more to do with what we are than where we are. A pigmy will be a pigmy still, though perched on Alps, and God's giants in character will be giants still, though their throne be merely a foot-stool.

The act of Christ was a startling one, because it was extraordinary and unexpected; and it surprised, as always do the devices of God in calling men to a better life, in teaching great lessons. Mental lethargy is perhaps the greatest peril that hangs over most souls. If the world could be brought to stop and think alone for five minutes upon the actual condition of the soul, its duty and its destiny, it would be found at the feet of the Master. Mental lethargy is the great peril of men. We go to sleep in this probationary school-room. Our good Teacher arouses us to attention sometimes by sudden and surprising means, sometimes by a most strange and providential stroke. I suppose that there are many here this morning who were awakened from the lethargy that, if they had continued in it, would have proved death to their souls, by some great affliction that has come upon them. I suppose that when we come to stand in the light of judgment and look upon the real powers that have molded our character in just so far as our character is beautiful and after the image of Christ, we shall

find that the molding was done under the pressure of some great sorrow or disappointment. There is a man who is continuously prosperous in business. His companions think that so broad is his financial basis that there is no danger of his rearing his structure too high for the foundation. But suddenly a commercial panic destroys the faith of man in man, and the structure falls, the substance that he possesses is swept away; and in such an hour as this he turns his thought to things that pertain to life eternal. Is not this providential? I do not claim that the sorrows and the disasters that come to man are the direct results of the Divine ordering. I do claim that they are the permissive providences of God, or they could not overtake us, and in them God means to work out our highest usefulness, and that is always our highest good. Sometimes what we call a mysterious good fortune visits us, and we cry out, "Who would have expected this?" A sudden turn in the current of business or of social or of educational life comes to us, and the surprise of it quickens every power that we possess, and enables us to use for God's glory and our good what otherwise we would not have used; because surprise awakens reflection, and by the grace of God reflection leads to action and devotion.

To human judgment this act of Jesus was trifling and uncalled for. How simple this washing seems, viewed by itself! Why should the Lord of Glory do what a slave could have done just as well? We know the reason. We know that this seemingly trifling act was pregnant with meaning. We know that in cleansing their feet He was designing to cleanse their hearts of pride. We know that in becoming the servant for a moment He became the Master forever. We know that He sought in this act to render His Church servants to each other in all ages to come. The purposes of God may be accomplished sometimes by very insignificant means. A little child, you know, can carry in its apron, or in its hands, enough

acorns to make a forest when germination takes place. And so out of the common, every-day life we may secure great blessing and great harvests, both for man's good and God's glory. In fact, in our life most of us are comparatively obscure. If you look over the current of a year, or a week, or of a day in its course, nothing very great has visited your life, and yet the humblest and simplest act in your daily toil may be a determining factor in your character. It is the fidelity to these little trusts that constitutes not only the test but the mold of human character.

But another important fact in connection with this incident is found in this, that He impartially washed the feet of all the disciples; the feet of Judas, the feet about to bear Him away to betrayal; of Peter, about to be set to sullen, treacherous tread. He gave no opportunity to declare that there was any partiality on His part. You would have hardly thought, looking upon the two men, that Peter would soon be guilty of a sin, if unpardoned, as fatal to his soul as the sin of Judas. You would hardly have thought that Peter, who protested that the Master must not perform this menial service for him, would be among the very first in sullen treachery to reject his Lord! Christ did all He could to win back the rebel and guilty spirit of Judas, proving to you and to me that the guilt of Judas was all his own. Thus it will be seen that "God tempts no man, for every man is tempted when he is driven away of his own lust and enticed." Had Jesus shown any contempt for Judas and passed him by, then the inference might have been that he was stung to treachery. But with His divine knowledge of the character and purpose of the heart of Judas, He did not recognize it, because He was to give a lesson and a specimen of how it was possible for humanity to behave in face of great provocation, as well as to remove all excuse for treachery. This was a typical act; its great design was instruction and its lesson was humility. It was the basis of an argument: "If I, then, your Lord

and Master, have washed your feet, ye ought also to wash one another's feet." What power an argument possesses when it has an example as its major premise! what power leadership possesses when it says, "Come, and follow me!" instead of "Go at my command!" One illustration in the life of a Christian of an incarnate creed and gospel, is worth all the arguments that start from any other premise.

We learn here that we should be ready to serve each other in trifles as well as in great things, that we should minister to the comfort as well as to the distressing needs of man. We learn that we ought to serve when service may not make us heroes, to serve when others could do the work just as well as we. And how often this excuse robs a soul of its opportunity for usefulness: "Others could do that work just as well as I." That is none of our business; it is our duty to do the work in hand, and God makes the minutest duties as important and as thoroughly a test of character as the mightiest duties. It is just so with His creative energy. He makes the most minute insect as carefully, and displays His matchless skill and power as completely in its organization as in the mightiest specimen of animal life. We are to be as diligent in the minutiae of our duties as in the most important parts of them. In fact, character is formed more thoroughly by the test that is put upon it in the performance of duties unseen by witnesses than in the performance of a duty conspicuous in the presence of the world. You know as well as I that it is much easier to perform a virtuous act or to put forth worthy endeavor or to exhibit self-sacrifice when we have the inspiration of witnesses to do it, than in a secret place with none but God and the conscience present. We should be ready to serve when service involves humiliation. We are ready enough, or we should be, to anoint each other's heads. It is comparatively easy to bind up each other's wounds. But more is demanded as the test of humility. "Ye ought also to wash one an-

other's feet." Is a man mean? Is he despicable? Is he wavering? I confess that it is a wonderful trial to human grace to minister to such a man; but still, minister to him. In his company you may feel contempt for yourself and contempt for him; or, what is more likely, a disposition to leave him in disgust. Ah, but think what must have been the thought and the experience in the mind and heart of Christ when, not only looking upon the character and purpose that was in the heart of Judas, he likewise discovered the vacillating and cowardly purpose in the heart of Peter. But he may be one of Christ's little ones. What is loathsome in him may be superficial; it may be as the dust of the feet. We should strive to benefit by the pure water of truth even such a soul. You may make him nobler and better, and find at last that in ministering to him you have washed the very feet of Christ. For is not the Church His mystical body? And, after all, all this sitting in judgment upon the relative characters of men is born of wickedness of heart. You and I look with contempt upon another that we consider to be much lower in the scale of being than we are, whereas perhaps the difference in opinion puts you and me much lower than the one that we put lower than ourselves. The standard of judgment of the Almighty is a standard that is based upon all the facts in the case; and while you and I condemn because of his brutality one who readily yields to appetite, you and I may be yielding in other directions much more sinful and more excuseless, all the facts being known, than his yielding. I once heard Mr. Gough, in one of his lectures that first by laughter convulsed his hearers, and afterwards by pathos turned their laughter to tears, tell of an experience years ago, when, going into a Church, he had no sooner seated himself than by his side he saw a frightfully repulsive-looking man. His face was all distorted; he was trying to make some music, and Mr. Gough said that he almost cursed him in his mind to think that his own

peace and joy in worship in the sanctuary was to be utterly destroyed by this fellow that was thinking he could sing when he couldn't sing at all. He noticed that there were wondrous grimaces upon his face that made him look as though he were almost idiotic, and finally, in the midst of the man's effort to sing, Mr. Gough noticed that the book was wrong side up; and then he said, "I certainly wish somebody would remove this foolish fellow from this pew, for he is destroying all my religious thoughts and worship." But at the close of the service, men gathered around the deformed man and helped him out of the church. He was known to be a character as pure and beautiful as any in the community, but he had both the palsy and blindness; and here this man, in the possession of all his powers was impatient and wicked in his thought and judgment concerning him. Mr. Gough said, "I never judge anybody by appearances since that." Beneath that exterior, that to him was repulsive, there was a jewel that shall shine in the diadem of Christ by and by.

Is a brother poor in this world? We are called upon to minister not only to his soul and his mind, but also to wash his feet; that is, we are to minister to his inferior and physical necessities as well as to his spiritual needs.

This act was one of the most affecting in the history of Christ. Just look for a moment on that sacred form bent over the feet of the disciples as Mary bent over his own. The sorrow of death had already begun in Him. The weight of a world's woes was pressing upon His soul, gradually looming up before Him. Yet He washed their feet. Why did He do it? Because He saw that there was strife and pride and schism in the little fold. It stirred His soul to its inmost depths. He knew all that they soon should be required to bear when He had left them, and that they were to be not only the disciples but the founders of the new Church bearing His name, under the inspiration of the Holy Ghost. And here they were quarreling and stirred with envy and ambition. It was

needful that He should give them an example of what the Master could do, and what therefore the servant must do. He bowed that head in menial service, which in a few hours would be bent in death, because He loved them. He knew that the path of lowliness was the path that they must tread. He knew that there was no dignity that could come to them in this world, but that they were to found a new kingdom with its corner-stone, humility. He knew to what they were to be exposed, and that the one thing above all others which they needed was a humble spirit. Ah, in this we learn how He loves the Church. How ought we to love each other! How ready should we be to console personal sorrows and to minister to the necessities of those that constitute the Church that He loved!

But there was great kindness in this act of Christ. He might have uttered a parable and taught them, perhaps, the same lesson. He might have performed an act of a divine character. But He chose the tenderest method. And this condescending act was done to the disciples personally. It was done to them individually. O that we could combine holy fervor with kindness! How difficult it is for these two graces to meet and to be wedded in a human heart. How often, when even the holiest and most virtuous zeal animates the human heart, because of the warmth of its zeal it is indignant with the foes of righteousness, and tenderness goes out. Few of the great reformers that have been known to this earth, the great agents that God has used for the advancement of his kingdom, few of those that have been heroic unto death, have likewise been gentle. And here it seems that the most perfected form our humanity can attain to it can only possess one virtue supremely. Therefore, Jesus gave this menial illustration of what was the chiefest virtue that should be the bond and check and restraining power of other virtues that were heated with zeal. One touch of kindness is more than a thousand looks of assumed complacency or a myriad gestures and acts of urban-

ity. Let the Church cherish this memorable act. Let us sing of it as one of the glories of Jesus. Let us look with fonder love upon His hands, nailed in crucifixion, as we remember that they washed the disciples' feet. Let us remember that the hands that performed this menial service for the disciples hold to-day all the crowns for the redeemed. The Lord is the same now as He was then. The most blessed thought that comes to my heart in the hours of despondency and discouragement, when I think that I might about as well stop trying to do good and be good, the one cheering thought that comes to me is that Jesus Christ is the same now as He was upon earth, the God-man. That there is a man upon the throne, whose hands, which were not ashamed to wash His disciples' feet, hold the crowns that cleansed humanity is to receive. Yearning in His love, He is there to-day, ready to bless, longing to behold in us purity and humility and brotherly kindness. Nay, it is very doubtful whether a heart has a right to claim that it possesses purity until it has been washed into humility. I think you will bear me witness that in your experience with the tallest saints with whom you are acquainted, just in proportion as they come to possess perfected virtues they grow more and more humble. There is nothing like religious bluster about those that are really changed into the image of the Divine. The more thoroughly freighted a human character is with the divine blessings and the divine character, the more it becomes like the ripe grain which bends in humility under its own weight. In the year of our Lord 59, soon after Paul was converted, he declared himself unworthy to be called an Apostle. As time rolled on and he grew in grace, in the year of our Lord 64, he cried out, "I am less than the least of all saints!" That is the way it is with people who are growing in grace. While they uncompromisingly declare what God hath wrought in them, they do it with humility. Then Paul takes another step, and just before his martyrdom, when he has reached the

stature of a perfect man in Jesus Christ, in the year of our Lord 65, he exclaims: "I am the chief of sinners!"

God grant that we may have in our lives this evidence of genuine growth in grace, humility; a humility that is not ashamed to perform the simplest and most menial service that shall be helpful to man or add to God's glory! Do not let us be waiting in idleness and listlessness for some great opportunity to render some service. There are opportunities right at our hand, if our eyes are only open to see them—opportunities to do the small but divinely ordered duties that are represented by washing the disciples' feet.

"So to suffering and to sorrow I shall always
give my heart,
And pray to God that every day I may some
good impart,
Some little act of kindness, some simple word
of cheer,
To make some drooping heart rejoice and stay
some falling tear

HEAVEN.

BY REV. JOSEPH M. WAITE, IN ST. ANN'S
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And I saw Heaven opened.—REV. XIX: 11.

WHEN we speak of Heaven we speak of a place as well as of a condition of being. I make this remark in the outset, because there are those who think Heaven is simply a state of the soul without reference to locality; that in virtue of the union of man's spiritual nature with the Divine principle of the universe, the creature is lifted out of the perishable, made happy in time, and fitted to enjoy in eternity greater good. This, in their opinion, intrinsically constitutes Heaven; and that outside the soul thus conditioned there is no other blessedness. To hold such a view is to regard Heaven as a dreamy amplitude—a spectral vacuum, a land of spirits only, of souls without bodies, and scenes without sensible objects. The theory, I need scarcely observe, is not based on Scripture; neither is it in accordance with common sense. The idea of Heaven as a *place* is everywhere incorporated in the structure and language of the Bible. It would be as

rational to speak of the Gospel apart from its Founder, as to imagine the deathless happiness of man independent of associations calculated to beget happiness. If there be no visible condition characterized by occupancy and association in the future, the mission of the Son of God to this world were worse than useless—it was deceptive and cruel. Jesus, it is true, declares in one place in His teaching, "The Kingdom of God," or the kingdom of heaven (the terms are convertible), "cometh not with observation; neither shall they say 'Lo here, or lo there!' for behold the kingdom of God is *within* you." But this was in reply to the Pharisees, and had no distinct reference to a future existence. He was speaking of the Gospel dispensation then being inaugurated, and which in His person and ministry was in their midst. To know Him with full obedience to His requirements was to have eternal life; or, as St. Paul expresses it, "Christ in you the hope of glory." The idiomatic expressions of Scripture indicate that Heaven is a locality. The expressions are—"in heaven," "to heaven," "from heaven," "out of heaven." Did not Jesus say, "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you?" Did He not assure His apostles that they should hold positions of honor in the heavenly kingdom?

To say the soul when pervaded by a religious element is *in* Heaven is counter to the whole drift and teaching of the Word of God. Now, all we know concerning the existence of the soul and the state it enters upon after "life's fitful fever is over," comes through revelation, and the person and ministry of Jesus. Hence he talks most idly, who, on a subject like that of a future state, theorizes: he is endeavoring to work out a problem without figure or symbol. In all languages the term Heaven implies place—a real abode where the deserving are rewarded by the possession of enduring good, intuitively and objectively. The

Scriptures affirm Heaven to be the great and permanent apartment of Deity, the place where He, in the fullness and glory of His nature, manifests Himself, and as the abode of the blessed is presented as a substantial, material framework, an essentially physical structure, and not an immaterial expanse of diffused, unconfined spirituality. And this presentation, let me say, accords with the latest researches of science in reference to matter—its etherization and radiation, as proved by the investigations of Professor Crooks and other scientists of England. But we rest not on this; we have the Bible as "a light unto our feet, and a lamp unto our path." Upon its statements we rely. Consider what has occurred in human experience. When Elijah was borne bodily from the earth to enter into rest, the place to which he was carried must have been such as was suited to his generic nature. Doubtless his body in translation underwent a great change; "for flesh and blood," the apostle declares, "cannot inherit the kingdom of God." In fact, he tells us in his epistle to the Philippians, that when in the great consummation the Lord Jesus shall come, He will "change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." And we know from the narratives of the Evangelists that Christ, after the resurrection, possessed a body apparently independent of the limitations of matter: He came and went in a manner unknown to His disciples. There is thus proof that our knowledge of the laws governing matter cannot be regarded as applying to the eternal world. From its near affinity in use with the word sky, or firmament, expressive of visible phenomena addressed to the eye and existing in space, we naturally look up when we speak or think of the abode of the blessed; but the instinctive act of turning our eyes is not a declaration that we regard that portion of the sky which chances to be over us as the direction in which heaven lies, for what is

above us at noon is below us at night. We are not capacitated to sound the depths of space, nor instructed to say *where* the supernal locality is situated; but it exists. The astronomer lifts his optic tube towards the starry worlds, and pierces the mighty reaches of the sky. He tells us of suns and systems, and stretches of darkness, and the glimmer of burning orbs, the light of which requires tens of thousands of years to reach our globe. And he assures us that if our immediate system, sun, planets and satellites with their majestic sweep of millions of miles, were at this moment annihilated, the whole world would be no more missed by an eye that could take in the objects, than a single grain of sand blown away by the wind from the sea beach. The astronomer has not discovered in his journeyings through space the City of God, the dwelling place prepared for the redeemed. His knowledge and searchings are the knowledge and searchings of man with limited capacity and limited power. And if science cannot determine the point where extend in amplitude and unfading beauty the domain and appointments of the promised reward for all who are faithful unto death, it *exists*, I repeat, and in due time the righteous shall enter upon the possession of it. We are made to feel that He who has filled the boundless space with unnumbered constellations retains some spot in which He can more especially reveal Himself. For is it to be supposed that after planting in His intelligent creatures a sense of government and law—after endowing them with aspiration for enduring and exalted intercourse, the righteous God would have made no provision for just administration, and pure and lofty communion? Why, if man, endowed as he is with far-reaching faculties, with aspiration and love, had been left without a revelation of the Fatherhood of God, and His good will towards us in Christ, the longing of his soul for a harbor of rest, after the struggle of life is over, would have induced him to fix upon some spot—vague and dreamy perhaps, yet to the soul a reality—a

spot where no wave of agitation should ever break from time's surging ocean. But, thanks be to God, we are not left in doubt and to the play and sport of the imagination. "I saw heaven opened," writes St. John. The statement is a crude form of expression. We do not imagine that this occurred visibly. No folding back of cloud curtains, no drawing aside of doors, no open space through which flashed the glory, supernal was the agency employed in revelation. The language is metaphorical. The wrapt soul of the seer became conversant by Divine influence with the purposes of God. The language employed by St. John is, "I was in the spirit." He was privileged to realize for a season the intentions of the Almighty, and the blessedness of Heaven: he was permitted to know what is meant by the beatific vision. But the descriptions and statements of the revelation are not effective in themselves. We are not to suppose that the pictured representations are exact pictures of what exists in a world where there is no night, neither light of the sun, but where the illumination is the light of Deity. Our words which we employ in writing and speech have been formed with reference to things, under the observation of the senses, and thus can never adequately, you perceive, represent supernal truths. The testimony of St. Paul is in point. He declares that while he was wrapt into the third heaven, or Paradise, he heard unspeakable things, which no human terminology can portray.

Now, this book of Revelation is a progressive book; that is to say it traces by mystic figures and symbols the history of the Church up to the general judgment. Step by step it proceeds to unfold the purposes of God. With the declaration of these purposes is blended spiritual instruction. The teaching is not obscure, but positive, direct and full—the will of God as it respects our resistance to evil, our overcoming temptation, our usefulness as divine agents, our acceptance of redemption through Christ, our

everlasting happiness in his immediate presence—this is clearly stated and divinely impressed. In treating with man in his ignorance and sin God takes him at the point he can be most easily reached, and employs such mode of expression as is best suited to his condition—such as will arouse attention and awaken anticipation. Hence in this book, which depicts his future condition, we have symbolic instruction—figures, glowing, mysterious, wonderful! The information imparted is not confined to a single age or period, but is for all men through all time. It is ever in advance of the inquiring mind. Its teaching is for all; for the ignorant and the educated, for the man struggling up from conviction and for the advanced saint with foot lifted to be set on the promised inheritance. For all are exhortations, promises, encouragement and hope. God moves in mystery, and man is a mystery to himself. Some things are given us to know, and some are withheld.

In the chapter from which the text is taken are splendid figures and images. We cannot solve the meaning of all; the time has not arrived for a complete explanation. But from the general teaching of other portions of Scripture we gather what is the meaning of some of the symbols. In immediate connection with the text we have the Rider on the white horse going forth in righteousness to judge and make war. From the verses which follow we learn what that symbol is designed to represent. It is a representation of Christ and the victorious spread of His Gospel. In a former chapter He is depicted as a lamb that had been slain; in this as the word of God bearing on his head many crowns, and clothed in a vesture dipped in blood, on which is written "King of kings and Lord of lords." We thus not only learn that Christianity will eventually overcome all opposition, but that Christ is the glory of His Father's kingdom. That heaven would be no heaven for us had it not been for the sacrifice of the Lord Jesus. "Christ is all and in all." He

prepares us for its blessedness now; He constitutes the glory of the inheritance hereafter. Through Him come freedom from the dominion of sin, the joy of reconciliation, and the sanctifying influence of the Holy Ghost. Through Him come the revelations which gladden us in life and become our possession at death.

I hear one say, oppressed and kept down by hostile forces, "I long to be in heaven." And I ask the tired, troubled man, "What is it you look for in heaven?" Does he say rest—release from rasping care and the endurance of pain and worryment? These are afforded, for we read, "There shall be no more curse, but the throne of God and the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads." There will be release from all that oppresses and burdens; but the chief blessedness will be from association with Christ. If the soul knows not Christ in His humiliation and shame, it will be impossible to know Him in His triumph, or realize the bliss of the other world. I have no idea of any happiness apart from perfection of moral and spiritual being. In the contemplation of perfection in Christ I look for much of the realization of celestial bliss. To conceive this is, as it were, to see heaven opened. We are to hold, mark you, no sluggish notions of the other world. We are not to look for mere enjoyment—delight in beholding visible glory, and the drinking in through the senses, clarified and enlarged, perfect felicity. That going forth of power from the embosoming bliss, which St. John depicts in connection with the text, tells us that heaven is not a place for the luxurious and idle. We are not struggling here to lie down on beds of ease, and allow the lower elements of our nature to have play there. Christ is presented as going forth to conquest; and may not this indicate that the saved by his merits will through eternity be ever active in carrying forward the purposes of God? It is given as one of the

characteristics of the Almighty, that He never slumbers nor sleeps; and in His ministry Jesus said, "My Father worketh hitherto, and I also work." It is affirmed of the four living creatures which are round about the throne that they rest not in praising the Almighty; so it seems a *perfection* to be constantly employed. Whatever may be the occasion of our activity in the other world, endeavor will beget no fatigue, nor necessitate repose. They who attain unto that life will be like the angels who weary not in doing the behests of God. And therefore, with the assurance of a splendid exaltation, of an inconceivable enlargement of every faculty and capacity, there will be a sphere in which the soul will rejoice to put forth effort—do I say effort? I am wrong: for effort implies weakness and fatigue; I should say where the soul will avail itself gladly of its advantages, be they what they may, to exert power to be useful. This view of existence in the heavenly world silences the cavil of the infidel and the unbeliever, who represent Christians as exercising patience and engaged in the performance of good works here, that they may hereafter rest and enjoy an eternity of idleness.

The departed in the Lord enter into rest, but it is rest from the solicitations and the rasping and the exhausting evils of a probationary existence. "Looking unto Jesus, the author and finisher of our faith, we press toward the mark for the prize of our high calling;" but the faith which avails itself of the sacrifice beholds through the opening heavens Christ going forth to subdue the powers of evil and rescue the perishing; and we feel that blessedness in Heaven will be connected with usefulness in ways and methods which will bring in a revenue of glory to the Almighty.

The happiness of the saved, and the bliss of Heaven as a place, are given in the two closing chapters of this wonderful book. The new Jerusalem, coming down from out the great expanse, with flooring of gold, and walls

of jasper, and the foundation garnished with precious stone, and gates of pearl, and the clear pureness of the streets like unto transparent glass—how the portraiture seizes the imagination and fires the mind! and yet the instructed soul asks for more. Realizing the nature of its powers it is not satisfied with a description borrowed from the things of earth, however precious be the commodity employed in illustration. And higher revelation is granted, for we read: "The City had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." No form of expression could so vividly, so fully and effectively, set forth the character of the place towards which, in reliance upon saving grace, we are journeying, as this.

Heaven as a *simple term*, the intelligible expression of an idea, is the embodiment of all that is precious and hallowed in hope, all that is elevating in motive, all that is attractive in desire, all that is cheering and sustaining in the struggles and adversities of life, all that calls for energy and determined resolution, all that affords reliance when the shadows of death are resting upon our eyelids. Heaven as a *conscious possession* to the soul, flooded with the light of the Holy Ghost, is far more. And so St. Paul, quoting the evangelical prophet and speaking from the witness in himself, declares, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for those who love him." Now we walk by faith and not by sight; we know only in part. Now we struggle and pray; but in heaven we shall struggle and pray no more. Here we meet to part; and it is a necessity of human life; but in the kingdom of our Father, there is no severance. Here at times we are conscious of impressions, which on account of the feebleness of our faculties, we are unable to carry out, either satisfactorily to ourselves or beneficially to others; but in that world where the law of development is the

law of perfection, there will be neither dimness of apprehension nor imperfection in execution.

"O happy, holy portion,
Reflection for the blest,
Sure vision of true beauty,
True cure of the distress;

Strive, man, to win that glory;
Toil, men, to gain that light;
Send hope before to grasp it,
Till hope be lost in sight."

THE HOPE OF GLORY.

By R. S. STORRS, D.D., CHURCH OF THE
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Christ in you the hope of glory.—Col. i: 27.

No one will deny or doubt that there has been in the world a hope of glory, of supernatural blessedness, of peace and life, entertained by men ever since the Lord Jesus Christ was in the flesh. Men may sneer at the believer as a fool or fanatic, and yet they cannot but admit that this hope has been a spiritual incentive of immense and continual efficiency. It has given a song to the martyr in the dungeon and at the stake. It has inspired endeavors to do what has been pronounced impossible; to face not only insuperable difficulties, but dangers and death. It has in ordinary life given tranquillity in trouble, superlative peace and joy in the hour of grief, and triumph over the grave. The preciousness of the Bible lies in its promise to fulfill this hope of glory. The world has been made happier by this expectation, and it will continue to influence human hearts till the end of history is written. It is a fair question to ask, What is the foundation of such a hope? We do not wish to live on nonsense and fancy, or build our churches on broken sticks and yielding straws. Are we right or not?

The earth has no answer for us. It holds many secrets. Science has solved some of them. It has shown, for example, the uses of coal, which now turns winter to summer; which drives our engines across the continent and over the sea; which illuminates the darkness and furnishes us with dyes, balsams and

salves. So, to man's discerning eye and masterful will, the earth has yielded other secrets, but it gives no knowledge of a future life.

Nor does human nature give us assurance of immortality. Its undeveloped forces do, indeed, vaguely hint at a future, but as to the superlative vision of God it has no suggestion. It may interpret facts after we have been taught the truths of revelation, but no more. Human testimony cannot answer our query, for no man has ever returned to talk with us. We hear no echoes in the sky; we do not walk again with those whose feet have passed within the gates. Conjectures are fruitless. Nothing multiplied by nothing is but emptiness. Even if we had the testimony of some one who came back to us again, we should be apt to say that it could not be credited. It would be too extravagant to make the foundation of a belief so colossal and glorious. Is there any proof? Is our hope a palace of cloud, beautiful with amethyst and opal, only to fade like the mirage in the sky; or is it an immortal experience from which we may daily draw life and power? Two facts, if they be facts, justify belief in this marvelous hope.

1. A Supernatural Savior has been in the world, doing for man a supernatural work. This gives a ground of confidence which the world itself, which nature or human testimony alone does not afford. If a Divine person has been here and has tarried in the world; if, uniting the human and divine in himself, He has shown the amazing possibilities of man and the reality of the life supernatural; if He has been found bending to the burden of the flesh, the garden, the cross and grave; if He opened the gates of life and ascended to heaven, sending down the Holy Ghost to prepare the heart of man for this supernal glory, *then* our hope is not a palace of cloud, but of adamant and gold! Then all this is not merely a record, but a predictive picture of what is to be. The vast, stupendous work of Christ would be disproportionate, severed from its celestial and immortal

relationships. Looking at the magnificent ocean steamer at yonder pier—considering its materials, dimensions and equipment—I say that that steamer was not built for a toy-shop or a baby's nursery, but to face the riot and wrath of the deep. Looking at an army in battle array, I know that these men are not waiting to mow a meadow, or sweep a street, but to conquer rebellion, or extend empire. The argument is instant and invincible. God wastes no power. His economy is seen in nature and in grace. The ocean is not a pint too big, and, if Christ has done the work the Scriptures affirm that He has, it is an effect of design. Were He but man, He had no right to tell us what He did; but every miracle and every act confirmed the truth, and the effects of Christianity in the world illustrate the same. Therefore the Gospel is precious. Therefore he who assails it stabs the hope of the race. He promises to "free" men, but he builds a wall of iron and brass about him. He shuts man up in the realm of force. He quenches hope beyond this life. On the other hand, whatever exalts Christ crowns life to us, whether servant or sovereign, senator or slave. Beyond that little grassy mound which lies before you and me, there is another life. Nor tongue can tell, nor hymn can sing, the blessedness of "Christ in us the hope of glory."

2. There is another fact justifying this supernal hope—the present work of Christ in the soul. It is a present fact, not a past record. It is the operation of His Holy Spirit, the first pencilings of the picture yet to be. Inferior artists hide, but the great masters do not conceal the outline which gives the conceptions they are to embody on the canvas. We see at Vienna and elsewhere the first sketches of what Raphael, Titian and Angelo wrought into such works as "The Last Judgment." Dim in line and color, but lovely, after all, are the pencilings of God's grace in converted souls. This work is realized in us. It was not the doctrine and appeal that led to our conversion. We had heard

them a thousand times, and a thousand times refused. It was the Holy Spirit that softened our hearts and illumined the familiar message with vivid light. Then we took the hand that was nailed for us as the hand of a brother and a friend. So in sanctification we enjoy an influx of light and power through prayer and meditation. The Bible seems new; mysteries clear up; glimpses of eternal day cheer us, as a single shaft of golden lustre often precedes the dawn. These are prophetic of the glory we shall wear when we see God face to face. So in teaching or comforting another, we are conscious, at times, of a power that goes out of us we knew not of before. A mightier heart than ours beats within. Our words are better than our own. When fainting under burdens too heavy for our strength; when to depend upon our resources seems as vain as to pull ourselves into air by swinging the arms; then there comes a reinforcement of power as we pray—or even before the beginning of our petition—which lifts us as the tide lifts the wave when it rushes in to the shore, so that we are ready to try again, counting duty and sacrifice but a grand opportunity for the Master.

Once more the common consciousness of this life derived from Christ in us gives warmth and vitality to the communion of saints. It is a precursor and promise of life in heaven, of the consummation and culmination of Christian experience there to be realized in its fulness, where our fellowship shall be eternal.

As a royal messenger prepares the way for the king; as the fragments of floating green assured Columbus of land before his eyes saw San Salvador; as the seed precedes the flower, the bulb the tulip, or the acorn the oak, so this work of Christ in the soul of the believer, as well as the historic record, justifies and stimulates our hope of glory. If these things are so, we see

1. Nothing is more reasonable than the Christian's hope. Did it rest on the voice of nature, on human testimony, or on any other inadequate foundation, this hope might be regarded delusive;

but if built on Christ's enduring character and work, it has a stately, an infinite compass; it is solid as the stars!

2. We see the function of the Church. It is to develop the grace of Christ in the soul, to be the nursery and home of this hope, planted, as it were, just outside the shining gates. It is not to deal in mere ethical discussions and sentiment, but to engage in the service and worship of Christ until the spirit of heaven fill the whole Church below.

This seeming paradox is here explained, that, while in prosperity one's hope may grow dim, in trial and sorrow, religion is a reality; that when we are rich we are poor, and when poor in ourselves our hope reposes on the riches of Christ. It is also plain why our grief at the departure of Christian friends is comparatively light and transient, as we see the glory of Christ made vivid and the felicities of the other life brought near. Though our feet are on the earth, our face is in the upper realm, enraptured by the vision of God. This is an experience unknown to the man of the world. Two persons may sit side by side in the sanctuary, parent and child, wife and husband, friends, partners or neighbors. The one enjoys this indwelling Christ, but to the other it is but a dream. Why is it? This is not an experience taught by philosophy. You might as well try to put the Infinite into a diagram! Culture, art and science cannot solve the mysteries of spiritual life; but to him who has seen the Lord, all is plain. He sees Him in song and sacrament, in labor and sacrifice, in pain and pleasure; indeed, you must extract his very consciousness from him before you can rob him of this experience. These two persons are different, and they will be different eternally, unless the grace that has transformed the one shall renew the other. Beloved, may God grant that we, who now are here together gathered, unitedly may share the blessedness of this life below, and so pass together into the full fruition of everlasting joy and glory in the heavens!

AN ANXIOUS QUERY ANSWERED.

By HUGH S. CARPENTER, D.D. [PRESBYTERIAN], BROOKLYN, N. Y.

Where is he?—Job xiv: 10.

AFTER all, this is a question. Reason and Revelation leave it such. The speculations of the ancients, whose Catholic sentiments prevailed and the voice of poetry, which is but the plaint of philosophy, leave it a question. It is obscure, spectral, vaporous and ghostly as an apparition, the figure of a restless, undeveloped being, beyond our knowledge, crude, cloudy, vague. "Where is he?" There runs a yearning through our nature, as the autumn breeze steals through the leaves. It is *the* question. Its intensity is proportioned to its obscurity. "Where is he?" Other data are needed. We may ask, as we do in reference to a stranger of stately form or commanding voice, whom we meet on the sidewalk, "Who is he?" The question may be of eager interest and concern, of sympathy or of opposition. Or we may say of man, "What is he?" and institute a metaphysical analysis into the nature of matter and mind; then push the query, "what is man, and what am I?" All these problems depend on the disclosure of the ultimate destiny of man. "Where is he at last?" Now we may mistake the shadow for the substance, a ship in the distance for a cloud, a meteor for a star. Walking in the edge of a wood, looking out upon the water, I may see a forest of masts, and for an instant take them for dry trees, until I see those tall, quivering masts move and the vessels floated out upon the bosom of the bay. Human life cannot be distinctly defined until we find out all there is of a man. We want facts. Oftentimes we answer one question by asking another. So let us turn to history and seek a famous or infamous man, a Cyrus or a Caligula, a Washington or a Robespierre. Each may now be but a heap of ashes, but what was the real distinction all the way through the careers of these men? What is love, and what is honor? We cannot answer until we get the data. Notice, then, two things, the unsettled

element, and the point of solution where light breaks in.

1. The unsolved question, "Where is he?" You have lost a child. Whither has he gone? You do not say that you have lost a treasure until you have gone to the place where you feel sure it is, and do not find it. You are bereaved because you are bewildered. You were talking to a friend by your side. Unexpectedly he vanished without your knowledge, and you find yourself talking to vacancy. The mother bends over and peers into the vacant cradle, takes up a little shoe, a toy, a treasure, and says, "He *was* here, he ought to be here, he *must* be here! WHERE is he?" "Not here," is all the answer that nature gives her. She is bewildered.

The same query touches skepticism. Though there be an intellectual, logical assent to the doctrine of immortality, there is a difficulty in entertaining the idea. We cannot see the spirit or its passage upwards. We enter the chamber of death. We see that still body, white and limp; the garments it wore, the medicines administered, and the objects it once beheld. We look out and see that the sky is just as blue as ever, and the tramp of hurrying feet is heard, as usual, in the street. We cry aloud, "Ho! have ye seen a spirit pass?" "Not here," comes back again. Where, *where* is he? This is the unsettled element.

2. Here is the point where light breaks in upon the bewildered soul. It is found in the revelation of a flesh form and a spirit form revealed in Christ, the risen One. Science tells us of material elements, unseen by natural vision, globules of ether, and crystals of light to be detected by instruments prepared by the optician. The microscope reveals atoms that the unaided eye never could find. So the New Testament reveals what nature and science cannot make manifest. Dissolution is not annihilation. We read "In Him was Life." He came, He descended, and ascended again. When a candle goes out, where goes the light? Christ went out and back, to and fro, as you

show a child the way by going into and out of a door. He came forth from God, and His first life was a glorious disclosure; but we must not forget His second life after His death, burial and resurrection. He gave up the ghost, and He lay in the tomb; then stood up, walked and talked with the disciples, a human being. He showed the fact that because He lives we shall live also. "I will that they whom thou hast given me be with me, where I am. Let not your heart be troubled. I go to prepare a place for you." Now light, refruent and radiant, breaks upon our way. He is not here, but risen, and "this same Jesus" shall return again. I may ask a mother, "where are your children?" She may say that they are at school, or at play, or somewhere on the premises. They are not lost, though she may not exactly locate them. Or "where is your husband?" "He went out awhile ago," or, "the children went out with him; their father took them from home early." So with our dear departed. Out of sight they are not out of mind; not out of your mind, of course, and you are not out of their mind, not out of their sight, I think. They are "somewhere about the premises," the many-mansioned universe of God, expanding, radiant everywhere. It is one abode. "Here" because "there." "No night there." Where? "Light is sown for the righteous." Absent from the body we are present with the Lord. We know whom we have believed. Going from strength to strength, every one of us shall appear in Zion before God; "caught up together in the air;" "So shall we ever be with the Lord," in supernal and eternal joy! Wherefore comfort ye one another with these words.

FUNERAL SERVICE.

Life, a Breath.

By REV. W. H. LUCKENBACH [LUTHERAN].
In whose hand thy breath is.—Dan. v: 23.

THE whole sentence reads, "and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Life, then, is a breath, de-

pending for its continuance, not so much upon the regular, normal action of the physical organs, as upon His will who made them. There are things that simply exist, but do not *live*. There is no breath in them; a stone, for instance, or a clod of earth. Such things therefore cannot die. Only things that live can die. Another thought—wherever there is life there is motion. This holds true of life in all its gradations from the animalculæ in a drop of water, too minute to be visible to the naked eye, upwards through every class or rank of animated creatures, to the highest angels whose pinions glisten in the light of the great white throne. Everything that has life evinces its presence by certain outward signs. One great difference, then, between us and a thousand things around us is, they simply *are*, but we *live*; we live and *move*; and we live and move, not simply because we breathe, but we breathe, and, hence, live, because God lets us do so.

It is quickly gone—the breath. How easily it can be stopped! A grape stone killed the Greek poet, Anacreon; a hair in a drink of milk killed a Roman senator. Less than a drop of poison is enough to end the process of breathing. It is said that there are poisons so exquisitely subtle, so marvelously powerful, that merely smell of them occasions death. There have been instances of persons who before they had finished reading a letter leaned over and died; they had inhaled the mysterious poison from the sheet which had engaged their eyes, and which had been impregnated with it by some murderous enemy. If, like a candle, it cannot burn or shine without air, yet, like a candle, too, a puff of air can extinguish life.

It is marvelous to note on what small contingencies depend our possession of life. An accidental blow, an unexpected fall, a mistake in drinking out of the wrong cup, a misstep in the dark, a fish-bone—the smallest things, often occasion its termination. Surely this fact is serious enough to cool all our hot ambitions, to make us thoughtful even in our merriest hours, and watchful

against any surprise that death may have in reserve for us.

But more: there is *something mysterious about the breath*—we know not whence it cometh or whither it goeth. Of the thing itself that we call "life," we know very little. What we see in animated beings, and pre-eminently in man, of action, or motion, is but the effects or results of life—the thing itself is unseen and cannot be explained. Who loves the mysterious, then, need not go very far to find it. There is enough of it in his human organism to keep his inquiries on the stretch for a lifetime. The most learned physiologist will concede that there are many things in living man which are simply unknowable. There are problems suggested by his natural constitution which no one can now solve, their solution must be reserved till we have graduated to a higher department of knowledge. Not the least interesting and inexplicable of these unknowable things is the *breath of life*.

Nor can we more easily understand what *death* is. True, we can tell what it *does*. It ends the natural process of breathing. It touches the heart, and it becomes quiet forever. It touches the brain and so stupefies it that none ever expects a bright thought from it again. And in another sense, it dissolves relationships; it separates friends; it ends all labor, etc. It is easy thus to tell what *death does*, but who can tell what it *is*? Who, by searching, can find it out? All theories advanced by scientists on the experience of death are only conjectural, since no one who has felt it has ever returned to this life to tell us *what* it is.

"We are yearning for their secret;

Though we call,

No answers ever fall

Upon our dullèd ears

To quell our nameless fears.

Yet God is over all, what'er may be,

And trusting so,

Patience, my heart! a little while, and we shall know."

But it is only the physical life of man—that which he possesses in common with the irrational beast—which is but

a "breath." *Soul-life* is something more than that. To be consciously alive without a body, without breathing, without the natural senses, on the possession of which depends our present hold of life, but which are entirely extinguished to all appearances at death—this, indeed, is a marvelous thing. No need, then, of a time-piece to measure one's inspiration, such as is now used by the physician to determine how long he may probably live. Where everything is eternal there is no use for any device intended to measure what is temporal. A man who was about to die, handing his watch to a friend, said, "Take it, it may be of service to you; I have no further occasion for it; I am going to the other life." The thought of extinction in the grave is repulsive. "The wish is father to the thought," only in man whose guiltiness makes them too cowardly to face the "King of Terrors."

"How can the soul desire

Such hateful nothingness to crave,
And yield with joy the vital fire
To moulder in the grave."

Not to believe that there is a future life because we do not understand its mysteries, is, in effect, to ignore the present life, since this also involves inexplicable phenomena.

"Deny thou art—then doubt if thou shalt be."

And everything is pressing us towards that future state. We cannot stem the drift which is carrying us thither. From the very birth of time an impetuous current has been bearing all the children of men towards that shoreless deep.

Be ready, then, to depart. Death hurts none who are more anxious to live well than to live long.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Cruelty of Jealousy. "Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame." (Solomon's Song, viii: 6.) Rev. J. Hyatt Smith, Brooklyn.
2. The Wonders of our Age. "I will show wonders in the heavens and in the earth."—Joel ii: 30. T. De Witt Talmage, D.D., in Synod Hall, Edinburgh, Scotland.
3. Verity and Sanctity. "Thus saith the Lord: I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem

shall be called a city of truth: and the mountain of the Lord of hosts, The holy mountain."—Zech. viii: 3. A. T. Pierson, D.D., Philadelphia. *

4. Passion and its Consequences. "And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews?" etc.—Matt. xxviii: 11-26. Rev. Henry Ward Beecher, Brooklyn.
5. The Mission of Incarnate Deity. "The Son of man is come to seek and to save that which was lost."—Luke xix: 10. T. De Witt Talmage, in St. Enoch's Presbyterian Church, Belfast, Ireland.
6. The Propagation of the Gospel Along the Lines of Kindness and Friendship. "He [Andrew] first findeth his own brother."—John i: 41. Rev. B. W. Bacon, Lyme, Conn.
7. Character in Work. "I must work the work of him that sent me, while it is day: the night cometh, when no man can work."—John ix: 4. R. S. Storrs, D.D., Brooklyn.
8. The Chain and the Hope. "For the hope of Israel I am bound with this chain."—Acts xxviii: 20. W. F. Gill, D.D., Brooklyn.
9. How to Use Wealth Properly. "I know how to abound."—Phil. iv: 12. Phillips Brooks, D.D., Boston.
10. Honoring the Dead. "And ye shall carry up my bones from hence."—Gen. i: 25. "By faith Joseph . . . gave commandment concerning his bones."—Heb. xii: 22. T. T. Eaton, D.D., Louisville, Ky.
11. The Chorus of Graces. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance" etc.—2 Pet. i: 5-7. A. T. Pierson, D.D., Philadelphia.
12. What is the Verdict? "Beloved, if our heart condemn us not, then have we confidence toward God."—1 John iii: 21. Rev. C. H. Spurgeon, London.

SUGGESTIVE THEMES.

1. A World of Evil in a Doubt. ("And he [the tempter] said unto the woman, Yea, hath God said?" etc.—Gen. iii: 1.)
2. Sin a Sleuth Hound. ("And be sure your sin will find you out."—Numb. xxxii: 23.)
3. Hope the Symbol of the Supernatural. ("And David built there an altar unto the Lord, . . . and he answered him from heaven by fire upon the altar of burnt offering."—1 Chron. xxi: 26.)
4. Prosperity to Pride: Presumption to Punishment. ("But when he was strong his heart was lifted up to his destruction," etc.—2 Chron. xxvi: 16.)
5. The Peril of Self-sufficiency. ("Beware lest thou be lead away with thy sufficiency."—R. V. Job xxxvi: 18.)
6. Political Purity should be required. "When the righteous are in authority, the people rejoice."—Prov. xxix: 2.
7. The Agnostic Fool. ("The fool hath said in his heart 'There is no God.'"—Ps. xiv: 1.)
8. The Awful Abandonment. ("So I gave them up unto their own hearts' lust: and they walked in their own counsels."—Pa. lxxxi: 12.)
9. Adulteration of Truth. ("Laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups," etc.—Mark vii: 8, 9.)

10. Blue Blood not a Monopoly. ("And bath made of one blood all nations of men," etc. Acts xvii: 26.)
11. The Clamor of Greed. ("And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians."—Acts xix: 28.)
12. Equality of Origin, Condition and Destiny.
- "The rich and the poor meet together."—Prov. xxii: 2. "There is no difference."—Rom. iii: 22.
13. Through Death to Life. "Thou fool, that which thou sowest is not quickened, except it die."—1 Cor. xv: 36.
14. Three Typical Sins. "The way of Cain . . . the error of Balaam . . . the gainsaying of Core."—Jude 11.

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

Nov. 4.—PROCRASTINATION.—Acts xxiv: 25; Luke ix: 57-62.

If unbelief has slain its thousands, procrastination has its ten thousands. Where one sinner is frightened into religion, a hundred are deceived to ruin by the Syren's voice crying To-morrow. The Devil cares not how moral a man is, nor how anxious he is about his soul, so long as he is disposed to wait on a future opportunity. Procrastination is both "the thief of time" and the great harvest-gatherer of lost souls. Indeed there is little hope for any sinner who counts on to-morrow! A few statements will make this clear.

1. *To-morrow has no place in the economy of salvation.* From first to last, with God and His offered mercy, it is now, to-day! There is not one promise in the Bible of mercy and forgiveness to the sinner, if he repents next year, to-morrow, or the next opportunity; God's mercy, God's offer of pardon, is limited to the now, to the present instant. He nowhere binds himself to save any sinner to-morrow, at some future time, even if he should repent. I do not say He will not; but I do say that it is sheer presumption on the delaying sinner's part to assume that He will. God's promises are all limited to the present moment and opportunity.

2. *To-day is the most favorable season any sinner will ever have to seek God in the way of repentance.* A "convenient season" to repent of sin and return to God will never come to any sinner—it has never come to a single child of the apostasy. Repentance is a bitter cup to all. The natural man revolts at the demand to give up all for Christ, to live a life of self-denial, to love what he has always hated, and hate what he has

always loved. He will never find it easy, convenient to do this. Come to him when it will—if it ever comes—it will be a death, a crucifixion, a going counter to all the strong currents of human nature. And if you have not resolution, strength, for this to-day, will you not, by the inexorable laws of natural and moral life, have less inclination and moral strength for the difficult and distasteful service to-morrow?

3. *The law of habit comes in here as a tremendous factor.* It cost you a struggle—perhaps a long and fierce struggle—to resist conviction and put off repentance, the first time God's Spirit wrought upon you. But how is it now? Has it not grown into a habit, and under its fell power can you not now resist every appeal, ward off conviction, and hold on your impenitent course without an effort?

4. *The means of salvation, when resisted, loose more and more of their power to convict and reclaim, till finally they cease to have any saving influence.* The Word of God ceases to alarm. The voice of conscience is hushed. The tender heart is gone. The striving spirit is grieved away. The Sabbath and the sanctuary lose their charm. Chastisements no longer check the downward trend. Awful monitions of a hastening doom!

5. *Meanwhile the outward obstacles to salvation are continually augmenting both in number and in influence over the sinner.* Evil habits, associations, entanglements, the infirmities of age, and manifold and other hinderances, block up the way of life and draw with the strength of a leviathan towards perdition. Great God! what, who, is to save such an one? Procrastinate another moment in view of such dread realities? A "con-

venient" season to-morrow? O, I see in to-morrow a sinner's despairing cry refused, a delaying sinner's doom sealed by his own monstrous folly!

Nov. 11.—GOD STIRS UP HIS PEOPLE.—
Deut. xxxii: 11, 12.

Note and explain the striking figure employed in the text.

I. Consider some of THE REASONS WHY IT IS NECESSARY THAT GOD SHOULD STIR UP HIS PEOPLE. 1. There is a strong tendency to spiritual indolence in mankind. The "nest" is so comfortable the bird dislikes to leave it. A quiet and peaceful life has such charms; while activity and striving have so many drawbacks. 2. The danger of "settling down on the lees" is an ever present one. One of the strongest proclivities of human nature is towards *declension* in virtue, in grace, in duty; and if God did not frequently interpose and *shake* up His people they would "slide back by a perpetual backsliding." This law holds good even in nature. The air must be kept in constant motion or it will lose its life; the ocean must flow and heave unceasingly or its waters become stagnant. 3. The heart of man is naturally timid, fearful, like the birdling, and must be taught of God in a way similar to that described in the text. "There's a lion in the way; there's a stone against the door of the sepulchre; I'm sure to fall; I can never face so many enemies, dangers; the temptations are so many and fierce I am sure to fall; my sins are too many and great to be forgiven!" 4. It is trial, experience, discipline only, that can counteract these tendencies, dispel these fears and doubts, and give exercise, development and strength to our powers, gifts, advantages, and thereby enable us to soar aloft in the blue empyrean like the mother eagle.

II. Some of THE WAYS IN WHICH GOD STIRS UP HIS PEOPLE. 1. By means of the Word and ordinances, the constant and ordinary operation of the established means of spiritual instruction, edification, growth. The Sabbath, the ministry, the prayer-meeting, the Sunday-

school, the ministration of Providence—all are agencies by which God seeks to stir the life, discipline the graces, and promote the activity and the spirituality of His children. Every day He "fluttereth over the nest," "spreadeth abroad His wings, taketh them, beareth them on His wings." 2. He uses from time to time special and extraordinary means with His people. (a) By a special visitation of His Spirit, reviving the church, stirring up sinners, shaking the community as by an earthquake. (b) By sudden and sore judgments on the nation, "by terrible acts of righteousness" vindicating His awful justice and appealing to His people with trumpet-blast to come forth and bestir themselves and plead with Him as David did that His wrath may be staid and the Church and the Nation saved from total overthrow. (c) By personal visitation in the way of sickness, bereavement, losses, trials, temptations, discipline.

Nov. 18.—PROFIT AND LOSS IN SERVING GOD.—Matt. xvi: 26.

There are both—which is the greater—which is preferable? That is the question which God puts pointedly to every man. Religion is a PRACTICAL matter, a PERSONAL matter, supremely so. It is infinitely more than a general truth, a divine theory, a balancing of probabilities. It is a question of *life or death to every man, and that supreme question every man has to answer for himself!* Christ puts upon him that tremendous responsibility.

I. THERE IS A "GAIN" SIDE, A "PROFIT," IN SERVING THE DEVIL. There is no use in denying it. Men do not act without motives. The devil is too shrewd to seek to catch souls without a *bait*, and a most alluring one as he paints it. See what profuse promises he made to Jesus in the wilderness of temptation! And what a world of "profit" in the lying words by which he beguiled Eve! In his service, he tells every man, there is gain unspeakable, pleasure enrapturing, ease, delight, excitement, all that can gratify a sensuous nature. And there

is truth, reality enough in his promises, to give them effect. There is gain in serving self, the world, the devil—it is profit in hand, too—the pleasure or gain is real, tangible, and just what a sinful nature craves, enjoys, and for the time being is satisfied with. Yes, grant it. Sum it all up—all the “profit” side—figure out the problem, and swell it to the utmost dimensions—and WHAT IS IT ALL WORTH?—(a) in the light of actual experience? (b) of a dying hour? (c) of the “loss” side—the thing given in exchange for it? *That* is the real question.

II. THE LOSS SIDE—WHAT IS PAID FOR THE BRIEF GOOD ENJOYED. Take the strongest supposable case as the basis of calculation—“gain the whole world.” No man ever did or ever will. Solomon, Cæsar, Alexander, came the nearest to it; yet did their “gain” equal their “loss?” Solomon cries out in disgust, “Vanity of vanities, all is vanity.” Alexander wept from disappointment, and died from debauchery at thirty. Cæsar was haunted day and night with fear. And still, most men, for the sake of the little bit of this world which they strive after, are willing to imperil their souls and throw away their interest in eternity!—What are the things to be set down on the “Loss” side of this fearful sum which every man is working out for himself? O, figures can’t express them; lines of finite computation cannot compass their magnitude! 1. The loss of God’s present and eternal favor. 2. The loss of a good conscience. 3. The loss of the capacity for rational and ennobling enjoyment. 4. The loss of the golden opportunity for doing good in the world. 5. The loss of peace and hope in the supreme hour of death. 6. The loss of Heaven and of everlasting life. 7. The loss of the “soul” itself, with its infinite capacities for knowledge, service and happiness, and equally for suffering, under the law of sin and death. Now sum up the figures—strike the balance—and then answer to your own conscience the searching, startling question of the Son of God: “What shall it profit a man,” etc.

NOV. 25.—THE SOURCE AND ELEMENTS OF NATIONAL PROSPERITY.—JER. ix: 23, 24.

As this service occurs so near to our annual “Thanksgiving,” it is well to let that occasion shape our thoughts and prayers. The Christian should be loyal to his country as well as to God. We are enjoined to pray for rulers and for all in authority. The Church is so closely allied to the State that when one suffers the other is sure to suffer. Is the perpetuity, the future prosperity of our civil institutions, assured? What is the true basis, what the real elements of national well-being?

I. THE NEGATIVE SIDE. 1. Not numbers. 2. Not wealth or material resources. 3. Not military strength. 4. Not “wisdom” or statesmanship. 5. Not education and a high state of civilization. 6. Not a boundless territory, a fertile soil yielding all manner of products, a flourishing commerce, and all that can minister to material greatness and glory. 7. Not eloquence at the bar, in the senate and the pulpit, and costly churches, and an imposing ritual, and millions of outward religionists. If we have only these to “glory in,” we are building on the “sand.” Other republics, other kingdoms, have possessed all these sources and elements of greatness and abiding prosperity and yet suffered decadence and final overthrow. History, ancient and modern, is strewn with the wrecks of states and empires once glorious and defiant. We shall prove no exception to the rule, if we have nothing better to glory in as a nation.

II. THE POSITIVE SIDE. 1. The God of nations is the one and only source of true and abiding life to any people. “Let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving kindness, judgment and righteousness in the earth. (v. 24.) “The Lord reigns,” and He *will* reign, in spite of agnostic fools, and infidel boasting, and the false glorying of ungodly men. 2. A pure and living Church is the “salt” of a people, the bulwark of a nation. Nations live only for the sake

of Christ's kingdom, and when they apostatize from God and become so corrupt as no longer to subserve this end, God will overthrow them, as He did even His ancient chosen people. The decadence of piety on the part of God's people, the corruption of Scripture doctrine, and the increase of immorality, irreligion and crime among a people, are ominous signs of imminent danger, and should stir up the Church to prayer and holy striving to avert it. 3. Just and wise laws, faithfully and impartially administered, are essential elements of prosperity. The God of justice will not dwell with a people who enact

and maintain iniquitous laws. 4. Prayer is closely associated with national life and national virtue. God will be inquired of by His people. The measure of believing, importunate prayer will be the measure of the Church's life, the measure of God's favor to us, the measure of public order, virtue, stability and enduring prosperity. The burden of this great nation's life and interests is laid upon the Christian heart of the people, and O, what wrestling and agony of spirit should there be, day and night, "in season, out of season," to the God of Israel for His guidance and benediction!

THANKSGIVING SERVICE.

"A thankful heart to God for all His blessings is the greatest blessing of all."—R. LUCAS.

The Hope of Republics ; or, The Elements of Permanence in Modern Civilization.

By WILLIAM A. SCOTT, D.D.

[We reproduce below an outline of an able and eloquent sermon preached by the late Dr. William A. Scott in the Lafayette Square Presbyterian Church, New Orleans, La., in 1848. We regret that our limits will not allow us to give the whole sermon. The MS. was sent by the author to Dr. J. M. Sherwood, and by him printed in the *National Preacher*, March, 1849. It is now out of print. Although preached so long ago the thoughts are as fresh and the arguments as cogent and applicable to-day as when this distinguished divine uttered them from his Southern pulpit. They may serve to inspire the Christian patriot of the present generation with confidence in the permanence of our institutions, notwithstanding the existence of many ominous signs of the times.—EDITOR.]

Dr. Scott first passes in review the various arguments commonly used against the idea of permanence in our national experiment. These we give in brief :

1. Let it not be argued that we must fall, sooner or later, because all preceding states and kingdoms have either already fallen, or are in a rapid decline. 2. There are, and there will be, revolutions such as the world has not yet seen. 3. The base of modern liberty is wide. 4. While the base of liberty is growing wider and wider, and therefore stronger and stronger, the world for all practical purposes is becoming smaller and smaller, and its different countries

are brought nearer together. 5. As far as the history of the past establishes any great principle, it is, that no form of government is exempt from agitations and revolutions, either in spirit or form, or both. Having disposed at considerable length and with sound reasoning of these several points which seemingly make against his conclusion, he concludes thus :

"Among the elements of permanence in modern civilization, not yet introduced in my discourse, I shall, in conclusion, name two—the Printing-Press, and Man's Self-Consciousness that he ought to be Free. The art of printing is justly regarded as the chief of all the inventions that have marked the progress of human genius. It is the most momentous work in man's history. It is an art that contributes to ornament, elegance, and utility. In preserving the memory of former discoveries and perpetuating the knowledge of the past, it confers the greatest advantages on mankind. As the human mind gains on the ignorance of the past, the press photographs its highest and best forms for the future, and enables us to begin our inquiries at the point which the diligent research of our fathers had arrived at. But the utility of the press is not only seen in its power of perpetuating knowledge, but also in giving to human ideas and knowledge an almost

unlimited diffusion. The Creator gave man language to communicate his ideas and perpetuate his discoveries. When the art of printing was not in use, the means of communication were scanty, and the method of perpetuating knowledge still more defective. The arts of man in a savage state are handed down from father to son, and the history of their deeds, both public and private, is preserved chiefly in songs.

"The press has made the acquisition and communication of all knowledge, both ancient and modern, more easy, general and certain, and perpetuates it to all future ages. By it the continuance of learning in the world is placed beyond the reach of any temporary or local barbarism, or invasion, or national degeneracy; and by it also we are enabled to transmit our discoveries and reflections, and a knowledge of our inventions and improvements in arts and arms, in agriculture and manufactures, and in the science of government, to the ends of the earth, and to the end of ages. Printing is superior to every other art of a like kind in the perpetuity of its youth. It is not subject, like other arts, to the baneful influence of time or accident; the works of the sculptor are often broken to fragments and reduced to dust; paintings fade, or are broken to shreds, and finally perish. But printing stamps immortality upon the ideas committed to it, by renewing at will, and without ceasing, exact copies of its work.

"In written discourses, images, illustration, variety of language, and power of style are perpetuated, and masterly thoughts are made to live and beget their like. We are made to stand before the living man—and see his reasonings exact, clear, overpowering—his exquisite shadowings and the harmonious blending of colors—until we see beneath a transparent and glossy skin, the blood circulate, the veins turn blue, and the muscles assume their strength.

"The mere speaker is like a statue placed in an elevated niche, that must be cut somewhat roughly and of a proportioned oversize to produce the proper

effect at a distance. The written discourse is the life-like natural size. The press is the tribune amplified. Speech is the vehicle of intelligence, and intelligence is the mistress of the material world.

"Nor is the beneficial influence of the press confined to the useful arts alone, since it is also intimately connected with whatever is ornamental in the arts of man. For it is the faithful register of the refined inventions of the sublimest geniuses in the most polished ages and countries; and, though the productions of elegant artists may be destroyed—though the best contributions of modern civilization should perish, yet the *descriptions* of the artist's work, and of those institutions being preserved by the press, will serve to raise in future other artists and other institutions that shall rival those that have preceded. The press makes *immortal* the works of elegant authors and artists, and thereby holds up a light and example to guide and assist aspiring minds to superior excellence.

"The heaven-descended right of suffrage is the mother of all our laws and institutions. It is the foundation of our whole government and of our whole constitution. *Our constitution is our body politic at rest. Our elections are our body politic in action.* And the great guarantee of the one and trumpet-call of the other is the press. An arbitrary, iniquitous, chaotic aristocracy may grow up where there is no press, and sit like an incubus for centuries upon the inalienable rights of man. Leagues, alliances, public and secret, may be cemented by charters, monopoly grants, and royal marriages, to enable certain families and classes to consume without producing—to live without laboring, and possess themselves of all the public offices without being qualified to fill them, and to seize upon all the honors of the state, without having merited any; but when the press speaks forth, their days are numbered. There is no power in earth or hell that can prevail over and keep a people in slavery that are taught by an unfettered press the

right of self-government. The press is more mighty than armies, kings, and senates—as rapid and intelligent as thought. None are too low for it to reach. None can be above its influence. It fascinates, inspires, and forms the masses of society for every effort. The strugglings of the press for liberty, and of the conscience for freedom, have filled all Europe with convulsions. It was the press, aided by the living teacher, that produced the great revolution of the sixteenth century. It was the press that made England a Protestant country. The press has removed the moss of ages that had covered up the origin and root of things, and discovered their true nature. It has opened the book of inalienable rights to the people, and taught them how to resist the usurpations of force and fraud. It was the press that overthrew the parliaments of the French Restoration. And of the blood and vitals of the press were born the government and monarchy of July, 1830; and yet under his majesty, Louis Philippe, the press was fettered and tortured. For seventeen years this press-made monarch compelled the press either to lie or to be silent—compelled it either to abstain from discussing the principles of the government, or to submit to the blows of a gouty senate. It was bound hand and foot, and placed in manacles between the ‘ruins of confiscation and the burning tombs of Salazie.’

“But the day of reckoning came. For the press, like Prometheus, the more it is bound and fettered, the more eloquent, the more inspired and indignant it becomes. The shaking of its chains sent the ungrateful monarch it had made, and all his dynasty, to the ‘tomb of all the Capulets,’ even before a righteous Providence had given his body to the worms. ‘Unlimited liberty of the press,’ was the exclamation with which General Bertrand closed all his public speeches. And he was right. *The bulwarks of all republics are the Bible and the unlimited freedom of the press.*

“It is true that the press, like every other good thing, may be abused, and

employed to spread error and impiety. It is sometimes the case that Providence permits those very means, which, when applied, are the most effectually conducive to the best purposes, to be so abused and misapplied as to become the most potent engines of mischief. Even the Son of Mary was set for the fall and rise of many, and for a sign which shall be spoken against. The result of Messiah’s coming among men, depends altogether upon their own spiritual discernment of Him. The gospel is salvation to the believer, but destruction to the unbeliever. Salvation and doom are correlative terms. Heaven and hell are correlative places. Great blessings suppose great evils.

“It is impossible for printing to spread errors more baneful than were propagated before its invention, while, on the other hand, it enables the friends of truth and religion to pursue the baleful steps of their adversary with an antidote that cannot be nullified, so that this wonderful effort of human skill not only supplies the most sure methods of perpetuating every new discovery in the other arts and sciences, but at the same time affords the ablest assistance in the support of religion, truth and virtue.

“There remains one other ground of hope for the perpetuity of republics—viz., *man’s self-consciousness that he is a child of Liberty, and that he is capable of self-government, and of perpetuating the best principles and forms of government.* Philosophers and theologians tell us of a moral sense and a religious sense in man, the existence of which prove that man is a moral and religious being, just as his lungs prove that he was made to breathe. So likewise the political sense—that is, a faculty of being conscious that we possess within us the elements of freedom from our Maker, and which also excites all men, in all ages, to desire the fullest enjoyment of civil liberty, is a proof that man is made to be free, and to be happy only in the enjoyment of freedom. The soul’s self-consciousness of its own existence, of its own free agency, and of the exist-

ence of God, has long been regarded as one of the strongest proofs of a Deity. 'The longing after immortality' in all men, and in all countries, and the conjectures and hopes, even of the rudest, for a brighter existence after death, is proof almost as strong as demonstration that there is a future immortal state of being. In like manner, the hopes of mankind, concerning a political millennium, may be deemed a prophecy of its coming. Such hopes have existed from the earliest times, and have grown stronger and stronger, and spread wider and wider, as cycle after cycle rolled down the skies. Have the ardent longings of the purest and best men, of the wisest and the holiest men of antiquity and of modern times, been raised up merely to be thrown to the ground! Divine Providence will not thus tantalize the sons of men. The longings of our race after freedom have sometimes been embodied in tradition, in songs, and in fables; but even the fables were imitations of the truth. The shadow is proof that there is a substance.

"The way for the introduction of Christianity was prepared by the co-working of supernatural with natural elements. The natural development of the heathen world had prepared them for the new light which emanated from Judea. The whole history of the Jews was preparatory to the coming of the Messiah. It was emphatically, in every sense, the fulness of time, when God made the highest manifestation of Himself to man by His Son, who was the brightness of His glory, and the express image of His person, and the fulness of the ineffable Godhead. The Messiah was born King of the Jews, whose political life was a theocracy, and a type of the kingdom of God. He was the culminating point of all Jewish light and glory; and as the particular typifies the universal—the earthly, the celestial—so David, the monarch who had raised the political theocracy of the Jews to the pinnacle of glory, typified that greater monarch, in whom the kingdom of God was to display its glory. Christ

sprang from the fallen line of royal David, just as the sceptre was departing from Judah, and the lawgiver from between his feet.

"In patriarchal times—in the Hebrew commonwealth—in the earliest forms of Pagan governments—in the best days of Greece and Rome, Providence gave some pledge and earnest of better things to come.

"The great idea of man is redemption from sin through the Messiah, and from ignorance, slavery, and every evil, as a fruit and consequence of his redemption from sin. The two greatest days in the annals of the human race are the day of the Incarnation of the Son of God and the day of Representative Republicanism. And as all the previous history of the world was a preparation for the one, so also it was for the other. The longings of mankind for republican institutions, whether embodied in poetry, devotion or romance; whether uttered by Plato or Sir Thomas More, were streamlets of light foretelling the luminary that was to appear in the fulness of time. All past history—the thousands of years, and the hundreds of generations that have passed, have all been in order to and co-laborers for the present. The results of their labors in their best forms are the representative republics of our day. The way for the development of the model of representative republicanism was most wondrously prepared by the traditions, longings and aspirations of the ancients, by the discovery of this continent, and by the precise time of the discovery, and the circumstances, condition, internal and external, civil and religious, of the nations that discovered and colonized in the New World, and especially in the times and characters that Providence ordered for the settlement of the English colonies in America.

"As in the original creation the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light—there were faint streamings of

light over the immense chaos: but no sun until afterwards the Almighty collected the gleamings into a great globe of light, and set the sun in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night. So the Ineffable, in tracing out with His finger this globe, and in writing its history, when as yet none of its stupendous events 'were fashioned, being imperfect,' reserved this continent to be the firmament of the sun of human Freedom, into which should be gathered and condensed all the hopes and aspirations of bards and prophets, and of all devout and earnest true-hearted souls who have loved their race and labored and prayed for their emancipation from error and sin. It is in the teachings of Revelation that the world is to be filled with the glory of God; in the institutions of modern civilization, which are chiefly the effects of the Gospel, and are necessary in order to the fulfillment of its glorious mission on the earth—in the promises, prophecies, and coming glorious realities of Messiah's reign, that we see the unfailing hope of Republics, and the undying elements of their perpetuity.

"In all ages and in all countries, wherever the faintest effulgence of liberty has gleamed upon the soul, there has been earnest striving after its plentitude. True liberty, under constitutional forms, the sole passion of the generous heart, is the only treasure worthy of being coveted. Its victories are those of intellect and not of brutal force; its principles pass not away, but are eternal. It holds all men to be brothers—recognizes no legal authority but that of responsible magistrates, no moral superiority but that of virtue. Such liberty is destined to see pass before it the stormy flight of absolute empires, like those clouds that dim for a moment the purity of a serene sky, and will at no distant day see disappear before her triumphal march all custom-house barriers and secret tribunals, all prosecutions for political offences, all aristocracies, monopolies, close corporations, standing armies, censorships of

the press, of schools, and of religion; and in a holy alliance in the name of Right, Independence, and of a common interest, and of civilization, tranquility, happiness, and religion, will confederate national congresses, confer for the amicable settlement of all national differences, and the sword shall perish forever.

"Liberty, which has been the midnight meditation of the sage, and the inspiration of the poet, and the long desired Messiah of those that have been sitting in chains and darkness for ages, and for whose almighty *avatar* the very tombs of the past have cried out, has at last descended from heaven upon the earth to redress and embellish it; to be the life of commerce and the inspiration of the fine arts, the first aspiration of youth, and the sublime invocations of old age, and the pathway to fadeless glory. And after that she shall have broken the chains of ignorance, meanness, covetousness, superstition, error, and bigotry; liberty will lead forth her illuminated procession with palm branches amid hymns of glory to attend the last and eternal funeral of civil and religious despotism. Amen."

The Contentment Line.

Having food and covering we shall therewith be content [literally, "have enough"]. 1 Tim. vi: 8.

1. *The common sense philosophy* of this contentment line. Enough is whatever contents us. Heart economy is a more important study than domestic economy.

2. *This line within universal attainment.* The marvels of the bread and raiment. Providence in all ages and lands.

3. *The ordinary American in relation to this line.*

Average wages in United States per week,	\$14.60
" " England "	7.50
" " France "	5.00
" " Germany "	4.00

Average price of food:

Beef—New York, 16 cts.; Chicago, 12 cts.	
England and France, 22 cts.	
Flour—New York, per pound, 3 to 4 cts.	
England, "	4½ cts.
Germany, "	5½ cts.
Italy, "	10 cts.

Pork—New York, 8 to 10 cts.; Chicago, 4 to 5 cts.
 England, 16 cts.; France, 14 cts.
 Germany, 17 cts.; Italy, 13 cts.
 Mutton—New York, 9 to 10 cts.; Chicago, 5 to 12.
 England, 17 cts.; France, 16 cts.
 Germany, 14½ cts.; Italy, 15 cts.

Taxation per caput:

United States, \$9.	France, \$16.
England, 13.	Italy, 11.

Germany, including Austria, 11.

Each citizen's share of national debt:

United States, \$30.	France, \$128.
England, 108.	Austria, 72.
Italy, 74.	

Liability to army duty (in standing army):

United States, one man in every 2,000.

France, " " " 17.

Italy, " " " 20.

Russia, " " " 10.

4. Americans the most restless and dissatisfied people in the world. Outward abundance; inward penury.

5. The spirit of contentment the gift from the heart of Him whose hand is Providence.

Family Religion the Basis of National Prosperity.

And he [Elijah the prophet] shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.—Mal. iv: 6.

1. The family relation survives the wreck of Eden.

2. God has "set the solitary of the earth into families."

3. The Family is the primal principle and chief foundation of social order and civil government.

4. The Church of God in the world was organized in and built upon the Family; and the family relation is recognized and honored in God's eternal covenant of redemption.

5. Not only the natural life of the race has its source and purity in the Family, but the perpetuity and purity of the spiritual life of the Church as well. The preservation of the Family, as God ordained it, is indispensably necessary to the conservation of morality, liberty, social order, good government, and national strength and well-being.

6. Hence the decadence of family virtue, discipline, and piety is the certain precursor of the decay of individ-

ual and public integrity and prosperity.

7. Foremost among the blessings calling for devout thanksgiving to God, is that of the Family.

God's Disciplinary Providence a Reason for Thanksgiving.

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.—Heb. xii: 6.

We are more ready to thank God for His mercies than for His chastisements: nay, we often murmur at and rebel under His chastising hand; and yet, disciplinary providences are stronger proof of divine favor than direct blessings. It costs a father something to use the rod of correction upon a child. Although painful, and, it may be, disappointing and humiliating, yet the discipline of love and repeated judgments are apt to be infinitely more profitable in the end, yielding "the peaceable fruits of righteousness." Hence, in a survey of the reasons for gratitude and praise to the Ruler of the universe, let us not leave out the disciplinary experiences of the year: that individual visitation, that family trial, that public calamity, that national bereavement, which wrung our hearts with grief, and brought home to us afresh the needful lessons of religion which we are so prone to forget.

A Nation's False and True Reliance.

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.—Jer. ix: 23, 24.

The True Strength of a Nation.

"Wisdom is better than weapons of war."

—Ecl. ix: 18.

God's providence has remarkably illustrated and confirmed the truth of this inspired teaching in the history of nations in every age of the world. Both the Bible and profane history abound with examples.

Select Thoughts on Thanksgiving.

*** Thanksgiving makes our prayers bold and strong and sweet; feeds and enkindles them as with coals of fire.—*Luther.*

*** The private blessings—the blessings of immunity, safeguard, liberty and integrity—which we enjoy, deserve the thankfulness of a whole life.—*J. Collier.*

*** The liberty of a people consists in being governed by laws which they have made themselves, under whatsoever form of government it be—the liberty of a private man in being the master of his own time and actions, as far as may consist with the laws of God and of country.—*Cowley.*

*** Liberty is one of the most precious gifts which Heaven has bestowed upon man. With it we cannot compare the treasures which the earth contains or the sea conceals. For liberty, as for honor, we can, and ought to, risk our lives; and, on the other hand, captivity is the greatest evil that can befall man.—*Cervantes.*

*** Our whole life should speak forth our thankfulness; every condition and place we are in should be a witness of our thankfulness. This will make the times and places we live in better for us. When we ourselves are monuments of God's mercy, it is fit we should be patrons of His praises, and leave monuments to others. We should think it given to us to do something better than to live in. We live not to live: our life is not the end of itself, but the praise of the giver.—*R. Libbes.*

*** Land of liberty! Thy children have no cause to blush for thee. What though the arts have reared few monuments among us, and scarce a trace of the Muse's footstep is found in the paths of our forests or along the banks of our rivers: yet our soil has been consecrated by the blood of heroes, and by great and holy deeds of peace. Its wide extent has become one vast temple and hallowed asylum, sanctified by the prayers and blessings of the persecuted of every sect, and the wretched of all nations.—*Gulian Verplanck.*

MISCELLANEOUS SECTION.**THE MISSIONARY FIELD.**

By ARTHUR T. PIERSON, D.D.

The Congo Free State.

A CONDENSED review seems very timely of Mr. Henry M. Stanley's two volumes ON THE CONGO AND THE FOUNDING OF ITS FREE STATE. They are printed in eight different languages, and will reach the thinking minds of the civilized world, and mark a new era in the annals of evangelization and colonization. For the first time Christendom unites even with a Moslem empire to explore, develop and civilize a vast and hitherto unknown region. Mr. Stanley's volumes add immensely to the stock of general information in regard to geography, climate, productions, and the sanitary character and conditions of the valley of the Congo, and the habits, disposition and condition of the tribes which are scattered among the dense forests which line the banks of that vast river and its tributaries. Besides this, these volumes show how, at moderate expense, this whole region may be opened to the commerce of the world and to the influence of Christian missions. These volumes record and preserve what Mr. Stanley has learned from observation and from intercourse with these African

tribes, with regard to their remarkable country, their ignorance, wretchedness, and superstitions, their desire for friendly intercourse with white men, and their capacity of improvement. Mr. Stanley's explorations in Africa, and his zealous labors in Europe, have kindled an international interest in the founding and sustaining a Free State, to develop the resources of a vast valley containing over a 1,000,000 square miles and a population of more than 50,000,000. The adjoining territories which would be benefited by the creation of a prosperous Congo Free State, contain probably as many more. Three million dollars expended in the construction of railways around the rapids and cataracts of the Congo would open up to navigation three thousand miles of one of the largest rivers of the world, with tributaries also navigable for nearly 14,000 miles, and flowing through a land of tropical climate and fertility. In this region ivory, palm oil, coffee, cotton, gum copal, india rubber, ebony and other hard woods, tropical fruits, spices and other valuable products are found. The soil

would yield many products not now cultivated. The erection of this Free State would bring about the extinction of the African Slave Trade. That this infernal traffic is not wholly abolished, is proven by Stanley's description of the desolations he witnessed in November, 1883, extending over an area larger than that of Ireland, containing a population of 1,000,000—desolations produced by a band of 300 human fiends, who burned 118 villages and captured 2,300 women and children, at a sacrifice of about 3,800 lives! And these poor creatures were chained in bands of twenty, and so brutally treated that the majority died ere they reached the market for which they were destined! Mr. Stanley gives vivid descriptions of tropical scenery, with good humor records the incapacity and stupidity of many of his assistants, commends those, even the humblest, who rendered services of any value, uniformly counsels temperate use or entire disuse of stimulants, chronicles his resting upon the Sabbath, appreciatively notices Christian missionaries in Africa, rouses the reader by his lively narrative of his adventures and misadventures in his prolonged, perilous trips up and down the Congo, and makes us debtors for the sound, practical common sense displayed in all his suggestions as to the best methods of conducting the great enterprise in which he fills so prominent a part. These fascinating volumes embrace numerous illustrations, two important maps in pockets, and an appendix containing the documents connected with the international organization of the proposed Free State.

King Leopold of Belgium, adopting Africa in place of his dead son, is contributing \$400,000 a year to the enterprise out of his own private purse, and has made arrangements to have the work carried on after his death.

PART II.

MISSIONARY TEXTS, THEMES, ETC.

Passion for Souls.—Rev. E. P. Scott, in India, saw one of the strangest-looking heathen, one of the inland tribes, which came down once a year to trade.

The gospel had never been preached to them, and it was hazardous to venture among them. Stirred with earnest desires to break unto them the bread of life, he went to his lodging, fell on his knees and sought divine direction. Arising, he packed his valise, took his violin, and started. His fellow-missionaries said, "We shall never see you again. It is madness for you to go." But he said, "I *must* preach Jesus to them." After two days' travel he found himself in the mountains, suddenly surrounded by savages. Every spear was pointed at his heart. He expected any moment might be his last. Drawing forth his violin, he began to sing and play: "All hail the power of Jesus' name!" The spears dropped. The tears were falling. They invited him to their homes. He spent two and a half years among them. His labors were so richly rewarded that, when he was compelled to leave, they followed him, saying, "O, missionary, come back to us again!" He could not resist their entreaties, and went back to labor till he sank into the grave among them.

"Angel flying with the everlasting gospel" (Rev. xiv: 6). 1. Work worthy of an angel. 2. Needing wings, for speed of diffusion. 3. Grace and judgment the burden of the message.

A Pattern of Saved Souls.—1 Tim. i: 16. The Rev. William Jay, in a sermon before a Missionary Society in London, stated that, when young, having doubts whether the time had come for the evangelization of the world, he called to converse with John Newton, and mentioned the obstacles to the extension of the gospel which oppressed his mind. The venerable clergyman, looking at him, said, "My brother, I have never doubted the power of God to convert the heathen world *since he converted me.*"

When Rev. Dr. Carey, the pioneer of mission work in India, first proposed his plans to his father, he said, "William, are you mad?" His discouragements in first entering upon his work in India were appalling. When he found himself without a roof to cover his head, without bread for his sickly wife and four

children, he made up his mind to build a hut in the wilderness, and live as the natives did around him. He either translated, or assisted in the completion of *twenty-seven versions* of Scripture, requiring a knowledge of as many languages or dialects. What was the secret that enabled the shoemaker's apprentice to become one of the most distinguished men of the age? He tells us the secret himself. Not laying claims to brilliant gifts, or genius, he says: "I can plod—I can persevere."

Dispensation of the Gospel.—1 Cor. ix: 17. 1. Plain duty, As Wellington said, "We have our marching orders." 2. Irrespective of inclinations. 3. Willingly performed, it brings a special reward.

Missionary Sacrifices.—Dr. Bushnell's church at the Gaboon, of less than one hundred members, gave \$300 a year to Missions, and not one member was worth \$500. A reduction of appropriations becoming necessary, the missionary band must turn away scholars and send them back to pagan homes. They met, took the alphabetical lists to see who could be dismissed, and said, "We cannot do this;" and the result was that not one was turned off. They bore the burden themselves, resolving to *share the last crust* with those poor children.

Mrs. Bushnell, when apparently dead, suddenly and surprisingly revived. It was found that a *native boy* had been spending the whole afternoon back in the jungle in prayer for her recovery!

PART III.

MONTHLY BULLETIN.

CHINA.—In Swatow, efforts made by the English Presbyterians to give medical assistance to the lepers have been followed by rich results in spiritual things. One leper, returning to the distant interior where none had ever preached, carried the gospel to his home. Curiosity led the people to listen to the account of his travels; but the truth had power, and his words fell into hearts prepared, so that there were over a score of converts. Shortly after, the

missionary came and found twenty-three waiting for baptism.

The Pope, finding that French championship does the Church more harm than good in the Celestial Empire, has opened communications with the Emperor directly. Catholic missionaries in China "have felt that they were mere pawns in the game of diplomacy." They and their native converts in Kwangtung and Kwangsi have suffered for the outrages of France in Tonquin and at Fuchow. The Chinese Government will probably accredit a Minister to the Vatican, and a Papal Nuncio will be sent to Peking, "charged with Catholic interests generally; thus severing the connection of the Church with a military State."

The Chinese, far from being a race of savages, have among them men able to cope intellectually with the best that Oxford or Cambridge could send there. Professor Li, who has just died at Peking, was one of the greatest Chinese mathematicians of the present century.

ANAM.—General De Courcey telegraphs from Hué: "The leaders of the Black Flags have vanished; their bands dispersed. Several cases of cholera in the Haiphong hospital. The Bishop of Quinhon reports five missionaries and many Christians massacred in the provinces of Biendinh and Phyyen; and that 8,000 Christians have sought refuge in Quinhon, which is occupied by the French. General Prudhomme has started for Quinhon."

JAPAN.—Last year ninety millions of letters passed through the mails, and three miles of messages over telegraph wires. A speaker at the late anniversary of the English Wesleyan Missionary Society, expressing satisfaction at the material advancement of the Japanese, lamented that their intellectual intercourse was chiefly with English agnosticism. The speaker failed to measure the influence of American missionaries and teachers, and of the native Church.

There has been marvelous progress in Japan. In 1859 the first missionaries arrived. They belonged to the Episco-

pal Church of the U. S. In October of the same year, J. C. Hepburn, M.D., reached the field. After the lapse of seven years there was but one baptized Japanese. In 1872 there were ten. In January of that year the missionaries in Yokohama and English-speaking residents observed the week of prayer. Several Japanese united with them. The interest increased, and the meetings continued throughout February. The prayers of all, but especially of the Japanese, were intensely earnest. English and American sea captains who were present, wrote: "The prayers of these Japanese take the heart out of us." As a direct fruit of these prayer-meetings the first Christian church was organized, consisting of eleven men, on March 10, 1872. There are now in Japan 120 Protestant churches, with nearly 8,000 members.

ROMAN CATHOLICISM.—Dr. Warneck, in his work on "Roman Catholic Missions," finds the true character of Romanism best illustrated on the mission fields, where one of its chief aims seems to be the destruction of Protestant missionary influence. He charges against Romanism: 1. Accommodation to heathen superstition and support of caste; 2. Exaggeration of reports and statistics; 3. Instigation of diplomatic quarrels, and even open war, as a means of advancing its ends. Illustrations of this "gunboat Christianity" are found at the present time in Tonquin and Madagascar.

"Dr. Warneck quotes the saying of Dr. Döllinger, that the Jesuits have no lucky hand; that no blessing rests on their undertakings. They are forever building, but storms come and their buildings fall, or a flood sweeps away their worm-eaten structures." Dr. Döllinger quotes against them the proverb applied to the Turk: That where they set their feet no grass grows. So it was in Japan; so it was in Paraguay; so it was in North America; so it was in Abyssinia. In many of these places not even a memory of their work remains. So we predict it will be in Tonquin; so we trust it will be in Madagascar."

THE PRAISE SERVICE.

No. V.

BY CHAS. S. ROBINSON, D.D.

"Eternal Sun of righteousness."—C. WESLEY.

SOME little trouble has been found by those who have tried to locate and identify this hymn. The fact is, it is made up of two joined together, both of them written by Rev. Charles Wesley; these are taken from his "Short Hymns on Select Passages of the Holy Scriptures": 1755. They are founded upon the priestly benediction recorded in Numbers vi: 25, 26. Upon the first of these verses he composed one of them, and on the second the other; the four stanzas are then grouped as one hymn.

"The Sabbath-day has reached its close."

—C. ELLIOTT.

We might have known, from this favorite fashion used in its metre, that the hymn before us was to be reckoned with those of the gifted granddaughter of Rev. John Venn, Miss Charlotte Elliott, who wrote "Just as I am, without one plea." That form of stanza has been rarely employed by our sacred poets. We are informed, in the memoirs of another woman, in many respects equally gifted and famous, Mary Lundie Duncan, that once she started for health's sake upon an extended tour in the country. With a younger brother she journeyed through a departing snow-storm to the dwelling of her future father-in-law. Of the trip she says: "The pass of Dalveen looked so beautiful in alternate streaks of snow and green sward, that I could not tell whether to prefer it so or in the rich glow of summer, as I saw it before. On the way I read Haldane's sermon, 'The Jews God's Witnesses,' with much interest. Elliott's poetry employed me for miles." Such a record makes one think of the singing pilgrim, far on ahead of him in the valley of the Shadow of Death, whom Christian heard with a cheered heart.

"How shall the young secure their hearts?"

—WATTS.

This will be recognized as Dr. Isaac Watts' version of Psalm cxix., the fourth

part, C. M., and it is entitled, "Instruction from Scripture." Of its composition, the author says he has "collected and disposed the most useful verses under eighteen different heads, and formed a Divine Song upon each of them; but the verses are much transposed to attain some degree of connection." The present piece has grown popular for all such uses as those connected with family training of children; in many a household it has been chosen as the Sabbath evening hymn. Some who read it now will recall that it was one of the glad reminiscences of the excellent Dr. Doddridge that, when he was a little child, his mother taught him the history of the Old and New Testaments even before he had learned his letters. She led him up constantly to her side, as she sat in the firelight, and pointed to him the pictures of Scripture scenes, painted on the porcelain tiles around the chimney-piece.

"Jesus, where'er thy people meet."—COWPER.

When the prayer-meeting at Olney was removed to a larger room, William Cowper wrote this hymn to be sung in the opening service. The piece was afterward published in the volume of *Olney Hymns*, 1779. It is founded upon the familiar promise of the Lord's presence with even a few worshipers. As we sing it, our minds are arrested by the supreme thought of the wonderful preciousness and availableness of prayer as an instrument of communication with God. What could we poor mortals do without it here on the earth? In one of the public gatherings not many months ago, an old sailor rose to make some remarks. He said: "One of our boats was dashed to pieces at sea; six of the men clung to the fragments; three days they were without help; for we in the distant ship could not find them; they told us afterward that the most awful and lonely thought they had in those dreadful hours was that they could do nothing to make us hear them; and that made me think of our prayers to God; what if a man was just so cut off that he could not pray; what if, when we were floating around on this mighty

ocean of peril, we had no voice that could be sent over in any way to heaven!"

"How charming is the place!"—S. STENNETT.

This hymn, by Rev. Samuel Stennett, D.D., was first published, like most of the compositions bearing his name, in the *Collection* of Rev. Dr. Rippon. It is a bright song to sing for those who are in the mood for meditative worship. "I have in my congregation," once said a venerable minister of the gospel, "a worthy woman quite aged now, who has for a number of years been so deaf as not to distinguish the loudest sounds; and yet she is always one of the first in the Sabbath meeting. On asking her the reason of such constant attendance, she answered: 'Though I cannot hear your voice, I keep coming to God's house because I love it, and because I am longing to be found in his ways; and he gives me many a sweet thought upon the text, when some one has been kind enough to put my finger upon it in the Bible; and then, too, though I have to be quiet with no part with the rest, I feel that I am in the best of company, in the more immediate presence of God, and among his saints who are the honorable of the earth. I am not satisfied with serving my Maker in private; it is my duty and privilege to honor him regularly in public.' And, no doubt, the pastor himself went away from such a parishioner thinking joyously in his heart how fine it was that God's love and communion were given to many whom he could not reach in the sanctuary, and so it became to all alike a "charming place."

"Early, my God, without delay."—WATTS.

Dr. Watts gives to this the title, "The Morning of a Lord's Day." It consists of six stanzas, and is his version of Psalm lxiii., first part, C. M. It used to be sung at what were called "Dawn Meetings" years ago, and it is still employed as a devotional meditation by many a child of God, as he rises and remembers that the day has come which in the Lord's house is better than a thousand. "Since I began," says Edward Payson, when he was preparing

for the ministry, "to beg God's blessing on my studies, I have done more in one week than in the whole year before." Martin Luther, when most pressed with toils, would never fail to throw himself on his knees the moment he saw the sunrise; for he felt this in his soul: "I have so much to do that I cannot get on without three hours a day praying." Many of God's best people have attributed their strength and advancement, more than to anything else, to the habit of devoting the first moments of the morning to supplication. Havelock rose at four o'clock, if the hour for marching was six, rather than be compelled to lose the precious privilege of communion with God before setting out. Sir Matthew Hale once wrote: "If I omit praying and reading God's Word in the morning, nothing goes well all the day." Preachers would give more to be assured that their hearers have been well employed during the hour before service on the Lord's Day, than for any other exercises in the sanctuary or out of it.

THE MOST UNIQUE EVANGELIST.

By WM. C. CONANT.

REV. HENRY VARLEY, the English evangelist, returned home in the last of June, after a second tour (the first was exactly ten years ago) of six months in the United States, ending with nearly a month's services in the Twenty-third Street Gospel Tabernacle, New York. This "Tabernacle" is the home of an independent, open-communion Baptist Church, Rev. A. B. Simpson, pastor. Its place of worship is the very commodious and tasteful theatre fitted up by the late Salmi Morse for his favorite project of the Passion Play, which made so much noise two or three years ago. The church is somewhat noted for an extreme theory of Faith Cure, and has a handsome Faith Cure Home in the same street, the donation of a grateful faith-cured patient, where invalids are received and boarded on their own terms: that is, paying whatever they can afford, little or much. Neverthe-

less, Mr. Varley took an early occasion to declare in the Tabernacle, that although he believed in the Lord Jesus as the great and only true Physician, "the Savior of the body," and although he personally knew of many wonderful gifts of the Lord's healing power in answer to prayer, yet he was compelled to admit that there were also many failures to obtain the like gift, for which, to all human judgment, it was impossible to account, except by the conclusion that it was the Lord's will to give not that but some better thing. It is not faith to prescribe to the Lord his dealings with us in life or death, but to submit our requests trustfully to His better wisdom and goodness.

Mr. Varley addresses himself, like other successful evangelists, and more than most others, primarily to the awakening of Christians, and to the correction of conventional views and practice. His great themes of special teaching are Faith, Regeneration, Consecration and the Second Coming of the Lord. The latter he believes to be literal, pre-millennial, and imminent, though not revealed as to its date. All His views are derived from direct study of Scripture, with little or no regard to the teachings of uninspired men, and with a marked leaning to literal interpretation, where it is customary, and even where it is obvious, to understand language metaphorically. He calls his sermons Bible Teachings. His only "manuscript" is a printed one, which he keeps in his hand and strongly insists on keeping in the hand of every hearer. With an unqualified faith in every word of inspiration, and a keen perception of the force of words and the significance of facts, his paraphrase often breaks through the crust of conventional homiletics or interpretation, to reveal a startling freshness and boldness in the oracle.

With respect to regeneration, Mr. Varley's preaching is unique and bold as Paul's, in declaring that the self-nature of fallen man cannot be reformed or transmuted, but must be utterly destroyed—"crucified with Christ"—and

supplanted by the divine nature of the second Adam. "The second man is the Lord from heaven." "Christ—not I—liveth in me;" lives in me a life of mortal but ultimately victorious conflict with the self-life of nature; and thus becomes literally the head, the life, the soul, of a multipersonal, Divine-filial being, in which all the God-begotten in Christ are members and partakers: "ONE, in Us, O Father, even as thou art in me and I in thee."

The Varley sermon is topical. If it has a text in particular, it is likely to be some entire paragraph in which the topic eminently appears; and the moment the exposition and illustration begin other passages come flying in from all quarters and hovering around the central one. The man's mind seems all alive with winged scriptures, and with their brood of his own thinking. Betwixt that affluence and this effluence, there is a stirring movement incessantly before the mind of the hearer, and the mental stir has its full counterpart and complement in the bodily stir of the speaker. He trebly fulfills the three oratorical principles of Demosthenes: Action—action—action. Restless with excitement, whatever he is saying to his audience, he must also be doing something to them. He throws himself into every corner of the congregation, not with eyes, attitude and gesture alone, but also—to the extent of the platform—with his whole person. Like a man casting food all over the house, or like one assailing a thousand singlehanded, he rushes from side to side, hurling address and gesture into every corner and into every one's face, in turn.

But there is ceaseless change, relief and contrast in his action. After an impetuous charge along the whole line, may follow a quiet, restful return to quarters, to the open book, to a fresh reference, and presently a fresh start in some unexpected direction. Many episodes and digressions occur. The oddest, remotest matters thrust themselves in for a moment. But, unlike most of the rambling, garrulous kind, Mr. Varley is never drawn away from his subject but

a moment by tagging threads of casual association. He follows such threads no farther than to relieve the stress of attention—if such a thing as stress of attention can be with such a speaker. All these things help to keep up the footing of personal acquaintance between speaker and audience. Sometimes he makes the welkin ring with a shout of passionate objurgation, or an explosion of rapturous eloquence, heard through all the houses of the neighborhood. The next thing, perhaps, his mood may turn conversational, with a familiar hand on your shoulder as it were, and a genial air of personal intimacy that takes you—not invites, but takes you—right into mutual private conference on the question in hand. Sometimes he sits down and talks awhile, like one in a parlor among his friends; gets up again, paces about, talking, and once more sits down, crosses one leg and then the other, buttons and unbuttons and rebuttons his coat, and so on, like a talker in private company, restless with the zest of discourse. It is partly by the effect of such numberless little unconscious-like asides that he keeps the footing of communion with his auditors. He is all the while an interviewer, carrying both parts. He is a ventriloquist, who keeps the audience themselves talking with him, and makes them both ask and answer questions, though really but one voice is employed.

Mr. Varley is the most audacious in his allusions and expressions, of all preachers, scarce excepting even the old Hebrew prophets. Yet he differs from some of our audacious modern preachers, apparently in motive. If he quotes Humpty Dumpty, or other ridiculous things, he will first say, "Now I don't want you to laugh at what I am going to say, for I don't say it to make you laugh, but to make you catch and keep hold of the truth." And then they do not laugh at it, only smile as he does, without levity. His laughter, not infrequent, is nevertheless strangely harmonious with his solemn themes. It seems to blossom naturally and not incongruously on a bed of rich and fruitful earnestness.

LAY CRITICISM ON THE MINISTRY.*

NO. IX.

VIEWS OF EX-POSTMASTER GENERAL
THOMAS L. JAMES.

If it sometimes appears to us that we are not making the moral progress we should do, with the means of reform at our command, we should call to mind that vice is of such a nature as to be continually visible, while virtue is naturally retiring; in other words we see a great deal of the bad that is done but very little of the good.

Take the City of New York, for instance. This city appears to me to be a sieve in which we catch a great deal that is vile from the old world. I suppose it cannot be otherwise, and yet, notwithstanding this fact, I believe the great metropolis to be the most religious city in the world. Go out on Fifth Avenue any Sunday morning or afternoon and see the steady stream of people pouring down that thoroughfare, prayer-book or hymn-book in hand—all of them coming from church. Of course, there is a great deal of vice in New York, but, for all that, the religious and benevolent spirit shown by the great mass of its heterogeneous population is something wonderful.

As to the clergy promoting a higher ethical standard in business or political circles, my suggestion would be that wrong, wherever it is found, should be fairly and squarely attacked. And I think the ministers would do well to let alone the sinners of antiquity—cease speaking, for instance, of the sad fate of Ananias—and boldly make an onslaught on the sins and evil-doers of the present age. Like the Irishman at the fair, whenever they see a head let them "hit it."

If young men do not attend church as much as formerly, it is, I think, largely the fault of the church, which is not made sufficiently attractive for them, and which does not, as I remarked, deal often enough with questions of current practical interest. But whether there has been a falling off in

the attendance of young men I am not prepared to say. Personally, I am a member of the Protestant Episcopal Church, and from what I have seen of that body, I do not think there has been any falling off. This, I believe, can be accounted for by the fact that in that church everyone takes an active part in the service.

I do think that the church should take a greater and more aggressive interest in the subject of temperance. The Roman Catholic Church is doing a great work with their Father Matthew Total Abstinence Societies, and Father Matthew himself, you will remember, was a Catholic priest.

Lately the Episcopal Church is following the example of the Catholic Church, and their "Church Temperance Society," started not long ago, is, in my opinion, destined to do a good work in changing the drinking habits of our people. They have pledged of different kinds, some calling upon the signer not to drink at a bar, some to drink only at meals, some not to drink during business hours, and some making him promise to totally abstain from drinking any intoxicating beverage.

I think that Protestants might learn much from the methods of the Roman Catholics in some particulars of church work. In that church they certainly reach the masses, and they reach them by going down to them, and by seeing to it that the Gospel is presented to them. They work systematically, in a business-like way.

The average sermon of the present day, it seems to me, is too long. I think more time should be given to the other parts of worship and less to the sermon. But into the sermon, though brief, should be compressed a great deal of thought. In the Catholic Church the Paulist Fathers preach "five-minute sermons," and they are good ones, too, well worth listening to, and more readily remembered than the more lengthy and pretentious efforts to which we are accustomed.

The custom the Catholics have of keeping their churches open during

*In Interviews for THE HOMILETIC MONTHLY.

week days, where the people can come, if they see fit, and of having several services on Sundays, beginning at an early hour on that day, so as to accommodate all classes, I regard as a good one, and as furnishing a hint to the members of our Protestant bodies.

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VIEWS OF THE HON. S. S. COX.

MR. EDITOR: You ask me, in behalf of THE HOMILETIC REVIEW, certain questions, to which I reply *seriatim*, as follows:

1. How can the pulpit be made more effective?

I answer by enhancing the education of the preachers; by giving them more training in elocution; by teaching them the secret of graphic delineation; by having them study more in relation to the advanced sciences, physical and metaphysical, and drawing their illustrations not so much from the effete and worn out doctrines of theology as from the wonders of the Universe, which the mind of man under the inspiration of its Creator is investigating and developing. Add to this graphic illustration of fervor, true devotion and practical piety, and you make the pulpit more effective; and our large churches that now echo the dull monotone of the ministers will resound with a contagious earnestness and an elegant rhetoric, such as that of St. Paul from Mars' Hill

2. How can it secure, or help to secure, a higher ethical standard in commercial and political circles?

I answer, in the first place, it may secure a standard of morality—not by mingling in political or commercial circles, as by preaching, with the rhetorical skill and genuine fervor I have described, the simple Gospel of Christ.

3. Why do not young business men take more interest in church matters?

I answer, my wife remarks that I am too old to answer that question, and although she is frequently obliged to caution me against announcing my age, still upon this occasion she has under-

taken to interfere so as to refer you to younger men.

But as to business men, young or old, the reason why they take so little interest in church matters is that the church is not made as alluring as the opera, the theatre, the lecture room, or even a political campaign meeting. The minister and those who surround him do not beget in their daily walk and conversation that cheerfulness and charity which attract the young and impart a rosy hue to the dawning of hope, ambition and inspiration after better things.

4. Does the Church fail to reach the poor? Have fine churches and high salaries anything to do with the matter?

Answer, If you want to know how to reach the poor with the aid of church instrumentalities, go down into my district on the East side of the city and see the Catholic Churches and Hebrew Tabernacle crowded upon their sacred days; then go to the churches upon the rich avenues (with some notable exceptions) and hear the hollow mockery of apostolic simplicity and sincerity which echoes amidst the deserted arches. This is not a highly colored picture. But if the matter comes to reaching the poor it would be just as well to preach the Gospel of Apostolic days after the old Apostolic method. The English Church to-day is a sample of the inutility of fine churches and high salaries in reaching the poor; and, if I am not mistaken, the leading dignitaries of that Church having found it out, are now sending out through England emissaries, after the method of the elder Christian day, for the purpose of reviving that influence which belongs to the holiest of religions.

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We asked a well-known clergyman sometime since to tell us, in a series of brief papers, "what he knew about preaching." He replied: "The papers required will be very brief and very few, but if you should ask me to tell you what I *don't* know about preaching, I would reply, life is too short."

PREACHERS EXCHANGING VIEWS.

"That writer serves his reader best, not who gives, but who suggests, the most thought."—THOMAS.

"English Church Music."

Mr. Editor:

I think perhaps the notice on "English Church Music" in the Sept. number of THE HOMILETIC REVIEW is rather misleading. I was educated in an English Cathedral city, and can bear witness to the fact that good music, conducted by men like Dr. Stainer of St. Paul's, or Dr. Longhurst of Canterbury, always secures large congregations. There are plenty of parish churches in Cathedral cities, and Churchmen generally attend their own church in the morning, but in the afternoon service the congregation at the Cathedral will always be large. Let any one go to St. Paul's, London, on a Sunday afternoon and see the immense crowd gathered there. It is a well-known fact that the Cathedral worship has gained enormously of late years; but surely not at the expense of the "public purse," else it would be in the Chancellor's Budget. The State but protects through the Ecclesiastical Commissioners the money derived from the sale of the Church lands. *Vide* also the immense sums of money which have to be deposited by *Churchmen* in the hands of the Government to be held in trust before a new Bishopric is founded.

ANGLO-CANADIAN.

We are glad to be corrected by our correspondent. Our reference, however, was solely to the cathedral worship as it comes into competition with that of the parish and dissenting churches conducted at the same hours. Our experience may have been unfortunate; for, while we have joined the crowd at St. Paul's and elsewhere in the afternoon, when other churches were closed, we have also attended morning service in English cathedrals when the choir performers outnumbered the listeners, while churches of all denominations in the neighborhood were thronged. We were amazed to find that "sense-melting music" and the short sermon—which we had imagined to be demanded by the multitude—attracted so few auditors. The fact is, that nothing in art—whether it be musical, architectural, or rhetorical—is ever so popular as the simple gospel preaching. Few people who do not go to church because of heart-hunger, will go regularly from any other motive.

We used the words, "public purse," in speaking of the support of cathedral worship, to indicate a distinction be-

tween funds collected from the individual worshippers and those either appropriated by Government to-day, or derived from past grants from the Crown. We made the point, that the musical treat in the cathedral did not "draw" as might be expected, notwithstanding it was paid for without expense to the attendants. The ideas on this subject of those living west of the Atlantic and south of the St. Lawrence may be somewhat confused; for very many among us would regard "money derived from the sale of church lands," which were, perhaps, originally donations from the Government, and are still protected by the secular authority, as belonging to the public purse. The news from across the water indicates that this is a growing notion in the land of Ethelbert and Henry VIII.

The Old Sermon Again.

Mr. Editor:

Allow me to add a word to your very judicious remarks in the recent article, "Dare to Repeat."

The question is often asked, How long does it take ordinarily for a good sermon to evaporate from the memory of the hearer? We reply that a really good sermon is apt to always adhere—or rather inhere—to the mind of a good listener—that is, the sentiment awakened, the impression produced, will be lasting. But an old sermon can safely be repeated, even challenging the recollection of the audience, whenever through circumstances it awakens a different sentiment or fits some diverse emergency in the mind of the hearer; that is, whenever it can be made to hit him in a different place. For example, the writer once preached a sermon which was requested for publication as being especially pertinent and having stirred the community; yet almost the identical words had been uttered by him from the same desk within two years, and without exciting the least comment. The different reception of the discourse was due entirely to the different cir-

cumstances of its delivery. It was a closely Scriptural lesson upon patience in adversity, and had originally been prepared as one of a course upon the Christian graces. At that time there was no special burden upon the hearts of the people. But afterwards a terrible affliction fell upon the community. Hard times were followed by a season of unusual mortality. The preacher looked upon the representatives of many stricken homes. The thoughts which at first merely flitted through the intelligence of the audience now found lodgment in susceptible hearts. At first the Scripture precepts, with which the sermon abounded, were like prescriptions read from a medical journal: the second time they came as balm applied to real wounds.

A sermon from the words, "Choose ye this day whom ye will serve," was revived with similar good effect, and apparently without recognition, on the eve of an exciting election; the engrossment of the popular thought affording a fresh and timely occasion for setting forth the authority of the absolute right and true as paramount to any and all other claims upon the suffrages of men. When Black Friday's gloom floated from Wall Street over the country, a neighboring minister laid aside the sermon he was preparing and wrote a new introduction for an old discourse on "Buy the truth and sell it not."

I give this hint to my younger brethren. One-half of the impressiveness of a discourse is in the circumstances of its delivery; and whenever an old sermon can be made to produce a new impression, it is no longer old, but new, in the best sense of the word.

CLERICUS.

[The remarks of our correspondent above suggest the habit of a prominent clergyman, who selects for his evening sermon the outline of one he has previously given his people at a morning service. During a part of Saturday he reads and rereads the old manuscript, memorizes its best thoughts—not its words—and endeavors to fill his mind with the glow of the sentiment. Sun-

day afternoon, after an hour's refreshing sleep, he meditates upon the old theme, drops out any thought which does not seem strongly relevant, adds any illustrations which come to him with fresh force from recent occurrences or his own recent reading. By the time he is ready to enter the pulpit Sunday evening he has practically a new sermon in his mind; the old has been so changed that, if a hearer sat with the manuscript before him, he would scarcely recognize and would not be able to follow it. The preacher has not "warmed over an old dish," but only taken some of the old leaven for a new baking.

Some have the habit of rewriting their old sermons; but we think the above-mentioned way is the better. We know of no plan for the cultivation of power in speaking without manuscript more practical than this. The preacher has the confidence which comes from knowing that his sermon is relatively a good one: his memory is not burdened with hastily crammed matter; and, feeling at home with his subject, he will be apt to feel more at home with his audience.]

The Use of "That."

I read Mr. Ayer's paper on "That," published in the March number of *HOMILETIC REVIEW*, with much interest. There is a good point he could have added to those he made—that of the opening phrase of the Lord's Prayer. The Greek is *Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανόις*—Father of us the (one) in the heavens. Now, the *ὁ* is the point in question. It is sometimes translated *which art*, and sometimes *who art*; and both are manifestly wrong. It is in the Greek idiom *the one being* (in the heavens); and the meaning clearly is *that art*. The opening phrase, then, should be "Our Father that art in the heavens." The theology is widely different, as will be seen at a glance from that of "Our Father which (or who) art in the heavens." The *that* specifies which one of the fathers is addressed—namely, the one in

the heavens; whereas *which* (or *who*) *art* addresses a father without referring to the existence of any other father, and it leaves out of the theology all the correspondence or analogy between the earthly and the heavenly father. J. W. D.

Spiritualism.

Spiritualism is a live question out here in California, and we have got to fight it. Please answer the following as comprehensively as your space and time will permit:

1. What is the strength of spiritualism in the United States—their numbers, churches and organizations? 2. What is the relation of spiritualism to free-loveism? 3. State some of the evil tendencies of spiritualism. 4. Name some good works that deal with the present phases of spiritualism. 5. Contrast the work and moral tendencies of infidelity, spiritualism and Christianity.

Santa Maria, Cal.

J. E. M.

[We invite brief answers to the above from our readers.—Ed.]

EDITORIAL SECTION.

SERMONIC CRITICISM.

Let the adverse breath of criticism be to you only what the blast of the storm wind is to the eagle—a force against him that lifts him higher.—R. S. STORRS.

Magnify the Office of Preaching.

VARIED and onerous are the duties of the Christian ministry. As a pastor, as an organizer and executive head of the activities of his church, and as a member of an ecclesiastical system and of general society, there are many claims upon him, pressing for practical recognition. He cannot, without injury to his own good name and the cause which his office represents, ignore one of them. But they are not equally important, and must not be allowed to trench on his chief calling, which is, to *preach the Word*. This is his characteristic, paramount service. This is the special "high calling" to which he is ordained of God. The Christian ministry was instituted with chief reference to preaching the Gospel. Christ himself preached in city and country wherever He went. The apostles went forth in obedience to His command, "to preach the gospel to every creature." Preaching has been the chief instrument in advancing the kingdom of heaven, in every age of the Christian Church. Pastoral visitation, the printed page, the ordinances and sacraments, private instruction, and other agencies, are all important in their place, as auxiliaries; but they cannot take the place of preaching in the work to be done to secure the world's conversion. God

lays the stress on *preaching*: God has always specially honored preaching, and will continue to honor it till the end of time. It can never be superseded in the nature of the case. And every minister should magnify to the utmost this transcendent calling. Everything else which pertains to his office should be held to be subordinate; and all his plans, studies, gifts, aspirations and acquisitions, should be directed to this supreme end—how to preach the gospel of the grace of God so as to make it most effective on the hearts and lives of men. He should read, study, pray and strive for the mastery in this service. He should cultivate the feeling that the pulpit is the throne of his power, and concentrate on it all his energies. He should regard the hours spent in preaching as the harvest hour of the week. He should husband every moment, and make all his reading and study and preparation of the week tell emphatically on his Sabbath ministrations of the everlasting gospel.

Leaders, Not Drivers.

Some pastors seem sometimes to forget that they are to be leaders, rather than drivers, of the churches which they are serving. They assume an authority which is in direct contravention to that which is accorded them by the New

Testament law, as set forth in the Pauline Epistles and illustrated in the practice of Christ and His apostles. Hence any pastor who makes a practice of using coercive measures in attempting to carry out his purposes and plans, relative to the affairs of the church, pursues a course which is both anti-Christian and extra-scriptural. Besides, it is far from being politic; for, sooner or later, the self-respecting and influential members of the church, to say nothing of others, will rebel against such an unwarranted use of pastoral power, thus producing a conflict which must be disastrous to the interests of the church and damaging to the cause of Christ in general. More than this, such a pastor very soon makes himself odious to those who do not belong to his church, and, at the same time, alienates himself from the friendship and fellowship of the greater part, if not the whole, of the church. And then, as a matter of course, his usefulness, in that charge, is practically ended. In these days of enlightenment and religious freedom people generally are swift to resent anything which savors of a tyrannical use of official position and power, even though it emanate from a pastor. The Romish priesthood have ever insisted upon the privilege of ruling their parishioners in a dictatorial manner, and they do not hesitate to employ very harsh measures to secure acquiescence in their wishes and commands. But every intelligent Protestant who has a clear discernment of the spirit and genius of Christianity revolts against the arrogant use of ministerial authority. Yet, we may believe that every true Christian is willing to be prudently led, by worthy pastors, into the adoption of such means and measures as may conduce to the prosperity of the church. Pastors can, by a wise and winning gentility, lead their people to do almost anything that offers promise of contributing to their spiritual as well as material welfare. Certainly, if a pastor cannot lead his flock, he may be sure that he cannot drive them; for, in nine cases out of ten, people will be led rather than driven. And

in order to lead our flocks properly we need to possess the spirit of Christ, in large measure, and pray much for a clear understanding of the conditions of the fields upon which we are engaged and the wants of our people.

"Preach the Word."

This was Paul's charge to Timothy; and it is a charge which applies with as great force to every minister of Christ to-day. It would be a good thing to have these words printed, in large letters, and hung up directly before the eyes of every preacher in his study. They would be a constant reminder that his chief business is to herald the Word of God rather than the opinions of men. If this charge were faithfully obeyed by every one who claims to be Christ's minister, there would be far less said in the pulpit about what councils have decreed, and what denominational creeds and standards declare. I do not inveigh against all decisions of councils and declarations of creeds; but I protest against giving such things the prominence which they, too often, receive in pulpit ministrations. Instead of prayerfully studying to know just what God has intended to convey to us, in the Bible, there is, many times, an effort to make the Bible substantiate purely human conceptions of truth. All of our theories of truth should be candidly submitted to the Word of God, in its entirety, for a decision of the truthfulness or falsity of our theories. If anything must suffer any apparent defeat, let it be our opinions and predilections rather than God's Word. Let nothing stand in the way of our preaching the pure Word. It were better for us to sacrifice every desire to ventilate our pet notions of doctrine and fanciful interpretations of the Scriptures, than that our preaching should be without gracious effect. Men are not saved through the preaching of human opinions of Divine truth; nor are they delivered from sin by the mere history of Divine truth. Neither are Christians spiritually refreshed and edified, to any marked extent, by essays about the Word. It is the plain, undi-

luted Word of God, proclaimed with an unction from the Holy Spirit, that converts the soul and then builds it up in wholesome life and Divine vigor and Christly sympathy. What the people need is not elaborate disquisitions upon social problems and sanitary laws—these belong to the forum—but the Word of God, preached in simplicity and with all fidelity, is the paramount need of the hour. Preach the Word, and God will bless both the Word and the preacher.

Exquisitely Finished.

The spiritual effect of a sermon may be weakened, if not spoiled, by undue attention to literary finish and merit. Some preachers lay out their strength on the style and expression of their sermon rather than on the thought, the argument, the spiritual power, the rousing appeal to the conscience, which they get into them. The poets are quoted quite as often as the Scriptures. The atmosphere of the pulpit is made

more classical than Christian. Plain, scriptural, earnest, forcible preaching is sacrificed to mere literary beauty and effect. This is a great mistake, Christ's preaching was simple, direct, pungent, in the language and form of common life. So with the early preachers of the Gospel. So with the Reformers and with all the great preachers who have reached the hearts of the people. Says the late Dr. George Shepard, one of the most able and effective preachers of the past generation: "Rounded periods rarely prick. Whoever sits down to make a very beautiful sermon, assuredly will make a very useless one. Occasionally there comes forth such a sermon, elaborated most deliciously. Every sentence has a flower; every line is music; and everybody is charmed. He is to them as a very lovely song of one that hath a pleasant voice and can play well on an instrument; they hear his words, but they do them not. This is the character and end of all such preaching, splendid and powerless."

HINTS AT THE MEANING OF TEXTS.

O for a stalwart pulpit! a pulpit muscular with the strength of strong men: a pulpit to shake the land, and to be itself unshaken.—J. TILTON.

Revival Service.

AS THE HEART IS, SO IS THE EAR.

Take heed how ye hear.—Luke viii: 18.

I. *Prejudice* cried, "Can any good thing come out of Nazareth?" (John i: 46.)

II. *Bigotry* exclaimed, "He hath a devil, and is mad; why hear ye him?" (John x: 20.)

III. *Candor* affirmed, "One thing I know, whereas I was blind," etc. (John ix: 25.)

IV. *Wonder* acknowledged, "Never man spake like this man." (John vii: 46.)

V. *Conviction* inquired, "Is not this the Christ?" (John iv: 20.)

VI. *Faith* prayed, "Lord, remember me when thou comest into thy kingdom." (Luke xxiii: 42.)

APPLICATION.—"If any man hear my words, and believe not, I judge him not: . . . the word that I have spoken, the same shall judge him in the last day." (John xii: 47, 48.)

PEACE OF THE SAINT AND OF THE SINNER.

For he is our peace, who hath made both one, and who hath broken down, etc.—Eph. ii: 14.

I. The *saint* says, "He is our peace, who hath made both one;" therefore I am free from disquietude as to my pardon, my acceptance with God, my welfare in this world, and my prospects in the next.

II. The *sinner* says, He is *not* my peace, therefore I am fearful in not having the favor of God, the forgiveness of sin, and the indwelling Spirit. My peace is not on a rock, but on shifting sand; it is not storm-proof, nor death-bed-proof, nor damnation-proof. "There is no peace, saith my God, to the wicked."

WHERE IS HE?

Then the Jews sought him at the feast, and said, Where is he?—John vii: 11.

I. *Is He in your worshipping assembly on*

the Sabbath? Do you repair to the sanctuary confidently expecting to meet Him there? Does His manifest presence banish every irreverent and worldly feeling? Does He mete out to you the word of life, and render it sweet to your taste and nourishing to your soul?

II. *Is He in the prayer-meeting?* Do you, in company with at least one or two others, meet together weekly and claim the fulfillment of His promise to be with you? And is He there, causing your hearts to burn within you and strengthening you to lay hold with a firmer grasp upon His promises? When you leave that place of prayer, does your conduct say, "We have seen the Lord?"

III. *Is He in the family?* Has He made His abode with you? Does His presence refresh the weariness of toil, loosen the burden of care, and brighten the smile of affection? Does He take your children in His arms and bless them? And does He assure you, you shall form an undivided family in those mansions which He has prepared on high?

IV. *Is He in your heart?* "Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit." If so, He is ever near you—not a God afar off, to be still farther when this world shall have run its appointed course, when the impassable gulf shall separate the righteous from the wicked. "Call ye upon him while he is near."

HISTORY OF A SINNER'S CONVERSION.

I thought of my ways.—Ps. cxix: 59, 60.

Three stages in this history:

I. REFLECTION. "I thought," etc. When a sinner once begins to think he finds many things to think about, as (1) His long-continued neglect of God. (2) The fearful number of his sins. (3) The many duties he has neglected. (4) The world of light, mercy and grace he has resisted. (5) The many favorable opportunities he has forever lost. (6) God's amazing forbearance and unwearyed efforts to bring him to repentance. (7) The anxiety felt for him all

these years while he felt none for himself.

II. REFORMATION. "And turned my feet," etc. Thinking of no use unless it prompts to action. Many a soul takes the *first* step, but not the *second*. Here the devil makes a bold stand, and plies all his arts to retain his hold on the converted sinner.

III. MAKING HASTE. "I made haste and delayed not to keep thy commandment." (1) Multitudes lose their convictions of sin by hesitancy and delay. They are convinced, distressed, in view of their sins, and resolve on reformation; but not just now—to-morrow—when the next call is made. (2) One of the strongest tendencies of human nature is to *put off* turning to God. (3) The devil cares not how a man thinks, or weeps, or resolves, if he can but induce him to *wait a little longer!* Not so with the Psalmist: He made haste, and delayed not his obedience. So will every sinner do, if he means to be saved.

Christian Culture.

OBLIGATIONS TO THE HEATHEN.

I am debtor both to the Greeks and to the Barbarians; . . . to the Jew first, and also to the Greek.—Romans i: 14-16.

I. *What we do for the salvation of the heathen is not to be regarded as Charity.* We are their debtors, and cannot evade the obligation. To this fact our language and life should be conformed. Is it charity to pay a debt? It is not optional, but obligatory.

II. *Honesty demands the payment of a debt.* We cannot plead inability, for it is required of a man only according to what he hath. With our obligations to the heathen we have no right to contract such other debts as shall interfere with our duty to them. We have no right to live in a style that shall force us to say we cannot afford this payment.

III. *A day of reckoning is at hand.* We must all appear before our Creator, and answer the solemn inquiry, Have we as honest debtors and according to our ability, discharged our obligations? The heathen shall be there to testify to

the measure of our fidelity, and we shall be held responsible for every deficiency in our duty. How will stand the account of the present generation of Christians? Are you in arrears to the heathen?

INCONSISTENCY AND INCOMPLETENESS.

Ephraim a cake not turned.—Hosea vii: 8.

It is therefore burnt on one side, and remaining raw on the other. It is thus applicable:

I. *To men whose consciences are thus constituted.* Scrupulous in some things, they are frequently overscrupulous, and sometimes unscrupulous. The evil is aggravated when little things are its subjects, and the weightier matters of the law are omitted, or when others' sins and not our own are considered. They refuse to go to the Lord's table because some are there whom they do not approve, and yet they are strangely insensible to communion with God, the sanctification of His day, forgiveness of enemies, and religious education of their children. Their religion is "a cake not turned."

II. *To those whose zeal is peculiar.* Like thorns under a pot, it smokes and crackles to-day and to-morrow is extinct. Like a comet that dashes in from the realms of space, passes the steady evening star, and displays a tremendous

length of tail as if it would put her to shame by its superior brilliancy. But soon it is off again, whence it came, to the regions of coldness and death. So the religion of those who blaze forth with transcendent glow for a time and then disappear is "a cake not turned."

III. *To those who carry their religion only to certain places.* To the sanctuary, to the prayer-meeting, to the communion table, but not into the family, the store, the bank, the senate. Or they may be outwardly consistent amidst home environments, but abroad or at fashionable watering places, they follow the multitude to do evil. Surely their religion is "a cake not turned."

Funeral Service.

MOURNING AND FEASTING.

It is better to go to the house of mourning than to the house of feasting.—Ecc. vii: 2.

REASONS.

- 1 It is becoming and profitable to sympathize with others in their sorrows.
2. It will tend to moderate our desires after this vain and fleeting world.
3. It will serve to keep death before our minds as a personal reality.
4. It will help to familiarize us with death.
5. It will teach us the necessity and value of religion.

LIVING ISSUES FOR PULPIT TREATMENT.

Truth is ever present, and insists on being of this age and of this moment. Here is thought and love and truth and duty, new as on the first day of Adam and of angels.—EMERSON.

Moderation on the Drink-Question.

Wherefore come out from among them, and be ye separate, saith the Lord.—2 Cor. vi: 17.

It is deeply to be regretted that many of the sincere and earnest friends and advocates of the temperance reformation do not object to the moderate use of intoxicants, and often censure those who insist on total abstinence as the only safe and consistent course. Believing, as we do, that the former view is wrong in principle and most pernicious in its practical effects, we present to our readers some of the results of the investiga-

tions made by Axel Gustafson, author of the "Foundation of Death," the most remarkable work ever written on the "Drink Question," and also "Some Thoughts on Moderation," just published by Funk & Wagnalls.

WHO IS AXEL GUSTAFSON?

No living man has made a more careful and exhaustive study of the Liquor Question than Mr. Gustafson, having studied over 4,000 books and pamphlets in eight languages, and read most of the periodical literature of the past on the subject, and examined the current publications on the temperance ques-

tion in various languages. And hence he is warranted in speaking authoritatively in relation to the facts and principles involved in it, and his writings shed new and strong light upon the "Drink-Question" in all its economic, social and moral relations. The leading journals of the old world and the new, as well as eminent men in all professions and stations in life, have borne most emphatic testimony to the value of his services.

We are indebted to the works already named of this remarkable author for the substance of the following facts and opinions.

CONSISTENCY CONDEMNS THE "MODERATION" IDEA.

In all other questions of moral import the civilized world teaches *abstinence* from evil. No one claims that gambling is right if one only gambles with *moderation*. No one will justify *stealing* if one will only steal *moderately*. No one would teach that it is right to be *licentious* if we will only be so with *moderation*. Even in the matter of loyalty to party, anyone who advocated or practiced half-services and convenient fidelity would be drummed out of the party. But when we come to the Drink-Question the common mode of reasoning is set aside. In this the advocates of moderation insist that the thing itself which fills the world with drunkenness and crime is not an evil, it is only the *abuse* of it—the *evil is in drinking to excess*; it is proper and right to drink with moderation. Hence *moderation* is proposed as the cure and conqueror of the drink-evil, and societies are organized on this principle. But let us not suppose that this remedy is a new one; it is as old as the drink-evil itself. From the beginnings of this vice to the present day there has always been some one to say to the drinker, "Don't take too much!" Moderation has been preached to him by somebody, and urged upon him with all the arguments of decency, morality, expediency, that could *now* be brought forward—in each age, of course, according to the intelligence of that age, and according to special knowledge of the

virtues, weaknesses and needs of the one warned. We know also that from the moment that the drinking habit was found to involve danger to the State, the State itself interfered, and edicts and laws of all kinds and degrees, even to that of the death penalty, were put in force to establish moderation. And with what effect? What have been the results of all the elaborate licensing systems in the various States of the civilized world? What is the result of the attempt to enforce moderation by means of the licensing system in England, and in the United States to-day? THE "MODERATION" EXPERIMENT A FAILURE.

According to Dr. Norman Kerr's computations (a very high authority), some 60,000 in Great Britain die annually from drink; and the Harveian Medical Society claims that 14 per cent. of the total mortality among adults is due to alcohol—that is, 71,500 individuals annually, or between 198 and 199 per day, die in these isles from intemperance. Again, we know that from the moment *society* began to regard so-called excess in drinking as a degradation, moderation societies have been formed, appealing to every sacred feeling and motive for sobriety on the one hand, and on the other, threatening excess with all sorts of social penalties. Yet all these, whatever they have seemed to accomplish, have failed. They were all founded on a false basis.*

*In a paper on "The Temperance Cause and its Departures" (*Quarterly Journal of Inebriety*, Jan. 1883), Dr. Joseph Parrish says: "Half a century ago the evils of excess in alcoholic beverages were as apparent as they are now. . . Special thought being directed to the subject by a few philanthropic persons, public opinion caught inspiration and demanded moderation. . . . Experience, however, soon demonstrated that the most reasonable hopes of these reformers were doomed to disappointment in the pursuit of such a course. They soon found, as they thought, that moderation led to excess, and that the ranks of the actually intemperate were drawn from the multitudes who indulged moderately, and hence a new move was instituted by which the stronger liquors known as distilled spirits should be abandoned, and only the more mild forms of drink, as beer, cider and wine, be permitted. Hence the discrimination between the

And still, with all this failure during a whole century of experiment, witnessing to the inefficacy of this method, multitudes who claim to be good temperance men and women preach and practice what they call "moderation," as a remedy for drunkenness!

WHAT IS MODERATION ON THE DRINK-QUESTION?

What *abstinence* means is understood by all; what *moderation* means no one can tell, for no three persons are agreed about it, nor, in the nature of things, can be. This alone shows its impracticability for general application. To give only the attempts at authoritative definitions of this term would fill a volume. Something must be wrong with a word that needs so much defining. In the first place, not one set of digestive organs, not one brain or nervous system of any one of us, is exactly like those of any other; and even the most nearly alike have subtle differences which may lead, under treatment and conditions *exactly* similar, to *widely* differing results. This is the first, a fundamental difficulty, and one which must forever remain an insuperable hindrance in the way of giving a general definition of moderation, or of making any definition generally applicable. Another difficulty is, that alcoholic liquors always vary, both as to the *quantity* and *quality* of alcohol in them. Not only do we common folks find the definition of moderation too much for us, but doctors disagree—even those doctors who desire to define that they may prescribe it. In his "Practice of Medicine" Dr. Aitkin says: "A pint of beer (twenty ounces) may contain *one*, or *two*, or *more* ounces of absolute alcohol, or *less than a quarter of an ounce!* This alcohol may be associated in the beer with an amount of *free acid* varying from fifteen to fifty grains,

two classes of beverage. Here, again, was cause for disaffection among the elder temperance men, who had never abused malt liquors, but believed them to be useful. They could not, however, withstand the force of the progressive current, and were obliged either to abandon their cups or retire from the field, inasmuch as the inevitable total abstinence doctrine was destined to be the next in the order of adoption."

and with amount of *sugar* varying from half an ounce to *three or four times* that *quantity*. A glass of sherry (two ounces) may contain from one quarter of an ounce to half an ounce or more of absolute alcohol, with sugar varying in quantity." Dr. Brunton says: "It is impossible to lay down a rule for the quantity necessary, for this will vary, not only with every individual, but with the same individual at different times." Dr. Garrod says: "It is a matter of no little difficulty to define what is meant by a moderate quantity, and experience shows that this differs much in different individuals, and in the same individual under different circumstances." Dr. Radcliffe says: "What moderation is you must find out for yourself; and all I can do to help you in the discovery is to say that you are no longer moderate if what you have taken excites you or stultifies you, or has any other effect upon you beyond that of balancing, calming, comforting you." In an editorial in 1884, in defence of alcoholic drinks, the *London Times* said: "It is a common charge of the total abstainers that the phrase 'moderation' is vague and cannot be defined. The answer is, that no sensible person wishes to define it in general terms. It must be relative to the individual. It means what is perfectly consistent with health and with that scale of diet which experience shows to be most productive of a healthy state of body and mind." Having thus pointed out that it must be *left to the individual*, the *Times* adds: "It is *not every one who can limit his alcohol at all times to the exactly right quantity.*"

DOCTORS DISAGREE AS TO THE MAXIMUM RULE.

Strict moderationists, headed by such scientific men as Dr. Parkes and Dr. Anstie, hold *two fluid ounces* to be the maximum safe dose in health; and yet, when Dr. Anstie made a scientific experiment upon himself by taking one and a half ounces of whiskey—equal to about three-quarters of an ounce of alcohol—a dose he supposed would be too small to produce poisonous results, he says: "The poisonous effects were fully

developed; the face felt hot and was visibly flushed; pulse 82, full and bounding; perspiration on the brow." And in his "Stimulants and Narcotics," Dr. Anstie also says: "A general review of alcohol-narcosis enables us to come to one distinct conclusion, the importance of which appears to be very great; namely, that (as in the case of chloroform and ether) the symptoms which are commonly described as evidences of excitement, depending on the stimulation of the nervous system preliminary to the occurrence of narcosis, are in reality an essential part of the narcotic; that is, the paralytic phenomena." Drs. Nicol and Mossop, of Edinburgh, by scientifically examining the condition of each other's eyes, after taking small doses of poisonous substances, found, as regards alcohol, that after a dose of two drachms of rectified spirits—less than a quarter of an ounce of absolute alcohol—"paralysis was produced in the nerves controlling the delicate blood-vessels of the retina," which indicated a corresponding effect on the brain. Dr. Ridge, assisted by several physicians, experimenting also with only two drachms of alcohol, found that the senses of feeling and vision were injured; and recently, Dr. Scougal, of New Mill, making similar experiments, confirmed these conclusions, and added that the hearing was similarly effected. When it is remembered that in ordinary liquors two drachms of alcohol "represent a tablespoonful of spirits, such as brandy or whiskey, not quite half a wineglassful of port or sherry, a small wineglassful of claret or champagne, and not quite a quarter pint of ale"—it is more clearly seen that any

one who drinks alcoholic liquors at all *must* be, scientifically speaking, drinking to excess, because very few, if any, so-called moderate drinkers restrict themselves to such small doses.

Surely the testimony of such medical experts ought forever to settle the question that moderate drinking is not safe. *No man knows, or can know, when he keeps within the limits of moderation.* The results of long experience demonstrate that moderation never has and never can fight intemperance successfully. The results of scientific experiments with alcohol have settled only one point—viz., *the soundness of the principle of abstinence.* And whatever the differences between doctors and scientific men as to the smallest minimum poisonous dose or the largest maximum safe dose, *all their differences lie within a certain small circle at whose circumference they do meet* and are agreed, that even by the broadest estimate among them but very little alcohol is safe or even presumably beneficial. And with this on the one hand, we have, on the other, the great realm of the nameless and indescribable totality of drunkenness, degradation, and misery. And since the use of alcohol is such a physiological problem even to scientific men, and since the consequences involved in them are so tremendous as we know them to be, and as Moxon points out in these impressive words: "*Alcohol affects the whole man, his whole self, all he can do or say, and not only so, but all that his bodily nature does in secret with him*"—surely the disagreement among accepted authorities cannot be held to warrant its use, but rather to impose the highest obligation to avoid it altogether.

EDITORIAL NOTES.

Homiletic Review for 1886.

AN ADVANCE OVER 1885.

WHILE our plans for the year to come are not fully matured, they are sufficiently so to indicate in outline what we propose to do in the way of furnishing mental food to our numerous readers. The enlargement of the work in January of the present year, which en-

abled us to give wider scope to the REVIEW, adding new features, has met with universal favor among our patrons, from whom we have received the warmest testimonials, which have greatly encouraged us in our effort to produce a MINISTERIAL REVIEW second to none in the world.

While the past must be our main

pledge for the future, yet we are warranted in saying that our plans for 1886 promise an advance all along the line, in scope, quality and interest. Without going fully into particulars, we announce

I. Among the Symposiums for the year will be (1) How to Increase the Efficiency and Usefulness of the Ministry. (2) Probation after Death: Has the Dogma any foundation in Reason or Scripture? (3) Has Modern Criticism affected any of the Accepted Doctrines of Christianity?

II. Series of Papers on the following topics, by different leading clergymen: (1) What Books Should be in the Library of every Clergyman? (2) What Should be the Attitude of American Clergymen towards the New Version of the Scriptures? (3) The Advantages of Greek to the Average Clergyman, this latter by Howard Crosby, D D.

III.—1. The leading departments and features of 1885 will be kept intact during the next year. "The Missionary Field" and a series of Illustrations from the pen of Dr. A. T. Pierson will be continued. 2. Several *new features* will be added, among which will be a department under the charge of Prof. J. M. Hoppin, author of "Homiletics" and "Pastoral Theology," entitled "Questions in Homiletics;" another, under the editorial charge of Prof. William C. Wilkinson, for all matters relating to Pastoral Theology; and a third series under the name of "Study Table," in charge of J. M. Ludlow, D.D. No three men in the country could be found more thoroughly qualified to do grand service in these several departments than those named above. We can only hint at the nature and advantages of the service they propose. The two former propose to answer questions and discuss briefly, in the light of their broad study and experience, subjects pertaining to "Homiletics" and "Pastoral Theology." In the last, Dr. Ludlow will endeavor to give the clergy in as few words as possible, the thoughts of special interest to them, which are to be found in new or rare books, and in

periodical literature. *This is in no sense a Book Review department*, but is designed to keep abreast of this age of thought those of our readers whose purse or time will not enable them to master immense libraries. The department will be found unique in character and eminently serviceable.

IV. During the year a number of sermons will be given from eminent pastors in different sections of the country, as well as from different denominations, selected with reference to their practical results in soul saving—that is, sermons which have been specially honored of God in converting men.

V. Among those who have already signified their willingness to accept the parts assigned to them (there has been time for only a very partial response) are Drs. Herrick Johnson, Chicago, J. L. Withrow and J. T. Duryea, Boston, J. D. Witherspoon, present Moderator of the Presbyterian General Assembly (South), Henry J. Van Dyke, Sen., Brooklyn, Lyman Abbott, R. S. MacArthur, J. M. Buckley, Henry J. Van Dyke, Jr., Howard Crosby, New York, C. L. Goodell, St. Louis, Prof. W. C. Wilkinson, J. M. Ludlow, D.D., Prof. J. M. Hoppin, Drs. John Hall, Wm. Ormiston, etc. The full prospectus will embrace a large number of contributors, at home and abroad, whose contributions have enriched the pages of the REVIEW in the past; and we hope to enlist beside many other writers of repute, in different spheres of thought. Our steady aim will be to furnish a Monthly that will afford our pastors and other workers in the Church the greatest possible help in their calling. Our one purpose is to make a Review eminently practical, a Review for the times, in which will be found the best results of Christian scholarship and practical wisdom, as well as of thorough and fair discussion of living questions in the briefest possible space and in the most helpful forms.

In Abatement of Judgment.

A correspondent complains of injustice to his denomination in Dr. Pentecost's article on the Evangelization of

Cities in our October number (p. 294). The language is strong and too sweeping, no doubt. But several things must be considered. Dr. P. writes over his own signature and is personally responsible for what he writes. He is a person of strong convictions, and, like his associate in evangelistic work, Mr. Moody, is accustomed to use very plain and emphatic language. His heart and soul are in this peculiar work, as those of few ministers are, and it was natural when discussing "The Difficulties in the Way of the Evangelization of Cities," to set them forth in a strong light, perhaps even to exaggerate them. Few ministers know the moral and spiritual condition of our chief cities better than Dr. Pentecost. He spares, in this series of papers, no branch of the Church or portion of the ministry, but makes a fearful general arraignment, which, alas, we fear, is too true. His view of things applies, and is meant by himself to apply, to our "cities," not to rural districts. Ministers not personally and thoroughly conversant with life in our

great cities can form but an inadequate conception of their moral and spiritual condition, and how well-nigh impossible it is to withstand the trend of things, in the Church as well as without, towards irreligion, infidelity, Sabbath profanation and wickedness in every form.

Tobacco an Enemy to Nerve.

Dio Lewis, who has given very much time to the study of health, writes:

I asked an old trainer, who had charge of one of the successful Madison Square Garden pedestrians, how much three cigars a day during the three months of training would probably affect his man.

"I am sure it would beat him," was the reply.

A long experience has taught the fraternity of trainers that tobacco is an enemy to muscle, and a still greater enemy to nerve, tone and endurance.

Mr. Beecher reads out of the New Version and pronounces sheol as if spelled shoal; and it is asked if this is a way Mr. Beecher has of telling the people that he believes that the bottomless pit has a bottom?

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

SWITZERLAND.

The Protestant Church of German Switzerland is passing through a severe crisis. The destructive negative tendency, with its centre at Zurich, has become quite strong, and has not hesitated to attack the most cherished institutions of the Church. The more evangelical tendency, with its centre, at Basle, is striving hard to counteract these influences; and there are indications that in that country, as well as in Germany, more signs of religious life are appearing. While the French Evangelical Church of Switzerland, with its centres at Geneva and Lausanne, is largely influenced by the evangelical theology of France, it also keeps in living contact with the theology of Germany. In exegesis, in historical works, and indeed in all departments the influence of German thought is apparent. Just now the French journal devoted to theology and philosophy, published at Lausanne, is devoting much attention to the Ritschl school.

In the Theological Journal, published at Zurich ("Theologische Zeitschrift aus der Schweiz," 1882, number 2), the first part is devoted to Dr. Alexander Schweizer, Nestor of the theological faculty in that city, who recently celebrated his jubilee. There is first an address by Prof. Dr.

Kesselring, Dean of the faculty, then an article on "The Practical Theology of Alexander Schweizer," by Rev. Meili, editor of the Journal. Schweizer's effort to unite thorough scholarship with the most efficient practical methods is particularly emphasized. The third article on "The Present Status of the History of Religion" ("Der gegenwärtige Stand der Wissenschaft auf dem Gebiete der Religionsgeschichte,") by Furrer is of special interest. New as the subject of the history of religion is, it has suddenly assumed a prominent place and occupies an unusual amount of attention. Travelers, scientists, linguists and historians have vied with each other in their efforts to gather, sift and arrange the materials and draw inferences from them. The author refers to the difficulties connected with the subject; and it is evident that there has been too much haste in determining the religious character of nations, especially of savage ones, and that frequently unwarranted conclusions have been drawn from insufficient data. "How often have travelers thought that they discovered a people without religion, only because they did not understand their language, or at least not well enough! Peoples in their youth, being not yet masters of language and but poor

in expressions to indicate what is purely spiritual represent deep religious views and powerful pious emotions in strange parables and signs. It is a very awkward apparatus by means of which they express their thoughts and feelings. But it would be unworthy of an investigator to behold in this only an evidence of a being that is childish, and not recognize therein the power of the religious impulse." Those who have followed the various efforts to evolve religion, as well as man, from the brute will feel the force of the following observations: "Many scholars distinguish themselves by diligently collecting fundamental facts respecting the history of religion; nevertheless they frequently reveal a lamentable lack of appreciation of the psychology of religion, always overlooking the fact that man as man is endowed with an adaptation to religion. Whoever has a grand ideal conception of the nature of man reads the same documents with very different eyes from those used by the materialist who regards all religion as merely a sum of complicated and diseased movements of the molecules of the brain." Of the numerous writers on the subject, Max Müller has gathered and published by far the most valuable materials.

Much important matter is also to be found in the "*Annales du Musée Guimet*," and in the "*Revue de l'Histoire des Religions*," which has been published in Paris during the last five years. In England, Germany and France numerous articles and works on the religion of savage and civilized nations have appeared. The immense amount of material gathered has increased the difficulty of drawing definite and valid conclusions. Not only is there great diversity in different nations, but sometimes among the same people there are conflicting views. Even in the darkest religions it is found that there are "separate rays of eternal truth. The eye with which man views the godhead is often diseased, but never so weak as to be unable to perceive some rays of the divine reality." That the problem of the beginning of religion can never be solved by historical investigations is evident. Among the different peoples the data do not reach back to the first manifestations of religion. "Much has been written on the origin of religion, but the authors do not furnish anything but more or less ingenious suppositions." Respecting the Darwinian efforts to account for the origin of religion, the author says that it is found necessary to make the beginning of religion as rude as possible and to exalt the brute to the utmost, "in order that the human being springing from the animal may not only seem in some degree anatomically, but also psychically possible. . . . Even if externally the cell from which the human organism is developed has the greatest likeness to that of the animal, it is nevertheless as different from it in essence as heaven is from earth. It not merely enfolds the idea of the human body, but also an endless fullness of spiritual life. There is a

specific dignity of man which is separated by an impassable gulf from all merely animal life. A germ is a germ; but all the properties which become manifest in its development must be latent in it, therefore the origin of religion can never be explained by a stunted, diseased form of religion." Neither, on the other hand, are we to endow the original man at once with a spiritual religion of which he is fully conscious. This dates, according to the unanimous testimony of Israel, from the time of Moses. Nor can we affirm that in every instance a later development is a higher one. There is no doubt that the religion of Zarathustra by far surpasses the later Parsism in simple grandeur, and that the faith of Egypt in the age of the pyramids was superior to that of later periods. We must look to feeling, not to reflection, for the first element in the origin of religion. Respecting the vexed question as to whether the lowest known forms of religion are a development from lower or a degradation from higher stages, the author says: "All who are thoroughly informed agree that the so-called savages by no means represent humanity in so healthy, unperverted a form as it proceeded from the hand of the Creator." Monotheistic traces are found among all savages. Thus, the negroes declare that they are too insignificant to venture on communion with the God of the heavens. These monotheistic elements are not, however, powerful enough to affect the life of these savages. Nothing but Christianity can deliver them. "Islamism, however great its progress now is among the negroes, cannot save them, but only the Gospel borne in holy love and gentle earnestness, and proclaimed with pedagogic wisdom."

Little has of late been discussed that throws new light on the religion of savages; but much progress has been made in the study of religions of more civilized people. Renouf, Brugsch and Lieblein deserve special mention for their investigations into the ancient religion of Egypt. In that country monotheism and polytheism went hand in hand. "In the whole Egyptian literature no fact is more firmly established than that the same persons held the doctrine of one God and of a multitude of gods; and no one saw in this a contradiction." The principal factors in the Egyptian religion were the consciousness of the eternal, the infinite, the holy and the good, as ruling the world and determining human life, together with the ideas of right and wrong, of holiness and virtue, of immortality and retribution. Brugsch gives a number of sayings of the Egyptians respecting God. "God is eternal; He existed when nothing else was and created all that is. God is hidden; no one has known His form or discovered his likeness. No man can name Him. . . . God is the truth, he creates the truth and establishes it over the world. God is father and mother—father of fathers and mother of mothers. He creates, but is uncreated. God is being,

He Himself is the enduring element in all that exists, the Creator of all that was, and is, and will be. He created the heavens and the earth, let the waters come forth, and formed the mountains. Whatever arises in His heart comes to pass: He speaks and it is established. God is merciful to those that honor Him; He exalts those who call upon Him; He protects the weak against the strong. God has regard unto the man who recognizes Him, rewards the man who serves Him, and protects those who follow Him." Respecting the religion of the Semitic peoples, progress has been made. New materials are also constantly brought to light concerning the Arian nations. But many problems remain unsolved. Was Zarnastra a historic character? If so, does he belong to the twelfth or sixth century B. C., or to a still earlier period? We are far from understanding the primitive form of the Iranian religion. If we turn to India, we find that Buddha is so involved in myths that his existence too has been questioned. Yet the labors of eminent scholars have brought to light many facts pertaining to the ancient as well as more recent forms of religion in India. The history of the religion of the Slavs and Celts is yet to be written. Indeed, very much remains to be done respecting the early religions of all European nations. "Many pearls are yet to be brought up from the tide of heathen faith and many a fact highly significant for religious psychology is yet to be established by means of the general history of religion. The more this is done the more will this history become a grand, overpowering apology for the simple Gospel of Jesus Christ."

RUSSIA.

Among the numerous problems for Russian statesmen to solve, the establishment of unity amid the heterogeneous elements of that vast empire is by no means the least important. Philo-Slavism is hostile to all foreign influence, especially to that of Germany. Many of the manufacturers, merchants, mechanics and peasants of Russia are Germans, and it is natural that they should retain the language, manners and social customs of the Fatherland. In the Baltic provinces the Germans predominate, and the Evangelical Church flourishes. The opposition to the Germans in these provinces is directed both against their language and their religion. Where the German has been officially recognized heretofore, efforts are now made to supplant it by the Russian language. The German university of Dorpat, the intellectual centre of these provinces, is to be made more and more Russian, though it will be exceedingly difficult to get professors to lecture in that language. In spite of the privileges granted to the Evangelical Church, it has frequently been oppressed, and numerous efforts have been made to induce members to enter the Greek Church. What the latter lacks in intellectual and spiritual vigor it attempts to compensate for by brilliant ceremo-

nies, by fanaticism and by force. The priests have made repeated attempts to win Evangelical Christians by offering pecuniary or political advantage; and at this the government has winked, if it has not inspired the knavery. Some years ago a deputation of the Evangelical Alliance was sent to appeal to the Czar in behalf of these Christians. Whatever the effect of that appeal may have been, the Protestants in the Baltic provinces are subject to many annoyances, not to say oppression. Germany knows full well how Russia treats its German subjects and will not forget it if a war should break out between the two countries.

Aside from its peculiar political and ecclesiastical position, the Evangelical Church in the Baltic provinces is affected by the tendencies prominent in all Protestant lands. Naturally it is most influenced by the theological and religious literature of Germany. Dorpat has drawn many of its professors from Germany, and has justly been classed among German universities. Among the religious organs of that Church is a monthly, published at Riga, entitled "*Communications and News for the Evangelical Church in Russia*" (*Mittheilungen und Nachrichten für die Evangelische Kirche in Russland*). The May number has not yet appeared, but that for June contains this announcement: "On account of circumstances over which we have no control, the May number, which has been in type for six weeks, cannot appear till some time later." Most probably these "circumstances" are connected with the censorship of the press. In the June number are articles on "The Restoration of All Things," "The Hermeneutics of Hofmann" (formerly Professor at Erlangen), and "The Dangers to which the Doctrines of our Church are Subject, and How to Meet Them." The dangers discussed in the last article are, for obvious reasons, not those which have their source in Greek Church or Russian government, but such as work within the Evangelical Church itself. Things must change considerably before the deeply seated and widely spread evils and corruptions of that land can be discussed publicly. The author of the article, H. Kessler, refers to two general characteristics of our times. First, that with the growth of material welfare the desire for earthly prosperity has been developed, and ideal objects are esteemed only in proportion to their immediate utility; second, that the growth of material prosperity and the promotion of education have increased the independence of the individual, both legally and morally, in economical, social, political and religious relations. The first characteristic is based on the truth that only objects of real value should be sought; the second has its authority in the evangelical doctrine that every individual soul has eternal worth. These truths are, however, strongly mixed with error. Thus the spirit which is intent on seeking only the real has put the temporal, material real in place of the eternal reality; it consequently severs the world from

God. It is that materialistic spirit which says, Let us eat and drink, for to-morrow we die. Even our churches have been affected by this tendency, and the religious life has been largely secularized. Faith in spiritual things has been weakened, and the taste for them has been decreased; the same is true of the hope of eternal life. As a consequence, eschatological doctrines are neglected; hence the Irvingites, who mostly preach on these subjects, are gaining influence in the church. The remedy is to be found in a healthy scriptural eschatology. The faith of the Apostolic Church should be cultivated. There is a lack of inspiration in the church; it might be different if more frequent reference were made to the things to come. While the secular spirit should be met by preaching more on eschatology and exciting hope, the false tendency to independence of God and of men, and of all authority is to be met by the doctrine of the divine appointment of properly constituted authorities. By ignoring these sin luxuriates and independence becomes lawlessness. The author refers to the conservative tendency in Europe, which has grown in opposition to nihilistic and other tendencies aiming at the subversion of all authority. This conservatism has promoted the appreciation and study of history. The very efforts to destroy the present foundations of culture have led to the more careful investigation of the roots of this culture in the past. Should not the church meet this need of a deeper historic view of the forces in society? The great facts of the history of the church should be presented to the members, especially the leading facts of the Apostolic Church of the first three centuries, of the heroic period of the reformation, and the facts most intimately connected with each particular denomination. By this means the church would be edified and led to hold fast what it has, and its faith in that God who has so wonderfully guided the church through the storms of the centuries would be strengthened. "Our congregations might kindle their faith by contemplating that of their fathers, who sacrificed fortune, blood, and life itself for their belief." By thus turning to the past we can counteract the influence of that spirit which rejects all authority and has no respect for the result of historic development; and by turning to the future realities revealed in Scripture we can overcome the tendency to concentrate the attention solely on the present and on material objects.

This article has been delivered as an address at a religious conference. The timeliness of its sentiments is evident from the fact that it was not only received with gratitude by the conference, but was also specially approved by the laity. Its hints are certainly worthy of careful consideration by ministers in all lands. In studying religious thought and tendencies in Europe, I have been struck with the great similarity in

different countries and churches. The facilities of communication and the constant intercourse of nations make certain characteristics common. The religious as well as political factors are becoming more and more international and cosmopolitan. Thus Finland, the remote corners of Scandinavia, and even Iceland, feel the effects of the peculiar moral and spiritual tendencies in the body of Europe. Never before has the contagious power of faith and skepticism had so good an opportunity to make itself universally felt. The loss of faith in spiritual objects, the undermining of the principles of morality, the rejection of all constituted authorities and the exaltation of self, and the supreme devotion to temporal things are characteristics of the times rather than of any particular people. Even where the names nihilism, communism, socialism, agnosticism and pessimism are seldom heard, the spirit embodied in them is manifest. These are differences in degrees and extremes rather than in kind, and these differences depend very much on the spirituality of the church.

In the whole empire there are about 5,000,000 evangelical Christians. In Russia proper, mainly in the Baltic provinces, there are about 2,000,000; in Poland about 300,000. In Finland there were 2,069,720 Lutherans in 1882, in a total population 2,111,240; the Greek Church had 39,221 members, the Catholics 2,299.

MISCELLANEOUS.

When Professor Schenkel of Heidelberg died, efforts were made to put a more positive theologian in his place. This was done in the hope of creating more interest in the study of theology at that university, which has long had the unenviable distinction of having the smallest number of theological students in any German university. At Zurich an effort is also made to secure a positive professor of dogmatics, to succeed Professor Biedermann, who belonged to the extreme left.

The religious statistics of the Kingdom of Württemberg for 1884 have just been published. Of the 50,904 children of evangelical parents, 48,988 were baptized, 4,623, or 9.24 per cent. were illegitimate. There were 8,207 marriages of Protestants, at 8,088 ministers officiated. Out of 36,352 burials there were religious services at 29,118, or 80.1 per cent.; 22 Catholics, 80 Dissenters and 3 Jews entered the State Church; 52 left that Church and became Catholics, and 102 became Dissenters.

Fifteen evangelical papers are published in Italy. The number is, however, rather an evidence of division than of strength. The present tendency to union will no doubt decrease the number of papers, but increase their influence. In Austria there are six evangelical journals, three in German and three in the Bohemian language.

A BIRD'S-EYE VIEW OF CURRENT LITERATURE IN GREAT BRITAIN AND THE UNITED STATES.

By J. M. SHERWOOD, D.D.

UNITED STATES.

Books.

Charles Scribner's Sons. "Christ and Christianity: Studies on Christology, Creeds and Confessions, Protestantism and Romanism, Reformatory Principles, Sunday Observance, Religious Freedom, and Christian Union," by Philip Schaff. We give the whole title of the book as best showing the variety and character of its contents. The several chapters are composed of Addresses delivered on various occasions, and Essays and Papers contributed to various periodicals during the author's intensely active life. As the public are already somewhat acquainted with the matter of the volume, as portions of it appeared from time to time, we need only say that the bringing of the whole together in this convenient and permanent form adds to the value of the contribution as a whole. Every part of it bears the marks of patient industry, painstaking care and accuracy, and vigor and independence in treatment, which are so characteristic of Dr. Schaff.—"Movements of Religious Thought in Britain During the Nineteenth Century," by John Tulloch, D.D., LL.D. Same publishers. The esteemed author of this graceful and timely volume is senior Principal of the University of St. Andrews. The book is one of more than ordinary interest, and can scarcely fail to aid the reader in his conception of the great "movements" which it portrays with a clear insight and a skillful hand. He confines his view to Great Britain, with an occasional glance at the large field of Continental criticism and speculation, and limits himself to the first six decades of the present century. He gives an intelligent and graphic narrative of the chief religious movements and the work accomplished by the leaders of the chief schools—Coleridge and his school; Whately, Arnold, Milman, Newman and Pusey; Mill, Maurice, Carlyle, Kingsley, Robertson, Irving, etc. We have not only a pen portraiture of the chief actors in the field of religious thought, with the meaning and results of their several movements, but also a sketch, and a highly interesting one, of the more important movements in modern English literature.

Robert Carter & Brothers. "The Period of the Reformation" (1517-1648), by Ludwig Häusser, edited by Wilhelm Oeucken. Translated by Mrs. G. Sturge. New edition, complete in one volume, 702 octavo pages. We are glad to see this excellent history in this improved form. It was first introduced to the English-speaking world in 1873. It contains not only a spirited sketch of the history of the Reformation in Germany, Switzerland, France, Denmark, Sweden and England, by this distinguished German Professor, but also gives a comprehensive survey of its influence on the course of thought and action

during the period of which it treats, and offers, in a compact form, information which has otherwise to be sought for over a wide field of literature.—"Mental Science, a Text-Book for Schools and Colleges," by Edward John Hamilton, D.D. Same publishers. Prof. Hamilton, of Hamilton College, needs no introduction to our readers. He has long been known to the reading public by his manifold contributions to the literature of Mental Science, and especially by his former book entitled, "The Human Mind," which was received with marked favor by critical and competent judges. The present work has grown out of the former. "Mental Science," says the author, "is now offered as an educational manual, and as a compend for the reading of those who would inform themselves respecting the doctrines of an earnest philosophy without entering upon non-essential details. . . . It has, however, been the aim to present a true history of every normal activity of the intellect." We regret that our space precludes such a notice of this work as its high merits deserve.

Funk & Wagnalls. "Prayer and its Remarkable Answers," by the Rev. William W. Patton, D.D. When a volume has reached its "twenty-second edition," there does not seem to be any need or room for introduction or commendation. This volume has been revised for its new issue, and two supplementary chapters have been added by its venerable author. It has been, and is now, the recognized authority upon the entire subject of prayer. There is no attempt at subtle argument in it; its illustrations are its arguments. It arrays facts of indisputable authenticity in proof of the literal truth of God to all the Scripture invitations and engagements. To the inspired promise, "Ask, and you shall receive," it offers in reply the testimony of a throng of Christian believers, each saying: "I have asked, and I have received." For ministers and theological students it is a treasure-house of help.—"Sunrise on the Soul," by Hugh Smith Carpenter. Same publishers. A rare book to the lovers of beautiful thought; a book to be read and reread in order to get at its wealth of meaning and exquisite beauty both of conception and expression. We can but repeat what we have said elsewhere. Its author is one of our foremost preachers, strikingly original and suggestive in thought, and often surprisingly beautiful and eloquent in expression. The seventy-nine distinct papers which comprise the volume, are each a gem, flashing with the brilliance of sanctified genius and Christian thought and feeling. The selections have been made from the choicest thoughts of a lifetime and embrace the very cream of the author's best sermons, which are equal, in many respects, to any to be found in the sermonic literature of the world. Preachers may find in

the book "the seeds of thought," unique topics for sermons of unusual interest, and suggestions and illustrations that will prove most helpful. Literary men will read it for its high literary merit. Christians of deep experience and thoughtful minds will read it with keen relish, and often with wonder and delight, as new light and beauty shine from its pages and suffuse them as with a heavenly glow. Confident we are that no man or woman of thought and Christian sensibility can read the book and fail to transfer many of its rare gems to their scrap-book. Those who remember his former book, "Here and Beyond," will not forego the pleasure of reading this new one from his pen. "Apples of Gold in Pictures of Silver," is a fitting description of it.—"Parker's Apostolic Life." Vol. III. Same publishers. This volume, in form and character, is similar to the previous volumes of this series. The characteristics of Dr. Parker's writings are too well known to the readers of this REVIEW, and their merits are too highly appreciated, to call for any commendation or explanation from us.

Periodicals.

North American Review (Oct.) "America and the Vatican," by William W. Astor, is a bit of diplomatic history that will deeply interest American readers, briefly sketching the means by which, in his capacity of United States Minister, the writer secured exemption from confiscation the American College at Rome, which had been given to the Propaganda by Pope Pius IX. before the national occupation of Rome, and upon which considerable sums had been expended by American Catholics.

Andover Review (Oct.) Prof. Torrey has an able and learned paper on "The 'Theodicté' of Leibnitz." Dr. W. Barrows makes a highly interesting contribution on "Commerce, Civilization and Christianity in their Relations to each other." He answers the following questions: "Has civilization an ethical code? Are the principles of national morality distinct from those of personal morality? Is civilization the elevating and saving of a nation in its separateness, or does it necessitate subjugation and absorption? Is nominal Christianity anything more than a civil polity? Do the scenes of a great civil violence originate mainly in nominal Christendom? How do the violent aggressions of nominal and commercial Christianity stand related to the spiritual extension of real Christianity? How is the claim for Christianity, as of divine origin, affected by its slow conquest of other religions?" He rapidly sketches the history of the great conquests of modern times. After giving the chief facts of France's outrage upon Madagascar, he says: "It is difficult to speak justly and mildly of this French movement in Madagascar and on the Continent. From the outset the presence of France, claiming local rights as against the natives and their governments, was an intrusion; and any movement in

force was an invasion. The assumption to take lands and offices and cities against the protests of hereditary owners and traditional and acknowledged authorities was national robbery. On the highway of nations imperial France challenged the weaker power to stand and deliver. To plead a treaty right is the plea of a burglar, on a contract signed by his victim under a revolver. She has lapsed a hundred and fifty years into some of the Indian barbarities of the old French War, and by her greed for territory and power and glory, and by her gross injustice and brute force in subjugating the weak and defenseless, she has thrown the moral sympathy of Christendom in favor of the heathen." He concludes: "Christianity has been burdened with the objection that its tardy growth weakens the claim to its divine origin. The objection is not superficial, nor necessarily captious, but its force lies in the perversion of Christianity. Too many have accepted Vattel's assumption, in his 'Right of Nations,' that our religion is merely a political system. Kings and cabinets have used it as such for national aggrandizement and secular ambitions, and so the system of Christ, so pure in itself and so full of equity and love and mercy as the expansion of the Golden Rule, has been compelled to be responsible for the invasions and oppressions and national robberies which have been achieved by a nominal and political and mercenary Christianity. A sense of equity and fairness and honor, in even a heathen mind, repels such a system, and so makes the growth of our holy religion very tardy and laborious in pagan lands, and exposes its divine origin to impeachment."

Bibliotheca Sacra (July). Among the noticeable papers in this number we name "The Old Testament Covenant," by Prof. Schodde, Capital University; "The Study of the Hebrew Language Among Jews and Christians," by Prof. Pick, Allegheny; "Mill's Use of Buddhism," by Rev. M. L. Gordon, Japan, and "The Descriptive Names Applied to the New Testament Books by the Earliest Christian Writers," by Prof. Warfield, Western Theological Seminary. As is well known, Mr. Mill used Buddhism to prove that mankind can perfectly well do without belief in a heaven or a future life. His essay on the Utility of Religion closes thus: "The Buddhist religion counts probably at this day a greater number of votaries than either the Christian or the Mahomedan. The Buddhist creed recognizes many modes of punishment in a future life, or rather lives, by the transmigration of the soul into new bodies of men or animals. But the blessing of Heaven which it proposes as a reward, to be earned by perseverance in the highest order of virtuous life, is annihilation; the cessation, at least, of all conscious or separate existence. It is impossible to mistake, in this religion, the work of legislators and moralists endeavoring to supply supernatural motives for the conduct which they were anxious to encourage; and they could find nothing more

transcendent to hold out as the capital prize to be won by the mightiest efforts of labor and self-denial than what we are so often told is the terrible idea of annihilation. Surely this is a proof that the idea is not really or naturally terrible; that not philosophers only, but the common order of mankind, can easily reconcile themselves to it, and even consider it as a good; and that it is no unnatural part of the idea of a happy life, that life itself be laid down, after the best that it can give has been fully enjoyed through a long lapse of time, when all its pleasures, even those of benevolence, are familiar, and nothing untasted and unknown is left to stimulate curiosity and keep up the desire of prolonged existence. It seems to me not only possible but probable, that in a higher, and, above all, a happier condition of human life, not annihilation but immortality may be the burdensome idea; and that human nature, though pleased with the present, and by no means impatient to quit it, would find comfort, and not sadness, in the thought that it is not chained through eternity to a conscious existence which it cannot be assured that it will always wish to preserve." But it is clear from the *resumé* of Buddhism given by this writer that Mill knew very little about it. He sums up thus: "We have thus gone over the entire field of Buddhism, and so far from finding among its votaries proof that annihilation may be agreeable to the common order of mankind, we have the most complete and satisfactory evidence of its rejection by them. Multitudes who accept the words of Gautama upon other subjects as the highest wisdom, have been and are unwilling to accept the idea of annihilation, or even to forego all knowledge of the future, and have persistently projected their hopes beyond the limits of the present life. From the millions of Ceylon, Burmah, and Siam in the South; from the many more millions of Thibet, China, Japan and other countries in the North, the voice of humanity, speaking in many languages, declares Mr. Mill's argument to be utterly without foundation, and that 'this pleasing hope, this longing after immortality,' is one of the ineradicable instincts of the human soul."

Methodist Review (Sept.) "The Danger of Apostasy," by the Editor, Dr. Curry; "Christ's Education of His Body," by Dr. Lapscomb; and "Southwestern China and Prospective Trade Routes," by Rev. E. B. Otheman, are all very readable papers. The "Editorial Miscellany" of this magazine is always full and informing, and often furnishes the best reading in it. "The Revised Old Testament" is discussed in this issue by the editor with discrimination and judicial candor, quite in contrast with the hasty, crude and sweeping way in which many have treated the grave subject.

Christian Thought (Sept.-Oct.) contains, as usual, several timely and able papers, and among the number, Dr. Deems' "Anniversary Address," as President of the Institute of Chris-

tian Philosophy, in July last; "Primeval Man," by Dr. George D. Armstrong, of Virginia; and "Ethics and Religion," by Prest. Hyde, of Bowdoin College. And in this connection we would add, that this "Institute," which has done noble service already in the cause of Christian Truth, and bids fair to make its influence widely felt, has issued the "Second Series" of its annual contributions, making a stately and beautiful volume of nearly 500 pp., and is sold for \$2. We know not how \$2 could be better invested by any clergyman or intelligent layman, than in the purchase of it. Not only will he get the full worth of his money, but at the same time he will aid a worthy society in the prosecution of its Christian endeavor.

GREAT BRITAIN.

Nineteenth Century (Oct.) "The Uniformity of Nature," by the Bishop of Carlisle, and "Parliament and the Church," possess the most interest to American readers. The first combats the postulate of the absolute uniformity of Nature on which Hume predicated his argument against the possibility of miracles. The paper admits not of a synopsis; we indicate its drift by a passage or two: "The uniformity of Nature instead of being capable of being defended as a postulate, is, so far as it is true, the result of very hard scientific fighting. In the region of celestial mechanics it may be said to have gained absolute sway, because the motions of the heavens resolve themselves into the ordinary laws of mechanics, supplemented by the law of universal gravitation; and from this region there is a very intelligible tendency to extend the assertion of the principle to other departments of scientific investigation. Such extension, however, must be made with caution; even in the solar system itself, the moment we go beyond mechanics, all uniformity appears to vanish. With regard to size, arrangement, density—in fact, every element of planetary existence—variety, which defies all kind of classification, not uniformity, is the undoubted order of Nature. "In truth, a widespread rebellion amongst some of the most thoughtful of mankind must be the result of any attempt to press the supposed principle of uniformity to the extent of denying all facts and phenomena which do not submit themselves. Religious faith is necessarily conversant with such facts and phenomena; and though even here a familiarity with the conclusions of science may be useful in steadying the mind and fortifying it against superstition, still there are supernatural truths bound up with the Christian creed, towards which it behoves all to bow with respect, and which cannot be refuted by any appeal to the uniformity of Nature. . . . To sum up the views which I have endeavored to express in this paper: I trace the belief in the principle, described by the phrase 'the uniformity of Nature,' to the direct and indirect influences of the successful application of mathematics to the physical theory of the solar system. The principle

so established may be used as a working hypothesis in physical investigations, so far as it predisposes us to seek for law and order in all parts of creation. But it must not be dealt with as an absolutely true principle, if for no other reason at least for this, that it has not been found practicable to define its meaning with precision. And especially we must take care not to assume it even as an hypothesis, except in cases in which it is quite clear that nothing but physical causes are concerned. Which last consideration should be regarded as a warning, that the introduction of the principle into theological questions may very possibly lead to most erroneous conclusions."

Contemporary Review (Oct.) Cardinal Newman replies in a very spirited manner to Principal Fairbairn's criticisms in the May number on his "Apologia," under the title, "The Development of Religious Error," claiming that he has been shockingly misrepresented. The Duke of Argyll discusses the Irish Question, "Land Reformers," in a sensible and intelligent way. The results of the last "Irish Land Act" are anything

but hopeful, according to his showing. He holds that it is a fatal blow to ownership—that "an arbitrary re-adjustment of rents every fifteen years" will work incalculable mischief to ownership. "The consequence of this legislation now is that the State is placed in the ridiculous position of having to offer a large bribe to induce men to purchase land in Ireland, although of all countries in the world it is the one in which 'land hunger' most extensively prevails. Moreover, this bribe is offered, not to capitalists, but exclusively to the existing tenants, who, over a large part of Ireland, are notoriously impecunious. I do not know whether that bribe will succeed or not. My own impression is that it will not, and that for the simple reason that until rent is restored to its natural position—until the State ceases to regulate price through the intervention of a body purely arbitrary in its actions—no confidence can be restored to men who seek to own the commodity which is subject to such a process. The ownership of land in Ireland has become unsaleable, because the law has made it a worthless article."

PRACTICAL ASTRONOMY.

By ROYAL HILL.

NOVEMBER 1st, 8 P. M.—As we take our stand facing the south this evening, we have before us the Zodiac constellation Aquarius—The Water Bearer—that of Capricornus having passed to the west. It is a very large and irregularly-shaped constellation, across the middle of which the sun journeys between the 14th days of February and March. It extends very nearly up to the star Enif, now an hour and a quarter past the meridian, about two-thirds of the way up the sky, and almost touches the first magnitude star Fomalhaut, which we see low down in the sky, within six minutes of its meridian passage. The faint stars in Aquarius above Fomalhaut seem to be disposed in lines trending to the south-east; and it is these which probably suggested the idea of water flowing from an urn, and, therefore, the name of the constellation.

Directly above Fomalhaut, but very much higher in the sky, are two stars, now within a few minutes of their meridian passage. The lower of these two is Markab; the other, about fourteen degrees higher, is named Scheat. They are the first two stars of the well-known Square of Pegasus, and are of the second magnitude. The other two, forming the Square, are just one hour to the east of these; the lower one being Algenib, of the third magnitude, and the upper one Alpherat. Of these four stars, Markab, Scheat and Algenib are in Pegasus, and Alpherat, which is the brightest one, is in the constellation of Andromeda. An imaginary line drawn from Markab through Alpherat is somewhat remarkable as including five notable stars, all of the second magnitude, and situated at about the same distance from each other. These are as follows: Markab in Pegasus, Alpherat in An-

dromeda, Mirach, and then Almach, also in Andromeda, and last, Mirfak, in the constellation Perseus. Another interesting object situated in this region of the sky, can be now easily identified. It is the Great Nebula of Andromeda, in the middle of which a faint star has lately appeared, only to fade away after a few weeks of comparative brilliancy. The Nebula, which presents the appearance of a faint patch of light—something like the tail of a small comet—is situated about one-third of the way on a line drawn from Alpherat to the constellation Cassiopeia, and somewhat nearer to the star Mirach than it is to Alpherat. It is the largest nebula visible to the naked eye in the northern heavens, though not so bright as the one in Orion.

Turning to the north, we see the Pointers exactly below the Pole. Most of the faint stars seen above the North Star are in the constellation Cepheus. This mythological king seems to have been greatly honored by the ancient astronomers, as his Queen Cassiopeia and their lovely daughter Andromeda, and her lover and husband Perseus, each have a beautiful constellation named after them, forming quite a family tablean in this part of the heavens.

The constellation Perseus, which we have just identified by its principal star, Mirfak, is one of the most beautiful in the sky, being very rich in small stars that are crowded along a line in the centre of the constellation, and on the edge of the Milky Way. It also has a large and well-defined cluster of very small stars, called the Cluster in the Sword Handle. It can be seen between Mirfak and Cassiopeia. The account of a still more interesting feature of this constellation we will defer till December.